A new Persian grammar, by D. Forbes and S. Arnot

by

Duncan Forbes
Sandford Arnot

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**متن بالا:**

برای اطمینان از بهترین نتایج، اطلاعات درست و کاملی را ارائه نمایید.
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.

LONDON:

PRINTED FOR THE LONDON ORIENTAL INSTITUTION,
BY W. NICOL, CLEVELAND ROW, ST. JAMES'S.
1828.
PREFACE.

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 proficients 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 Sadee's Gulistan.

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 Gvistán of Sáde, and the various works of Hossuen Vâzîzî, 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 Hossuen Vâzîzî, 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 (l, s, ʃ, ʃ, ʃ, ʃ, ʃ).
### THE PERSIAN ALPHABET

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THE PERSIAN ALPHABET—continued.

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N. B. In pronouncing the names of the letters (col. 2.) a has the sound of a in near; e, that of e in flèche (Fr.); ee, as in feed; o, as in ore; oo, as in mood; u, as in sun; i, as in bid; and we, 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 ḥaḍū; in which case it is called ha-e-makhfūf, 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. \( \text{ح} \), as a consonant, that is, when beginning a syllable, is a very slight aspirate, like our \( h \) in hour. \( \text{و} \), when similarly situated, has the sound of our \( w \) in wish, and occasionally that of our \( v \) in vom. \( \text{غ} \), 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 \( \text{ع} \) 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. \( \text{خ} \) is a guttural letter, sounded like \( ch \) in the Scotch word loch, or in the German word macht. \( \text{ئ} \), is a slight aspirate like \( l \), only it must be uttered in the middle of the throat, so as to distinguish it clearly from \( l \). \( \text{غ} \), 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 \( \text{غ} \) of the Arabs and Persians. \( \text{ظ} \), is somewhat like our \( c \) hard in cup, only pronounced at the very root of the tongue, by which it is distinguished from \( \text{ك} \).

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
On the Letters, &c.

the Arabic language; but to treat of them here would exceed the limits of our work. We may observe, that the letters ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ،ٍ， occur only in Arabic words; while ٌ，ٍ，ٌ，ٍ， are peculiar to the Persian. The rest are common to both. The letters ٌ،ٍ،ٌ،ٍ،ٌ،ٍ،ٌ，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. **subur**, which corresponds in sound with our **u** in **but**, **sum**, **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, **subur** is exhibited by the mark ٌ above a letter, as ٌ bur. **Zer**, by a similar mark ٌ, but placed under the letter, as ٌ sir; and **pesh**, by the mark ٌ placed above a letter, as ٌ gul. To represent these vowels in the European character, we have employed **u** to denote **subur**; ٌ, **zer**, and ٌ **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 ٌ، the letter ٌ is moveable by **subur**; in ٌ، the letter ٌ is moveable by **zer**; in ٌ، **gulf** 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 ٌ، where the two last letters are quiescent. The mark ٌ، placed above a letter indicates that it is quiescent, and terminates a syllable.
On the Letters, &c.

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

8. When \- quiescent is preceded by a letter moveable by ser, it is sounded like our ee in feel, ديل, and sometimes like the French e in tête, as فيد, or baid, 'a willow.' In Arabic it has the former sound only, and hence it is called ya-a-muuroof; 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, \- will generally have the former sound; but in words purely Persian, no certain rule can be given. When \- quiescent is preceded by a letter moveable by zubur, it forms a sound like our i in sire, سیر, which in fact is a diphthong like the oi of the Greeks, as pronounced in Scotland, and on the continent.

9. When \- quiescent is preceded by a letter moveable by peeh, it forms a long vowel like our oo in mood, موم, and sometimes like our o in more, مور; the former sound is called mueroof, and the latter mujhool, for reasons similar to those stated respecting \- y. When \- quiescent is preceded by a letter moveable by zubur, it forms a diphthong like our ou in sound, as قوم, '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.

bør, sir, gel, naul, feel, baid, sire, sood, more, koum
On the Letters, &c.

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 \( \mathbf{l} \) is invariably employed: if the word begin with a short vowel, it is expressed by \( \mathbf{l} \) moveable by that vowel; thus, \( \mathbf{aib}, \mathbf{ab}, \mathbf{ub}, \mathbf{ad}, \mathbf{ab}, \mathbf{ub} \). If the word begin with a long vowel, it is formed by \( \mathbf{l} \) moveable by the requisite short vowel, and followed by one or other of the letters of prolongation (\( \mathbf{a}, \mathbf{u}, \mathbf{o}, \mathbf{i}, \mathbf{y} \)), as the case may require; thus \( \mathbf{aab} \) or \( \mathbf{aub} \), is formed by \( \mathbf{l} \) moveable by \( \mathbf{zubur} \), then the \( \mathbf{l} \) of prolongation (quiescent). In the formation of this initial long vowel, however, only one \( \mathbf{l} \) is written with the mark \( \mathbf{mudd} \), which signifies extension, put over it as \( \mathbf{aab} \). A word beginning with \( \mathbf{ee} \) or \( \mathbf{ya-e-mu\text{t}roo}\text{f} \), is formed thus, \( \mathbf{aem} \) and so on for the rest, as follows:

\[ \mathbf{a, a\text{r}\text{a, a}\text{o, a, a, a}\text{m, a, a, a, a, a, a, a, a}} \]

\[ \mathbf{ub, ib, ub, \mathbf{an}, een, ed, ain or i\text{ne, ood, ora, ou or aw}} \]

11. Few languages can boast of a simpler vocal system than that of the Arabic and Persian; the three short sounds, \( \mathbf{zubur}, \mathbf{zer}, \) and \( \mathbf{pesh} \), 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 \( \mathbf{k\text{ur\text{an}}}, \) 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 \( \_ \) _tashdeel_ or _corroboration_, placed over a letter, indicates that it is doubled, as \( \_shadd \_ \) _shadd_, 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 \( \_ \) _hamza_, in the middle of a word, supplies the place of a moveable \( | \); and after words ending with \( s \) (_ha-makhtufes_, of which we made a remark, p. 2.) it has the sound of \( y \).

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 ُ_al_ (the), of that language prefixed to them; and if the noun happens to begin with any of the fourteen letters، ُ_am\_، ُ_b\_، ُ_d\_، ُ_m\_، ُ_n\_، ُ_q\_، ُ_r\_، ُ_s\_، ُ_z\_، ُ_th\_، ُ_th\_، ُ_w\_، ُ_y\_، ُ_al\_، ُ_al\_، which are called _solar_, the \( l \) of the article assumes the sound of the initial letter of the noun, which is then marked with _tashdeel_; thus, ُ_al\_ _al\_ _al\_ _al\_ _al\_, pronounced _un-noory_, not _ul-noory_. The initial \( l \) is sometimes superscribed by the mark \( \_ wusa_\), which implies _conjunction_, and denotes that the \( l \) unites with, or is moveable by the final short vowel of the preceding word, as ُ_am\_ _am\_ _am\_ _am\_ _am\_ _am\_ _am\_ _am\_ _am\_ _am\_ _am\_, pronounced _unmeer-ul\_ _unmeer_, not _unmeer-ul\_ _unmeer_, 'Lord of the lords.'

15.† Arabic nouns occasionally occur in Persian, having their final letters marked with the symbol _tusmeen_, which signifies the insertion of the letter ُ_n_. The _tusmeen_, 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;
On the Letters, &c.

thus, "babur, "babur, "babur, "babur. The last form requires the letter \( \) which does not however prolong the sound of the final syllable.

An exception to the last statement occurs when the noun ends with a ūmu, or the letter \( \) (pronounced like \( \text{d} \), and by the Persians often changed into that letter), as "šue-uv, "šue-uv, "nikmad-wv; or when the word ends in ūya, surmounted by \( \) in which case the \( \) only is pronounced), as "šadwv.

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 Colius, 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 Nushee, being an imitation of that form of writing which is in general use among the Arabs, and is better adapted for printing than the Tufleex, 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.

G
On the Letters, &c.

Bismillah al-Rahman al-Rahim

جَنَّ فِيْلَسُوفُ هَنَدْ شَطْرُهُ وَقَضَعُ كَرْدَ مَلِكَ هِنَدِ رَآٰ خَيَّرُ آٰمَدَ كُنْتُ

فِيْلَسُوفُ كُنْتُ بِتَصَنِّيفٍ رَأْعُ. شَطْرُهُ مَرَأَا دَرَاهِمْ بِدَهْ يُعْيَنَيْ ضَفَانَهُ. أَوْلُ يَكِ بَذَانِهُ. دُوْمَ دُوْمَ بَذَانِهَا. سَوْمُ جَهَارُ

وَبَرَينُ نَسْيَ مَلِكَ كُنْتُ ظَلَيْ مَنّ دَرْ حُرْ خَوْدٍ فَأَمَدْ كَرْسِي جَهَرُ

دَاَرَدَ ايْنِ قَنَارَ كِ خَوْسَتَيٍ اَرْ مَيٍ

Bis-milla-hirru-ka-nirru-heemi.

coon fuelsoof. li-hind sutrunja wuqči kurd mulik-i-hind ra xaq amud geft anci meexwaeel bigo ta bidihum fuelsoof geft bu-tugheefi rextu-e sutrunj mura durahim bidih yučane bu-xanu-e uwwyl yuke bu-xanue dwumdo wu bu xanu-e seewum cuhar wu bur-een nusue mulik geft qunnu-i-mun dur huck-i xaq fasid kurdeci em muqumill darud een kudur ki xwaste u Cunningham. 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,
On the Nouns.

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 نر (male), and ماده (female), prefixed or added to names of animals ascertain the gender, as ماده قاز (madu gao), نر قاز (nur gao), a bull; a cow; so a horse, ماده (uspi madu) a mare. Arabic nouns are sometimes made feminine, according to the analogy of that language, by adding ا.

On the formation of the Plural number.

20. In Persian the plural of nouns is formed by adding the terminations ای or ا to the singular. Names applicable to persons, and epithets descriptive of rational beings, make the plural almost invariably in ای, as مرد, men; plural, مردان, men; دل قرب, dil-fureb, heart-alluring (an epithet applied to a beautiful damsel); pl. دل قربیان, dil-fureban. Names of animals not rational, form the plural generally by adding ا, but often by ای, as اسب, a horse; pl. اسبان; شتر, a camel; pl. شتران, or شترها camels. Names of inanimate objects add ه generally, sometimes قلم, a pen; pl. قلم‌ها pens; درخت, a tree; pl. درختان, and sometimes درختان, trees.

21. If nouns ending in ا imperceptible, from their nature, require
On the Nouns.

For the plural, they insert, for the sake of euphony, the letter گ along with that termination, as گ فریشکان, an angel; pl. گ فریشکان.

If they be such as require گ, the final گ of the sing. is rejected on adding گ, as گ نامه, a book; pl. گ نامه. When nouns ending in گ or (long), have occasion to add گ, the letter گ is inserted thus, گ دانان, a sage; pl. گ خوب روانان, fair-faced; pl. گ خوب روانان.

21. Many nouns in Persian form their plural in گ باغات, a garden; pl. گ باغات; and those ending in گ sometimes take گ جات, as گ نامه, pl. گ نامه. 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 گ, which form of construction is called گِنِیبَت; thus, گ اسب مرد (equus viri), 'the man's horse,' or 'the horse of the man.' Practically speaking, the گ of the گِنِیبَت corresponds with the particle of in the latter English expression; and if the student will resolve all genitives, however complex, into that
On the Nouns.

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 *i*gefut for the particle of, and drop the definite article, which in Persian, as in Latin, is involved in the noun, thus: رگ سر اسپ مرو. In manuscripts, the mark of the *i*gefut 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 ُ or ُ, the letter ي (ya-e-mjhool) supplies the place of the *i*gefut mark, as پای مرو pa-e murd 'the man's foot,' so رُوِی زن roo-e-wun, 'the woman's face.' When the governing noun ends with ُ imperceptible, or with the long vowel ي, the symbol *huma* (۴) supplies the place of the *i*gefut, where it is sounded like the ya-e-mjhoool, as خانه زید *xaneh-e-zid, 'Zaid's house;' الیاساف *elce-e-fah, 'the king's ambassador.' We may observe that the ي denoting the *i*gefut is always written, and the *huma* generally after ُ, but not after ي.

25. Dative and accusative. The syllable ُ 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 می ایام mirmo dedi, 'I gave (to) the man;' ایام ایام (equum vidi), 'I saw the horse;' but the dative is frequently formed by a preposition, instead of ُ; 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 ۱ to the latter, as لدَلَ-۱, ‘O (my) heart.’ The ablative is the same as with us, as از دلَ, ‘from the heart.’ To conform with the mode of other grammars, we shall add an example of a Persian noun.

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. دور مرد</td>
<td>مردان دور مرد</td>
</tr>
<tr>
<td>Gen. دور - مرد</td>
<td>مردان - مردان</td>
</tr>
<tr>
<td>Dat. دور را</td>
<td>مردان را</td>
</tr>
<tr>
<td>Acc. دور را</td>
<td>مردان را</td>
</tr>
<tr>
<td>Voc. دور، O man.</td>
<td>دور، O man.</td>
</tr>
<tr>
<td>Abl. دور از مرد</td>
<td>از مردان</td>
</tr>
</tbody>
</table>

The student may substitute any other noun he chooses, instead of مرد 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 یه in front of 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 دور 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 ۱ (میخود) to it, as دور مرد, one man, or, a certain man, which so far compensates for the want of the definite article.
On the Nouns.

Arabic Nouns.

23. 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 ج being changed either into ت or س. Arabic nouns are either primitive, consisting of three letters (sometimes four), as كربد (kurb, vicinity); or derivative, as مثف (mittelkurb, 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 كربد (kurb) ت (kurub) 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 the God, is formed the verb الله (ullahu, ‘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 م، س، د، and ن.

To show the method of forming the derivatives, we shall adopt the root خَلَقَ 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: χαλκ, χέλκ, χέλκ; χιλικ, χιλικ, χιλικ, χελικ, and χιλικ. The plural of these is formed sometimes like that of Persian nouns, but often as in Arabic. The following forms are of frequent occurrence: χαλικ, χιλικ, χιλιοκ, and χιλικ. The first plural form (χαλικ) 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 جٰ, ٰ, be added to the primitive, a more definite noun, of the same signification, will be formed, as χιλικ, χιλικ, χελικ, &c. If the triliteral root be an active verb, the form χιλικ (creator) will denote the agent or active participle; and μυκλοκ (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 χιλικ denotes the comparative or superlative, as χιλικ, or χιλικ, better, or best. The form χιλικ, is also a kind of superlative, as χιλικ, most learned, from παλατικ. The form μυκλοκ, or μυκλοκ, denotes the time and place of action; as μυκλοκ, the place for writing; from κυλός, he wrote; hence also, κυλός, a book. The form χιλικ, is generally a verbal adjective, though used substantively, as χιλικ, wise men. The plural of this form is generally of the measure χιλικ, as χιλικ, wise men.
On the Nouns.

31. The trilliteral 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.

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</thead>
<tbody>
<tr>
<td>1</td>
<td>χαλικ, &amp;c.</td>
<td>χαλικ</td>
<td>μυχλοοκ</td>
</tr>
<tr>
<td>2</td>
<td>μυχαλικ</td>
<td>μυχαλικ</td>
<td>μυχυλακ</td>
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<tr>
<td>3</td>
<td>μυχαλικ</td>
<td>μυχαλικ</td>
<td>μυχαλικ</td>
</tr>
<tr>
<td>4</td>
<td>μυχαλικ</td>
<td>μυχαλικ</td>
<td>μυχαλικ</td>
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<td>5</td>
<td>μυχαλικ</td>
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<td>6</td>
<td>μυχαλικ</td>
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<td>7</td>
<td>μυχαλικ</td>
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<td>8</td>
<td>μυχαλικ</td>
<td>μυχαλικ</td>
<td>μυχαλικ</td>
</tr>
<tr>
<td>9</td>
<td>μυχαλικ</td>
<td>μυχαλικ</td>
<td>not used.</td>
</tr>
<tr>
<td>10</td>
<td>μυχαλικ</td>
<td>μυχαλικ</td>
<td>μυχαλικ</td>
</tr>
<tr>
<td>11</td>
<td>μυχαλικ</td>
<td>μυχαλικ</td>
<td>not used.</td>
</tr>
<tr>
<td>12</td>
<td>μυχαλικ</td>
<td>μυχαλικ</td>
<td>μυχαλικ</td>
</tr>
<tr>
<td>13</td>
<td>μυχαλικ</td>
<td>μυχαλικ</td>
<td>μυχαλικ</td>
</tr>
</tbody>
</table>

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 Gulistan. 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 لطف, نرب, &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 expediet.'

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, ترینتر, ترینترین, حیب, حیبتر, حیبترین, حیبترینتر, حیبترینترین, حیبترینترینتر, حیبترینترینترین, حیبترینترینترینتر. When an Arabic adjective occurs in Persian, it is compared frequently in the preceding manner, as فصل excellent, فصل more excellent, &c. and sometimes as in Arabic, as فصل more or most excellent; and occasionally we meet with both forms united, as افضل نیخان the good, خوبان the fair, &c.
Of Pronouns.

34. The personal pronouns are the following.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 mun, I</td>
<td>ل ma, me,</td>
</tr>
<tr>
<td>2 تo, thou,</td>
<td>مارا shima, you,</td>
</tr>
<tr>
<td>3 o, he, she, it.</td>
<td>ایشان</td>
</tr>
</tbody>
</table>

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 tura. 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, اسم my horse; "با تو" ba to, 'with thee,' &c. When a preposition precedes ا, the ا is often omitted, as bur-ة, 'on him;' the forms وی, and ادی are likewise often used. In the plural, the 1st and 2d persons sometimes add من, as شما, ایشان, مایان; and in poetry, the 3d person sometimes drops the first syllable, as ایشان, instead of ایشان.

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 این en, this, or these, and آن an, that, or those. As adjectives they are common to both
On the Verb.

20

genders and numbers, thus, رَأَبِین مَرْد, this man; مَرْد, these men; آنَان کتاب, 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, آنان, these, or they, if applicable to persons; and آنان, these or they, when referring to inanimate things; and in like manner آنان, and آنان. They also form their dative and accusative cases by adding ra, the same as nouns.

36. The interrogative pronouns are که (oblique کَرَأ) who? whom? and چه (oblique چَرْن) 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 هرآن, they correspond to our who, what, whichever, as هر که, هرآن که, or who so ever, &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, quae, quod, of the Latin. For instance, ' the man whom I saw,' vir quem vidi, would be expressed in Persian آن مَرْد کی اور دِیمْد; or آن مَرْد کی دِیمْدِمُش, 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
On the Verb.

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 بِریدن būreedun, 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 بِریدن, to cleave.

2d Preterite or Past Tense.

<table>
<thead>
<tr>
<th>Pers.</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>جبریدم būreed-em, I cleaved.</td>
<td>جبریدم būreed-em, we cleaved.</td>
</tr>
<tr>
<td>2.</td>
<td>بِریدی būreed-es, thou cleavedst.</td>
<td>بِریدی būreed-es, you cleaved.</td>
</tr>
<tr>
<td>3.</td>
<td>بِرید būreed, he, &amp;c. cleaved.</td>
<td>بِرید būreed, they cleaved</td>
</tr>
</tbody>
</table>

3d. Perfect Participle, بِرید būreddu, cleaved or cloven.

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

5th. Aorist, Present or Future.

<table>
<thead>
<tr>
<th>Pers.</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>بر bur-em, I cleave, or may cleave.</td>
<td>بر bur-em, we cleave.</td>
</tr>
<tr>
<td>3.</td>
<td>بِرید bur-ud, he cleaves.</td>
<td>بِرید bur-ud, they cleave.</td>
</tr>
</tbody>
</table>

6th. Pres, Participle or agent, بِرید būrindu, 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 دت, preceded either by د or دت moveable by م. 2. By dropping the final دت 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 دت of the infinitive into دت 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 دت دت. 5. The present participle is formed by adding the terminations دت دت دت 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 دت دت دت or دت دت. Infinitives in دت دت are preceded by one or other of the seven letters، ب، س، ص، ش، د، ن，م，د، and those in دت دت دت or دت دت دت making altogether twelve classes, from each of which the imperative is formed, according to the following

Special Rules.

1. Verbs in دت دت، ادتن، ادتن، ادتن، ادتن، ادتن، ادتن، ادتن، ادتن، ادتن، ادتن، ادتن، ادتن، ادتن، ادتن، ادتن، ادتن، ادتن، ادتن، ادتن، 이다 دت، and are exceptions. Except. 이다 دت، which makes 이다 دت.
On the Verb.

2. Verbs in 

3. to strike, makes 

4. Verbs in

5. Verbs in

6. Verbs in

7. Verbs in

8. Verbs in
To this rule the following verbs are exceptions.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>آرایی</td>
<td>آرای</td>
<td>رِسَت</td>
<td>رِسَت</td>
</tr>
<tr>
<td>بند</td>
<td>بند</td>
<td>رِسَت</td>
<td>رِسَت</td>
</tr>
<tr>
<td>پرآرایی</td>
<td>پرآرایی</td>
<td>شُست</td>
<td>شُست</td>
</tr>
<tr>
<td>پیوندن</td>
<td>پیوندن</td>
<td>تِکسَت</td>
<td>تِکسَت</td>
</tr>
<tr>
<td>جِبَن</td>
<td>جِبَن</td>
<td>تِکسَت</td>
<td>تِکسَت</td>
</tr>
<tr>
<td>جِست</td>
<td>جِست</td>
<td>تِکسَت</td>
<td>تِکسَت</td>
</tr>
<tr>
<td>خِشَت</td>
<td>خِشَت</td>
<td>تِکسَت</td>
<td>تِکسَت</td>
</tr>
<tr>
<td>خواد</td>
<td>خواد</td>
<td>نِشَت</td>
<td>نِشَت</td>
</tr>
<tr>
<td>to adorn.</td>
<td>to bind.</td>
<td>to escape.</td>
<td>to grow.</td>
</tr>
<tr>
<td>to adorn.</td>
<td>پرآرایی</td>
<td>to wash.</td>
<td>شویی</td>
</tr>
<tr>
<td>to mis.</td>
<td>پیوندن</td>
<td>to break.</td>
<td>شَکَت</td>
</tr>
<tr>
<td>to leap.</td>
<td>جِبَن</td>
<td>to lessen.</td>
<td>کار</td>
</tr>
<tr>
<td>to seek.</td>
<td>جِست</td>
<td>to break.</td>
<td>گُسَت</td>
</tr>
<tr>
<td>to rise.</td>
<td>خِشَت</td>
<td>to sit.</td>
<td>نِشَت</td>
</tr>
<tr>
<td>to wish.</td>
<td>خواد</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

Excep. آوراَشَتَن to exault, گُشَتَن to revolve, افراز to write, هَشَتَن to quit, نُسَبَتَن to say, هَشَتَن to sit.

10. Verbs in فَتَن, reject that termination, and substitute ب for the imperative, as کُوْفَتَن to beat, کُوْبَتَن to beat thou.

Excep. رَهَتَن to accept, فُشَتَن to sleep; بُذَرَتَن to go, گُفَتَن to take, کُوْبَتَن to say, کُوْبَتَن to say. گُفَتَن to say, کُوْبَتَن to say.

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 91); 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.
On the Verb.

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 میم, (sometimes همیم hameem), as میم برم mee-burum, I cleave, or, I am cleaving. The aorist is also restricted to future time by prefixing to it the syllable ب bi, as برم bi-burum, I shall cleave. The syllable میم, prefixed to the preterite, gives it a signification corresponding to the imperfect of the Latin, as میم بردیم mee-buradum, I was cleaving; which denotes a continuation of the action. The second pers. sing. of the imperative frequently takes the syllable ب bi, before it; as بی بر bi-bur, 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, ب br, cleave thou.

1. Conjunctive, or aorist.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Plur.</strong></td>
</tr>
<tr>
<td>برم, I may cleave.</td>
<td>برم, we may cleave.</td>
</tr>
<tr>
<td>بی برم, thou mayest cleave.</td>
<td>بی برم, you may cleave.</td>
</tr>
<tr>
<td>برم, he may cleave.</td>
<td>برم, they may cleave.</td>
</tr>
</tbody>
</table>
On the Verb.

2d Pres. indicative, by prefixing می بریدم to the aorist.

می بریدم mee-brid-em, I cleave.
می بریدی mee-brid-de, thou cleavest.
می بریده mee-brid-dh, he cleaves.

3. Future indicative by prefixing می برند to the aorist.

می بریم we shall cleave.
می بریدی you shall cleave.
می بریند they shall cleave.

4. Imperative.

می بریند let us cleave.
می بری or می برید cleave you.
می بریده let him cleave.

5. The Present Participle, or Agent.

می بریدن و می بریده, cleaving, one that cleaves.

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

1st. The Preterite Indicative.

می بریدم I cleaved.
می بریدی thou cleavedst.
می بریده he cleaved.

2. Imperfect Indicative, by prefixing می بریدم to the Preterite.

می بریدم I was cleaving.
می بریدی thou wast cleaving.
می بریده he was cleaving.
On the Verb.

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

I might, &c. cleave. بريد
thou mightest cleave. بريد
he might cleave. بريد

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

I will cleave. خواستم بريد
thou wilt cleave. خواستي بريد
he will cleave. خواسته بريد

5. Perfect or preterite participle, بريد, clefted, or, having clefted, which is used in forming the following compound tenses.

6. The Perfect Indicative.

I have clefted. بريد * آم
thou hast clefted. بريد * ی
he has clefted. بريد * است

7. Pluperfect Indicative.

I had clefted. بريد * بودم
thou hadst clefted. برد * بودی
he had clefted. بريد * بود

* N.B. The letter َ is not sounded when preceded by خ (moveable by subur (sometimes zer or pesh) and followed by ش، س، ز، و، َ، ر، د، َ، ن، َ، ي، quiescent; thus, خواست, pron. khahum, &c.

I shall have cleaved. 

Ibrāde bāšmū we shall have cleaved: 

thou shalt have cleaved. 

Ibrāde bāsiyī you shall have cleaved. 

he shall have cleaved. 

Ibrāde bāsadī they shall have cleaved.

9. The Preterite of the Infinitive 

ībrāde būnūn to have cleaved.

According to Dr. Lumsden, whose authority we consider decisive, the sound of the letter ین in the terminations ین (1st and 2d persons plur.) of all the tenses, is what is called mujhool. The final ین 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 ین (or humzu when substituted), in the 2d person singular, is mujrof. The letter ین prefixed to any of the tenses except the imperative, denotes negation, as ین bāreem mu-dereedam, I did not cleave: to the imperative, the letter ین is prefixed to denote prohibition, as ین būr, cleave not, or do thou not cleave. When the verb begins with ی, the letters ین, ین, ین, and ین, are changed into ین, ین, ین, as ین I shall bring, ین I brought not, ین bring not.

Passive Voice.

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

Present Infinitive ین to be struck.
On Particles.

Present Indicative.

I am struck.  زَدَه مَي شَوَّم
thou art struck. زَدَه مَي شَوَّي
he is struck. زَدَه مَي شَوَنَد
we are struck. زَدَه مَي شَوَّم
you are struck. زَدَه مَي شَوَي
they are struck. زَدَه مَي شَوَنَد

Preterite.

I was struck. زَدَه شَدَم
thou wast struck. زَدَه شَدَي
he was struck. زَدَه شَدَند
we were struck. زَدَه شَدَم
you were struck. زَدَه شَدَي
they were struck. زَدَه شَدَند

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 -اندن، or -انیدن to the 2d pers. sing. imperat. of the primitive; thus، جَسْتَن، imperat. جَسْتَ to leap; from which جِئَانِدَن، imp. جِئَتَ، جَسْتَ to cause to leap; so رِسَانِدَن، or رِسَانِدَن to cause to arrive, رِسَانِدَن, 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. اَکْوَن، نَبَرَ گَاه، in the morning، شَمَشَگاه، وَدِی، in the evening، لَمْرُز، دِی، یِرَمَوْرُز، to day، فَرَدا، یِروْمُرَدا، to-morrow، هَمَانَدَم،
On Particles.

directly, then, afterwards; frequently, always; yet, ever, when?
— 2. Of place. hence, hence, whence?
here, there, whence? hence, whence?
arzâ lega, hence, whence?

3. Of quantity, &c. much or many, how many?
how?

Prepositions.

from, by, in, or, to, in, or into, in, with, without (deprived of).

before, after, near, between, toward, under, above.

Conjunctions.

and, or, or, and, or, or, except, unless, if, and, that, since, or.

nearer, nearest, least, lest, although, except, because, lest,
but, then.

Interjections.

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.
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.**

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<th>Persian</th>
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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, ١٨۲٧. 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
Composition of Words.

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

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

Ordinal Numbers.

47. The ordinals are formed by adding م to the cardinal numbers; thus، م the seventh. When more words than one are required to express the number, the م is added to the last only، as ببسب كفةم دم is the twenty-seventh. The word expressing the first of the ordinals، تفسيس is an exception; the Arabic word فان اب is also frequently used. The second and third may be سیسوم دووم سیسوم دووم or سیسوم دووم سیسوم دووم; 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 بپ دل بر heart-ravishing، compounded of the heart، and بر دل بر the root or contracted participle of دل بر to take away; so زمین دار to possess، from دار (root، دار) to possess.

A very numerous class of adjectives is formed by putting a noun or an adjective before another noun، as پای روب with the face of an angel،
Composition of Words.

or fairy-faced; from خوب, or beautiful, and روی, or face, an angel, or fairy; so خوب روی, with a beautiful face; compounded of خوب, or beautiful, and روی.

Another class of adjectives is formed by prefixing to a noun the particles without, کم, little, نا, not, and هم, together; thus, جعل, un-just, literally without justice; کم عقل, کم of little sense; cheerless, not glad; هم عمر, هم equal in age.

Adjectives denoting possession, &c. are formed by adding to nouns the terminations دانان, نیش, or, وار, and مین, کس, کس, مین, مین, learned,bashful, نیش, wealth, شمار, sorrowful, زیبین, رجع, possessed of life, an animal; sorrowful, نیش, golden.

The terminations ما, آنا, and وش, added to nouns, form adjectives denoting similitude; and نشک, آنا denote colour; as, like نا, musk, like the moon, اول, like

Relative adjectives are formed from nouns by adding ی (mutroot), Persian, of or belonging to Fars; وش, Persian, of or belonging to Sheeraz, the birth-place of the celebrated poet and moralist, سعدی.

Derivative Nouns.

49. An abstract noun may be formed from any adjective, simple or compounded, by the addition of نیک, نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or نیک, or N

Many
Composition of Words.

abstracts are formed from nouns in the same manner, as "manhood," from "man." Names of agents are formed by adding to the noun the terminations "keeper," or "portier," as "door-keeper," or "porter;" "writer," "quill-driver," "goldsmith." Nouns relating to the place of anything are formed by adding "place abounding with lions;" "resting place, sleeping room." We may observe that each denotes time also, as "every time, whenever." Diminutives are formed by adding "animal;" "for inanimate beings;" and "little," "small," "a little man," "a little grain," "a little door," or "window." The 3d pers. sing. of the preterite of verbs is sometimes used as a noun; thus, "coming and going." Sometimes is added, as "of motion." Another class of nouns is formed from the imperative of verbs, by adding "converse," "conversation," "trial." The infinitive is very often used as a verbal noun, (as it is in the Italian, and sometimes in the French,) thus, "the going, or departure of Rustum." Compound Verbs.

50. The verbs "begin," "to make a beginning;" "to purify," "to make clean."
Syntax.

Verbs are also compounded by means of prepositions and other particles placed before them, as در آوردند to bring in, باز آمدند to return, دوبار گرفتند to come again. When the negatives م, and the particles بپی, می, happen to be required with a compound verb, they are inserted between the two words of which it is composed, as آخنار 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 آن added to some nouns, forms an adverb of similitude, as, مرد آن, manfully, like man. Arabic adverbs, which are merely nouns in the accusative case, are often introduced into Persian, as قصدًا purposely. Adverbial expressions are sometimes formed by doubling a noun, and inserting the letter بپ, thus, سرآمر from end to end: we have somewhere seen the letter بپ also used, thus, شهر بپ, 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 Hindoostance. Persian adjectives invariably follow the noun which they qualify, and the noun takes the mark of the Ỏafut, as explained in page 13; thus, وزیر نامه the sincere minister; روی خوب a beautiful face; طَرَفة 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 a man possessed of wealth. Many epithets consist of three or more words, as a country taken in war; so یک گونه 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 Ỏafut 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 آل prefixed to it, as شمس ال‌الدین the sun of the faith. An expression of this form is frequently an epithet, as درویش مستجاب الد عوایت a dervise, whose prayers are answered; so مرد صادق القول a man sincere in speech.

57. Our word than, after the comparative degree, is expressed in Persian by أز, thus, رودشمار أز خود روز more splendid than the cheek of day. The adjective as good, is often used in the positive form, when denoting comparison, as in the following maxim, from the سلطان دوغر مکتت آمیر بهام راست فتنه انگر 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 مردوان the best of men: the rule applies to superlative forms from the Arabic, as اکثرین آنبا 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, by;
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which invariably take the simple or nominative form of a noun or pronoun after them, as از بغداد یا سیراز from Baghdad to Sheeraz; I will go with thee. Such other words as are used like prepositions, are really nouns, and in construction require the تُقاَفُت, as یا وزير near the minister; which is an elliptical form of expression for یا وزير ین بِینَی in the vicinity of the minister; so ین بِینَی under the earth; ین بِینَی above his head; ین بِینَی before me, that is, ین بِینَی in my presence. The student will do well in committing to memory the seven simple prepositions, and in recollecting that the rest require the تُقاَفُت 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 مای or me. | مان our, or us.
2 دَث thy, or thee. | ثان your, or you.
3 خس, her, its, or him, her, it. | شَان their, or them.

When these pronominal terminations are joined to nouns, they generally correspond with our possessives, my, thy, &c. as دَلَّم my heart; كنتاب 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, 

أُمّا ما in Persian, corresponds with our reciprocal 

pronoun self, as in Persian, corresponds with our reciprocal 

pronoun self, as 

I myself; thou, thyself, k.

as I myself