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MODERN PERSIAN COLLOQUIAL GRAMMAR.
MODERN PERSIAN COLLOQUIAL GRAMMAR

CONTAINING

A SHORT GRAMMAR, DIALOGUES AND
EXTRACTS FROM NASIR-EDDIN SHAH'S DIARIES,
TALES, ETC. AND A VOCABULARY

BY

DR. FRITZ ROSEN.

LONDON:
LUZAC & Co.
PUBLISHERS TO THE INDIA OFFICE
46, Great Russell Street
1898.
To His Excellency

The Right Honble the Marquis of DUFFERIN and AVA,

In gratitude for the example set by him in the acquisition
of the Persian language and in recollection of the
pleasant hours spent, listening with him to
a Persian story-teller in India

These pages are

Dedicated by

The Author.
PREFACE.

The "Modern Persian Colloquial Grammar" is a translation and revision of my "Neupersischer Sprachführer" published at Leipzig by C. A. Koch in 1890. Its object is to assist the student in learning the language now spoken in Persia.

The Persian Grammars hitherto written in English have, like Forbes' Grammar and Clarke's Manual, dealt with the Persian of India, which differs in every respect from the language of Iran. A few English books, it is true, such as Finn's little vocabulary, Haggard and Lestrange's able edition of the Vazir of Lankuran and Wollaston's excellent dictionaries, have dealt with the Persian of Modern Persia, but I think that a work containing a grammar, dialogues and various specimens of colloquial prose together with some information regarding journeys and life in Persia will be found useful to all travellers and residents in that country as well as in Baluchistan and Afghanistan.

The principal additions to the German edition are
the introduction throughout the book of the Persian type along with the Latin transcription. This will enable the student to acquire the rudiments of reading as well as of speaking. Further-more an alphabetic vocabulary has been substituted for the tabulated collection of useful words contained in the German edition. Since publishing the "Neupersischer Sprachführer" a residence of six years in Persia has enabled me to make many corrections and amplifications.

The English translation of the diary of Nasir-Eddin Shah's journeys to Europe has been taken from Mr. Redhouse's "The Diary of H. M. the Shah of Persia during his Tour through Europe in A. D. 1873. London, 1874".

I have much pleasure in thanking Prof. E. Denison Ross, of University College, London, for the kind assistance he has lent me by reading a great part of the proofsheets while I was in Persia.

Teheran, April 1897

The Author.
INTRODUCTORY REMARKS TAKEN FROM THE PREFACE TO THE GERMAN EDITION.

Persian, the most elegant and harmonious of all the languages of Mohammedan nations has, from the earliest days, enjoyed an importance far beyond the boundaries of the Shah's dominions and has still survived the many vicissitudes of Eastern history.

As early as the seventh century Persia lost her independence and fell under the successive sway of the Arab, the Turk and the Mongol. But it was under the foreign rule of the Turkish dynasties of the Ghaznevide and Seljuk kings and their successors the Atabegs that Persian literature attained its highest development. It so far influenced the turkish conquerors as to render them instrumental in spreading Persian thought and speech over a great part of Asia. Even the Mongols fell beneath its charm. When they first invaded Irán under Jangiz Khan they had attempted to extirpate from its soil the inhabitants together with their civilization. But we see them not long afterwards when they invaded India under Babur — the great grandson of Tamerlane — in 1526, appearing as the bearers of Persian speech and thought and introducing into India the higher standard of Persian civilization; and the country, as it fell beneath their undisputed sway, attained an unprecedented degree of wealth and magnificence. The
INTRODUCTORY REMARKS.

invaders introduced Persian art, Persian architecture and Persian industry, and Persian became the language of the court and government of the Moghuls. In fact, there can be no clearer illustration of Persian influence, than the transformation of a savage Tartar horde into the polished and magnificent courts of Dehli and Agra. To this day Persian is not only spoken at all the courts of India, but it is to a certain extent the official language of the Indian Foreign Office in its dealings with the native Princes, and it is taught in all the middle-class schools throughout Northern India. Out of the language of the Tartar conquerors has sprung up the language of the "horde" (ordū or uryū) or "Royal camp", the modern Urdū or Hindūstāni, which is itself three parts Persian.

Persian has exercised almost as much influence on the Turkish literature and language as on Hindustani, and the Persian classics are the foundation of higher education among the Turks both of Turkey and of Turkistan.

But though the Persian language has formed a bond of intellectual union between the nations of Islam inhabiting the immense tract between the Syr, the Brahmaputra, the Euphrates and the Danube, yet it has had to yield considerably to foreign influences even on its original territory, the plateau of Irān: All Persian provinces are more or less populated by Turkish tribes. Several races of Mongols are settled in Afghanistan, who have however partially adopted the Persian language or in some instances the East Persian dialect Pukhtū, while in Baluchistan a distinct race, the Brahui talk a language of their own.

It is clear that this incroachment of foreign nations on Persian territory must have necessarily exercised an influence on the language. Already with the invasion of the Arabs and the conversion of Persia to Islam a countless number of Arabic words and phrases had been adopted into the classical language. In the
same manner, at a subsequent period, Turkish expressions found their way into the language and literature.

The addition of a considerable foreign vocabulary affected to some extent the original language. By far the greater number of foreign words were substantives and adjectives. The verb with its simple inflection remained for a long time untouched. But by degrees the Arabic or Turkish «ism» (noun or adjective), in conjunction with a Persian verb, supplanted the old simple verb. Thus there came into use a number of compound expressions formed by nouns and adjectives with auxiliary verbs, of which a list is given on page 47. This tendency produced a proportionate decrease in the number of simple verbs. E.g. آمکحتن, to learn has been replaced by درس گرفتن, یاد گرفتن or خواندن, a further change resulting from the foreign elements was the introduction of adverbs. No special form had existed for this part of speech in classical Persian, the meaning being expressed by an adjective used adverbially. In the modern language the Arabic adverbs in ۱, an, are the rule, whereas in the classical language they were the exception.

Another class of modifications might be styled organic and to these all languages are subject with the lapse of time. Two forces, a desire for lucidity and an inclination to laxity of expression, are especially powerful in producing this change. The old words lose their power and must either be strengthened or replaced by stronger expressions.

This phenomenon is most clearly marked in the case of the prepositions, for the prepositions of the classical language are now either doubled or strengthened or their place taken by simple concrete nouns. — It has been found necessary in a similar way
to strengthen the pronouns, because like the prepositions, being small words, they were likely to be completely lost. Thus we now nearly always find khudam, khudat khudash used instead of the shorter form khud of the classical language. Double forms like: chi kār or chi chiz have replaced the simple form chi; hich kas na is used for the original kas na; chi vakht for key etc.

Unfortunately the inclination towards laxity of expression has proved stronger in the development of modern Persian than the tendency towards lucidity. To this circumstance must be ascribed the great lack of rule and the partially apparent, partially real arbitrariness and inconsistency of the language, which renders the use of some parts of speech, especially the conjunctions and prepositions, a difficulty for the pupil and for the teacher. Also the inflection of the verb has lost some of its clearness and simplicity by the various forms being now frequently interchangeable, whereas in the classical language they were distinctly differentiated.

But vanity and love of effect, which, from the earliest days, have been weak points of the Persian character, have done even more harm to the language than inaccuracy of expression. It is owing to this love of display that the simplest subjects are mostly expressed in bombastic style, and quaint turns of speech are constantly drawn from the archaic or classical language and from Arabic. It is therefore, in dealing with the vocabulary and with the grammar, only possible to form a general distinction between the classical language and that of our own day. But such a distinction will not hold good in each particular case. Modern Persian must therefore to some extent be regarded as a mixture or strictly modern Persian and classical Persian. It is left to the taste of the individual to adopt whichever style he likes, the classical, the bombastic or the colloquial modern Persian. But it is always necessary to distinguish the language of Iran from the Persian which is still in use in India. The Persian of India may
be looked upon as a petrification of the old classical language. It has also preserved the «majhūl» vowels e and o for i and û and many other differences in pronunciation. The Persian speaking Indians, whose studies are mostly confined to the classics and to poetic exercises, have followed none of the developments of the modern language.

In order to obtain a fixed standard in the midst of this confusion of styles, I have submitted nearly everything that has been written in purely modern Persian to a careful examination. The limited number of these publications has considerably lightened my task. Besides a few plays, of which the Vazir of the Khān of Lankurān is the best known, a small volume: tādib ul asfāl (education of children) and the newspapers printed at Teheran, Isfahan and Constantinople, there are only the works of Nāṣir-eddīn Shāh which are written in a modern and colloquial style. The excellent dialogues in Mirza Ibrahim’s grammar of the Persian language (London 1841) belong half to the classical language, whose influence their author could not entirely shake off. In these it is only the uneducated people who use the style which Nāṣir-eddīn Shāh has now raised to the dignity of a written language.

The descriptions which the late Shah has published of his travels in Persia and Europe are the best and truest specimens of the modern colloquial language spoken at the Persian court and capital. I have often during audiences with His Majesty been able to ascertain, in the course of long conversations, that the Shah spoke in exactly the same manner as he wrote, and frequently, in reading his most entertaining diaries, the very intonation of his voice has come back to me.

It is because the language of the Shah is the simple colloquial language committed to writing, that I have made it the foundation of the vocabulary, the grammar and the conversational parts of this book. All the examples given and all the dialogues are in
strict accordance with the style used by the late Shah in his diaries.

As regards the *Turkish* words in the language, they follow the same rules in forming the plural etc. as purely Persian words. It has not therefore been necessary to devote a special chapter to them, as has been the case with the Arabic words.

In drawing up the vocabulary and the conversations I have chiefly kept in view the requirements of the traveller. He may also derive useful information from particular chapters, as "a walk in the bazar" and "a journey through Persia" and others. I have taken especial pains to give such information as I have found useful in my first ride across the country, from the Persian Gulf to the Caspian Sea. A knowledge of the distances of the posthouses one from another, as given in the tables, may frequently save the "tāza vārid" (new arrival) from overcharge.

I would finally venture to express the hope that this Grammar of Colloquial Persian may awaken amongst some of my readers a certain interest in the modes of Persian thought and Persian expression, and that, after conquering the difficulties of the Persian characters, they may become acquainted with the very rich and fascinating classic literature, a knowledge of which is indispensable to the thorough mastery of the modern language.

F. R.
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CHAPTER I.

ALPHABET AND PRONUNCIATION.

The Persian alphabet consists of 32 letters which differ according to their position at the beginning, middle or end of a word or group of letters. The letters are written from right to left and, when made into words form a sort of shorthand.

As the table of the alphabet shows, some letters: د, س, ز and د, ز are never joined to the following letter. If they occur in the middle of a word, a gap is formed, similar to the interval between two separate words ex: بُرَادُر (barādar), brother.

In the so called شیکسته شیکسته (shikasta), writing, all letters forming one word are connected. This greatly facilitates quick writing, but renders reading very difficult.

A number of letters, as may be seen in the table, represent identical sounds in Persian, i.e. ص = س, ه and ز = ح, ه or د, ز, ص and ط = ز, ه and ط = س, ه and غ = spiritus lenis. — In Arabic, from which language the Persian alphabet is taken, these letters represent different sounds, but in Persian no distinction whatever is made between them. It is therefore useless for the student to trouble about the pronunciation of arabic sounds like ح, ط or ص.
CHAPTER I.

ALPHABET AND PRONUNCIATION.

The Persian alphabet consists of 32 letters which differ according to their position at the beginning, middle or end of a word or group of letters. The letters are written from right to left and, when made into words form a sort of shorthand.

As the table of the alphabet shows, some letters: د ژ ز و are never joined to the following letter. If they occur in the middle of a word, a gap is formed, similar to the interval between two separate words ex: برادر bar à da r (barádar), brother.

In the so called شکسته shikasta, writing, all letters forming one word are connected. This greatly facilitates quick writing, but renders reading very difficult.

A number of letters, as may be seen in the table, represent identical sounds in Persian, f. i. ص = s, ص = s, ص = h, or ص, ص, ص, ص, ص = z, ص and ص = t, ص and ص = spiritus lenis. — In Arabic, from which language the Persian alphabet is taken, these letters represent different sounds, but in Persian no distinction whatever is made between them. It is therefore useless for the student to trouble about the pronunciation of arabic sounds like ص or ص.
<table>
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<th>Connected with the Following Only</th>
<th>Connected with the Preceding and Following Only</th>
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<td>alif</td>
<td></td>
<td></td>
<td>(see p.) spiritus lenis or long a.</td>
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<td>be</td>
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<td>pe</td>
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<td>to</td>
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<td>English s.</td>
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<td>English j.</td>
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<td>chim</td>
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<td>English ch in chat.</td>
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<td>ho</td>
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<td>English h.</td>
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<tr>
<td>khe</td>
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<td>German ch in Scotch in Loch.</td>
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<td>dill</td>
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<td>English d.</td>
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<td>zal</td>
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<td>English z.</td>
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<tr>
<td>re</td>
<td></td>
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<td>Italian r (slightly rolled).</td>
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<td>ze</td>
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<td>English z.</td>
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<td>je</td>
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<td>French j in joue or s in English mease.</td>
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<td>Arabic</td>
<td>English</td>
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<td>ش</td>
<td>sh.</td>
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<td>ص</td>
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<td>د</td>
<td>in Mason.</td>
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<td>ت</td>
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<tr>
<td>ز</td>
<td>z.</td>
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<td></td>
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<tr>
<td>ین</td>
<td>initial alif (see p. 5) i.e. spiritas lenis.</td>
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<td></td>
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<tr>
<td>غ</td>
<td>a very guttural g not unlike the French r grasséllée.</td>
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<td></td>
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<tr>
<td>س</td>
<td>g in garden.</td>
<td></td>
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<td>م</td>
<td>m.</td>
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<td></td>
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<td>ن</td>
<td>n.</td>
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<tr>
<td>ح</td>
<td>h and at the end of words.</td>
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<tr>
<td>و</td>
<td>as a vowel see p. 5.</td>
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The Arabic alphabet contains no vowels proper. The three letters л, ү and ү are semivocalic consonants, viz: л = spiritus lenis, i.e. the sound, not written in English, which introduces every initial vowel. – ү = ү and ү = y in yard.

The vowel sounds short a 1) ү and ү are expressed by the signs ←fatḥa or ʿabar for ү, ʿamma or pish for ү and ʿkasra or ʿatr for ү.

If these signs are added to the corresponding semivocalic consonants mentioned above, they form the long vowels ү, ү, ү and ү, ex: ү Jālānīs (Galen).

If they are added to the other consonants, they express short vowels, by which these consonants are followed ex: ү muntasir, expecting.

If a letter is to be followed by no vowel sound at all, the sign ◀ (jām or sukūn) is placed over it ex: ◀ mūshī, fist, ◀ muntasir, expecting.

As a matter of fact these signs are hardly ever used, either in print or in writing. The consequence is, that the reader must either know or guess the vowels. This

1) The fatḥa ← transcribed by a is a short vowel very nearly resembling the English ү in "apple" or "hat". The final ү represented by ү has the same sound, and not that of the Italian ү in "Roma", as is the case in Hindustāni and Indian Persian.

2) Long ү is pronounced very much like in the English word "hard". Sometimes the sound is a little nearer the ү, but never as much as in the English words "soft" or "hawk".
difficulty however is diminished by the general rule that:  
1, 0 and ی between consonants represent long ā, long ु and long ı respectively, ex: مار mār, موس mūs, میز mīz, میز table.

In the transcription used in this book the long vowels, are marked with —, all vowels not bearing this sign being short.

1 in the beginning of a word, as also ع, is a mere spiritus lenis which can introduce any vowel or diphthong, ex: اسب asp, حصان insan, مان man, ترق urdā, camp, عرب Arab, عراق Iraq, عرف ʻurf, civil code, عین ʻein, eye, عوام ouqāt, times.

Long initial ā is expressed by ā (the sign — is called madd, prolongation) and by عا ex: عام ādām, Adam, عانت ādat, custom.

1 which may be sometimes replaced by ہ hamza in the middle of a word, is in some cases a spiritus lenis as it is when initial, ex: رس raʼs cape (pronounce ra-as), رئیس raʼis, director. Whenever the sign ی occurs in the transcription, a distinct hiatus must be heard, i.e. the word must be as it were, interrupted by a very short pause.

Initial و and ی are always pure consonants, ex: ورق sarag leaf, یاوار yābar major.

Final short a is expressed by the letter ە ex: ەبند بند bandā slave, صفحه safha page. No ە-sound is heard.

1) Vulgar ʻArāq.
If this final ə is to be followed by an i or i, this is expressed by a * hamsa, over the ə, and the sound of a y is inserted, so as to avoid the hiatus, ex:  صف علىها a page, بند ض عبد خدا banda-yi khudda, the slave of God.

The following words are spelt with ə, as if they had a long ə, but pronounced with a short ə.

دو du two
تو tu thou
خوئ khud self
خوردن khurden to eat
آخور akhur manger
خوراک khurak food
خورش khurish stew
خورد khurds small
خوره khurda a little
خورشید khursand the sun
خورسند khursand happy
خوش khush pleasant

The words ج و ه and هم are in modern Persian pronounced chi and hamchi as.

The syllables ən and əm are frequently pronounced ən and əm, especially in the South of Persia ex: نان nān or نان bread, شام shām or shām evening.

In the following words the ə is not pronounced at all:
خواب khāb sleep
خوابیدن khābīdan to sleep

In some Arabic words final ə is represented by ə ب.Ex: منظره alī əب until.
ALPHABET AND PRONUNCIATION.

khāja  eunuch
khār  abject
khārizm  the khanate of Khiva
khāstan  to desire
khāhish  desire
khān, khāncha  a tray
khāndan  to read
khāhar  sister

Diphthongs.

There are two diphthongs in Persian, ei and ou, ex:

خَوُس houz (not unlike English hose) a tank مَّيِل meil (not unlike English mail) inclination.

The Consonants proper and Orthographical Signs.

The consonants require no particular explanations beyond what is said in the table of the alphabet.

The only case where the pronunciation differs from the writing is the s at the end of the words سَمَّٰسِي three, بِد bi to جُدُد chi what and کُدُد ki who (م) where no aspiration is heard.

The s standing for a short a at the end of words has been explained p. 5.

In order to show that a consonant is doubled, the sign ـ، tashdid is placed over it, ex درَدَ دارا valley، مُحَمَّد Muhammad.

Another orthographical sign much used in Persian is the تَنْصَدَة ی. It is originally the termination of arabic
accusatives, used in Persian as adverbs ex: مَسَالَان for instance, غَلِبَان mostly, اِتْتِفَاقًا یttifāqān accidentally. The ل preceding the tansūn is a short a.

When the ل of the arabic article ل al is assimilated with the following consonant, which is always the case before the dentals ط ص ش س ز ر ذ ث ت and the sign - vasi'a is placed over the ل ex:

イスラム as salām the greeting, هرمن ar Rashīd, جبل al-ṭārīq the mountain of Tāriq (Gibraltar) اش al-šeyţān the devil.

All orthographical signs are frequently omitted in print and usually in writing.

The Accent.

The accent falls on the last syllable of all words except certain parts of the verb and some particles which are explained below.

The only Persian noun which has the accent on the first syllable is صَنَّار a penny, the contraction of صد دینار a hundred dinars.

The following parts of the verb have the accent on the first syllable:

1) All forms beginning by the prefixes بِd bi and مِ bī: مَیَیَرَد he takes مِینِکِیْرَم bīparsam shall I ask?

When either مِ or بِ are omitted, the accent remains on the first syllable, ex: کُنَّم يکَیْد kūnam I may do گَیِوَد gūyad he will say.

The accent is particularly strong on the بِ of the Imperative ex: بِئْزِم strike! بِئْزِم let us go!
2) The negative forms, beginning with نَا, ex: نَا-كِنَ do not! نَأَرَكُم I did not نَأَمِكُنْ I do not.

In the past tense the syllable, which in the third person is either the last or the only one, keeps the accent throughout all the other persons of the tense ex: فُرُومُود farmādā he ordered; the other persons are: farmādam, farmādī, farmādīm, farmādīd, farmādand. دَادُ dād he gave; the other persons are: dādam, dādī, dādim, dādid, dādanā (compare conjugation table p. 49).

All other parts of the verb have the accent on the last syllable. These are:

1) The infinitives, full or shortened, ex: پُرْسِیدن pursīd to ask.

2) The participles, present ex: كَنِنَتْ kunandā doing, خوَانِنَتْ khānandā singing,
   and past ex: كَفَتْ girifādā taken, دَرِب burdā carried off.

3) The gerund ex: خوَرَدَنِی khurāndī a thing to be eaten كَفَتْنِی guftānī a thing to be said.

A few Arabic and Persian particles have the accent on the first syllable:

ایَا dyā interrogative particle یَلَی báltī yes
لَا amā but لِبِکَan likān but
وَلِ baltī however یَذِنِی that is to say.

The ی at the end of a word, when it is the indefinite article is not accented. In this way words connected with the indefinite article are to be distinguished from abstract nouns or adjectives spelt and otherwise pronoun-
ced in the same way, ex: پادشاهی a king, پادشاهی royal power. — دودلی a government, دولتی governmental. — شهری a town, شهری belonging to the town, municipal. — گدادی a beggar, گداد beggary.

There is a third ی in Persian, which may be called the relative ی. It connects the relative pronoun که ki with the preceding word. This relative ی has the accent, which makes it distinguishable from the ی of the indefinite article before mentioned, ex: شخصی که shahesi-ki the person who, but shahesi ki a person who است که جونخورده است ast ki jou nakhurda ast, the horse which has eaten no barley, but ast ki jou na-khurda ast, a horse which has eaten no barley.

A number of words are enclitic, i.e. they are so closely connected with the preceding word, that they have no accent of their own. These are:

1) The suffixed pronouns مَ am, ات at, اش ash, من mūn, تان tūn, شاه shān, see p. 32, ex: مادرش mādrash his mother.

2) The present forms of the verb to be ام am, ای ای ast, این ای asm, اینd, ایd, and, see p. 41, ex: چه چه chi sūd-ast? what is the time?

3) The short ی called یزفا see p. 13.
CHAPTER II.

GRAMMAR.

The grammar of the Persian language is extremely simple, there being only one declension, one conjugation and no gender.

1. THE NOUN.

The Plural in classical Persian used to be ان än for persons and ها hā for things, ex: پادشاهان pādīshāhān kings, تختها takhtāhā thrones.

Names of animals used to have their plurals formed both ways, ex: سگها saghā and سگان sagan dogs.

In modern Persian the plural in ان än is almost obsolete and ها hā is generally used for persons as well as for things, ex: سرباز sarbāz soldier, plur: sarbāzēh, زن woman, plur: زنها zanēhā, کتاب کتاب, plur: کتابها gada beggar, plur: گداها.

The obsolete method of forming the plurals of Persian words is, vis: اغن aḡān for persons and اجی ajī for things is still in use, especially in books and official writings, ex: بنده banda slave, plur: بندهگان bandehgān نوشته writing, plural: نوشتهایان navistajāyāt روزنامه newspaper, plural: روزنامه‌ها rūznāmahā.

- کارخانه kārkhāna factory, plural: کارخانه‌ها kārkhānahā. — But at the same time the modern forms are used:
Some Arabic collective nouns in 旺盛 their plurals in 旺盛.
ex: عملاء 'amala workmen, plur: 'amalayát.

The Accusative is formed by adding 旺盛 to the singular or to the plural, ex: سگ سگ sag, dog, acc: سگ سگ hā, plural acc: سگ hārū, سرباز sarbāz soldiers, acc: سرباز sarbāz rū, plur. nominat. سرباز hārū, plur accusative سرباز hārū, نس woman, accus: نس نس zānā, plur. nominat: زن hā, plur. accusat: زن hā.

The accusative ending 旺盛 is also added to the obsolete plurals mentioned above as well as to the Arabic plurals.

The accusative ending 旺盛 has the meaning of a definite article which otherwise does not exist in Persian. If 旺盛 is omitted, it leaves the word indefinite, ex: اسم اسپ اسپ asp didam I saw the horse, but اسم اسپ اسپ asp didam I saw a horse.

In order to express the indefinite article in the singular 旺盛 is added to the corresponding words. This旺盛 is long and not accentuated, see pp. 9 and 10, ex: اسم اسپ اسپ a horse, اسم اسپ اسپ a good horse. If a noun is followed by an adjective, the旺盛 of the indefinite article is added to the adjective ex: کوه بلند a high mountain, سگ زرد a yellow dog.
The izāfa.

1) The genitive is formed by adding a short i called izāfa to the governing noun, which generally precedes the noun governed.

The i of the izāfa is either not written at all or expressed by a (kaara).

Examples of the genitive.

asp-i Shāh, the horse of the King
kāh-i nur the mountain of light
zasir-i pādishāh-i Īrān, the wife of the minister of the King of Persia.

When the governing word ends in a vowel, the izāfa is pronounced yi, so as to avoid the hiatus, and spelt with a ī, ex: pā-ī fil the foot of the elephant, ru-ī zamin, the surface of the earth.

If this vowel is the a expressed by ə, the izāfa takes the shape of a s (hamza) over the s, ex: khāna-ī darvīsh the house of the dervish, banda-ī khudā the slave of God.

2) Adjectives are connected in the same way with their nouns as the governed word with the governing in the case corresponding to the English genitive, ex:
asp-i shāh the horse of the king, asp-i sīāh the black horse — kūh-i nur the mountain of light kūh-ī buland the high mountain. The above examples show that for the Persians there is no difference
between the possessive case and a noun connected with an adjective.

3) If several adjectives form attributes to the same noun, they are connected by the izāfa unless they are connected by the conjunction و ca, and ex: أسْبِعِ عَرَبُ سَبَهُ.(I) ١٠٠ asp-i ١٠٠ اَرَابِي-يَى سُبُحَٰى كُحْبُى a good black arab horse.
١١٠ كُمَى بَلَندُ سَنَغُي ١١٠ بَرُفْدَارٌ a high, rocky, snow-covered mountain.

4) The izāfa is furthermore used to form possessive pronouns, by connecting the personal pronouns with the governing word, in the same way as adjectives are connected with their nouns, ex: أسْبِعٌ مِّنٍّ (I) ١٠٠ اَسْبِعُ عَرَبُ عَرَبُ(I) ١٠٠ man, my horse (ذِي مَعْلَى ١٠٠ خَانَةُ مَا) ١٠٠ ١٠٠ عَرَبُ عَرَبُ عَرَبُ our house.

Omission of the izāfa.

The izāfa is omitted in certain Arabic genitives ١ when the governing and the governed word form one compound noun or express one notion.

The most frequent governing words used in this way are: صاحب سُهِبِب owner, possessor, أمير or اَمِيرَ lord, ولِيّ vālī lieutenant, ابن or ابن son ex: صاحب مَهْضُب سُهِبِب ١٠٠ māsāb, possessor of rank, officer.
١٠٠ صاحب قَرْنُ سُهِبِب ١٠٠ qarān a Ruler over a space of 30 years.
١٠٠ صاحب كَمِل سُهِبِب ١٠٠ kamūl possessor of perfection.

The great number of Arabic titles now used in Persia are all formed in the same way, by mere juxtaposition, i.e. without the *izāfa*, ex:

ṣadr ʿazam most high chief, grand vizier.

wāli ʿahd lieutenant of the office, heir apparent.

ṣill as sultān shadow of the King (title of the present Shah's eldest son).

nāyīb as sallān lieutenant of royalty (the present Shah's third son).

bin sultān son of a king.

sālī niʿmat lord of bounty, Sovereign.

asad ad doula lion of the state.

āmin al mulk confidant of the Kingdom.

ʿażiz as sultān favourite of the king.

samsām as sallāna seimitar of the kingdom.

ʿizzat ad doula honour of the state titles of princes.

ʿismat al mulāk chastity of kings.

āmir tāmān lord over 10,000, general.

mīr panj lord over 5(000).

mīr ḡazāb lord of wrath, executioner.

mīr shikār master of the hunt.

mīr ʿākhor lord of the manger, master of the horse.

In the same way some Turkish-Persian genitives are used without the *izāfa*, ex:

nāyīb chapar postmaster.
persian grammar.

شارکت چالار shāgīrd chahār postboy.

beiglar beig under governor (lit. chief of chiefs.

but also with the turkish sign of the possessive case ex:

beiglar beig-i chief of chiefs.

daryā beig-i lord of the sea, admiral

In all the examples quoted above the two words connected without the izāfa express one notion and are to be considered as compound words. When this is not the case, the izāfa must be used ex:

صاحب خانه sāhib khāna householder but sāhib-i khāna the owner of the house

صاحب منصب sāhib mansab an officer, but sāhib mansab-i sarkāngī the holder of the rank of a colonel.

The other cases are formed by prepositions as in English or French:

بی, to pish, to, (used only

باری, for for persons).

از az from

با bā with.

The following forms of frequently used verbs should be learnt by heart. They will be necessary in order to illustrate the formation of the cases.

آمد āmad, came burd took away

رفت raft went āourd brought

gufāt guft said girift took
did saw dād gave

On the following page are given a few examples which will serve to illustrate some of the foregoing rules:
سر نز اد بروی شاه آورد
سگ نان گذارا برد
کشی انجیلی بر آورشان آمد
وزیر از طهران رفت به هندستان
مرد شمشیر شاهرا دید
شاپل از وزیر گرفت و بگذا داد
دوست من پیشی من آمد
دوست من چه گفت
کتابها بی‌نیاد
کتابی از من گرفت
شاه با وزیر بمساکن آمد
درویش از خانه وزیر باحمام رفت
sarbās ap barāyi Shāh āvurd.
sag nān-i gadā-rā burd.
kašt-yi Ingītā bi Irān ūmad.
vazīr az Tahān raft bi Fa-
rangistān.
mard shamāshr-i Shāhrā dīd.
Shāh pūl az vazīr girft va bi
gadā dād.
dūst-i man pāsh-i man ūmad.
dūst-i tu bi tu chī guft?
kītāb-rā bi man nā dād.
kītābī az man girft.
Shāh bā vazīr bi maqīd ūmad.
dārīsh az khānā-yi vazīr bi
hammām raft.
a soldier brought a horse for
the King.
the dog carried off the beg-
gar's bread.
an English ship came to Persia.
the minister went from Tehran
to Europe.
the man saw the sword of the
King.
the King took money from the
minister and gave it to the
beggar.
my friend came to me.
what did your friend say to
you?
he did not give me the book.
he took a book from me.
the King came with the mi-
nister to the mosque.
the dervish went from the house
of the minister to the bath.
2. ADJECTIVES.

Adjectives generally follow nouns and in this case are joined to them by the *izāfa* (see p. 13) ex. اسب غربی the arabian horse, کوه بلند the high hill, پا چپ the right hand, دست راست the right foot.

To form the accusative *rā* is added to the adjectives only, ex. اسب غربی، کوه بلند، پا چپ، دست راست.

The termination of the plural is added to the nouns only, ex. اسب‌ها غربی arabian horses, کوه‌ها بلند high hills, پاهای چپ left feet.

Examples of the plural accusative:

<table>
<thead>
<tr>
<th>جمع</th>
<th>اسب‌ها غربی</th>
<th>کوه‌ها بلند</th>
<th>پاهای چپ</th>
<th>دست‌ها راست</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>rā</em></td>
<td><em>arabī</em></td>
<td><em>bulan Đ</em></td>
<td><em>pāhā</em></td>
<td><em>rāst</em></td>
</tr>
</tbody>
</table>

If a number of adjectives follow a noun, *rā* is added to the last of these adjectives only, ex. قالب بزرگ خوش‌رنگ ترکمانی the large finely coloured turkoman carpet.

A few adjectives sometimes precede the noun, which is generally followed by the indefinite article *i*، and in this case the *izāfa* is mostly omitted.
ex. عاجب هوای خوب, (a) wonderful air

In very few cases adjectives precede the noun with the

ex. پیر مرد, Pir-i mard an old man, پیر بان, Pir-i bāzr the Saint's ba-

زار, sābz-i meydān the green square.

Adjectives frequently precede nouns to form compounds,

ex. بد بو, bād bū of bad smell, خوش‌رنگ, khushrang of

fine colour, سفید کوه, šāhīška Black Forest, Sefīd-Kūh White Mountain.

The degrees of comparison are formed by adding to

the adjective:

تازا for the comparative and تازین for the su-

perlative.

Examples.

خوب, khub good خوبترین, khubtarin best.

بی‌، bih good بی‌ترین, bihtar better bihtarin best.

بد, bad bad بدترین, badtar worst.

بزرگترین, buzurgtar bigger buzurgtarin biggest.

کوچکترین, kuchiktar smaller kuchiktarin smallest.

Than is expressed by از, az, از جان, az jān better than life, بزرگتر از فیل, buzurgtar as fil, bigger than an elephant.

The superlative construction is the same as the go-
native ex. بهترین مردم bihtarîn-i mardum the best of men, برکتی پادشاهی buzurgtarîn-i padishâhâ the greatest of kings (the greatest king).


<table>
<thead>
<tr>
<th>Arabic</th>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>يک</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>دو</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>سه</td>
<td>3</td>
</tr>
<tr>
<td>۴</td>
<td>چهار</td>
<td>4</td>
</tr>
<tr>
<td>۵</td>
<td>پنج</td>
<td>5</td>
</tr>
<tr>
<td>۶</td>
<td>شش</td>
<td>6</td>
</tr>
<tr>
<td>۷</td>
<td>هفت</td>
<td>7</td>
</tr>
<tr>
<td>۸</td>
<td>هشت</td>
<td>8</td>
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<tr>
<td>۹</td>
<td>نه</td>
<td>9</td>
</tr>
<tr>
<td>۱۰</td>
<td>ده</td>
<td>10</td>
</tr>
<tr>
<td>۱۱</td>
<td>یازده</td>
<td>11</td>
</tr>
<tr>
<td>۱۲</td>
<td>دوازده</td>
<td>12</td>
</tr>
<tr>
<td>۱۳</td>
<td>سیزده</td>
<td>13</td>
</tr>
<tr>
<td>۱۴</td>
<td>چهارده</td>
<td>14</td>
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<tr>
<td>۱۵</td>
<td>پانزده</td>
<td>15</td>
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<tr>
<td>۱۶</td>
<td>شانزده</td>
<td>16</td>
</tr>
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<td>۱۷</td>
<td>هفده</td>
<td>17</td>
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<td>۱۸</td>
<td>هجده</td>
<td>18</td>
</tr>
<tr>
<td>۱۹</td>
<td>نوزده</td>
<td>19</td>
</tr>
<tr>
<td>۲۰</td>
<td>بیست</td>
<td>20</td>
</tr>
<tr>
<td>۲۱</td>
<td>بیست و یک</td>
<td>21</td>
</tr>
<tr>
<td>۲۲</td>
<td>بیست و دو</td>
<td>22</td>
</tr>
<tr>
<td>۲۳</td>
<td>بیست و سه</td>
<td>23</td>
</tr>
</tbody>
</table>
GRAMMAR.

21

bist u chahār 24
bist u panj 25
bist u shish 26
bist u haft 27
bist u hasht 28
bist u nuh 29
si 30
si u yak 31
chihil 40
panjāh 50
shast 60
haftād 70
hashṭād 80
navad 90
sad 100
darist 200
darist u yāzdah 211
sīsād 300
chahārsad 400
punsād 500
shishāsād 600
haftāsād 700
hashṭāsād 800
nuhsād 900
hazār 1000
du hazār 2000
dah hazār 1) 10 000
sad hazār 100 000

1) ... is also called لک. (The Indian lak is 100 000.)