A CONCISE GRAMMAR
OF THE
PERSIAN LANGUAGE,
CONTAINING
DIALOGUES, READING LESSONS,
AND
A VOCABULARY:
TOGETHER WITH
A NEW PLAN FOR FACILITATING THE
STUDY OF LANGUAGES,
AND SPECIMENS IN
ARABIC, ARMENIAN, BENGÁLÍ, GREEK, GEORGIAN, HINDÚSTÁNÍ,
HEBREW, LATIN, PERSIAN, RUSSIAN, SANSKRIT, SWEDISH,
SYRIAC, AND TURKISH.

BY
A. H. BLEECK,
FORMERLY OF THE BRITISH MUSEUM; AND AFTERWARDS OF THE LAND TRANSPORT CORPS.

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MDCCLVII.
The learner who is about to commence the study of a new language will naturally be anxious to hear something beforehand with regard to its resources, and how far his labors are likely to be repaid; and although there are many who devote themselves to linguistic pursuits chiefly with a view to qualify themselves as interpreters, or sometimes merely for the purpose of making their way through a foreign country, yet even to these it cannot be altogether a matter of indifference whether the dialect they acquire is as rich in literature as, for example, the German, or as poor as the Bulgarian or the Gaelic. It will also be a question of considerable importance to the literary student whether the works which may exist in the new language have already been made generally known through the medium of translations, or whether they are still sealed books to all but a few scholars.
of composition which is almost¹ peculiar to that country,—I mean the Súfistic poetry, a strange kind of verse, half mystical and half Anacreontic, which, on many accounts, deserves especial observation. More than half a century ago, Sir William Jones, in a 'Discourse on the Mystical Poetry of the Persians and Hindús,' pointed out the striking resemblance existing between it and some of the productions of Christian divines, and even quoted a passage from Barrow, which would, he said, if translated into Persian, contain a fair representation of Súfistic doctrines. Now, in a psychological point of view this fact is extremely curious; and, in these days when every spiritual phenomenon—from Spurgeonism down to Spirit-rapping—excites so much attention, the philosopher at least (I will not say the theologian), may well bestow some consideration on the allegorical poetry of the Súfís. To the majority of readers, who care neither for psychology nor philosophy, the Súfistic works present other and perhaps more powerful attractions; for, although their hidden meaning is of a purely spiritual nature, their language is emphatically

¹ A similar poetry is also met with among the Hindús.
that of human passion, and exhibits that strange blending of the amatory and bacchanalian with the mystic, of which, in the opinion of some, we have an example in the 'Song of Solomon.' It may also be mentioned, incidentally, that the original idea of a 'Pilgrim's Progress' may be found in the 'Manṭık-al-Ṭair' of Faridu'd-dīn Aṭṭar, in which the birds—here the emblems of the soul—make a pilgrimage to the Simurgh, the type of the Deity.

From what has been already said, the student may form some idea of the extent and nature of Persian literature; and the Grammar which is now offered to the public will, it is hoped, prove of material assistance to all who are desirous of acquiring the language. Though small in size, it will be found to contain a greater variety of information than any work on the subject hitherto published in this country, since all other Grammars are deficient, either in Reading Lessons, or Dialogues, or both; and in stating this I have no intention whatever of unduly disparaging

1 I say in the opinion of some, because probably the majority of educated men consider the Hebrew poem as simply an Epithalamium.
17. —— Lieder. Persisch mit dem Commentare des Sudi herausgegeben von H. Brockhaus. 4to.
     Leipzig, 1855-6.
     The only critical edition of Hâfiz.
     Note. This must not be confounded with the MS. entitled ‘Hâtim Tâ’i,’ of which it is merely a brief and indifferent abridgement.
     Very easy stories, suitable for beginners.
     Peith, 1838.
     A Sufistic Poem. Annexed to the translation is a list of fifty other Sufistic works.
LIST OF PERSIAN BOOKS.

MANUSCRIPTS.
4. Sindibad Námah. A Collection of Tales.1
   Library East India House.

DICTIONARIES.
Johnson. Persian, Arabic, and English Dictionary. Imp. 4to. 1852.

It would be easy to extend the preceding lists, but the above will be sufficient to show the learner that he

1 It is much to be regretted that only one MS. of this singular and valuable work has as yet been brought to Europe.
will have abundance of works to peruse as soon as he has attained some proficiency in the language. As for the Poets who have composed merely a ‘Díwán,’ or Book of Odes, their name is legion, and numerous MSS. may be found at the British Museum, and in the Library of the East India House. Von Hammer, in his “Geschichte der schönen Redekünste Persiens,” has given brief extracts from no less than two hundred Persian poets, and there are many others whom he has not quoted. It would be too much to assert that out of so many poets none are of small value; but probably there are few in whose writings may not be found some little Ode or Ghazel which would repay translation. Finally, it should be mentioned as an additional inducement to acquire the Persian language, that a knowledge of it is absolutely necessary to the student of Turkish.

ERRATA AND ADDENDA.

Page 38, line 8 from bottom, read ‘as’ after the word ‘vowel,’ and before خوردن, xhorándan.
Page 55, line 16, for ‘حروف,’ read ‘حروف.’
Page 64, line 19, after ‘as well as,’ insert ‘to.’
Page 73, lines 14 and 15, for ‘دارویش,’ read ‘دارویش.’
Page 77, line 10, for بی سثال, read بی سثال.
Part II. Page 13, line 9, for ‘Alif-Laila,’ read ‘Alif Lailah.’
Page 118, last line, add the following Note:—‘Thy Friend’ is here a Súfistic allusion to the Deity.
Page 205, line 9, for ‘سجید,’ read ‘سجد.’
A

CONCISE GRAMMAR

OF THE

PERSIAN LANGUAGE.

CHAPTER I.

The Persian Alphabet consists of thirty-two letters, which are differently shaped according as they are initial, medial, or final, and connected or unconnected with the letters which precede or follow them.

Of these thirty-two letters, twenty-eight are Arabic, and only four (viz., پ, چ, ژ, and گ) are purely Persian.

The Persians, like the Arabs and Turks, read and write from right to left.
### ALPHABETICAL TABLE

<table>
<thead>
<tr>
<th>Name</th>
<th>Final</th>
<th>Medial</th>
<th>Initial</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alif</td>
<td></td>
<td></td>
<td>ً</td>
<td>a, i, or u, according to the vowel-point.</td>
</tr>
<tr>
<td>Bī</td>
<td></td>
<td></td>
<td>ٍ</td>
<td>b.</td>
</tr>
<tr>
<td>Pī</td>
<td></td>
<td></td>
<td>ِ</td>
<td>p.</td>
</tr>
<tr>
<td>Tī</td>
<td></td>
<td></td>
<td>٣</td>
<td>t.</td>
</tr>
</tbody>
</table>
| Sī | | | ِ | ُ, and sometimes ُُ.
| Jīm | | | ٌ | j. |
| Chī | | | چ | ḍh, as in 'charm.' |
| Hā | | | اء | Ḥḥ, a strong aspirate. |
| Khī | | | َ | ḳḥ, guttural, like the German ch. |
| Dāl | | | َ | d. |
| Zāl | | | َ | g. |
| Rī | | | َ | r. |
| Zī | | | َ | z. |
| Zhī | | | َ | ṣḥ, or ş in 'sumr,' precisely as the French ş. |
| Sīn | | | َ | s. |
| Shin | | | َ | ş. |
| Ssād | | | َ | ss, ş hard. |
| Zzād | | | َ | ṣ, ẓ or ẓ hard. |
| Tā | | | َ | ṭ, hard. |
| Zā | | | َ | g, hard. |
Lām-Alif, ی or ی, is simply a combination of ل lām and ی alif.

The Persian figures, which are written from left to right, like our own, are as follows:

```
1 2 3 4 5 6 7 8 9 0
```

These seven letters are never joined to the letter immediately following them: ی, ی, ی, ی, ی, ی, and ی.
The following list of words, principally of one syllable, will assist the learner considerably in mastering the alphabet:

- dab
- há
- pā
- táj
- šīl
- آب
- با
- تاج
- نیل
- water.
- with.
- the foot.
- a crown.
- grass.
- jāū
- člis
- hāl
- khāir
- dam
- جو
- حیز
- حال
- خیر
- دم
- barley.
- a thing.
- state.
- good.
- breath.
- rū
- ran
- jang
- sar
- šāb.
- رو
- زین
- ژنگ
- شب
- سر
- the face.
- a woman.
- rust.
- the head.
- night.
- ژاد
- ژیاد
- ژیلت
- ژیل
- ژی
- صد
- ضیا
- طفن
- عین
- a hundred.
- light.
- an infant.
- a shadow.
- the eye.
- گهار
- فهم
- فهم
- گاو
- گاو
- غار
- فهم
- قبل
- کاس
- قبل
- a cave.
- understanding.
- before.
- a cup.
- a cow.
- lab
- mál
- nūr
- یکت
- لب
- مال
- نور
- وقت
- the lip.
- riches.
- light.
- hour, time.
- یار
- هر
- a friend.
- every, all.
The learner will find, on examination, that the foregoing alphabet contains only seventeen different characters, which are distinguished from each other by the addition of one, two, or three dots (properly termed diacritical points), placed above or below certain letters.

OF PRONUNCIATION.

Most of the letters are pronounced almost precisely as their English equivalents, but some of those borrowed from the Arabic had originally very different sounds.

\( \text{ث} \) in Arabic is pronounced like \( \text{th} \) in \text{thin}.

\( \text{ن} \) in Arabic is pronounced like \( \text{th} \) in \text{thine}.

\( \text{ص} \) is somewhat harder than \( \text{s} \), and has a more hissing sound.

\( \text{ض} \) in Arabic is a hard \( \text{d} \) or \( \text{dh} \), pronounced by pressing the side of the tongue against the teeth.

\( \text{ظ} \) in Arabic very much resembles \( \text{z} \).

\( \text{ع} \). This is a deep guttural, pronounced by contracting the lower muscles of the throat. The Persians usually soften it into a broad \( \text{a} \), or other vowel.
ق in Arabic is pronounced by pressing the root of the tongue against the palate.

ب before ب is always pronounced as ٣. Ex. مِنْبَر, 'a pulpit.'

و when used as a consonant in Arabic is always ٣; but in Persian it is often pronounced as ٣.

٣ at the end of words, when preceded by a short vowel, has no perceptible sound: e.g. خانه, 'a house,' pronounced خَانَا. In such cases it may be termed ٣ mute. At the end of Arabic words, it is sometimes marked with two dots, thus ٣, and pronounced like ٣ ٣ which letter the Persians in writing generally substitute for it.

Note.—In representing the Persian and Arabic letters by English characters, I have distinguished the different ٣'s, ٣'s, etc., from each other by dots, thus: ٣, ٣, ٣, ٣, ٣; ٣, ٣, ٣, ٣, ٣; ٣, ٣, ٣, ٣; ٣, ٣, ٣, ٣; ٣, ٣, ٣, ٣. The French ٣, is represented with a dot over it, thus, ٣. It may be observed here that all Arabic words occurring in Persian, are pronounced according to the Persian manner; but when quotations from the Korán, or the Arab poets are introduced, as is constantly the case, they ought to retain their original pronunciation, just as a passage from a French writer would with us.
OF VOWELS AND ORTHOGRAPHICAL SIGNS.

Strictly speaking, all the letters of the Persian Alphabet are consonants; for although ي and أ and often perform the part of vowels, that term is properly confined to the three characters, فتحة fathah, كسرة kafrah, and ضمة dhommah; the first of which is represented by a small oblique stroke over the letter, thus (ـ), the second by a similar stroke under the letter, (ـ), and the third by a small curve like a comma, (ً). 1

Fathah is generally sounded like a short, as من mān, 'I'; but in some words it is more like a short ṣ, as ستش šesh, 'six.'

Kasrah is generally a short t, as دل dil, 'the heart.'

Dhammah is a short á, sounded very nearly like oo in the word look, or the u in bull, as گل gül, 'a rose.'

When fathah occurs over the letter preceding an alif, it coalesces with the alif and gives it a lengthened sound, as كار kār, 'work,' an action'; and in like manner kasrah and dhammah coalesce with and lengthen

1 Instead of fathah, kasrah, dhammah, which are Arabic terms, the Persians sometimes call the three vowel-points sir (سر) zāber (زابر), and pish (پیش) i.e., 'above,' 'below,' and 'in front,' the names denoting the position of the vowel-mark.
respectively the \( \ddot{y} \) and \( \ddot{o} \), as سیم, ‘silver,’ pronounced seem; رو، \( \ddot{r}u \), ‘the face,’ the \( \ddot{u} \) pronounced like oo in moon.

Note.—The Persians of India occasionally sound the vowel \( \ddot{y} \) like \( \ddot{e} \) in wore (the French \( \ddot{e} \)), and the vowel \( \ddot{o} \) like o in note. This distinction is not known among the natives of Persia itself, and both Mirza Ibrâhm (the late Persian Professor at Haileybury), and Professor Geitlin, repudiate such a pronunciation. The latter, however, gives the sound of o to the \( \ddot{y} \) in خوش, ‘well,’ and I think rightly, as I have never heard either Persians or Turks pronounce it otherwise.

In the following pages I have generally employed \( \ddot{a} \), \( \ddot{e} \), and \( \ddot{u} \) to represent the short vowels; and \( \ddot{a} \), \( \ddot{i} \), and \( \ddot{u} \) for the long ones. In a few words I have admitted the \( \ddot{e} \) for \( \ddot{a} \)thah, and have also occasionally marked the \( \ddot{a} \) short, thus, \( \ddot{a} \) as in بندد \( \ddot{a} \)ndd, ‘a servant,’ to remind the learner that it is not to be pronounced broad, as in \( \ddot{a} \)kh! but rather like the initial \( \ddot{a} \) in America. The \( \ddot{e} \) din is the most troublesome letter, because there is no exact equivalent for it in any European language. I have thought it best to adhere to the plan pursued by me in the Oriental Catalogue at the British Museum, viz.: to represent it by a mark
thus (١) over the vowel whose sound it takes, as in سعدي سد١, where the ۸ is equivalent to the ُط١, and the ٠ to the ً, which the learner must bear in mind is properly a consonant, and not a vowel, so that سد١ is a word of two syllables only.

An ۰یض with َلاس written under it, takes the sound of the latter, as إستد١, 'to stand,' and similarly when َلاس occurs over it, the ۰یض is pronounced like ۸, as أفتاد١, 'to fall.'

When ُط١ is placed over ي, and ي, it usually forms a diphthong with them, as جُخر١, 'a jewel' (the ۸ sounded as in Italian, i.e. like ۸ in loud), ۸کًر, 'good' (the ۸ almost as ۸ in wine, or rather like the German ۸ in وین). Sometimes the ي is silent as in the proper name, ۸عستا١, which is written مُصطفى; and there are many Persian words commencing with خ in which the ي preceded by ُط١ or َلاس, or even َلاس, is also silent, as in خو١١, 'to wish,' خو١١, 'sleep,' خو١١, 'himself.'

The vowel-points are sometimes doubled over the final letters, which doubling is called تنو١ن, or 'nunation,' because the vowel is then pronounced as if terminating in ل, but this belongs properly to Arabic grammar, as in Persian only a few words em-
ployed adverbially, retain the double sathah (اً), (the
sign of the accusative in Arabic), as حُدّان, 'now,' َنَاْفاً
ittifākan, 'by chance,' etc.

Other signs are:

1. جزم jaam, or 'amputation,' called also سکون sukun, or 'rest' (‘) which is placed over a letter to
show that the syllable ends there, i.e., that the letter
so marked has no vowel following it, as گرم garm,
'warm,' داشتن dashtan, 'to have.'

In Persian the final letter of a word never takes a
vowel after it, unless it be the kaerah denoting the
genitive case), and the jaam may therefore be omitted.

2. تشدید tashdid, 'strengthening,' or 'corroboration,'
which doubles the letter over which it is placed, as،
خوسم khurrum, 'joyful'; مصم Mohammad.

When the Arabic article ال al occurs before a noun
commencing with ظ ض ص ش س ز ر ذ د ت ل ظ ظ or the tashdid is placed over the first letter of
the noun, and the ل ل is not sounded, as الدین ad-din,
'the faith,' عش شمس ash-shams, 'the sun.'

3. همزه hamzah (‘) is very nearly the same as َ alpha, and has various uses, which will be pointed out as
they occur. When it is written over a ی, the points
of the ی are usually suppressed, as in پاییدن payidan,
'to stand,' سؤال sa-il, 'asking.'
4. وصل *washla* (ـ ـ) implies conjunction, and is only inscribed over an initial *alif* in Arabic words, to mark an union with the preceding vowel, as امیرُ الْمُومِنينِ *amīru-l-mūminīn*, 'Commander of the Faithful.'

5. مَدادَ *madda* (ـ ـ) signifies 'extension,' and when placed over an *alif* gives it a broad and lengthened sound, almost equivalent to that of *a* in *water*. In point of fact, *madda* is merely an *alif* written lengthwise to avoid the meeting of two *alifs*, thus instead of آَلَبُ, the Persians write آَبُ *āb*, 'water.'

CHAPTER II.

OF THE ARTICLE.

The Persians have no definite article corresponding to our 'the'; but where the sense requires it, the simple form of the noun is considered definite of itself: thus، ماِ *maî* may signify either 'wine' in general, or 'the wine,' according to the context.

The indefinite article is expressed by adding يِ to the end of nouns; thus، خُرْگُشِ *khārgūsh*, 'the hare,' becomes خُرْگُشِ-يِ *khārgūsh-yi*، 'a [certain] hare.' Nouns ending in a *h* mute, take the *hamzah* instead of يِ, as
CHAPTER III.

OF NOUNS.

There is only one declension of Persian nouns, and this is extremely simple, containing merely a single variation of case, which is formed by adding the syllable ـه to the nominative (whether singular or plural) and answers to both the accusative and dative. Sometimes the dative is formed by prefixing the preposition ب to the nominative, as بـمرد, 'to the man.' The vocative, as in English, consists in prefixing the interjection أي ـه, 'oh,' to the nominative, though the poets occasionally form it by adding ـه to the nominative, as بـلبله، 'O nightingale!' The ablative is nothing more than the nominative with the preposition اـز ـه, 'from,' or 'by,' placed before it, as اـز مـرد, 'from the man.'
When two nouns come together, the latter of which is in the genitive case, the governed noun undergoes no change of form, but the vowel-point kašraḥ is placed at the end of the first or governing noun, thus:

دَسْتُ مِرْدُ dast-i mard, the hand of the man.
سَرِ كَوْهُ sar-i koh, the top of the mountain.

The grammatical term for the kašraḥ so placed is كَسْرَةٌ إِضَافَةً kašraḥ-i ʾiḍāfah, i.e., 'the kašraḥ of construction or relation,' but in referring to it, I shall call it simply the ʾiḍāfah.

When the first noun ends in أ or ُ instead of kašraḥ, the letter ی is added, as, بَبْبُيٌّ كَنْزُ babī kaniz, 'the father of the girl'; بُبُيٌّ گَلُ babī gul, 'the scent of the rose'; and when it ends in ُ mute, the mark hamzah is substituted, as بَنْدُ سَلَطَانُ bandū sulṭān, 'the servant of the Sultān.'

The plural is formed in two ways:

1. Nouns denoting animate beings, whether masculine or feminine, usually form it by adding انَ into the singular, as,

پَدْر بَدْرُ, father. مَادْر مادْرُ, mother. مُرْغ مُرْغُ, a bird.
پَدْرَانِ, fathers. مَادْرَانِ, mothers. مُرْغَانِ, birds.

Note.—If the noun ends in أ or ُ the letter ی is
inserted to prevent the hiatus, as توانا tuwānā, 'able,' or 'powerful'; pl. توانایان tuwānayān, 'able men.'

Nouns ending in s mute, preceded by a short vowel, form their plurals in ān, omitting the s, as بچه bachah, 'an infant'; pl. بچگان bachagān. Sometimes, though rarely, the s is retained, and the ān written separately, thus بچه گان. When the s is preceded by a long vowel, the plural is formed in the usual way, as پادشاه Padishah, 'a king'; pl. پادشاهان Padishahān.

2. Neuter nouns, i.e. those denoting inanimate objects, form the plural by adding ها to the nominative, as دل dīl, 'the heart'; pl. دلها dīl-hā, 'hearts.' جام jám, 'a cup'; pl. جامها jám-hā, 'cups.' Neuters in s mute drop the s, as خانه xānah, 'a house,' خانهها xānāhā, 'houses'; but if the s is preceded by a long vowel, it is retained, as راه rāh, 'the road,' راههها rāhāhā, 'roads.'

The foregoing general rules for the formation of the plural, apply in strictness only to the classical Persian writers; in modern works, and especially in conversation, it is more usual to form all plurals in ها indiscriminately. Even in the best authors, there are several words which form their plurals sometimes in ها and sometimes in ان. Ex. اسب esp, 'a horse'; pl. اسبان espān. لب lab, 'a lip'; pl. لبها labān, 'lips.' In Sa'dī, the plural درختان dīrakhtān, 'trees,'
occurs once; and the same form is met with in the 'Anvär-i Suhailī.'

*Note.*—The names of animals are rendered masculine or feminine by the addition of the words نر, 'male' (cf. āvīp), and ماده, 'female;' as, نر ماده, 'a lion,' ماده شیر, 'a lioness,' نر ماده, 'a bull,' ماده شیر, 'a cow.'

The declension of Persian nouns, after the European fashion, is as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>زن, zan,</td>
<td>زنان, zan-dn,</td>
</tr>
<tr>
<td>Genitive</td>
<td>i-زن, i-zan,</td>
<td>i-زنان, i-zan-dn,</td>
</tr>
<tr>
<td>Dative</td>
<td>زن-رد, zan-rā</td>
<td>a woman</td>
</tr>
<tr>
<td>Accusative</td>
<td>زن-رد, zan-rā</td>
<td>a woman</td>
</tr>
<tr>
<td>Vocative</td>
<td>ای زن, āi zan,</td>
<td>O woman</td>
</tr>
<tr>
<td>Ablative</td>
<td>از زن, az zan,</td>
<td>from a woman</td>
</tr>
</tbody>
</table>

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PLURAL.

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<th>Case</th>
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<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dative</td>
<td>بَزَنَانِ (bā-zan-ān)</td>
<td>زَنَانِ-رَدِ (zan-ān-rd)</td>
</tr>
<tr>
<td>Accusative</td>
<td>زَنَانِ (zan-ān)</td>
<td>زَنَانِ-رَدِ (zan-ān-rd)</td>
</tr>
<tr>
<td>Vocative</td>
<td>اَيِ زَنَانِ (āy zan-ān)</td>
<td>اوی زَنَانِ (āy zan-ān)</td>
</tr>
<tr>
<td>Ablative</td>
<td>اَزَ زَنَانِ (az zan-ān)</td>
<td>اَزَ زَنَانِ-رَدِ (az zan-ān-rd)</td>
</tr>
</tbody>
</table>

SINGULAR.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>جَامِ (jām)</td>
<td>جَامُهَا (jām-hā)</td>
</tr>
<tr>
<td>Genitive</td>
<td>جَامِ (jām)</td>
<td>جَامُهَا (jām-hā)</td>
</tr>
<tr>
<td>Dative</td>
<td>جَامِ-رَدِ (jām-rd)</td>
<td>جَامِ-رَدِ (jām-rd)</td>
</tr>
<tr>
<td>Accusative</td>
<td>جَامِ (jām)</td>
<td>جَامُهَا (jām-hā)</td>
</tr>
<tr>
<td>Vocative</td>
<td>اَيِ جَامِ (āy jām)</td>
<td>اوی جَامِ (āy jām)</td>
</tr>
<tr>
<td>Ablative</td>
<td>اَزَ جَامِ (az jām)</td>
<td>اَزَ جَامُهَا (az jām-hā)</td>
</tr>
</tbody>
</table>

PLURAL.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>جَامُهَا (jām-hā)</td>
<td>جَامُهَا (jām-hā)</td>
</tr>
<tr>
<td>Genitive</td>
<td>جَامُهَا (jām-hā)</td>
<td>جَامُهَا (jām-hā)</td>
</tr>
<tr>
<td>Dative</td>
<td>جَامُهَا-رَدِ (jām-hā-rd)</td>
<td>جَامُهَا-رَدِ (jām-hā-rd)</td>
</tr>
<tr>
<td>Accusative</td>
<td>جَامُهَا (jām-hā)</td>
<td>جَامُهَا (jām-hā)</td>
</tr>
<tr>
<td>Vocative</td>
<td>اَيِ جَامُهَا (āy jām-hā)</td>
<td>اوی جَامُهَا (āy jām-hā)</td>
</tr>
<tr>
<td>Ablative</td>
<td>اَزَ جَامُهَا (az jām-hā)</td>
<td>اَزَ جَامُهَا (az jām-hā)</td>
</tr>
</tbody>
</table>
CHAPTER IV.
OF PRONOUNS.

The Personal Pronouns occur in Persian in two forms, viz., separate, and affixed to the end of words. The separate pronouns are as follows:—

**SINGULAR.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. &amp; Gen.</td>
<td>نم man</td>
<td>I</td>
</tr>
<tr>
<td>Dat. &amp; Acc.</td>
<td>مرا ma-rā</td>
<td>to me, me</td>
</tr>
<tr>
<td>Nom. &amp; Gen.</td>
<td>تو tū</td>
<td>thou</td>
</tr>
<tr>
<td>Dat. &amp; Acc.</td>
<td>ترا tu-rā</td>
<td>to thee, thee</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. &amp; Gen.</td>
<td>او au</td>
<td>he or she</td>
</tr>
<tr>
<td></td>
<td>اوی úi</td>
<td></td>
</tr>
<tr>
<td></td>
<td>وای wāi</td>
<td></td>
</tr>
<tr>
<td>Neut.</td>
<td>آن an</td>
<td>it</td>
</tr>
<tr>
<td>Dat. &amp; Acc.</td>
<td>او ra</td>
<td>to him, him, etc.</td>
</tr>
<tr>
<td></td>
<td>وای ra</td>
<td></td>
</tr>
<tr>
<td>Neut.</td>
<td>آن ra</td>
<td>to it, it</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. &amp; Gen.</td>
<td>ما má</td>
<td>we</td>
</tr>
<tr>
<td>Dat. &amp; Acc.</td>
<td>ما ra</td>
<td>to us, us</td>
</tr>
</tbody>
</table>
PLURAL.

Nom. & Gen. شما shumá, you
Dat. & Acc. شمارا shumá-rá, to you

Nom. & Gen. ایشان ishán, they
Neut. آنها án-ha, they

Dat. & Acc. ایشان‌را ishán-rá, them, to them
Neut. آنها‌را án-ha-rá, them, to them

Obs.—Instead of the plurals شما, ما, and ایشان, the forms شماها, شما‌ها, and ایشان‌ها, are sometimes met with.

After the prepositions بر, 'on,' در, 'in,' از, 'from,' and 'like,' the initial alif of او or or ایشان, is omitted, as, در یا 'in him,' بار یا 'upon them,' از یا 'from him,' and جو 'like him.'

When the preposition به or م is placed before the same pronouns, the initial alif is changed into د, to prevent the hiatus, thus: به یا 'to or with him,' بدیشان 'to them,' بدان 'to it,' and similarly, که یا 'that he,' is contracted into که.

Other contractions are کش, or کیش, for 'to or than him,' که یا 'that he to thee,' که اورا 'from or tora him to thee.'—e.g.
Of Possessive Pronouns.

Nasád padásháhi záht bihtar, 'there is not a better king to you than he [is].'

In place of the separate forms, the Persians frequently employ the following affixes, but only in the oblique cases:

ام am, me, to me.
ات at, thee, to thee.
اش ash, him, to him, or it, to it.
مان mán, us.
تان tán, you.
شان shán, them.

Examples.—گوتام-اش, 'I said to him' (for دیدم ترا, 'I saw thee' (for دیدم آرا.

The plural terminations are seldom used; they occur, however, in conversation.

POSSESSIVE PRONOUNS.

For the Possessive Pronouns the Persians use either the genitive cases of the personal pronouns, or, more frequently, the affixes, thus: دل من, dil-i man, (lit., 'the heart of me'); کتابت kitáb-at, or کتابی تو kitáb-i tā, 'thy book'; پدر padar-ash, or پدار او padar-i ā, 'his father.' If the noun preceding ends in s mute, the affixes become respectively ام آت am, ات at, and آش as, اش āš, as, جامه ام, jamāh-ām, 'my robe;' but if it terminates in 1 or ə, the letter ی is inserted for the sake of euphony, thus: مو mū,
‘the hair,’ مومی، ‘my hair;’ عصا، ‘a stick,’ عصایش دیادش, ‘his stick.’ In the plural it is more usual to employ the separate form in full, with the ñáfat, as, کتاب‌تای ما, ‘our books.’ To express the absolute or elliptic forms, ‘mine,’ ‘thine,’ ‘his own’ (le sien in French), the Persians use the demonstrative pronoun آن ðن, ‘that,’ with either of the personal pronouns, the ñáfat, or sign of the genitive, being placed between them, as: آن ðن من، ‘mine’ (lit., ‘that of me.’) Sometimes the preposition از is added: Ex. آن ðن تی تو, ‘mine,’ or از تی تو as ðن تی تو, ‘thine;’ or از ما آن ما or آن تی, ‘ours,’ etc. The reflexive pronoun خود خود may be used in a similar manner for either person:—e.g., آن خود or آن خود از خود, ‘mine, thine, or his, own,’ according to the context.

REFLECTIVE PRONOUNS.

The Reflective Pronouns are خود خود خود خود, کِنَش, کِشَتَن, ‘self,’ of which the first is most frequently used, and may be joined to either the singular or plural of the personal pronouns, as, من خود خود خود خود ‘I myself,’ ایشان خود خود خود خود ‘they themselves.’ In the accusative and dative it takes the particle را, as, خودرا.
DEMONSTRATIVE PRONOUNS.

The Demonstrative Pronouns are این in, 'this,' and آن dn, 'that,' which are thus declined:

**SINGULAR.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom. &amp; Gen.</th>
<th>Dat. &amp; Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>این in,</td>
<td>این ra</td>
</tr>
<tr>
<td></td>
<td><strong>this</strong></td>
<td><strong>to this, this</strong></td>
</tr>
<tr>
<td></td>
<td>آن dn,</td>
<td>آن ra</td>
</tr>
<tr>
<td></td>
<td><strong>that</strong></td>
<td><strong>to that, that</strong></td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom. &amp; Gen.</th>
<th>Dat. &amp; Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>اینان ra or اینان ra</td>
<td>اینان ra or اینان ra</td>
</tr>
<tr>
<td></td>
<td>{ اینان ra or اینان ra }</td>
<td>{ اینان ra or اینان ra }</td>
</tr>
<tr>
<td></td>
<td><strong>these</strong></td>
<td><strong>to these, these</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom. &amp; Gen.</th>
<th>Dat. &amp; Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>آنان dn or آنان ra</td>
<td>آنان dn or آنان ra</td>
</tr>
<tr>
<td></td>
<td>{ آنان dn or آنان ra }</td>
<td>{ آنان dn or آنان ra }</td>
</tr>
<tr>
<td></td>
<td><strong>those</strong></td>
<td><strong>to those, those</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom. &amp; Gen.</th>
<th>Dat. &amp; Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>آنان ra or آنان ra</td>
<td>آنان ra or آنان ra</td>
</tr>
<tr>
<td></td>
<td>{ آنان ra or آنان ra }</td>
<td>{ آنان ra or آنان ra }</td>
</tr>
</tbody>
</table>

**Note.—1.** When prefixed to nouns, این and آن are indeclinable:—Ex. این زنان in xanān, 'these women;' آن جامھا dn jāmḥa, 'those cups.' If placed separately, the plural in آن is generally used when
referring to persons, and that in اما when referring to inanimate objects.

2. After the prepositions در، بی and از، اپ، and the madda of آن are dropped, as بر، از، etc.

3. After the preposition به the initial alif or the madda is changed into د، as بدین، بدین baddn.

4. Before the nouns روز، ‘day,’ شب، ‘night,’ سال، ‘year,’ used adverbially، این is changed into آن، as آرزو، ‘to-day,’ آم، ‘to-night.’

RELATIVE PRONOUNS.

Strictly speaking, there is no Relative Pronoun in Persian corresponding to the Latin qui, quae, quod, for although the word که kih، ‘that,’ often appears to be used like our ‘who,’ ‘whom,’ etc., all such expressions are in reality elliptical: thus، من که داشتم man kih dáshtam، ‘I who had,’ is an ellipsis for من که من داشتم lit. ‘I that I had.’ In the oblique cases، this becomes quite clear، as the Persians never say من کرا دیدی man kirá didi، ‘I whom you saw,’ but من که مرا دیدی lit. ‘I that you saw’، and similarly، ‘the man whom I saw,’ must be rendered by مرد که
OF INTERROGATIVE PRONOUNS.

The Interrogative Pronouns are كدام kudam, 'which' (Lat., quis or qualsis), and ك and حيى, which are the same in form as the relatives, but when used interrogatively, they are declined regularly like substantives, thus:

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom. &amp; Gen.</th>
<th>Dat. &amp; Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kih</td>
<td>كه</td>
<td>كرآ</td>
</tr>
<tr>
<td>جه</td>
<td>حيى</td>
<td>حيآ</td>
</tr>
</tbody>
</table>

The plural of ك is كيان kidin, which is always used elliptically, and without a substantive; e.g. كيآن 'who?' not كيان مردان 'what men?' حيى 'which,' when used elliptically refers only to inanimate objects, and makes جه in the plural: when joined to a substantive, حيى may
refer to animated beings as well as objects; e.g., چی چه چیز کس است چیه کس است, 'what person is it?' چیه چیز است چیه کس است, 'what thing is it?'

INDEFINITE PRONOUNS.

These are هر har, 'every,' 'all;' هیچ hich, 'any' (generally followed by a negative in the sense of 'none,' 'no one'); کس kas, 'some one' (lit., 'a person'); شخص shakhs, 'a person;' یکی yek, 'one,' 'some one;' تینی چندی tani chand, 'several persons,' etc. The word هر is frequently compounded with other pronouns, as, هر کس har kas, 'everybody,' هر چه har cheh, 'whosoever,' هر آن که har an kik, 'whosoever,' هر چه har che, 'whatever,' هر کدام har kadam, 'whosoever,' etc., etc.

CHAPTER V.

OF THE VERB.

Persian Verbs have only one conjugation, the tenses of which may be divided, for the sake of convenience, into three classes, viz.: 1st. those derived from the
root of the verb; 2nd. those derived from the infinitive; 3rd. compound tenses.

All regular infinitives end in یdan, and by dropping the termination, we obtain the root of the verb, which is also the 2nd person singular of the imperative mood. Ex. نوشیدن nushidan, 'to drink,' root, نوش nush, 'drink thou'; سریدن saridan, 'to sing,' root, سر sar, 'sing thou'; پسندیدن pasandidan, 'to approve' or 'be pleased with,' root, پسند pasand, 'approve thou.'

Before proceeding farther with the formation of the tenses, it will be advisable to give the personal terminations, which are as follows:

**SINGULAR.**

آم or م m am.

ای or ی i art.

است ast or ست st is.

**PLURAL.**

ایم or یم im are.

اید or ید id are.

اند or ند nd are.

These terminations are the same in all tenses, with the exception that the 3rd pers. sing. است ast, becomes ید in the aorist, and its cognate tenses; while in the perfect and some other tenses it is omitted altogether.
1st Class.

The aorist is formed by adding the personal termination to the root of the verb, as نوشم nūsh-am, 'I may drink,' نوشی nūsh-t, 'thou mayest drink,' etc.

The present is formed by prefixing the syllable مي to the persons of the aorist, as مي نوشم mi-nūsh-am, 'I am drinking,' etc.

The first future is formed by prefixing the particle ب bi to the aorist, as بنوشم bi-nūsh-am, 'I will drink.'

The present participle is formed by adding the syllable ان to the root, as نوشان nūsh-ān, 'drinking.'

The verbal noun is formed by adding ند and نوشند nūsh-āndah to the root, as نوشند nūsh-āndah, 'a drinker.'

2nd Class.

The perfect is formed from the infinitive by rejecting the ان an, and adding the personal terminations, as, نوشیدم nūshid-am, 'I drank,' etc.

The imperfect is obtained by simply prefixing the syllable مي to the perfect, as مي نوشیدم مي نوشیدم nūshidam, 'I was drinking,' etc.

The addition of the letter ي to the perfect gives it a conditional, and sometimes an habitual, signification, as نوشیدم ت nūshidam, 'I might drink,' or 'I was in the habit of drinking.'
The past participle is formed from the infinitive by changing ن- an into ـ ak, as نوشیده nushidah, 'having drunk.'

3RD CLASS.

The compound tenses are formed by uniting the past participle to certain tenses of the auxiliary verb نوشیده budan, 'to be': Ex. نوشیده-ام nushidah-am, 'I have drunk;' نوشیده budam, 'I had drunk,' etc.

The compound future is formed by prefixing the aorist of the verb خواستن kh'dstan, 'to wish,' or 'will,' to the contracted infinitive, i.e., the 3rd person singular of the perfect; as, خواشم نوشید kh'dham nushid, 'I will drink,' etc.

CONJUGATION OF THE VERB نوشیدن nushidan, 'To Drink.'

AORIST. PRESENT.
'I drink, or I may drink.' 'I am drinking,' etc.

نوشیم nusham, I may drink می نوشم mi-nusham
نوشی nush, Thou mayest می نوشی mi-nush
نوشاد nushad, He may drink می نوشاد mi-nushad

نوشیم, We may drink می نوشیم mi-nushim
نوشید nushid, You may drink می نوشید mi-nushid
نوشند nushand, They may drink می نوشند mi-nushand
FIRST FUTURE.

'I shall drink,' etc.

<table>
<thead>
<tr>
<th>ARMS</th>
<th>PERSIAN</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>bi-nusham</em></td>
<td>بنوشمنم</td>
</tr>
<tr>
<td><em>bi-nushi</em></td>
<td>بنوشید</td>
</tr>
<tr>
<td><em>bi-nushad</em></td>
<td>بنوشند</td>
</tr>
</tbody>
</table>

**IMPERATIVE.**

نوشمنام, let me drink  
نوشیمنام, let us drink  
نوشی, drink thou  
نوشیید, drink ye  
نوشیاد, let him drink  
نوشیاند, let them drink.

*Note.—In conversation it is usual to prefix ؛ bi to the imperative, thus, بنوشم *bi-nush*، 'drink thou,'  
بنوشید *bi-nushid*, 'drink ye.'*

**PERFECT.**

'I drank,' etc.

<table>
<thead>
<tr>
<th>ARMS</th>
<th>PERSIAN</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>nushidam</em></td>
<td>نوشیدم</td>
</tr>
<tr>
<td><em>nushidi</em></td>
<td>نوشید</td>
</tr>
<tr>
<td><em>nushid</em></td>
<td>نوشید</td>
</tr>
</tbody>
</table>

**IMPERFECT.**

'I was drinking,' etc.

<table>
<thead>
<tr>
<th>ARMS</th>
<th>PERSIAN</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>mi-nushidam</em></td>
<td>مینوشیدم</td>
</tr>
<tr>
<td><em>mi-nushidi</em></td>
<td>مینوشید</td>
</tr>
<tr>
<td><em>mi-nushid</em></td>
<td>مینوشید</td>
</tr>
</tbody>
</table>

*Digitized by Google*
OF THE VERB.

CONDITIONAL OR HABITUAL.

'I might drink,' or 'I used to drink,' etc.

نوشیدامی nūshīdam-ī
نوشیدی nūshīdī
نوشیدندی nūshīdandī
نوشیدیدی nūshīdidī
نوشیددمی nūshīdīm-ī

COMPOUND PRETERITE.

'I have drunk,' etc.

نوشیده ام nūshīdah-am
نوشیده ای nūshīdah-ī
نوشیده اید nūshīdah-id
نوشیده است nūshīdah-ast
نوشیده آند nūshīdah-and

PLUPERFECT.

'I had drunk,' etc.

SINGULAR.

نوشیده بودم nūshīdah būdam
نوشیده بودی nūshīdah būdi
نوشیده بود nūshīdah būd

PLURAL.

نوشیده بودید nūshīdah būdīd
نوشیده بودید nūshīdah būdandī
نوشیده بودند nūshīdah būdand

Digitized by Google
COMPOUND FUTURE.
'I shall drink,' etc.

SINGULAR.

خواهم نوشید \textit{kh	extasciitilde'aham n	extasciitilde sh	extacute{id}}
خواهی نوشید \textit{kh	extasciitilde 'ahi n	extasciitilde sh	extacute{id}}
خواهد نوشید \textit{kh	extasciitilde 'ahad n	extasciitilde sh	extacute{id}}

PLURAL.

خواهیم نوشید \textit{kh	extasciitilde 'ahim n	extasciitilde sh	extacute{id}}
خواهید نوشید \textit{kh	extasciitilde 'ahid n	extasciitilde sh	extacute{id}}
خواهدن نوشید \textit{kh	extasciitilde 'ahand n	extasciitilde sh	extacute{id}}

FUTURE PERFECT.
'I shall have drunk,' etc.

SINGULAR.

نوشیده باشم \textit{n	extasciitilde sh	extacute{idah b	extasciitilde sh	extacute{am}}}
نوشیده باشی \textit{n	extasciitilde sh	extacute{idah b	extasciitilde sh	extacute{i}}}
نوشیده باشد \textit{n	extasciitilde sh	extacute{idah b	extasciitilde sh	extacute{ad}}}

PLURAL.

نوشیده باشیم \textit{n	extasciitilde sh	extacute{idah b	extasciitilde sh	extacute{im}}}
نوشیده باشید \textit{n	extasciitilde sh	extacute{idah b	extasciitilde sh	extacute{id}}}
نوشیده باشند \textit{n	extasciitilde sh	extacute{idah b	extasciitilde sh	extacute{and}}}

INFINITIVE.
Present نوشیدن \textit{n	extasciitilde sh	extacute{idan}, to drink}
Preterite نوشیده بودن \textit{n	extasciitilde sh	extacute{idah b	extacute{udan}, to have drunk}
PARTICIPLES.

Present نوشان nushán, drinking
Preterite نوشیده nushidáh, having drunk

VERBAL NOUN.

نوشده nushandah, a drinker

OF THE VERB 'TO BE,' IN PERSIAN.

The word هست hast, 'existing,' is joined to the personal terminations, and forms with them a single tense of a substantive verb, 'to be,' as follows:

SINGULAR.

هستی hasti, thou art
هست hast, he is.

PLURAL.

هستی hasti, you are
هست هستین, we are

Note.—Although the personal terminations are not used separately, like the Latin sum, es, est, etc. to express 'I am,' 'thou art,' etc., yet they may be joined to a pronoun, noun, or adjective, and are then equivalent to the present tense of the verb 'to be,' as من man-am, 'I am,' تویی تی تی tayt, 'thou art,' etc. سلطان sultán-am, 'I am a sultán'; نیک nik-am, 'I am good'; نیک است nik-ast, 'he is good.' If the noun or adjective end in a mute, the full form of the personal terminations is generally used, as انت bandah ast, 'he is a