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.

LONDON:
BERNARD QUARITCH,
ORIENTAL AND PHILOLOGICAL PUBLISHER
CASTLE STREET, LEICESTER SQUARE.
MDCCCLVII.
PREFACE.

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 almost\(^1\) 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 'Manṭik-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.


The only critical edition of Hāfiz.


Note. This must not be confounded with the MS. entitled ‘Hātim Tā’īr,’ of which it is merely a brief and indifferent abridgement.


Very easy stories, suitable for beginners.


A Sūfistic Poem. Annexed to the translation is a list of fifty other Sūfistic works.
LIST OF PERSIAN BOOKS.

MANUSCRIPTS.


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 (khordan).
Page 56, line 15, for ‘hurîf,’ read ‘hurîf.’
Page 64, line 19, after ‘as well as,’ insert ‘to.’
Page 73, lines 14 and 15, for ‘darweesh,’ read ‘darwish.’
Page 77, line 10, for بی مثال (bī mīzāl) read بی مثال (bī mīzāl).

Part II. Page 13, line 9, for ‘Alīf-Laila,’ read ‘Alīf Lailah.’
Page 118, last line, add the following Note:—‘Thy Friend’ is here a Sūfistic allusion to the Deity.
Page 205, line 9, for ‘ṣuju’d,’ read ‘ṣafid.’
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 پی پی، چ چی، ژ ژی، and گ گی) 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></td>
<td>Consec.</td>
<td>Vocal.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alif</td>
<td>۠</td>
<td></td>
<td>۱</td>
<td>(a, i, \text{or } u), according to the vowel-point.</td>
</tr>
<tr>
<td>Bi</td>
<td>ۡ</td>
<td></td>
<td>۱</td>
<td>(b).</td>
</tr>
<tr>
<td>Pi</td>
<td>ۢ</td>
<td></td>
<td>۱</td>
<td>(p).</td>
</tr>
<tr>
<td>Ti</td>
<td>ۣ</td>
<td></td>
<td>۱</td>
<td>(t).</td>
</tr>
<tr>
<td>Si</td>
<td>ۤ</td>
<td></td>
<td>۱</td>
<td>(s), and sometimes (\text{th}).</td>
</tr>
<tr>
<td>Jim</td>
<td>ۥ</td>
<td></td>
<td>۱</td>
<td>(j).</td>
</tr>
<tr>
<td>Chh</td>
<td>ۦ</td>
<td></td>
<td>۱</td>
<td>(ch), as in 'charm.'</td>
</tr>
<tr>
<td>Há</td>
<td>ۧ</td>
<td></td>
<td>۱</td>
<td>(hh), a strong aspirate.</td>
</tr>
<tr>
<td>Khf</td>
<td>ۨ</td>
<td></td>
<td>۱</td>
<td>(kh), guttural, like the German (ch).</td>
</tr>
<tr>
<td>Dál</td>
<td>۩</td>
<td></td>
<td>۱</td>
<td>(d).</td>
</tr>
<tr>
<td>Zál</td>
<td>۪</td>
<td></td>
<td>۱</td>
<td>(z).</td>
</tr>
<tr>
<td>Rí</td>
<td>۵</td>
<td></td>
<td>۱</td>
<td>(r).</td>
</tr>
<tr>
<td>Zí</td>
<td>۶</td>
<td></td>
<td>۱</td>
<td>(z).</td>
</tr>
<tr>
<td>Zhf</td>
<td>۷</td>
<td></td>
<td>۱</td>
<td>(sh), or (s) in 'amur,' precisely as the French (j).</td>
</tr>
<tr>
<td>Sín</td>
<td>۸</td>
<td></td>
<td>۱</td>
<td>(s).</td>
</tr>
<tr>
<td>Shín</td>
<td>۹</td>
<td></td>
<td>۱</td>
<td>(sh).</td>
</tr>
<tr>
<td>Ssád</td>
<td>۰</td>
<td></td>
<td>۱</td>
<td>(ss), (s) hard.</td>
</tr>
<tr>
<td>Zzát</td>
<td>۱</td>
<td></td>
<td>۱</td>
<td>(g), (zh) or (a) hard.</td>
</tr>
<tr>
<td>Tá</td>
<td>۲</td>
<td></td>
<td>۱</td>
<td>(t), hard.</td>
</tr>
<tr>
<td>Zá</td>
<td>۳</td>
<td></td>
<td>۱</td>
<td>(g), hard.</td>
</tr>
</tbody>
</table>
**THE ALPHABET.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Final</th>
<th>Medial</th>
<th>Initial</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>Āyn</td>
<td>Ān</td>
<td>Ān</td>
<td>Ān</td>
<td>d, t, ð, and ð, guttural.</td>
</tr>
<tr>
<td>Ghain</td>
<td>Ghain</td>
<td>Ghain</td>
<td>Ghain</td>
<td>gḥ, guttural.</td>
</tr>
<tr>
<td>Fī</td>
<td>Fī</td>
<td>Fī</td>
<td>Fī</td>
<td>f</td>
</tr>
<tr>
<td>Kāf</td>
<td>Kāf</td>
<td>Kāf</td>
<td>Kāf</td>
<td>k, hard and palatal.</td>
</tr>
<tr>
<td>Gāf</td>
<td>Gāf</td>
<td>Gāf</td>
<td>Gāf</td>
<td>g, as in get; never like g</td>
</tr>
<tr>
<td>Lām</td>
<td>Lām</td>
<td>Lām</td>
<td>Lām</td>
<td>l</td>
</tr>
<tr>
<td>Mīm</td>
<td>Mīm</td>
<td>Mīm</td>
<td>Mīm</td>
<td>m</td>
</tr>
<tr>
<td>Nūn</td>
<td>Nūn</td>
<td>Nūn</td>
<td>Nūn</td>
<td>n</td>
</tr>
<tr>
<td>Wāw</td>
<td>Wāw</td>
<td>Wāw</td>
<td>Wāw</td>
<td>ñ, ñ, w, and v.</td>
</tr>
<tr>
<td>Hā</td>
<td>Hā</td>
<td>Hā</td>
<td>Hā</td>
<td>h</td>
</tr>
<tr>
<td>Yā</td>
<td>Yā</td>
<td>Yā</td>
<td>Yā</td>
<td>y and i.</td>
</tr>
</tbody>
</table>

Lām-Alif, ỳ or ỳ, is simply a combination of lām and ỳ alif.

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

\[
1 \ 2 \ 3 \ 4 \ 5 \ 6 \ 7 \ 8 \ 9 \ 0 \ \text{1857}
\]

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

<table>
<thead>
<tr>
<th>دب</th>
<th>باد</th>
<th>پد</th>
<th>تاج</th>
<th>سیل</th>
</tr>
</thead>
<tbody>
<tr>
<td>آب</td>
<td>با</td>
<td>پا</td>
<td>تاج</td>
<td>نیل</td>
</tr>
<tr>
<td>water.</td>
<td>with.</td>
<td>the foot.</td>
<td>a crown.</td>
<td>grass.</td>
</tr>
<tr>
<td>جوز</td>
<td>چای</td>
<td>حال</td>
<td>خیر</td>
<td>دم</td>
</tr>
<tr>
<td>barley.</td>
<td>a thing.</td>
<td>state.</td>
<td>good.</td>
<td>breath.</td>
</tr>
<tr>
<td>رو</td>
<td>ساز</td>
<td>جنگ</td>
<td>سار</td>
<td>شب</td>
</tr>
<tr>
<td>the face.</td>
<td>a woman.</td>
<td>rust.</td>
<td>the head.</td>
<td>night.</td>
</tr>
<tr>
<td>نیم</td>
<td>نیم</td>
<td>نیم</td>
<td>نیم</td>
<td>نیم</td>
</tr>
<tr>
<td>صد</td>
<td>صد</td>
<td>صد</td>
<td>صد</td>
<td>صد</td>
</tr>
<tr>
<td>a hundred.</td>
<td>light.</td>
<td>an infant.</td>
<td>a shadow.</td>
<td>the eye.</td>
</tr>
<tr>
<td>غار</td>
<td>فهم</td>
<td>قبل</td>
<td>کان</td>
<td>وقت</td>
</tr>
<tr>
<td>a cave.</td>
<td>understanding.</td>
<td>before.</td>
<td>a cup.</td>
<td>a cow.</td>
</tr>
<tr>
<td>لب</td>
<td>مال</td>
<td>نور</td>
<td>وکت</td>
<td></td>
</tr>
<tr>
<td>the lip.</td>
<td>riches.</td>
<td>light.</td>
<td>hour, time.</td>
<td></td>
</tr>
<tr>
<td>هر</td>
<td>یار</td>
<td>هر</td>
<td>هر</td>
<td></td>
</tr>
<tr>
<td>every, all.</td>
<td>a friend.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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.

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

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

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

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

\( 
\text{\textit{ل}} \) in Arabic very much resembles \( \text{n} \).

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

ب or ب is always pronounced as م. Ex. میبّار, 'a pulpit.'

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

ت at the end of words, when preceded by a short vowel, has no perceptible sound: e.g. خانّه, 'a house,' pronounced خانّا. In such cases it may be termed م مute. At the end of Arabic words, it is sometimes marked with two dots, thus م, and pronounced like د, 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 م's, م's, etc., from each other by dots, thus: م, م, م, م, م, م, م, and the French م, is represented with a dot over it, thus. It may be observed here that all Arabic words occurring in Persian, are pronounced according to the Persian manner; but when quotations from the کرّان, 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 ی and ۰ often perform the part of vowels, that term is properly confined to the three characters, فتحة fathah, كسرة kasrah, and دهمه dhammah; the first of which is represented by a small oblique stroke over the letter, thus ( ی ), the second by a similar stroke under the letter, ( ﾞ ), and the third by a small curve like a comma, ( ، ).

Fathah is generally sounded like ی short, as مَن mân, 'I'; but in some words it is more like a short ی, as شَش shesh, 'six.'

Kasrah is generally a short ی, as دَل dil, 'the heart.'

Dhammah is a short ی, sounded very nearly like oo in the word look, or the ə in bull, as گُل gul, 'a rose.'

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

Instead of fathah, kasrah, dhammah, which are Arabic terms, the Persians sometimes call the three vowel-points سِر (zir) zabar (zâr), and پیش (pisheh) i.e., 'above,' 'below,' and 'in front,' the names denoting the position of the vowel-mark.
respectively the ی and ۰, as سیم, 'silver,' pronounced seem; رو, 'the face,' the ū pronounced like oo in moon.

_Note._—The Persians of India occasionally sound the vowel ی like e in were (the French e), and the vowel ۰ like o in note. This distinction is not known among the natives of Persia itself, and both Mirza Ibrahim (the late Persian Professor at Haileybury), and Professor Geitlin, repudiate such a pronunciation. The latter, however, gives the sound of o to the 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 a, i, and u to represent the short vowels; and a, i, and ū for the long ones. In a few words I have admitted the e for fatḥah, and have also occasionally marked the a short, thus, ḍ as in بنده bandah, 'a servant,' to remind the learner that it is not to be pronounced broad, as in ah! but rather like the initial a in America. The غ 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 (ฎ) over the vowel whose sound it takes, as in سعدي سدی, where the ṣ is equivalent to the fathah, and the ȷ to the dīn, which the learner must bear in mind is properly a consonant, and not a vowel, so that سدی is a word of two syllables only.

An alif with kasrah written under it, takes the sound of the latter, as إستادان istádan, 'to stand,' and similarly when dhammah occurs over it, the alif is pronounced like ạ, as in افتادان uftádan, 'to fall.'

When fathah is placed over ي and ی, it usually forms a diphthong with them, as جوهر jaḥar, 'a jewel' (the ại sounded as in Italian, i.e. like ou in loud), خیر khair, 'good' (the ại almost as i in wine, or rather like the German ei in Wein). Sometimes the ی is silent as in the proper name, مصطفی Mustafā, which is written مصطفی; and there are many Persian words commencing with خ in which the ی preceding by fathah or kasrah, or even dhammah, is also silent, as in خوابان یک dżdban, 'to wish,' خواب یک dżdb, 'sleep,' خواب یک dżdb, 'himself.'

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

Other signs are:

1. جزم, or 'amputation,' called also سكن, or 'rest' ("7), 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, 'warm,'
دوست, 'to have.'

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

2. تشدید, 'strengthening,' or 'corroboration,'
which doubles the letter over which it is placed, as,
حسد, "محمد.

When the Arabic article ال al occurs before a noun
commencing with ظ or ز, the ظ or ز is sounded, as
الاذين, 'the faith,' or شمس, 'the sun.'

3. همزه hamzah ("7) is very nearly the same as 1
الیس, 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
's to stand,' سائل, 'asking.'
4. *waska* (ـَـ) implies conjunction, and is only inscribed over an initial *alif* in Arabic words, to mark an union with the preceding vowel, as امیرُ الاممومنین *amīru-l-múminīn*, 'Commander of the Faithful.'

5. *madda* (ـَ) 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 آلب *ālp*, the Persians write آب *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، *mā* may signify either 'wine' in general, or 'the wine,' according to the context.

The indefinite article is expressed by adding ی to the end of nouns; thus، خرگوش *khargūsh*, 'the hare,' becomes خرگوشِی *khargūsh-ī*, 'a [certain] hare.' Nouns ending in ِه mute، take the *hamzah* instead of ی، as

Digitized by Google
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 ر, 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 بعمر, 'to the man.' The vocative, as in English, consists in prefixing the interjection ای دی, 'oh,' to the nominative, though the poets occasionally form it by adding ی to the nominative, as بلبله. The ablative is nothing more than the nominative with the preposition از آز, 'from,' or 'by,' placed before it, as آزمود, '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 kaṣrah is placed at the end of the first or governing noun, thus:

دست مرد dast-i mard, the hand of the man.
سر کوه sar-i kuh, the top of the mountain.

The grammatical term for the kaṣrah so placed is كسرة إضافت kaṣrah-i izāfat, i.e., 'the kaṣrah of construction or relation,' but in referring to it, I shall call it simply the izāfat.

When the first noun ends in ا or ٠ instead of kaṣrah, the letter ي is added, as, پابایی کنیز bābā-i kanīz, 'the father of the girl'; بو گل bú-i gul, 'the scent of the rose'; and when it ends in س mute, the mark hamzah is substituted, as بنده سلطان bandah-i sultān, 'the servant of the Sultán.'

The plural is formed in two ways:—

1. Nouns denoting animate beings, whether masculine or feminine, usually form it by adding ان dn to the singular, as,

پدر padar, father. پدران padar-dn, fathers.
مادر mādar, mother. مادران mādar-dn, mothers.
مرغ murgh, a bird. مرغان murgh-dn, birds.

Note.—If the noun ends in ا or ٠ the letter ي is
inserted to prevent the hiatus, as توانا، 'able,' or 'powerful'; pl. توانایان, 'able men.'

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

2. Neuter nouns, i.e. those denoting inanimate objects, form the plural by adding یا to the nominative, as دل, 'the heart'; pl. دل‌های, 'hearts.' نارنج, 'a cup'; pl. نارنج‌های, 'cups.' Neuters in s mute drop the s, as خانه, 'a house,' خانه‌های 'houses'; but if the s is preceded by a long vowel, it is retained, as راهها, 'the road,' راه‌های, '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 یا indiscriminately. Even in the best authors, there are several words which form their plurals sometimes in یا and sometimes in یا. Ex. اسب, 'a horse'; لب, 'a lip;' pl. لب. اسبان and لبان. In Sa'di, the plural درختان, 'trees,'
occurs once; and the same form is met with in the 'Anvár-i Suhaíl.'

*Note.*—The names of animals are rendered masculine or feminine by the addition of the words نر nar, 'male' (cf. دانه lep), and ماده maddah, 'female;' as, نر شیر نر shir-i nar, 'a lion,' شیر ماده shir-i maddah, 'a lioness,' نر گاو, 'a bull,' ماده گاو maddah gáu, 'a cow.'

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

**SINGULAR.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Example</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>زن zan,</td>
<td>a woman</td>
</tr>
<tr>
<td>Genitive</td>
<td>ی زن i-zan,</td>
<td>of a woman</td>
</tr>
<tr>
<td>Dative</td>
<td>زن دار zan-rá</td>
<td>to a woman</td>
</tr>
<tr>
<td>Accusative</td>
<td>زن zan,</td>
<td>a woman</td>
</tr>
<tr>
<td>Vocative</td>
<td>آی زن di zan,</td>
<td>O woman</td>
</tr>
<tr>
<td>Ablative</td>
<td>از زن as zan,</td>
<td>from a woman</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Example</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>زنان zan-dán,</td>
<td>women</td>
</tr>
<tr>
<td>Genitive</td>
<td>ی زنان i-zan-dán,</td>
<td>of women</td>
</tr>
</tbody>
</table>
## Plural

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dative</td>
<td>زناناَن‌ت‌اٰن (بَدَ-زَن‌ان)</td>
<td>زناناَن‌ت‌اٰن (بَدَ-زَن‌ان)</td>
</tr>
<tr>
<td>Accusative</td>
<td>زناناَن‌ت‌اٰن (بَدَ-زَن‌ان)</td>
<td>زناناَن‌ت‌اٰن (بَدَ-زَن‌ان)</td>
</tr>
<tr>
<td>Vocative</td>
<td>أي زنان‌اٰن (دَي ٰزَن‌ان)</td>
<td>O زنان‌اٰن (دَي ٰزَن‌ان)</td>
</tr>
<tr>
<td>Ablative</td>
<td>از زنان‌اٰن (ٰزَن‌ان)</td>
<td>از زنان‌اٰن (ٰزَن‌ان)</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>جام (ٰجَام)</td>
<td>ساَماٰم (ٰجَام)</td>
</tr>
<tr>
<td>Genitive</td>
<td>جام (ٰجَام)</td>
<td>ساَماٰم (ٰجَام)</td>
</tr>
<tr>
<td>Dative</td>
<td>جام (ٰجَام)</td>
<td>ساَماٰم (ٰجَام)</td>
</tr>
<tr>
<td>Accusative</td>
<td>جام (ٰجَام)</td>
<td>ساَماٰم (ٰجَام)</td>
</tr>
<tr>
<td>Vocative</td>
<td>أي جام (دَي ٰجَام)</td>
<td>O جام (دَي ٰجَام)</td>
</tr>
<tr>
<td>Ablative</td>
<td>از جام (ٰجَام)</td>
<td>از جام (ٰجَام)</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>ساَماٰم (ٰجَام)</td>
<td>ساَماٰم (ٰجَام)</td>
</tr>
<tr>
<td>Genitive</td>
<td>ساَماٰم (ٰجَام)</td>
<td>ساَماٰم (ٰجَام)</td>
</tr>
<tr>
<td>Dative</td>
<td>ساَماٰم (ٰجَام)</td>
<td>ساَماٰم (ٰجَام)</td>
</tr>
<tr>
<td>Accusative</td>
<td>ساَماٰم (ٰجَام)</td>
<td>ساَماٰم (ٰجَام)</td>
</tr>
<tr>
<td>Vocative</td>
<td>أي ساَماٰم (دَي ٰجَام)</td>
<td>O ساَماٰم (دَي ٰجَام)</td>
</tr>
<tr>
<td>Ablative</td>
<td>از ساَماٰم (ٰجَام)</td>
<td>از ساَماٰم (ٰجَام)</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.**

Nom. & Gen.  ا(My) man,
Dat. & Acc.  ا(My) ma-rá,  to me, me
Nom. & Gen.  تو tú,  thou
Dat. & Acc.  تو tu-rá,  to thee, thee

Nom. & Gen.  او và
Dat. & Acc.  او وت và-wa,
Neut.  آن và
Nom. & Gen.  اروآ và-rá,
Dat. & Acc.  اروآ wa-wa-rá,  to him, him, etc.
Neut.  آن وا wá-rá,  to it, it

**PLURAL.**

Nom. & Gen.  ما má,  we
Dat. & Acc.  ما má-rá,  to us, us
PLURAL.

Nom. & Gen. Ŝumá, you
Dat. & Acc. Ŝumá-rá, to you

Nom. & Gen. Šáhán, they
Neut. Āna án-hd, they
Dat. & Acc. Šáhán-rá, them, to them
Neut. Āna án-hd-rá, them, to them

Obs.—Instead of the plurals Šumá, Šáhán, and Šáhán, the forms Šumá, Šáhán, and Šáhán, or Šumá, Šáhán, and Šáhán, are sometimes met with.

After the prepositions 'on,' 'in,' 'from,' and 'like,' the initial alif of or or or and the madda of án, are omitted, as, dar-ú, 'in him,' bar-šáhán, 'upon them,' az-ú, or zo, 'from him,' and chún-ú, 'like him.'

When the preposition be or  is placed before the same pronouns, the initial alif is changed into d, to prevent the hiatus, thus: bád-ú, 'to or with him,' bád-šáhán, 'to them,' bád-án, 'to it,' and similarly; kú  ú, 'that he,' is contracted into kú.

Other contractions are kish, or kisš, for kish, 'that him,' kú for kú, 'that he to thee,' kú or tera kút for kút for (or than) him to thee.'—e.g.
OF POSSESSIVE PRONOUNS.

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

- am, me, to me.
- mán, us.
- at, thee, to thee.
- tán, you.
- ash, him, to him, or it, to it.
- shán, them.

Examples.—gustam-āsh, 'I said to him' (for dīdam-at, 'I saw thee' (for dīdam-āt). 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: dil-i man, (lit., 'the heart of me') or dil-am, 'my heart'; kītāb-at, or kītāb-i tā, 'thy book'; padar-āsh, or padar-i ʿāl, 'his father.' If the noun preceding ends in s mute, the affixes become respectively am, aṭ, and aš, as, gm. jāmāh-am, 'my robe'; but if it terminates in ā or ṣ, the letter y is inserted for the sake of euphony, thus: mū,
'the hair,' múyam, 'my hair;' ûsá, 'a stick,' ûsadísh, 'his stick.' In the plural it is more usual to employ the separate form in full, with the ûsadífat, as, kitáb-hd-i má, 'our books.' To express the absolute or elliptic forms, 'mine,' 'thine,' 'his own' ('le sien in French), the Persians use the demonstrative pronoun án, 'that,' with either of the personal pronouns, the ûsadífat, or sign of the genitive, being placed between them, as: án-i man, 'mine' (lit., 'that of me.') Sometimes the preposition is added: Ex. án-i tó, or az án-i tó, 'thine; or az án-i tó, 'thine,' az tó, 'ours,' etc. The reflective pronoun khud may be used in a similar manner for either person:—e.g., or az tó, 'mine, thine, or his, own,' according to the context.

REFLECTIVE PRONOUNS.

The Reflective Pronouns are khud, khudsh, khudshísh, and khudshíshtan, 'self,' of which the first is most frequently used, and may be joined to either the singular or plural of the personal pronouns, as, khudshísh, 'I myself,' khudshísh tó, 'they themselves.' In the accusative and dative it takes the particle ra, as, khudshíshíra.
DEMONSTRATIVE PRONOUNS.

The Demonstrative Pronouns are اِن, 'this,' and ُهَن, '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>اِن,  'this'</td>
<td>اِن-رَد,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>to this,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>this</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>ُهَن,</td>
<td>ُهَن-رَد,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>to that,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>that</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>اِن-ان-رُد,</td>
<td>اِن-ان-رُد,</td>
</tr>
<tr>
<td></td>
<td>اِن-ان-رُد,</td>
<td>اِن-ان-رُد,</td>
</tr>
<tr>
<td></td>
<td>اِن-ان-رُد,</td>
<td>اِن-ان-رُد,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>to these,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>these</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>اِن-ان-رُد,</td>
<td>اِن-ان-رُد,</td>
</tr>
<tr>
<td></td>
<td>اِن-ان-رُد,</td>
<td>اِن-ان-رُد,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>to those,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>those</td>
</tr>
</tbody>
</table>

**Note.**—1. When prefixed to nouns, اِن, ُهَن, and ُهَن are indeclinable:—*Ex.* اِن زُنَان, 'these women;' ُهَن جَمِه, 'those cups.' If placed separately, the plural in ُهَن is generally used when
referring to persons, and that in ها when referring to inanimate objects.

2. After the prepositions از, در, بر and the initial alif of آن, بر, ایس are dropped, as in بر, از, در, etc.

3. After the preposition به the initial alif or the madda is changed into د, as in بدآن, بدین baddān.

4. Before the nouns روز, 'day,' شب, 'night,' سال, 'year,' used adverbially, این, 'in' is changed into آم in, as in امروز, 'to-day,' امشب, 'to-night.'

RELATIVE PRONOUNS.

Strictly speaking, there is no Relative Pronoun in Persian corresponding to the Latin qui, qua, 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 dāshtam, '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 kirā 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, 'which' (Lat., quis or qualis), and اک and جیه, 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>كد &quot;kih, who?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>جیا &quot;ki-rā, to whom? whom?</td>
<td></td>
<td></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>جیه &quot;chih, what?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>جیا &quot;chi-rā, to what? what? or why?</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The plural of اک is کیان, which is always used elliptically, and without a substantive; e.g. 'who?' not 'what men?' 'which,' when used elliptically refers only to inanimate objects, and makes جیا in the plural: when joined to a substantive, جی may
refer to animated beings as well as objects; e.g., چه خسته است, 'what person is it?' چه خسته است, 'what thing is it?'

INDEFINITE PRONOUNS.

These are هر ‘every,’ ‘all;’ هیک ‘any’ (generally followed by a negative in the sense of ‘none,’ ‘no one’); کس ‘some one’ (lit., ‘a person’); شاخه ‘a person;’ یکی ‘one,’ ‘some one;’ چند ‘some;’ تنه چند ‘several persons,’ etc. The word هر is frequently compounded with other pronouns, as, هر کس ‘everybody,’ هر که ‘whoever,’ هر این که ‘whoever,’ هر چه ‘whatever,’ هر کدام ‘whoever,’ هر کدام ‘whoever,’ 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 ی‌دن idan, 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 nushidon, ‘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.**

<table>
<thead>
<tr>
<th>Am</th>
<th>م m</th>
</tr>
</thead>
<tbody>
<tr>
<td>م m</td>
<td>م m</td>
</tr>
<tr>
<td>ای i</td>
<td>ای i</td>
</tr>
<tr>
<td>است ast</td>
<td>ست st</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>ای i</th>
<th>ای i</th>
</tr>
</thead>
<tbody>
<tr>
<td>لیm</td>
<td>لیm</td>
</tr>
<tr>
<td>بید id</td>
<td>بید id</td>
</tr>
<tr>
<td>اند and or</td>
<td>اند and or</td>
</tr>
<tr>
<td>ند nd</td>
<td>ند nd</td>
</tr>
</tbody>
</table>

These terminations are the same in all tenses, with the exception that the 3rd pers. sing. است ast, becomes ن 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 nush-am, 'I may drink,' نوشی nush-i, 'thou mayest drink,' etc.

The present is formed by prefixing the syllable mi or همی, to the persons of the aorist, as همی nush-am, 'I am drinking,' etc.

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

The present participle is formed by adding the syllable ان nush-ان, 'drinking.'

The verbal noun is formed by adding ندند nush-ان, 'a drinker.'

2nd Class.

The perfect is formed from the infinitive by rejecting the نان nush-dan, and adding the personal terminations, as, نوشیدم nushid-am, 'I drank,' etc.

The imperfect is obtained by simply prefixing the syllable mi to the perfect, as می نوشیدم mi-nushid-am, 'I was drinking,' etc.

The addition of the letter یی to the perfect gives it a conditional, and sometimes an habitual, signification, as نوشیدمی nushidamی, 'I might drink,' or 'I was in the habit of drinking.'
OF THE VERB.

The past participle is formed from the infinitive by changing و- an into س- ak, as س نوشیدنَ nushidah, 'having drunk.'

3RD CLASS.

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

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

CONJUGATION OF THE VERB نوشیدن, 'To Drink.'

AORIST.       PRESENT.

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

می نوشم mi-nusham
می نوشی mi-nushi
می نوشد mi-nushad

می نوشیم mi-nushim
می نوشید mi-nushid
می نوشند mi-nushand

می نوشیم mi-nushim
می نوشید mi-nushid
می نوشند mi-nushand
FIRST FUTURE.
'I shall drink,' etc.

بنوشم بنوشم
بی‌نوشم
بنوشی بی‌نوشد
بنوشی
بنوشد بی‌نیشاد

IMPERATIVE.

نوشام، let me drink
نوشیم، let us drink
نوش، drink thou
نوشید، drink ye
نوشاد، let him drink
نوشند، let them
drink.

Note.—In conversation it is usual to prefix بی to the imperative, thus, بنوش 'drink thou,' بنوشید 'drink ye.'

PERFECT.
'I drank,' etc.

نوشیدم
نوشیدی
نوشید
نوشیدم
نوشیدی
نوشید
نوشیدم
نوشیدی
نوشید

IMPERFECT.
'I was drinking,' etc.

منوشیدم
منوشیدی
منوشید
منوشیدم
منوشیدی
منوشید
منوشیدم
منوشیدی
منوشید
OF THE VERB.

CONDITIONAL OR HABITUAL.

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

\[ \text{نوشیدمی} \quad n\text{ushidam-}\text{i} \]
\[ \text{نوشیدی} \quad n\text{ushid-}\text{i} \]
\[ \text{نوشیدنی} \quad n\text{ushidan-}\text{i} \]

COMPOUND PRETERITE.

'I have drunk,' etc.

\[ \text{نوشیده} \quad n\text{ushidah-}\text{am} \]
\[ \text{نوشیده} \quad n\text{ushidah-}\text{im} \]
\[ \text{نوشیده} \quad n\text{ushidah-}\text{i} \]
\[ \text{نوشیده} \quad n\text{ushidah-id} \]
\[ \text{نوشیده} \quad n\text{ushidah-ast} \]
\[ \text{نوشیده} \quad n\text{ushidah-ande} \]

PLUPERFECT.

'I had drunk,' etc.

SINGULAR.

\[ \text{نوشیده بودم} \quad n\text{ushidah budam} \]
\[ \text{نوشیده بودی} \quad n\text{ushidah budi} \]
\[ \text{نوشیده بود} \quad n\text{ushidah bu} \]

PLURAL.

\[ \text{نوشیده بودیم} \quad n\text{ushidah budim} \]
\[ \text{نوشیده بودید} \quad n\text{ushidah budid} \]
\[ \text{نوشیده بودند} \quad n\text{ushidah budan} \]
COMPOUND FUTURE.

'I shall drink,' etc.

SINGULAR.

خواهم نوشید  $kh{	ext{'}}{	ext{â}}{	ext{h}}{	ext{am n{	ext{'}}{	ext{sh}}{	ext{id}}}}$

خوایه نوشید  $kh{	ext{'}}{	ext{â}}{	ext{hi n{	ext{'}}{	ext{sh}}{	ext{id}}}}$

خوایند نوشید  $kh{	ext{'}}{	ext{â}}{	ext{had n{	ext{'}}{	ext{sh}}{	ext{id}}}}$

PLURAL.

خواهم نوشید  $kh{	ext{'}}{	ext{â}}{	ext{him n{	ext{'}}{	ext{sh}}{	ext{id}}}}$

خواهید نوشید  $kh{	ext{'}}{	ext{â}}{	ext{hid n{	ext{'}}{	ext{sh}}{	ext{id}}}}$

خواهید نوشید  $kh{	ext{'}}{	ext{â}}{	ext{had n{	ext{'}}{	ext{sh}}{	ext{id}}}}$

FUTURE PERFECT.

'I shall have drunk,' etc.

SINGULAR.

نوشیده باشم  $n{	ext{'}}{	ext{sh}}{	ext{id}}{	ext{ah b{	ext{'}}{	ext{a}}{	ext{sh}}{	ext{am}}}}$

نوشیده باشی  $n{	ext{'}}{	ext{sh}}{	ext{id}}{	ext{ah b{	ext{'}}{	ext{a}}{	ext{shi}}}}$

نوشیده باشد  $n{	ext{'}}{	ext{sh}}{	ext{id}}{	ext{ah b{	ext{'}}{	ext{a}}{	ext{shad}}}}$

PLURAL.

نوشیده باشم  $n{	ext{'}}{	ext{sh}}{	ext{id}}{	ext{ah b{	ext{'}}{	ext{a}}{	ext{shim}}}}$

نوشیده باشید  $n{	ext{'}}{	ext{sh}}{	ext{id}}{	ext{ah b{	ext{'}}{	ext{a}}{	ext{shid}}}}$

نوشیده باشند  $n{	ext{'}}{	ext{sh}}{	ext{id}}{	ext{ah b{	ext{'}}{	ext{a}}{	ext{shand}}}}$

INFINITIVE.

Present  نوشیدن, to drink  $n{	ext{'}}{	ext{sh}}{	ext{id}}{	ext{ah}}$

Preterite نوشیده بودن, to have drunk  $n{	ext{'}}{	ext{sh}}{	ext{id}}{	ext{ah b{	ext{'}}{	ext{ud}}{	ext{an}}}}$
PARTICIPLES.

Present نوشان nushán, drinking
Preterite نوشیده nushidah, having drunk

VERBAL NOUN.

نوشندگ 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.

هست هستم hastam, I am
هست هستی hasti, thou art
هست هستید hastid, you are
هست هستند hastand, he is.

PLURAL.

هست هستیم hastim, we are
هست هستید hastid, you are
هست هستند hastand, they 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,' تو tušt, 'thou art,' etc. سلطان sultan-am, 'I am a sultan'; نیک nic-am, 'I am good'; او نیک ast, 'he is good.' If the noun or adjective end in a mute, the full form of the personal terminations is generally used, as او نیک ast, 'he is a