PERSIAN GRAMMAR.
Indian Institute, Oxford.

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A

NEW GRAMMAR

OF

THE PERSIAN TONGUE

FOR THE USE OF THE HIGHER CLASSES
IN SCHOOLS AND COLLEGES,

BY

SORABSHAW BYRAMJI DOCTOR,
PERSIAN TEACHER, SURAT HIGH SCHOOL.

Part I. Accidence.

Registered According to Act XXV. of 1867.

Surat:

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1875

(Price One Rupee.)
PREFACE.

To supply the long felt want of a cheap Grammar of the Persian Tongue, I undertook to prepare the following pages which may be used by students both of our High Schools and Colleges with advantage. The book does not pretend to compete with the learned works on the subject it treats of. I have taken particular care to arrange the whole matter of the book in a way which best suits the present improved method of teaching the classical languages. In the preparation of this little book, I have often consulted both European and Native Authors on the subject.

Instead of troubling the reader with a long dissertation on the beauties and importance of Persian, I humbly beg to place this little volume before him to speak for itself.

The manuscript of this book was shown to Mr. E. Rehatsek, M.C.E., Honorary Member of the Bombay Branch of the Asiatic Society, who is also a Fellow of the Bombay University and an Examiner in Persian, and it met with his approbation.

S. B. Doctor.

Surat, 10th May 1875.
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| 4    | 18   | Read مختصر for مختصر
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A

NEW GRAMMAR

OF

THE PERSIAN TONGUE.

1. The learner is supposed to be acquainted with the common terms of Grammar, and to know that the Persians write their characters from the right hand to the left.

2. Persian is composed of Zend, Pehelvi, Dari, and Turki.

3. The introduction of the Arabic element which forms a large portion of modern Persian may be dated from the conquest of Persia by the Arabs in the latter part of the Seventh Century after Christ.

4. Comparing Persian with Arabic, we find the chief difference to be that ideas, which in the latter were expressed by inflexion, that is, by a change of form, are in the former expressed by the aid of prepositions
or other auxiliary words—as Arabic قال "he did."

5. Works on Grammar are generally divided into صرف (sarf) Accidence & نحو (nahv) Syntax. صرف treats of words, their classification and inflections and نحو of sentences. اشتقاق (ishtekák) Etymology, قراءة (karáat) Orthoëpy, and املاء (imlá) Orthography all appear under the head of صرف.

صنف Accidence.

6. The Persian Alphabet consists of 32 letters, differently shaped, according to their position at the beginning, middle, or end of words; the names, the order and figure of which may be seen in the following Table.

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7. Every letter should be connected with that which follows it, except the following seven; ز و د ی and

8. Dotted letters are called معجمه mojamah or منقوطة mankūtah: undotted letters معمولة mohmalah or غير منقوطة gheri mankūtah: letters dotted above are called فوتنی fokānī: dotted below تختانی tahtānī. Letters used in Arabic are called تازی tāzi. Those that are used in Persian called عجمی ajamī. One dotted letters are called موحده mohadāh, two dotted معذن mūsannat, and three dotted معذن musallasah. The letter ج is called حاتیح huti to distinguish it from چ which is called حاویوز lawwaz; ج is also called حاتیح معجمه 'the undotted' ج to distinguish it from ج which is called حاتیح معجمه or 'dotted' ج; the final ج being silent is called the مختین mukhtāfī 'the concealed' or 'obscure' های مکتوبی maktūbī 'the written' ج; the ج which is pronounced in راه.

9. Letters are divided into حروف علت (harufiillat) vowels, and حروف صحیح (harufisahhih) Consonants.
Vowel letters and Vowel sounds.

10. There are three long vowel letters in Persian viz. وا and ي; but they have no determined sound of their own, and their pronunciation therefore depends on the short vowels by which they are rendered vocal.

11. The short vowels are expressed by small * marks two of which are placed above the letter and one below it. They are called (ʼ) zabar or fathah, (2) pesh or zamma and (ʼ) zer or kasra, and represent the short а, u and i respectively.

12. When й is marked by the short а or zabar, in the beginning of a word pronounced short, asاسب (asbāb); when marked by the short i or zer, it assumes the same sound, as اسم (ism); and when marked by the u or pesh, it also assumes that sound as, أميد (umīd). But in the middle or end of a word, it always retains its long sound, as بار (bār), كريم (karīmā).

13. й can be rendered expressive only by its

*These signs are always omitted in writing. It is this circumstance which renders the reading of Persian so peculiarly difficult.

† Zabar, zer and pesh are called حركات harakkāt.
own short vowel, and has distinct sounds; the one like \( \ddot{o} \) in bore as \( \text{روز} \) \( \text{roz} \) 'day' and the other like \( \ddot{u} \) in rule as \( \text{دُور} \) \( \text{(dūr)} \) 'distance.'

14. \( \ddot{y} \) is also rendered expressive only by its own short vowel, and has two distinct sounds, the one like \( e \) in there as, میل \( \text{mail} \) (desire), and the other like \( i \) in seen as, تیر \( \text{(tīr)} \).

15. مجهول and معروف known or unknown. These Arabic terms are applied to the letters \( \ddot{w} \) and \( \ddot{y} \). In Arabic the simple vowel sounds of these two letters are \( \ddot{u} \) and \( i \), the sounds \( o \) and \( e \) are unknown in that language; so \( a \) and \( i \) are said to be maarūf but \( o \) and \( e \) are majhūl. In some Persian words the letter \( \ddot{w} \), coming after the letter \( \dot{x} \), is slurred or passed over in pronunciation such as \( \text{ما معدونه} \) - madala; as, خواستن \( \text{khāstan} \).

16. When vowel marks are doubled, they take the sound of an, un, and in. This is called تنوین (tanwīn) or nunnation; as بت \( \text{ban, ب} \) bun, ببن \( \text{bin} \). The other orthographical marks are ~ \( \text{maddah, kamzā, tashdīd, sakun} \) or jāzm and ~ waslā.

* مئونف mokūf comes with a سكون letter after it.
(a) مُدمَه above an ی gives it a broad and long sound. It is considered to supply the place of an alif which was originally written in some words, as اب now written آب and is always pronounced long. (b) همزد is placed over، and ي and points out that the syllable in which they occur is to be considered as distinct from the syllable which precedes it; as، دآود، داود، dāud، mā'i. (c) تشدید shows that the consonant over which it is placed must be doubled; as، قصة kissah. (d) Jazm is placed over a consonant, to show that it is what the Grammarians call ساكی sākin, (meaning that which is not followed by a vowel sound). In other words jazm (which means amputation) cuts away the vowel sound, and the consonant combines with the one following it; thus مرد. Final consonants being always sākin do not require jazm. سكون is called وصلة جزم joining two substantives together or sometimes a preposition and a substantive causing the alif of the definite article to be redundant; as امیرالمؤمنین amirul-mominin سكون فی الحال ۱۲۰۰. A letter over which سکون
comes is called زده or زده zadeh. A letter over which ташديد is placed, is called مشدد mushaddad.

Consonants.

17. The thirty-two letters of the Persian Alphabet are divided into three classes viz.—

(1) مسروری (masrūrī) content, pleased, perhaps with their binary lot ;

(2) ملفوظی (malfūzi) verbal, or trilateral words;

(3) مکتوبی (maktūbī) orthodox, classical. The first includes fifteen, each of which may be expressed by two of their letters, viz. را, خا, چا, چا, نا, نا, با, با, & یا, یا, نا, نا, یا, یا, زا, زا; agreeably to the Persian mode of enunciation ی is changed into ی; thus بی, بی, &c; the second, fourteen, each of which cannot be expressed in Persian without the assistance of three letters, viz.—

غین, ضاد, صاد, شین, سین, دال, دال, جیم, لام, گانف, گانف, تانف, تانف, غین, لام; and the third, three, whose initials and finals are the same, viz: یور, یور, and یور.

18. The following eight letters are borrowed from Arabic and are never met with in
any word purely Persian *ظ،ط،ض،ص،ص،ح،ث،ث*
and ق ع.

19. The four letters ذ،ج،ح،ث, are peculiar to Persian and are never used in Arabic.

20. و is silent before ی or یا; as in خواب یا خوابشتن که یا khab یا kishtan &c. When ب precedes م, it has the sound of م: as in انبار ambar.

**LETTERS: CLASSIFICATION.**

1

21. الم مدودة (1) ممِددَدَح (extended) as الم مدودة (2) ممِددَدَح (extended) as الم مدودة (3) ممِددَدَح (extended) as الم مدودة (4) ممِددَدَح (extended) as الم مدودة (5) ممِددَدَح (extended) as الم مدودة (6) ممِددَدَح (extended) as الم مدودة (7) ممِددَدَح (extended) as الم مدودة (8) ممِددَدَح (extended) as الم مدودة (9) ممِددَدَح (extended) as الم مدودة (10) ممِددَدَح (extended) as الم مدودة (11) ممِددَدَح (extended) as الم مدودة (12) ممِددَدَح (extended) as الم مدودة (13) ممِددَدَح (extended) as الم مدودة (14) ممِددَدَح (extended) as الم مدودة (15) ممِددَدَح (extended) as الم مدودة (16) ممِددَدَح (extended) as الم مدودة (17) ممِددَدَح (extended) as الم مدودة (18) ممِددَدَح (extended) as الم مدودة (19) ممِددَدَح (extended) as الم مدودة (20) ممِددَدَح (extended) as الم مدودة (21) ممِددَدَح (extended) as الم مدودة (22) ممِددَدَح (extended) as الم مدودة (23) ممِددَدَح (extended) as الم مدودة (24) ممِددَدَح (extended) as الم مدودة (25) ممِددَدَح (extended) as الم مدودة (26) ممِددَدَح (extended) as الم مدودة (27) ممِددَدَح (extended) as الم مدودة (28) ممِددَدَح (extended) as الم مدودة (29) ممِددَدَح (extended) as الم مدودة (30) ممِددَدَح (extended) as الم مدودة

*Firdusee, throughout his Shanameh, has very rarely introduced words in which any of these eight letters occur.*


اِلْف غِطَّفٌ (٦) ataf, it comes between two different nouns and verbs and produces the meaning of and; as, i.e. اَلْف نَذَا (٧) تَكَوْنَ وَيَبِيِّ شَبَّ وَرَوْز nida, it is used at the end of a word to express the vocative; as, دَا جَانَا! oh heart! دَا oh dear! اَلْف تَحْمِيْلُ كَلاَمٍ (٨) takhûnîkalam (approbation); اَلْف مَدُسُورٌ (٩) كَفِّتَ وَرَفَتْ i.e. كَفَّت وَرَفَت كَفَّت وَرَفَت madsat, it is used at the end of a word to express grief or sorrow; as درِينَا! Alas! (١٠) اَلْف ناَعْلِيَت fâliyat, it is used in forming the active participle or noun of action, thus: اَلْف مَصَّرٍ (١١) جَوَّنَّهُ جُوَّيْا جُوُبَنِيّهُ جُوُبَنِيّهُ جُوُبَنِيّهُ masdar, it is also used in the formation of a class of nouns, in the same manner as, i.e. زُرْفَ بَوَدُّ = زَرْفَا. فَرَحَ بَوَدُّ = فَرَحَا. اَلْف مِبَاَلَغَةٍ (١٢) mubâlagha, it may be used to denote different degrees and intensities to which disapprobation, praise, or grief are carried in an exclamatory clause; as, بدَا خَوْشَا! how bad! how good!

ب

٢٢. زَيْدٌ (نَذَرِيَّـ) zayad (redundant, superfluous) It comes at the beginning of منْزِعٍ مَأْضِيِّ
and 

**PERSIAN GRAMMAR.**

11

... as, 

**zarfiat**, it expresses (in) ; as 

بی‌خدای کرم . امیر

بی‌خدای کرم . امیر

در خانه (3) . در خانه (4) بر روی یک کردم . 

در خانه (4) بر روی یک کردم . 

expresses بای کم-expression (5) . بی‌خدای کرم (6)

میان رفتن i.e. بی‌خدای کرم (6) 

بای علت (6) i.e. بی‌خدای کرم (6) 

**illat** expresses (for) ; as,

بای تشبه (7) بی‌خدای کرم (6) 

بای تشبه (7) بی‌خدای کرم (6) 

**tashbih** (simile, comparison) expresses the meaning of آتش بسنана دربندت مانند i.e. بی‌خدای کرم (6) 

آتش بسنانا دربندت مانند i.e.

یک خیال اعینی بکمندت مانند = (near) 

**istınanat** (assistance) as, 

بای مفعول (10) بقلم نرتشم ، maful expresses را، sign of the accusative case ; as 

بای رابط (11) . 

فلان بقلاً گنمه بخشید 

comes between two nouns ; 

سربر دست، دست بدست 

(12) **iltisak**, it is joined either 

to a verb or a noun, and expresses از، 

بای انتهایه (13) . بسبب- درد سر حاضر نه شد 

inšihâyah is used for annunciation, and also 

for caution, and expresses 

تا؛ as، 

زمشرق بغرب i.e. از مشرق تا غرب.
23. *khitābi-izāfat* expresses *thy father*. Sometimes it is used for the noun governed; as *آنتِ اینست* *this* or *that*. Sometimes it has the same signification, as the reciprocal pronoun *i.e.* از بارگاه مرابث مرانم ای شاه; خود از بارگاه خود

24. (1) For استفسام *istifām* (interrogation) as استفسام ذنی *istifāmi-nafī* as کاوس هیچ نمیدانند *i.e.* کاوس چه می دانند *masāwāt* (equality, evenness) as, چه در تشکست مردن چه بر روی خاک *takkr* (despising, scorn) as, یک کس چه قابل است *tazīm* (honour, respect) as مبالمه *mubālagha* (exaggeration) as, هرمزد چه خوش می نوبسد *i.e.* بسیار خوش می نوبسد.

25. ضمیر اضافت *(1)* *zamīri-izāfat*, it is used to express the third person singular of the
past participle; as روش struck him; sometimes it is the sign of the noun governed; as جمشش expresses را his eye. (2) معتول(8) شاه خلعتش داد. (verbal noun or noun of action) In this case it is quiescent, and requires the vowel kasra under the preceding letter; as پرسش asking; سورش burning.

26. It is sometimes prefixed to a word, but more commonly it occurs disjoined; in which latter case it has the maktubi annexed to it; thus که, and being pronounced with kasr, it may be used in the following senses. گان تفسیر (1) tafsir (explanation) expresses who, which; as، آی که برنب دلم فجا رفته، i. e. کان علمت (2) آی آکه. illat expresses cause; as، بردرت آسدم که لطف کنی کان استفهام (3) آسدم بدین سبب که istifâm (the interrogative pronoun) who? what? which? as، کدام بود = دوش درنزم تو آوردگه که بود استفهام نگی (4) istifâmînîfî (negative interrogative) as، ای پدر یوته خوهدنم به که نادان بلند، i. e. نادان بلند بیدر نیستم یوته خوهدنم. ابتراؤست mubâlîgha expresses but; as،
The first person pronoun, mutakallim (the first person) affixed to verbs, is a pronoun indicating the speaker to be an agent; as, آنا "I came."
2. میم مفعول mafūl, signifying the same pronoun in the oblique case, or as the object of a verb; as, زرم داد "he gave me gold." 3. میم مضابط الیه muzāf-ilaḥi having the meaning of 'I am' affixed to nouns, substantive and adjective; as, طفل نادانم "I am an ignorant child." In all these cases, if the م come after a های مختلفي or the pronoun ۸ ŏr a hamza-emażtaftuh is introduced to prevent the juxtaposition of two quiescent letters; as, رفته ام "I am gone;" but, if it be a های ملتفظی malfūzi or ۸ ŏr that is pronounced, it has the same vowel sound as any other letter would have in the same situation; as, روز سیاه "my black or unlucky day." The second use of م, as distinguished by oriental Grammarians, may be considered as hardly different from the former. (1) It stands for خود when that word itself represents the pronoun of the first person singular; as, براسیم سوارم "I am mounted on my horse." 2. میم تعداد tadād (number) Being affixed to the cardinal numbers, it forms the ordinals, as, دوم "second." 3. Redundant; as, بهانه خودم میروم "I am
going to my own house.”

4. Prohibitive, prefixed to the imperative of a verb; as, مده “Give not.”

5. Deprecative, prefixed instead of the prohibitive ن to the third person of the imperative, when it has been converted into the preceptive form by the insertion of ا; as, مرساد “God grant that he may not arrive.”

28. نون غنّه (1) ghunna (nasal) when it is quiescent in the middle or end of a word, and follows a maddā or simple long vowel, it has a very slight nasal sound; as in زدٔن zabūn “bad” زمان zamān “time,” زامین zamīn the earth. (2) naffī (negative) An adverb of negation, either prefixed to another word or used separately; but, when the latter is the case, hāi mukhtafī, is subjoined to it; as, نون تاکید (3) tākid In Arabic it may be annexed to the aorist of a verb to denote certainty or asservation; as, ترا چندبار تا نون تنوبین tanwin (nunnation) as, طوصا, کرها.”

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marūf (known) vide. 13,15. majkal (unknown) vide 13,15. sākin (quiescent) when this follows a letter having the vowel fatha, the diphthong au is formed, and the ဗိ is then called sakini-makabali-maftuh; as, ဗိဗိ (4). tūf It may be a conjunction in the sense of and; as, madala after the vowel fatha, ဗိ is often inserted, which is not sounded, but yet gives to the preceding short vowel a mixture of zamma. From its being passed over in pronunciation, this is called ဗိ; as, ဗိ ဗိ;

and from its bestowing a savour, as it were of zamma, it has the name of ishmāni zamma as, ဗိဗိဗိ.

* from its occurring in Arabic and exhibiting the full sound of Zamma.

† because it does not occur in the Arabic language, or because the sound of Zamma is here obscured by an admixture of that of Fatha; it is also called ဗိဗိ. 

* ဗိဗိ from its occurring in Arabic and exhibiting the full sound of Zamma.

† ဗိဗိ because it does not occur in the Arabic language, or because the sound of Zamma is here obscured by an admixture of that of Fatha; it is also called ဗိဗိ.
30. های ملفوظی (1) malfūzī (perceptible) as, های مکتوبی (2) باشگاه, maktūbī (imperceptible) It is of four kinds: (a) liyākat های ایاقت (merit) annexed to the plural of nouns, to express resemblance or the adverbial sense conveyed by the English termination ly; as, دوستاده friendly; مردانه manly. (b) های زايد zāyad as, ماهی or passive, when it is affixed to the third person singular of the preterite; as, فاعله (c) or active, when it is added to the third person plural of the aorist; as, گوینده.

31. (2) بای معرفت vide. 14, 15. بای معرفت vide. 14, 15. The may be nisbatī to express relation or connection as, هندی, "belonging to India." خطابی (2) khitābī (Titular) the affixed pronoun of the second person singular; as, کفته, 'thou spokest.' عالمی, 'thou art wise' mascdārī to form the verbal or abstract noun; as, "the act of bestowing gold" Badness. (4) Liyākat—To denote fitness; as,
deserving death.'

`mutakallim` or `ilkabi` To denote the pronoun of the first person singular, as, `my soul';

affixed to nouns, to signify an actor or agent; `a warrior.'

Also affixed to nouns to point out the object of some action; as `cursed.'

`mushabi` To denote similitude or assumption of a character; as, `the crow through thy glory equals the Humá.'

The `tankir` or `wahdat` To signify unity, or to show that the prefixed noun is used in an indefinite sense; as, `A man' or `one man.'

`sijat` Affixed to nouns, to supply the place of the demonstrative pronoun `that'; and it has necessarily in the same sentence the relative `that` either closely attached or at some distance; as, `that instant.``

`istimrar` Affixed to the preterites of verbs, to convey the idea of perpetuity, or continued action. `zaid` (4)

`radd` Redundant after a quiescent; as, `bakshe' for `bakshe'.

The *Permutations* of the letters.

32. At the middle or end of a word
is sometimes changed to یم, or ی for یزبان for language; یز تپ for fever; یپ for a grape-stone.

33. The letter ی is substituted for ی as, یزارسی فارسی for "Persian Language". In different parts of a word, ی may be substituted for ی as, یز رشت for Zoroaster; and it is also found used for ی as, یزار لت for plunder. In some instances, too, suffers apocope; as, یشنام for دشتنام (bad name) abuse; یشنمن for دشتنم (bad heart) enemey.

34. The permutations of the letter ی are the following. (1) into ی ز, یزار کار for یکا a pine tree; (2) into ی ز, یپهشک for یپهشک a physician; (3) into ی صین, یچین for یچین China.

35. ی is sometimes substituted for ی as, یده آگیک for دا آگیک (ten vices) the proper name of that prince being بیورسپ or the lord of 10,000 horses.

36. The permutations of ی are (1) into ی as, یهات for یهات an egg. (2) into ی as, یستیغ for یستیغ A spear, straight; (3) into ی as, یسنیسک for یسنیسک name of a plant.

37. The letter ی may be changed to ی.
as, ~, یـ, or when the next preceding letter is ~, ~, or ~; or is moveable by a short vowel, it may be converted into د; as, استاد for a master, گنبد for a dome.

38. ر is interchangeable with ل and د, as, یـدسر for he will send, دجره for the river Tigris. ز is changed into چ; as, روج for اباز, اباس for a person's name; (2) into س, as, ماگر for گریز, گریغ for flight.

39. ز is sometimes changed into چ, as, یـبچیره for یـبچیره, یـفیچیره for یـفیچیره.

40. س is changed into ص, as, اسفهان for اسفهان; into چ, as, خروج for a cock; into ش, as, فرشته for angel; into ی for آماس for swelling. For ی is sometimes substituted ی for پابچان for پابچان sprinkling; sometimes س for شارک for starling; sometimes in the end of a word, چ for کاش would to god! And, it may be substituted for ش; as, کشتی for wrestling.

41. چ is sometimes substituted for ی as, گریز for کریز and for گام for لگام. In conformity to Arabic Orthography it is changed into چ for شلجم for wrestling and into ق as, آغا for لکام.
42.  ف is occasionally interchanged with 

ب, as, سفید for white, پیل for an 
elephant. Sometimes it is changed into و for 

نام a colour. It admits of being subst-
tituted for ب as زبان for a tongue; and 
sometimes for ث as, حدث for a tomb.

43. The permutations of ک are (1) into 

ساکچی or a woman’s bodice: 

(2) into غاز for غازکار The bull of Tartary.

44. گ is changed into (1) لجام for 

اورنگ اورنگ for throne, pomp &c. 

(2) into غاز for گازکار a cow; for 

غلوله for cotton or pellet ball; (4) into ق (arabisti-
cally) as, سرقتین for سرقتین cow-dung; (5) into 

غازکار for فرسنگی فرسنگی “a measure of length.”

45. The permutations of ل are (1) into 

زر زرو for a leech; دیوار for hair; 

للار for توروا a wall; دیوار for a sword.

46. م is sometimes changed into 

ب for بام a roof.

47. و is changed into (1) as, قال for 

he spoke; (2) انتان for انگان, ل for 

ب, as, لام for debt; (4) ایلاد for 

نوشتن to write; (5) ایلاد for 

lighting a fire.
48. The permutations of the letter چ are (1) into چ as ماه for ماه 'the moon,' (2) into چ as هیر for هیر 'a turquois;' (3) into چ as قد for قد 'a pistachio nut.'

SYLLABIFICATION.

49. Whenever double letters occur medially, both must be very distinctly prolated, as, البته certainly, should be thus sounded, al-bat-ta, that the hearer may clearly perceive the t closing the middle syllable, and commencing the next also.

50. Two congenial consonants, or vowels even, melting either etymologically or by chance in Persian, make one of them the subject of elision; thus دیم مان (nim-ma:n) half a hundred weight, is pronounced (nima:n); and زود تار (zud-tar) badtar (batar) worse (zu-tar) quicker.

51. The causal junction of two short vowels, or a long and a short, thus produces a considerable change also, in many Persian vocables which will best account for کجاست (kuja-ast) where is it? نه است (na ast) is not,
Persian Grammar.

نیست (miyazmá).

Derivation.

(a) Persian Prefixes.

52. نا not, کم bi without, denote privation, as, ناامید hopeless; نامید unsuccessful, نابرو dishonourable, نابرو unjust.

N. B. نا no, not, a negative prefix for nouns or participles, having the same meaning as the English ones, in, un, dis, non &c. or the affix less. bi when prefixed to words, it is equivalent to the English, in, un, im, ir, dis and less.

53. هم ham implies society and intimacy, 

54. به ba (or bi prefixed to verbs beginning with b) is the characteristic sign of the first future tense, or of the imperative mood, and is sometimes used in the preterperfect tense; as, به اید the imperative, future and aorist of بهsm to come; بهsm the first person singu-
lar future of to ask; the second person singular of the imperative of the same verb. (a) ba is the preposition placed before nouns; as to a woman. (b) This letter is likewise, but not often, prefixed by way of pleonasm, to some words, in which case it is entirely impossible for any translation to give its precise meaning; he took or bore up.

55. ba with; as, baalk with a rose. ze (for az) from, with, by, than; as, zan for from that. ki (for ke) who, which, what, like; as, like the ball of my eyes; khae where? mi or ham characteristic signs of the present and preter-imperfect tenses; as, mi bares or mi bares I ask; mi bares I was asking. ma (or mi before verbs beginning with l or y) is the negative particle prefixed to the imperative mood; as, do not ask; mi bares do not sprinkle; mi bares do not find. na or ni (or ni before verbs beginning with l or y), is the general negative particle prefixed to all other tenses; as, I do not know; I may not speak idly.
56. The noun denoting the agent of a verb is formed by adding the termination -ār to the imperative; as, گار, 'a composer.'

57. Verbal nouns are formed by changing the final syllable -ān of the infinitive into -ār; as, دیدار, 'to see,' دیدنی, 'seeing,' 'a sight.'

58. The Infinitive itself is frequently used as a general Verbal noun; as, آمدن رصد, "the coming of Rustam." In few cases the final -ن of the infinitive is rejected; as, آمد و شد, 'coming and going.' Another usual class of Verbal Nouns, denoting fitness, is formed from the Infinitive
by adding "duty," 'that which is fit or necessary to be done.'

60. In modern Persian, the terminations and are sometimes met with; as, "a musketeer."

61. chiefly denotes a material of which a thing is formed, as: golden, woollen.

62. The terminations and sometimes war added to nouns, form adjectives, denoting general or natural resemblance, showing analogy; as, manful, princeby or fit for a prince.

63. des, sar, and rash denote agreement with or suitability to the notion of the root; as, "like the Sun." "like dust" "like magical, "like paradise, "like a rose bud.

64. istan, or stan, dan, zar, gah, jah, shan, and lakh, denote place; as, a gallery of pictures, a chest of sugar, or a bed of roses.

†It is a very entertaining miscellany in prose & verse.

*This is a miscellaneous work in Arabic on the history of Egypt.
a place of worship, a place of sleep, a bed-room, a place abounding with stones." A few are formed by adding and as the channel of a stream; a hilly country.'

65. *gunah, chardhah, fám, pám, wám* (rarely *kón, gón, káf*) and show colour; cosmetic, of black colour, rose coloured, of green colour, of various colours.

66. *ak, icheh, chi, zeh, ę* (má'ruft) diminish: the notion of the root: as, little thing, a small goat, a small box, a small grain, a little son. is sometimes found to form the diminutive as, a firefly.

* is generally used in the case of animate beings; in that of either; in that of inanimate only and occurs but seldom.

67. The reduplication of substantives with an intervening, forms adjectives and adverbs; as, 'from beginning to end;' 'up to the brim.'

† * is a contracted form of * littlé.
(C) ARABIC PREFIXES.

68. zu, saheb, ahal, arbab, when prefixed to nouns denote possessions; as, majestic, beautiful, wise, persons possessed of dignity.

69. ma which, that which, whatsoever; as, what (is) before, what is true.

70. l a negative or privative particle, no, not, by means of, without, there is not, (like the English negative prefixes in, un, ir, im); incapable of answering, heirless.

71. (prep.) in, into, among, of, to, with, for, by, concerning, per:— as, instantly, in per maund.

72. The Arabic article the; as, the kooran.

This Arabic Article is never written separately, but generally joined to the noun before which it stands.

*The Indians use a great variety of phrases purely Arabic, some as proper names and titles of chiefs and princes and others as epithets or adjuncts to substantives such are the names of which signify in Arabic, the force, the star. Such is also the title which they gave Lord Clive, the flower of the kingdom.
73. \( ila \) (prep.) This indicates the term of an action, to, until; as, \( ila-l-an \), 'till this time.'

74. \( ala \), \( Qn \), above, to, near, according to; as, \( alaihi \) 'on him,' \( ala-s-sabab \) 'in the morning.'

THE PARTS OF SPEECH.

75. The Persian language, like the Arabic, has three Parts of Speech, (afāal) verbs, (ismā) nouns, and (harūf) particles.

76. A noun is either اسم (ism) a substantive, (sijat) an adjective, or حرف تميز (harf-i-tamīz) an adverb.

77. Particles are either حروف عطف (harūf-i-ataf) conjunctions, حروف جر (harūf-i-jarr) prepositions or اسواط (aswāt) interjections.

78. The Primary Parts of Speech therefore, appear to be six, viz. (1) اسم (isma) substantives, (2) مفاه (ṣafāt) adjectives, (3) حروف تميز (harūf-i-tamīz) adverbs, (4) افعال (afāal) verbs, (5) حروف جر (harūf-i-jarr) prepositions, (6) ضمائر (zamāyāf) conjunctions, (7) اسواط (aswāt) pronouns being secondary.
SUBSTANTIVES; Classification.

79. (ism-i-khas) Proper Names; as, ابراهيم, China, فرات, the Euphrates.

80. (ism-i-am) Common Nouns, as, درخت a tree, پسر a boy.

81. (ism-i-zat) Abstract nouns.

The first two classes deserve no notice as they resemble the English nouns.

82. Abstract nouns are formed in different ways: — (a) From adjectives (simple or compound) are formed abstract substantives by subjoining خشکی, رعد, درماس, bashful, نيکي, good, خوبى, goodness. (b) The letter I added to some adjectives makes them abstract nouns; as; —

warm, كرما warmth; مدا, breadth.

(c) If the adjective ends in the abstract substantive is made by changing the root; as: —

نیکه new, تازه, freshness.

(d) They are sometimes formed from nouns by adding *ی* to denote the quality expressed by the root; as: —
Emperor  پادشاهی Emperors'hip
black  سیاه blackness.

(e) Other abstract nouns are made either
1) by adding ار to the third person of the
past tense; as, رفناش, sight, دیدار speech, 
شدن motion; or (2) by adding  شی to the con-
tracted participle, as, ستایش, آساش rest, 
پرداش, آزمایش praise, آزمایش temptation.

83. In modern Persian, as in English,
Latin and many other languages, we have
two numbers, as they are called:  واحد (váhid)
Singular and  جمع (jame) Plural.

84. The Plural of substantives, (animate
and inanimate), is formed by adding ان (án)
and  ها (há) respectively to the singular, as:

پدر  پدران fathers.  عش ق  عش量子 horse  عش量子 horzes.  
خاک  خارها thorn  خارها thorns.  روزها  روزها days.

85. But to this rule there are some ex-
ceptions:—(a) Thenamesofanimalssometimes
form their plurals in ها as well as in ان; as,
شتر  شتران or شترها  شترها camels.  (b) The
names of things sometimes form their plurals in an, as, لَبِ lāb, pl. lips. (c) Names of persons or things ending in ا لو or form their plurals in يان; as, دانَادانَا, pl. آلو, pl. learns learned men; a plum, pl. plums. (d) Those that end in is are made plural by changing the last letter into an infant, بچکان, pl. infants; an angel, فرشتگان, pl. angels. (e) If the name of a thing ends in ها, the final letter is generally absorbed in the plural before the syllable; as, خانه, pl. خانه, pl. a house, pl. a veil, pl. veils.

86. Counter-Exceptions:—(a) Those that end in ها form their plural by adding كان as a separate syllable; as, مرده, كان, pl. corpses. (b) Those that end in ه sometimes make their plural in جات or جات as, میوه, جات, pl. fruits; فرشته, جات, pl. a letter, جات, pl. letters. (c) The names of things that end in ه retain the ه in forming the plural; as, كرگه, pl. كرگه, pl. a knot, pl. knots; جه, جه, pl. a well, pl. wells.

ON THE PLURAL OF ARABIC WORDS ADOPTED INTO THE LANGUAGE.

87. In Arabic, as in Sanscrit, Zend,
Lithuanian, Anglo-Saxon, Gothic, Greek, Hebrew &c. there is a form called the dual (from duo two) which is used to indicate that two are spoken of.

§88. The dual is formed by adding to the singular ا a in the nominative case, and an in in the other cases. The plural is either Perfect or Imperfect. The Perfect plural is that which ends in ون an in the nominative case, and in دن in the other cases. The Perfect feminines form their plural by adding ات at. The imperfect (or broken) plurals are such as are not formed by the addition of ون or دن, and are so extremely irregular and various, that no rules can greatly assist the memory.

EXAMPLES.

Sing. Dual Plur.
کاتب (writer) کاتبان کاتبان
بیست (house) بیکان بیکان

Forms of Broken Plurals.

جبل (mountain) جبال
ممسجد (mosque) مساجد
کتاب (book) کتب
خاتم (ring) خواتم
شیرش (noble) شیرتا
89. Arabic has two sorts of plurals, one formed according to the analogy of the Persian nouns and the other after the irregular manner of the Arabians; as:

<table>
<thead>
<tr>
<th>P. Plur.</th>
<th>A. Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>عوابي &amp; عيوب</td>
<td>عوابي &amp; عيوب</td>
</tr>
<tr>
<td>قلاع</td>
<td>قلاع</td>
</tr>
<tr>
<td>حاضران</td>
<td>حاضران</td>
</tr>
<tr>
<td>كتب</td>
<td>كتب</td>
</tr>
<tr>
<td>بيتان</td>
<td>بيتان</td>
</tr>
<tr>
<td>طفلا</td>
<td>طفلا</td>
</tr>
<tr>
<td>شاعرين</td>
<td>شاعرين</td>
</tr>
<tr>
<td>وقتا</td>
<td>وقتا</td>
</tr>
<tr>
<td>نواب</td>
<td>نواب</td>
</tr>
</tbody>
</table>

90. The following ways, of forming the plurals, are of very common occurrence in Persian. 1st, from the triliteral root a plural may be formed, of frequent occurrence, by means of two alif, thus "an order," plur. حكم "orders," ملك "property" plur. احкам "goods" or "chattels." 2nd, from a triliteral root, with or without the additional ُ, may be formed a broken plural of the measure "a mountain" plur. جبال "mountains;" جبلا "a man" "men." 3rd, from the
triliteral root another plural of frequent occurrence in Persian, may be formed on the measure ملك "a king," plur. ملوك "kings;" علم "science" plur. علوم "sciences.

4th, another broken plural is formed on the measure حكيم "a sage" حكيم "sages;" شاعر "poet." plur. شعر "poets."

91 Persian Nouns undergo no change of termination corresponding to the various Cases of Greek and Latin.

92. The Genitive or possessive Case is formed by the juxta-position of two substantives; where the regimen, or thing possessed comes always first, having its final letter sounded with the vowel zer (ء) called لامش في relationship; as, كتاب ملك "the book of the king." If the governing word ends in the long vowels ی or i, instead of these letters being followed by the zer (or short i) the letter ي (majhul) with the mark hamza, or the hamza alone, with the zer (expressed or understood) is used; as پا مرس or پامی مرد "the foot of the man," رو پسر or روپی پسر "the
face of the boy.' If the governing word ends with the obscure ئ or the long vowel ي(i or e) the mark hamza, with the vowel kasra (expressed or understood) is used; as, خانه مرد، 'the house of the man.' In practice, however, when the ي is employed, the hamza is generally suppressed; as, روي پسر، پاي مرد.

93. Dative Case.—The syllable ə, is added to a noun when it stands in that relation to a verb which corresponds with the Dative Case of the Latin; as, مردرا كتاب دادم, 'I gave the book to the man.' More particularly the Dative is formed, by prefixing to the noun the particle به 'to' or 'for:' this holds in particular when, at the same time, the verb governs an Accusative requiring the termination تا; as, لعلرا به زين داد, 'he gave the ruby to the woman.'

94. Accusative Case:— The Accusative Case in Persian is generally the same as the Nominative, and can only be known as such from its situation in the sentence; as, مردي ديدم, 'I saw a man.' In some instances it is necessary to add the termination تا, to distinguish the Accusative; as, 'ستار بدرو, 'I saw the horse.'
95. Vocative case:— The Vocative is formed, as in English, by placing some interjection before the Nominative; as, ای مرد 'Oh man!' In poetry and also in prose compositions denoting prayer and supplication, the Vocative is frequently formed by adding ی to the Nominative; as, بلبل O nightingale!

96. Ablative Case:— The Ablative is formed, as in English, by prefixing the prepositions از 'from' or در 'by,' in 'to the Nominative; as, از مرد 'from the man,' در خانه 'in the house.'

97. The Cases of the plural number are formed exactly in the same way, the plural terminations being superadded.

اسب 'a horse'

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>اسبان</td>
<td>اسب</td>
</tr>
<tr>
<td>راسبان</td>
<td>راسب</td>
</tr>
<tr>
<td>بهاسبان</td>
<td>بهاسب</td>
</tr>
<tr>
<td>اسبانرا</td>
<td>اسبانرا</td>
</tr>
<tr>
<td>ازاسبان</td>
<td>ازاسب</td>
</tr>
<tr>
<td>ایاسبان</td>
<td>ایاسب</td>
</tr>
<tr>
<td>واسب</td>
<td>واسب</td>
</tr>
</tbody>
</table>

faili Nom.  izafat Gen.  mafult Dat.Acc.  jari Abl.  nida Voc.
In the Persian language, the Gender of nouns agrees exactly with that of the same Parts of Speech in English; males being *muzakkar* masculine, females *mounas* feminine, and all other words *gheri-jiru* neuter.

There are two ways of forming the feminine of substantives: (1) by another word; (2) by adding a word. (1) Many words that denote *males*, have corresponding words to denote *females* of the same kind; *مرد* man, *زن* woman; *پسر* son, *دختر* *daughter*. (2) The sex is sometimes designated by adding or prefixing the terms *نر* *nar* male & *ماده* *mādeh* female; as, *شیر* a *lion*, *شیرماده* a *lioness*; so *نرگاو* a *bull*, *ماده کاو* a *cow*. 

تمیر جنس tamizi-jins GENDER.
100 Many Arabic nouns form the feminine gender by adding the imperceptible \$ to the masculine; as, ملكش a king, جاسوس a spy, معشوق a lover, جاسوسه.

101. But when the Persians adopt an Arabic noun of the feminine gender, they make it neuter, and change the final د into نمث; as نماث (nemat) a benifit is written and almost all Persian nouns ending in دت, which are very numerous, are borrowed from Arabic.

102. خان (khan) prince and بیگ (beg) lord, form their feminines by adding م، as خانم princess, بیگم lady.

ضماير zamāyir PRONOUNS.

103. There are six sort of Pronouns,—

(1) اسم ضمير (ism-i-zamīr) Personal.

(2) اسم اشاره (ism-i-ibshāre) Demonstrative.

(3) اسم اضافه (ism-i-izāfat) Possessive.

(4) اسم موصول (ism-i-mausūl) Relative.

(5) اسم استفسام (ism-i-istifām) Interrogative.

(6) اسم تنها (ism-i-tankīr) Indeinite.

104. Personal Pronouns:— The Personal Pronouns are man I, تū tu thqū, او ع ke, she
or it; خاصا ma re, شما shumā you and ishān they.

Declension کردن gārdān.

ضمير متكلم mutakallim First person من I.

Sing: I. من ma, مان, مایان, مایا I. من we.

Nom. مأیانا or I. من us.

Acc. Dat. مأیانا or I. من us.

Abl. از ma or از ma from me

ضمیر مخاطب mukhātib SECOND PERSON.

تم thou.

Nom. تتم thou شما you

Acc. Dat. تتم thee بشما you.

Abl. از thou از اشما from you

ضمیر غایب ghāib THIRD PERSON.

Nom. او, او او ایشان, اووشان

Acc. Dat. به او او اوشان, اووشان

Abl. از او او اوشان, اووشان

The poets often use for ایشان, ایشان, as, هم پر می کنند و کوئل آم نفر شان تتب کردم از پیکر نفر شان

† For me, to me, is preferred; and this occurs also, in thee, to thee for ترا ترا.

* A second or bona fide plural is formed by the common affixes، آن, آن, ما, us; so ما, we, ایشان, ye or you; ایشان, they, them or ً&c.
"I went and bruised their helmets; I disfigured their beautiful faces."

(a) After a preposition, او is often changed into اوم wi, و, و wai, as:

جوش شاه جهاندار بندود روي
زمینها دروسید ویش پیش اوم

Firdusi.

"When the king of the world showed his face, the general kissed the ground, and advanced before him."

(b) Sometimes after the preposition به in the letter د is inserted; as باور به دو for in it; the same may be observed of بدآن or بدان in that; for باين in this.

105. Demonstratives:— The Demonstrative Pronouns are این (in) this and آن (án) that. They are declined as under:

اين (this).

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ايان, ایبن, ایبنا</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc. Dat.</td>
<td>ایشان, ایبانا, ایبن‌ها</td>
</tr>
<tr>
<td>Abl.</td>
<td>ایشاپان, ایبانان, ایبان‌ها</td>
</tr>
</tbody>
</table>

آن (that)

<table>
<thead>
<tr>
<th>Nom.</th>
<th>آنان, آنها, آنها</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc. Dat.</td>
<td>آنان, آنانها, آنان‌ها</td>
</tr>
<tr>
<td>Abl.</td>
<td>آنان, آنانها, آنان‌ها</td>
</tr>
</tbody>
</table>

(a) is called اشارة قاریب (ishâreh-karîb).
It points to what is near to the speaker; and اشاره بعيد (ishāreh-baid) to what is remote. (b) When این is prefixed to a substantive so as to form one word, it is frequently changed into لام; as, لامروز today, لامشب tonight, لمثال this year. (c) The words این и ان prefixed to Personal Pronouns change them into possessives, and are read with a short vowel; as, این تو or ان تو thine. (d) The Demonstrative این has a peculiar possessive use in expression of this nature, and is considered more elegant than the commoner phrase, thus: این کتاب این را من است bears the bell from این کتاب را من است this is my book. (e) When این and ان are used as adjectives, they are indeclinable, and applicable to all Genders and Numbers; as, این مرد 'this man'; این مردان 'these men'; ان کتاب 'that book', ان کتابها those books. (f) When used as the representatives of nouns, they form the plural in the same manner as the noun for which they stand; thus اینان 'these' or 'they,' if applicable to persons; and اینها 'these' or 'they,' when referring to inanimate things; and in like manner انان and انها 'those' or 'they.'
Demonstrative pronouns are used for both animate and inanimate, whilst Personals are (for the most part) animates only. The plural forms of Personal Pronouns of the third Person are the same with the plural forms of the Demonstrative Pronoun آن.

106. Possessive Pronouns:—The Possessives are the same with the Personals, and are distinguished by being added to their substantives. (a) The last letter of every Persian word is quiescent or unaccented but in composition when it is either the governing noun, or a noun qualified by an adjective, the last letter is accented with zer; as for instance:

ام را می my horse ام ما our horse ام تو thy horse ام شما your horse ام لوا his horse ام ایشان their horse

(b) The Genitives and Possessives of these Pronouns are also expressed in poetical composition and common conversation, for the sake of brevity, by the pronominal suffixes م and preceded by zabar in the singular and مان and preceded by zer in the plural; as:
my heart  our heart
thy heart  your heart
his heart  their heart

(c) Substantives ending in ی silent, take an accented with zabar, and in those that end in ی or ی the letter ی is inserted, before the pronominal suffixes.

A substantive that ends in ی.

my robe  our robe
thy robe  your robe
his robe  their robe

A substantive that ends in ی.

my God  our God
thy God  your God
his God  their God

A substantive that ends in ی.

my hair  our hair
thy hair  your hair
his hair  their hair

107. Relatives and Interrogatives:—The Relative pronouns are ی ke who, and چ che which.

ی usually relates to persons and چ to things.

(a) In the Dat. & Acc. Cases of these pro-
nouns the final ی is, for the most part, absorbed before the syllable ا, as; که who, acc. whom; جه which, acc. جه which. (b) They are also used interrogatively as: جه مرد 'what man?' 'whose horse may that be?' (c) The last letter ی (silent) of the above-mentioned pronouns, when joined to the verb است is changed into ی as a long vowel; as, کیست 'who is it?' چیست 'what is it?'

108. Interrogatives are:—

کو ku how long? چند how many?
چرا cherā wherefore? چون what, why, why?
چگونه chegūneh how? چگونه azbeharche on what account?

(a) kudām which, who, is also an interrogative pronoun: کدام مرد 'What or which man?'

109. The Indefinite Pronouns are:—

کس kas or کسی kast 'any one,' some one, a person; هر har every; یک yek or یکی yekī 'one' 'some one'; هریک haryek every one; هرکس harkas every person; چند chand some, several, a few; تنیچند tanichund 'sundry individuals'

(a) The English 'soever' is expressed in Persian
by har or harān prefixed to the Relatives; as whichever, whatsoever; thus, in Sa’di’s Gulistan,

'Whosoever shall wash his hands of life, the same will utter whatever he has on his mind.'

110. In Persian the Reflexive Pronouns ضماییر مشترک mushtarik (own and self) are supplied by the words خود, خویش, خویشان, خویشانی, خودان, which are all applicable to all persons and sexes. (a) The mode of expressing the reflexive idea is to subjoin the خود or any of its sisters to the personals; as:—

**Sing.**

- مدم خود myself.
- تو خود thyself.
- او خود himself.

**Plur.**

- ما خود ourselves.
- شما خود yourselves.
- ایشان خود themselves.

(b) and its derivatives are also joined (like the Latin ipse) to every person of a verb; as:—

<table>
<thead>
<tr>
<th>Ипсе венимус</th>
<th>Ипсе венистис</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Ipse venimus</em></td>
<td><em>Ipse vinistis</em></td>
</tr>
<tr>
<td><em>Ipse venit</em></td>
<td><em>Ipse venerunt</em></td>
</tr>
</tbody>
</table>
(c) The usage of the Persian language requires the employment of خوردن on certain occasions, as a substitute for a Possessive Pronoun; thus: 'I was coming from my garden' or 'from the garden of self.' It signifies my, thy, our your, his or her and their, according to the person and number of the principal verb, in the sentence in which it occurs.

صفات (sifāt) ADJECTIVES.

111. In Persian adjectives undergo no change but in the degrees of comparison as in English. (a) In construction, adjectives follow the substantives which they qualify; at the same time, the last of the substantives must have the zer (or ی or ی) superadded, as in the formation of the Genitive Case: thus, عصر دراز، a good man; مرد نیکت، a long life; روای خوب، a fair face; بنده فنادار، a faithful slave.'

112. اسم تفصیل (ismi-tafzil) The Comparative degree is formed regularly, by adding to the Positive اسم صفت (ismi-sifat) the syllable تار; and the Superlative اسم مشابهه (ismi-nubālaghe) by adding تارین.
The terminations تر and ترین may be joined to the adjective, or written separately, at pleasure.

113. Arabic adjectives, when applied to the Persian language, frequently fall under the same rule; as:

<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>high</td>
<td>بلندترین</td>
</tr>
<tr>
<td>excellent</td>
<td>فضالترین</td>
</tr>
</tbody>
</table>

114. Adjectives are of two kinds, مفرد 'Simple' and مركب murakkab 'Compound' which will be explained hereafter.

115. The conjunction than after a comparative is expressed by از az; as, روشتنراز آفتاب ‘more splendid than the Sun.’

116. The adjective به beh ‘good’ is often used in the positive form when denoting comparison, as in the following maxim from the Gulistān, از دروغ مصلحت آمیر به ازراست فننه البی، ‘Falsehood, fraught with good advice is preferable to truth, when tending to excite strife.’

5
117. The Superlative degree, governs the Genitive, as in English; thus, دیکترین مردان 'the best of men.'

118. An Adjective is sometimes used substantively and forms its plural like a noun; as حکیمان 'the wise.' (a) When adjectives are used substantively, they also are, in this respect, pluralised by آن; as دیکت مردان 'good men,' ذیکان the good; yet when the natural position is transposed, zer must intervene; as مردان ذیک 'good men.'

119. Arabic adjectives, if triliteral, form the Comparative and Superlative Degrees by prefixing the letter l to the triliteral root; thus, حسن (hasan) 'beautiful,' Comp & Superl. عحسن (ahsan) 'more beautiful' or 'most beautiful.'

* COMPOUND ADJECTIVES.

120. One of the chief beauties of the Persian language is the frequent use of Compound Adjectives. They are formed either by (1) a noun and the contracted participle, or

* In the variety and elegance of Compound Adjectives it surpasses not only German and English but even Greek.
(2) by prefixing an adjective to a noun, or
(3) by placing one substantive before another.

(1) Adjectives compounded of nouns and participles.

گل انداز (gul-afshan) strewing flowers.
در انداز (dur ,, ) sprinkling pearls.
تیغ انداز (tegh ,, ) brandishing a scimitar.
گوهر انداز (gohar ,, ) scattering gems.
بیچ انگیز (bekh afgan) tearing up roots.
سنگ انگیز (sang ,, ) casting stones.
دل فریب (dil-farib) heart - alluring.
خون آلود (khun alud) sprinkled with blood.
سر افراز (sar - afrāz) raising his head.
گردن افراز (gardan ,, ) exalting his neck.
راحت آمیز (rāhat āmiz) giving rest.
سنم آمیز (sitam ,, ) full of threats.

(2) Words compounded of Adjectives and Nouns.

خوب روت (khub rui) with a beautiful face.
پاک آباد (pākīzeh khui) having pure intention.
خوش خرم (khush ,, ) of a sweet disposition.
پاک دامن (pākdāman) with unblemished virtue.
شیرین دهان (shīrīn dehan) with a sweet mouth.
سیاه چشم (syāh chashm) black-eyed.
(3). Adjectives compounded of two nouns.

(۳) (parî ru) with the face of an angel.

جمشيد کلاه (jamshid kulâh) with the diadem of Jamshid.

شکر لب (shakar lab) with lips of sugar.

سمن موي (saman mui) with the scent of jasmine.

مشكط بوي (mushk bui) with the scent of musk.

When we consider the vast number of adjectives that may be compounded after these three forms, and that those adjectives are often used for substantives without a noun being expressed, we must allow that the Persian language is the richest in the world.

121. These compounds are thought so beautiful by the Persian poets, that they sometimes fill a distich with them; as.

ماه روی مشکبوي دلکشي جان فراي دلفلبي مهوشي

"A damsel with a face like the Moon, scented like musk, a ravisher of hearts, delighting the soul, seducing the senses, beautiful as the fullmoon."

These compounds may be multiplied without end according to the pleasure and taste of the writer.

122. If it be a compounded adjective, the syllables اين این and را ra denoting the plural
number and the accusative case, are placed at the end of it; as, صاحب‌ال، 'an honest man'; Plu. صاحب‌ال. Acc. صاحب‌الارا.

ON THE NUMERALS. عدد aiddad.

123. The simple Numerals, which are called (عددونلمعلک or عددونان آدادیزاتی) Cardinal numbers, are the following.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Persian</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>یک</td>
<td>1</td>
<td>17</td>
</tr>
<tr>
<td>دو</td>
<td>2</td>
<td>18</td>
</tr>
<tr>
<td>سه</td>
<td>3</td>
<td>19</td>
</tr>
<tr>
<td>چهار</td>
<td>4</td>
<td>20</td>
</tr>
<tr>
<td>پنج</td>
<td>5</td>
<td>21</td>
</tr>
<tr>
<td>شش</td>
<td>6</td>
<td>22</td>
</tr>
<tr>
<td>هفت</td>
<td>7</td>
<td>23</td>
</tr>
<tr>
<td>هشت</td>
<td>8</td>
<td>24</td>
</tr>
<tr>
<td>نه</td>
<td>9</td>
<td>25</td>
</tr>
<tr>
<td>ده</td>
<td>10</td>
<td>26</td>
</tr>
<tr>
<td>یازده</td>
<td>11</td>
<td>27</td>
</tr>
<tr>
<td>دوازده</td>
<td>12</td>
<td>28</td>
</tr>
<tr>
<td>سیزده</td>
<td>13</td>
<td>29</td>
</tr>
<tr>
<td>چهارده</td>
<td>14</td>
<td>30</td>
</tr>
<tr>
<td>پانزده</td>
<td>15</td>
<td>31</td>
</tr>
<tr>
<td>شانزده</td>
<td>16</td>
<td>32</td>
</tr>
</tbody>
</table>

124. The Ordinals عدد وصفی (عددونان addddیواسبی)
are formed from the Cardinals by the addition ofم preceded by pesh; as, یک first, دوم second, سیم third, چهارم fourth.

125. To express number distributively, Cardinal numerals are repeated; as, یک به یک 'one by one;' دو به دو 'two by two.'

126. The Multiplicative suffix is بار as, یک بار 'once,' دو بار twice.'

127. The following are the names of the days of the week:—

یکشنبه (yak-shamba) Sunday.
دوشنبه (dū-shamba) Monday.
سه شنبه (se-shamba) Tuesday.
چهار شنبه (chehār-shamba) Wednesday.
پنج شنبه (panj-shamba) Thursday.
آدینه جمعه (آدینه jumā) Friday.
شنبه (shamba) Saturday.

128. The letters of the alphabet have also numerical values, which are frequently used in dates and books of science. The following arrangement forms a sort of memoria technica, and gives the following letters in the order in which they are numbered.
129. The subsequent view of the literal mode of numeration, called حساب جمل (hisābi-jamul) and ابجد (abjad), from the first unmeaning word of the series, contrasted with the Roman and digital figures, will convey a good idea of this device in its application to particular dates or epitaphs &c. or the discrimination of consonous characters.

(a) As the short vowels or diacritical points zabar, zer and pesh are not reckoned letters, they have no numerical power, therefore, the blanks are put opposite medial zabar and pesh, in the scale below; and the tashdid or double symbol being visible as one letter only in the Persian character, it can imply no more in their Roman substitutes.
130. The epitaph lately written on the unfortunate Vazier Alli's tomb at Calcutta, exhibits the words "Alas and alack of day!"
here, \( w = 6 \), \( r = 200 \)
\( i = 1 \), \( y = 10 \)
\( y = 10 \), \( g = 1000 \)
\( d = 4 \), \( a = 1 \)

Hijri sāl 1232.

المعرفت almārifat. ARTICLES.

131 The Indefinite Article (حرف تنکیر) a or an, expressed in Persian by affixing the letter \( y \) to a noun, denotes a single object indefinitely; as, کلی a single rose.

132. Without the termination \( y \) the noun conveys a collective idea; as, خواه گوک انشان کن "Call for wine, and scatter flowers around."

133. In Persian, there is no word corresponding exactly to the Definite Article (حرف تعرین harfītārīf) the; so that common names, as مرد may signify 'man' or 'the man' according to the circumstances, which the context will generally indicate.

134. When a noun ends in \( \dot{\imath} \) the mark hamza is used to denote the singular number; as, جشمه "a fountain." (a) Whenever \( \dot{l} \) is placed before \( \dot{\imath} \) at the end of a noun, the idea of unity is expressed by \( y \); as راهی 'a
way.' (b) The پ of unity being recognized both as a or an, or the, according to the circumstances; as:

"Exterminate the root that produces a thorn"
"But nourish a tree on which fruitage is borne."

135. Sometimes the same letter پ added to nouns (plural as well as singular), followed by the particle که, indicating a relative clause of a sentence, seems to have the effect of the Definite article in English; thus, الهمی کروز روشی شمع کانوری نشد "The fool who in bright day sets up (burns) a camphor candle."

136. Sometimes the پ ‘majhul’ added to a noun gives it the sense of excess or universality; as عالمی "the whole world." خلفی "the whole nation or people."

ظرف zarf ADVERBS.

137. Adverbs are employed to express all the circumstances that we can conceive of as modifying an assertion.

138. These may be reduced under the heads of—(1) Substantives with or without a Preposition; as کامی ‘once’ or ‘anytime;’
night and day; ‘secretly.’

(2) Adjectives without undergoing any change; as, ‘well,’ ‘severely’ &c.

(3) Adjectives or Interrogative Pronouns with Substantives; as, ‘here;’ ‘where?’ ‘how?’ ‘whither?’ &c.

These again may be preceded by a Preposition; as, ‘hence;’ ‘there.’ Lastly there are some Arabic Nouns in the Accusative Case used adverbially in Persian; as, ‘presently;’ ‘pursuantly.’

twice; thrice &c. and so through all the numbers, adding the termination 'time'; many times; or کاهی sometimes; so often; جندار بسیار بار; very often; many times; often; کم بار 'seldom'; also.' 4th Of Interrogative.—

140. The following six adverbs are nearly synonymous, and signify as, like, in the same manner; as, همچنین, همچون, جوانی, جون. From these, the adverb جون (when, like) deserves notice, because the same is used also as a Conjunction and as a Preposition.

فعل fadl THE VERB.

141. Verbs to whose infinitive is joined to be or کرد to do are called جامد (zāmid) unconjugable; thus فکارشدن to be wounded; نماز کرد to pray; and those whose tenses are derived from the radical infinitive (مصدر) without the aid of these verbs مصرف (munsarif)

\[
\begin{align*}
\text{آن} + \text{جون} = \text{جوان} & \quad \text{ابن} + \text{جون} = \text{جندین}\* \\
\text{جون} + \text{جون} = \text{جون} & \quad \text{Contracted form of} \quad \text{جون}
\end{align*}
\]
Conjugable; as, آسم to come, رن to go. &c.

142. The Persian verbal system is founded upon the second person singular of the imperative which is the most radical portion of the verb, or the aorist which is its most congenial mood.

143. The Persian verbs have but one conjugation and but three changes of moods and tenses; viz., the imperative, the aorist, and the preterite.

144. The Persian Grammarians arrange the verbs under eleven classes, there being no verb in this language but what has one of the following eleven letters preceding the sign of the infinitive viz; بپ, ش, س, ز, ع, خ, ی, و, ن, م, and ف.

145. The invariable signs of the infinitive are دن (dan) and تان (tan).

146. The seven of the eleven letters above mentioned, viz, ی, ن, م, ز, ع, خ, and ی, always precede the syllable دن, and the remaining four, viz, ف, خ, ش, س, and precede the ت of the infinitive.

*The aorist is here used in the sense of the Subjunctive in English and the Conjunctive in French.*
147 Verbs are of two kinds; (fa'il-i-mutádá) Transitive, and (fa'il-i-lázámi) Intransitive. (a) فعل متعمد is that verb, the meaning of which is not completed without the addition of any supplementary notion of an object; as, فعل لازم (b). نشاندن دادن کردن is that whose subject expresses the full meaning without the addition of the supplementary notion of an object; as, آمدن، رفتن، خفت، &c.

148 فعال متعمد is divided into two kinds; viz. فعال معروف (fa'il-i-má'rúf) Transitive Active and فعال مجبول (fa'il-i-májhal) Transitive Passive. (a) فعال معروف (known) is that whose subject is expressed or known; as, نادر تخت گذاشت "Nadir carried the Peacock throne." (b) فعال مجبول (unknown) is that whose subject is not expressed; as, کتاب نوشته شد، "The book has been written."

149. There are many verbs, denoting action in the popular sense, that may be used either transitively or intransitively; as, آموختن to learn or teach.

150 فعال معاؤون (fa'ilí-má'áwan) Auxiliary Verb.—The Verbs اودن to be, شدن to be,
151. to be necessary, شایسته to be able, and هسته to be are Defectives فعل ناقصه faili-nākiseh.

152. The Voices.—In some languages, transitive verbs have forms to express both the doing and the suffering of an action. The former constitutes معلوم maarūf) the Active, the latter مجهول (majhūl) the Passive Voice. (a) The Passive Voice is formed by adding the tenses of the verb شدن to be to the participle preterite of the active.

VERBS: CLASSIFICATION.

153. Rule I. After forming the aorist by dropping the two last letters of the infinitive and adding its own sign ُ, the preceding ِ is rejected.

INFINITIVES.

افتادن to fall نهادن to place

ایستادن ,, stand فرستادن ,, send

154. Rule II. When خ precedes the sign of the infinitive it is changed for ِ in the aorist.
155. Rule III. When the first letter of the infinitive sign being \( \text{د} \), is retained to form the aorist.

\[
\begin{align*}
\text{دردن} & \quad \text{to carry} & \quad \text{قشدردن} & \quad \text{to spread} \\
\text{اندردن} & \quad \text{squeeze} & \quad \text{انتشاردین} & \quad \text{to speak idly} \\
\text{انسردین} & \quad \text{congeal} & \quad \text{نشاردین} & \quad \text{squeeze} \\
\end{align*}
\]

In the above examples, both the aorist & the preterite consist of the same letters, but are accented differently.

Also, to shave

\[
\begin{align*}
\text{tırدرس} & \quad \text{to nourish} \\
\text{خوردن} & \quad \text{afflict} \\
\text{خزادردن} & \quad \text{entrust} \\
\text{کاردن} & \quad \text{number} \\
\end{align*}
\]

156. Rule IV. When the latter \( \text{د} \) precedes the sign of the infinitive, after rejecting the
sign of the infinitive, the letter ین is placed after; to form the aorist.

"زویدن" to strike.

157. Rule V. When the letter س precedes the sign of the infinitive, it is rejected to form the aorist.

(а) س is changed for ی

کاستس to lessen
خواستس to desire

(ب) س is changed into ی

آرستس to adorn
پیرآرستس

(в) س is changed into و & و

یستس to search, شستس to wash, رستس to grow.

158. Rule VI. When the letter ش precedes the sign of the infinitive, it is changed for ی; in the aorist.

(а) ش is changed for ی

کاشتی to sow
کشاشس "quit
کفاشس "pass
كپاشس "fill
کماشس "loose, dismiss

(б) ش is changed into ی

کیشنس to suppose
کیشنس "paint, write
کشیشس "keep, have
پنداشتس "suppose

* This is the only verb coming under this rule.
159. Rule VII. When the letter ف precedes the sign of the infinitive, it is sometimes changed for ب or و in the aorist.

(a) ف is changed into ب

| کرفت | آشفت | to bruise | to be angry
| تافت | طافت | ,, twist, glitter | ,, disturb
| شگفتی | روتان | ,, be patient | ,, sweep
| بانی | فربانی | ,, find | ,, deceive

(b) ف is changed into و

| رتان | شففت | to go | to hear.
| کانی | شفتی | ,, dig | ,, deceive

(c) ف remains unaltered.

| شگفتان | بانی | to split | to weave
| شگفتان | سفتان | ,, blow, bloom. | ,, bore

160. Rule VIII. When the letter م precedes the sign of the infinitive, in forming the aorist, it is changed for ي.

آمدین to come.

161. Rule IX. When the letter ب precedes the sign of the infinitive, it is mute; but it is accented with the zabar when employed in the aorist.

| انکندن | خواندن | to throw, sing
| کندن | ماندن | ,, dig | ,, remain
| انشاندن | ساندن | ,, diffuse | ,, take
| راندن | نشاندن | ,, drive | ,, rest
162 Rule X. When the letter ٍ precedes the sign of the infinitive, the aorist is regularly formed in some instances, but the letters ٍ and ٠ are used in the place of ٍ in others.

<table>
<thead>
<tr>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>غنودن</td>
<td>to slumber</td>
</tr>
<tr>
<td>کشودن</td>
<td>open</td>
</tr>
<tr>
<td>آلدن</td>
<td>pollute</td>
</tr>
<tr>
<td>آسودن</td>
<td>rest</td>
</tr>
<tr>
<td>آزمودن</td>
<td>try, tempt</td>
</tr>
<tr>
<td>نمودن</td>
<td>show</td>
</tr>
<tr>
<td>رودن</td>
<td>carry</td>
</tr>
<tr>
<td>انگودن</td>
<td>incrust</td>
</tr>
<tr>
<td>نفرمودن</td>
<td>order</td>
</tr>
<tr>
<td>رودن</td>
<td>to reap</td>
</tr>
<tr>
<td>شنودن</td>
<td>hear</td>
</tr>
<tr>
<td>بودن</td>
<td>be</td>
</tr>
<tr>
<td>فرسودن</td>
<td>be worn out</td>
</tr>
<tr>
<td>افزودن</td>
<td>increase</td>
</tr>
<tr>
<td>ستودن</td>
<td>praise</td>
</tr>
<tr>
<td>زدودن</td>
<td>polish</td>
</tr>
<tr>
<td>پیمودن</td>
<td>measure</td>
</tr>
</tbody>
</table>

163. Rule XI. When the letter ٍ precedes the sign of the infinitive, it is dropped in forming the aorist.

<table>
<thead>
<tr>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>بریدن</td>
<td>to cleave, cut</td>
</tr>
<tr>
<td>یوسیدن</td>
<td>kiss, rot</td>
</tr>
<tr>
<td>پسندیدن</td>
<td>approve</td>
</tr>
<tr>
<td>خمکشیدن</td>
<td>silence</td>
</tr>
<tr>
<td>غلطیدن</td>
<td>tumble</td>
</tr>
<tr>
<td>لفريس</td>
<td>slip</td>
</tr>
<tr>
<td>پوشیدن</td>
<td>wear, cover</td>
</tr>
<tr>
<td>بوسیدن</td>
<td>milk</td>
</tr>
<tr>
<td>جوشیدن</td>
<td>boil</td>
</tr>
<tr>
<td>طلبيس</td>
<td>call</td>
</tr>
<tr>
<td>فخشيدس</td>
<td>to grant, bestow</td>
</tr>
<tr>
<td>پرهیزبدن</td>
<td>abstain</td>
</tr>
<tr>
<td>خنذبدن</td>
<td>laugh</td>
</tr>
<tr>
<td>برسيس</td>
<td>ask</td>
</tr>
<tr>
<td>پناهيدن</td>
<td>take refuge</td>
</tr>
<tr>
<td>پرسيدن</td>
<td>worship</td>
</tr>
<tr>
<td>آسيدن</td>
<td>grind</td>
</tr>
<tr>
<td>آشاميدن</td>
<td>drink</td>
</tr>
<tr>
<td>دزديس</td>
<td>rob, steal</td>
</tr>
<tr>
<td>Persian</td>
<td>English</td>
</tr>
<tr>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>ترسیدن</td>
<td>to fear</td>
</tr>
<tr>
<td>سپیدن</td>
<td>to blow</td>
</tr>
<tr>
<td>خریدن</td>
<td>to purchase</td>
</tr>
<tr>
<td>تراشیدن</td>
<td>to peel</td>
</tr>
<tr>
<td>جوشیدن</td>
<td>to grapple</td>
</tr>
<tr>
<td>باریدن</td>
<td>to rain</td>
</tr>
<tr>
<td>یاریدن</td>
<td>to run</td>
</tr>
<tr>
<td>سراپیدن</td>
<td>to sing</td>
</tr>
<tr>
<td>شکوپیدن</td>
<td>to have patience</td>
</tr>
<tr>
<td>شمیمیدن</td>
<td>to smell</td>
</tr>
<tr>
<td>مالیدن</td>
<td>to rub</td>
</tr>
<tr>
<td>مکیدن</td>
<td>to suck</td>
</tr>
<tr>
<td>چریدن</td>
<td>to pasture</td>
</tr>
<tr>
<td>لزیدن</td>
<td>to tremble</td>
</tr>
<tr>
<td>رنجیدن</td>
<td>to grieve</td>
</tr>
<tr>
<td>گرویدن</td>
<td>to roar</td>
</tr>
<tr>
<td>خوابیدن</td>
<td>to sleep</td>
</tr>
<tr>
<td>گریزیدن</td>
<td>to glitter</td>
</tr>
<tr>
<td>نالیدن</td>
<td>to lament, complain</td>
</tr>
<tr>
<td>درخشیدن</td>
<td>to drink</td>
</tr>
<tr>
<td>گریزیدن</td>
<td>to accept</td>
</tr>
<tr>
<td>هراسیدن</td>
<td>to be frightened</td>
</tr>
<tr>
<td>ارزیدن</td>
<td>to estimate</td>
</tr>
</tbody>
</table>
164. The Tenses of a Persian verb are deduced from the infinitive, which is properly considered by the Oriental Grammarians as the spring and foundation of all the moods and tenses, and which, therefore, is called in Arabic مصدر (masdar) or the source.

165. 1st—The Present tense (حال hāl).—The particle می (mi) (sometimes همی hamī) prefixed to the Aorist forms the Present tense; as ما رسم می I am arriving or I arrive.

166. The Present tense of لردنی 'to be' is irregular but very easy and must be carefully remembered as it is the model for the variations of persons in all tenses.

**sing.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ام (am)</td>
<td>I am</td>
</tr>
<tr>
<td>ی (i)</td>
<td>Thou art</td>
</tr>
<tr>
<td>هوست (ast)</td>
<td>He is</td>
</tr>
</tbody>
</table>

**plus.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ایم (im)</td>
<td>we are</td>
</tr>
<tr>
<td>اید (id)</td>
<td>you are</td>
</tr>
<tr>
<td>ان (and)</td>
<td>they are</td>
</tr>
</tbody>
</table>

167. This tense joined to nouns, pronouns or adjectives, often coalesces with them, and loses the initial ل, as;—

**With Pronouns—**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>منم</td>
<td>I am</td>
</tr>
<tr>
<td>توبی</td>
<td>Thou art</td>
</tr>
<tr>
<td>هوست</td>
<td>He is</td>
</tr>
</tbody>
</table>

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>همی</td>
<td>we are</td>
</tr>
<tr>
<td>شما</td>
<td>you are</td>
</tr>
<tr>
<td>ایشانند</td>
<td>they are</td>
</tr>
</tbody>
</table>
With Adjectives—

I am glad we are glad
thou art glad you are ""
he is glad they are ""

The negatives are formed by prefixing $\textit{na}$ not, as $\textit{I am not}$ and $\textit{there is not}$ are commonly written.

168. (a) $\textit{mázi mutlak}$ Preterite:— The third person of the simple preterite is formed by rejecting $\textit{n}$ from the infinitive; as, رسید $\textit{arrived}$.

The letter $\textit{ب}$ prefixed to this tense is often redundant; as, جامعه رابیرد و برفت, he took the mantle, and departed.'

169. (b) $\textit{mázi-istamrāri}$ Imperfect:— From the Preterite is formed the Imperfect tense by prefixing the particles or $\textit{همی می}$ 'he was arriving.'

(a) These particles however imply continuity. It is also sometimes expressed by adding $\textit{ی}$ as, نالیدی 'he was grieving.'

170. (c) $\textit{mázi-karīb}$ The Perfect tense:—The addition of the auxiliary verb $\textit{بردن to be}$, in the present tense to the past participle shows that the action denoted by the participle is finished and hence Perfect, as, رسیده ام 'I have arrived.'
The Perfect tense:— The perfect is made from the past participle of a verb and the preterite of ‘to be’; as, رسیده بودم, ‘I had arrived.’

Future Perfect. The future perfect is made from the past participle of a verb and the imperative form of ‘to be’; as, باشم, ‘I shall have arrived.’

(f) ماضی معطرنه (mātufa) is made from the past participle of a verb and the past tense of another verb; here expresses the meaning of and as, i.e. نور و رفت, ‘nourished and went.’

(g) ماضی تممی (tamannā) The past potential, or habitual; formed by adding (majhul) to all the persons of the preterite, except the 2nd person sing. which is unchanged; as:—

I might arrive, رسیدمی
Thou mightest arrive, رسیدندی
He might, رسیدند

3rd. Future tense. (a) The simple future formed by prefixing the particle  به to the aorist; as, برسم, ‘I shall arrive:'
(b) The Compound Future, prefixed to the third person singular of the Preterite the word خواهد to desire & takes the personal terminations at the end of this prefixed word in other inflexions:

خواهد رسید I shall or will arrive
شخواهد رسید Thou shalt or wilt arrive
خواهد ورسید He shall or will arrive.
خواهد هررسید We shall or will arrive.
خواهد رسید You shall or will arrive.
خواهد نرسید They shall or will arrive

176 (amar) Imperative: The Imperative is formed exactly after the Aorist, except the second person singular, which is always the root itself, as derived from the third person singular of the aorist by the rejection of its final د as, قویرس, مرسه, اورس. Imperative "Ask thou." This is called امر مبجرد (amar-i-mujarrad). (a) The particle می prefixed to the forms امر مبجرد (amari-mudāmul) as, "continue to work." این اسم حالیه اسم حالیه insā-hālih is formed by adding ان to اسم حاضر امر مبجرد as, زوین, going.

The particle می is often prefixed to the imperative, اس می say thou. Before verbs beginning with ی the
particles and نه, آر are changed into می, گی, گی, as before and دی, دی are used بیار, بیار, do not bring.

177. Infinitive mood:— In composition the infinitive is contracted by rejecting ن; as خواهم شد, ‘I will be.’ (a) This short infinitive is likewise used after impersonal verbs, as باید گرد, ‘توان گرد as ‘it is necessary to do.’

178. The Gerund is formed by the addition of the syllable ش preceding by zero to the second person singular of the imperative:— as برسش, asking: سوزش, burning

179. The Present Participle اسم نفعل (ismifā'il) is formed by subjoining این, or دیده to the second person singular of the imperative mood; as رسند, رسان, رسان, arriving, which last participle is often used for a noun of action as, رسن, a player.

180. The Past Participle اسم مفعول ismi-mafūl is formed from the infinitive by changing ن into ه; as رسیده, ‘arrived,’ from which participle and the auxiliary verbs ورد and شدن and are made several compound tenses, as well as the passive voice.

THE INDICATIVE MOOD

181. The Active Voice. پرسیدن (purṣidan) to ask.
**Persian Grammar.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Present.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>می‌پرسم</td>
<td>می‌پرسیم</td>
<td>We ask</td>
</tr>
<tr>
<td>Thou</td>
<td>می‌پرست</td>
<td>می‌پرستی</td>
<td>You ask</td>
</tr>
<tr>
<td>He</td>
<td>می‌پرسد</td>
<td>می‌پرستند</td>
<td>They ask</td>
</tr>
</tbody>
</table>

**Past.**

|        | پرسیدم   | پرسیدی   | We asked  |
| Thou   | پرسیدیست | پرسیدی | You asked |
| He     | پرسید | پرسیدند | They asked |

**Future.**

|        | خواهد پرسید | خواهد پرسید | I will ask   |
| Thou   | خواهد پرسیدی | خواهد پرسیدی | Thou will ask |
| He     | خواهد پرسید | خواهد پرسید | He will ask  |

**First Future.**

|        | می‌پرسم | می‌پرسیم | we shall ask |
| Thou   | می‌پرستی | می‌پرستی | you, you |
| He     | می‌پرسد | می‌پرستند | they, they |

**Imperfect.**

|        | می‌پرسیدم | می‌پرسیدی | we were asking |
| Thou   | می‌پرسیدید | می‌پرسیدید | you were asking |
| He     | می‌پرسید | می‌پرسیدند | they were asking |

**Perfect.**

|        | می‌پرسیده‌ام | می‌پرسیده‌ای | We have asked |
| Thou   | می‌پرسیده‌ای | می‌پرسیده‌ای | You, you |
| He     | می‌پرسیده‌است | می‌پرسیده‌اند | They, they |

**Pluperfect.**

|        | می‌پرسیده‌بودم | می‌پرسیده‌بودی | We had asked |
| Thou   | می‌پرسیده‌بودی | می‌پرسیده‌بودی | You had, you |
| He     | می‌پرسیده‌بود | می‌پرسیده‌بودند | They had, they |
Imperative.

let us ask
or ask thou
let him ask
let them ask

Aorist.

I may ask
Thou mayst ask
He may ask
We may ask
You
They

Infinitive
to ask contracted

Participles
Pres. & asking
Past. asked or having asked

Past Potential.

I might ask
Thou mightest ask
He might ask
we might ask
you
they

182. Verb Substantive.

to be:— Present tense. See page 69

Past

I was
Thou wast
He was
we were
you were
they were

Perfect.

I have been
Thou hast been
He has been
We have been
You
They

Digitized by Google
Past Conditional.

I should have been  We should have been
Thou shouldst have been  You should have been
He should have been  They should have been

First Future.

I shall be  We shall be
Thou shalt be  You will be
He shall be  They will be

Second Future.

I will be  We will be
Thou wilt be  You will be
He will be  They will be

Imperative.

Let us be
Let you be
Let him be

Aorist.

I may be  We may be
Thou mayest be  You may be
He may be  They may be

Participles.


183. to be, used in forming the passive voice.

Present,

I am  We are
Thou art  You are
He is  They are
Past.

I was
Shahim

You were
Shahid

He was
Shund

Imperfect.

I was becoming
Mi Shahim

You were
Mi Shahid

He was
Mi Shund

Perfect.

I have been
Shede Am

You have been
Shede I'ed

He has been
Shede Estd

Pluperfect.

I had been
Shedeh Boodim

You had been
Shedeh Boodid

He had been
Shedeh Boodand

Future.

I will be
Khawadem Shad

You will be
Khawadem Shad

They will be
Khawadem Shad

Imperative.

let us be
Shoom

be thou
Showd

let him be
Shund

Aorist.

I may be
Shoom

You may be
Showd

They may be
Shund
Compound Future.

I shall have been

Past subjunctive.

I may have been

Participles.

Present.  being | Past.  been

Infinitive.

to be  بودن

to be, become, go, is regular enough for all intents and purposes as an auxiliary; more especially the passive of every transitive, which to be completed in both voices, requires the aid of خوابستن to will or choose, and توانستن to can or be able.

184.

I am able

185.

I am

(a) Negative form.

The other moods and tenses are wanting.
IRREGULAR VERBS.

186. A verb, whose aorist tense is not formed according to the above 11 classes, is called an irregular verb. (a) The following irregulars may be considered as useful specimens of the whole.

Infinitives. Aorist Forms

<table>
<thead>
<tr>
<th>Persian</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>دادن to give</td>
<td>دهد (dehad)</td>
</tr>
<tr>
<td>کشادن ,, open</td>
<td>کشايد (kushayad)</td>
</tr>
<tr>
<td>زادن ,, give birth to</td>
<td>زابد (zayad)</td>
</tr>
<tr>
<td>فروختن ,, sell</td>
<td>فروشد (farushad)</td>
</tr>
<tr>
<td>کشیدن ,, break</td>
<td>گسلد (guslad)</td>
</tr>
<tr>
<td>شناختن ,, recognise</td>
<td>شناسد (shanasad)</td>
</tr>
<tr>
<td>کرد ,, do</td>
<td>گند (kunad)</td>
</tr>
<tr>
<td>مردن ,, die</td>
<td>میرد (mirad)</td>
</tr>
<tr>
<td>برخاستن ,, rise</td>
<td>بارخیزد (barkhizad)</td>
</tr>
<tr>
<td>یوستن ,, join</td>
<td>پاوئند (paiwandad)</td>
</tr>
<tr>
<td>بستن ,, bind</td>
<td>بند (bandad)</td>
</tr>
<tr>
<td>نشستن ,, sit down</td>
<td>نشیند (nishinad)</td>
</tr>
<tr>
<td>شکستن ,, break</td>
<td>شکند (shikanad)</td>
</tr>
<tr>
<td>نوشتن ,, write</td>
<td>نویسد (navisad)</td>
</tr>
<tr>
<td>گشت ,, turn</td>
<td>گرد (gardad)</td>
</tr>
<tr>
<td>هشتن ,, leave</td>
<td>هلد (hilad)</td>
</tr>
<tr>
<td>شدن ,, be</td>
<td>شود (shawad)</td>
</tr>
<tr>
<td>انراشتن ,, rise</td>
<td>افرازد (afrazad)</td>
</tr>
<tr>
<td>خفتن ,, sleep</td>
<td>خسپد (khuspad)</td>
</tr>
<tr>
<td>سفتن ,, bore</td>
<td>سفبد سندب (sufad, sunbad)</td>
</tr>
<tr>
<td>گرفتن ,, take</td>
<td>گیرد (girad)</td>
</tr>
</tbody>
</table>
CAUSALS.

187. The Causals are formed from the primitive by adding to the second person singular of the Imperative the syllables (anidan) or (andan).

COMPOUND VERBS.

188. The Persian verbs are Compounded either with substantives and adjectives or
with prepositions and other particles. The verbs chiefly used in the first sort of Composition are:

قدس، ظلم کردن،
ساختن، خوردن، آوردند،
بافتن، کردن، دیدن، آمدند، کشتند، نمودند.

Examples.

اترار کردن to confess
انداز کردن to expect
مدیر کرد، " design
میل کردن " oppress
باد آوردند " to remember
عجب داشتند " wonder
ترساختند " moisten
نعره رزند " call aloud
قرار کردند " be confirmed

تمام کرد " to complete
ترك کرد " abandon
صد کرد " wait
صالح کرد " make peace
حسد بردن " to envy
التفاوت نمود " esteem
پیدا آمد " appear
اخسان دید " be benifited
پرونده یافت " be educated

189. Some of the particles with which verbs are compounded, are significant, and others redundant and ornamental; as,

در آمدم " to enter
در خواسته " to require
در آوردن " carry in
در پایش " understand
پرآمد " ascend
پر باشند " withhold
پر ویس داشتن " return
پر کشت " detain

† The most common of these is کردن which is joined in all its inflexions to a multitude of Arabic gerunds or verbal nouns, as well as, to the Persian adjectives and participles.
190. In the present tense of a compound verb the particle is inserted between the words of which it is composed; یا پر کردن I fill یا پر می‌کنم we fill یا پر می‌کنی thou fillest یا پر می‌کنید you fill یا پر می‌کند he fills یا پر می‌کنند they fill

PARTICLES:— Prepositions.

191. The following is a list of the simple Persian Prepositions:— از (in poetry frequently contracted into ز) From, than, of, by, with; ب a or به ba, with, possessed of, in, by, to; بر bar or بر اب bar or abâr on, above, over; بی bi without; تا tâ up to, as far as; جز except besides; در dar in.

192. In their application they are placed before the simple or nominative nouns and Pronouns; as, در شهر, 'in the city;' در برس, 'on me;' در باتو, 'with thee.'

193. The rest of the Prepositions are, strictly speaking, substantives or adjectives, having one of the simple particles above mentioned expressed or understood. Such of them as are substantives require the izâfat, or

† یا has a number of different senses and is therefore the most difficult word in the Persian language; it signifies the head, the top, the point, the principal thing, the air, desire, love, will, intention, &c. and sometimes its meaning is so vague that it seems a mere expletive, though the Persians undoubtedly feel its force.
sign of the genitive case, between them and the Noun which they govern; as: زیر زمین—‘under the ground’، بالای درخت ‘above the tree’ (i.e. on the top of the tree). Some of them may be viewed as Adjectives denoting comparison; as دیش ارسل pesh-az-man (for بیشتر ارسن) ‘before me’، بیش از آن pesh-az-ān after that.’

194. All these compound Prepositions may of course be used adverbially when occasion requires; as is the case in English; thus دیش آمد ‘he went out’، دیش آمد ‘he came forward.’

195. List of useful Prepositions: bajāi ‘instead of’، barābar ‘opposite’، ‘Equal to’، barāi ‘on account of’، بدادز ‘after’، baghair ‘Except’، میان ‘between’، درمیان dar-miān in the midst of; سوی ‘towards’، سوی ‘towards’، سوی ‘towards’، berūn without; اندرūn within; زیر ‘under’، zabar above; دیش ‘below’، nizd ‘near’، نزد ‘near’، nizd ‘near’، farūd beneath; بچیحات bājihat از بچیحات az-bahar or az-jehat on account of

CONJUNCTION.

196. Primitive conjunctions, like the simple Prepositions, are not numerous. The following are of frequent occurrence: agar ‘and’، gar ‘or’، ار ‘If’، و ‘and’، wa ‘and’, يا ‘or’، چچ ‘that’, ‘for’، ‘as’، che ‘that’, ‘for’، ‘as’، نیز ‘also’، هم ‘even’, ‘also’، پس ‘then’، lakin ‘like’، لاکین ‘like’, لکین ‘like’،Likin ‘but’.
Then; 'imma or, or else; فاما famma if, but;
illa if not, if, except, but, unless.

197 There are also many compound expressions employed in this language as Conjunctions; as بعد ازانکه baddazānke 'after that; هرچنده harchand; هرچنده although, notwithstanding; اگرچه agarche or garche although; بنابرین binābarin therefore, حالت آن که ziraki because; مگر magar unless. حال آلی که kāwānu because; بالینکه 'whereas,' 'asmuch;' به دو باب اثرانکه pesh azānke 'before that.'

INTERJECTIONS.

198. Interjections are non-significant sounds; as, آه A h! ای ای ah ayā aihā oh! دریغ darīgh, darīgh, Alas!

199. Or words used interjectionally, that is without Grammatical connection with the sentence in which they occur; as, فغان fighān افسوس afsūs, دردا darda, zinhār.

"Alas! Alas! that so bright a Moon should be hidden by the clouds."

دردا که طبیت صر میفرماید
وی نفس حرص را شکرمی باید
"Alas! the physician prescribed aloes, whilst that sensualist requires sugar."

* It is compounded of the conjunction ان 'that,' and the negative adverb ل not, with the prefixed particle ل.