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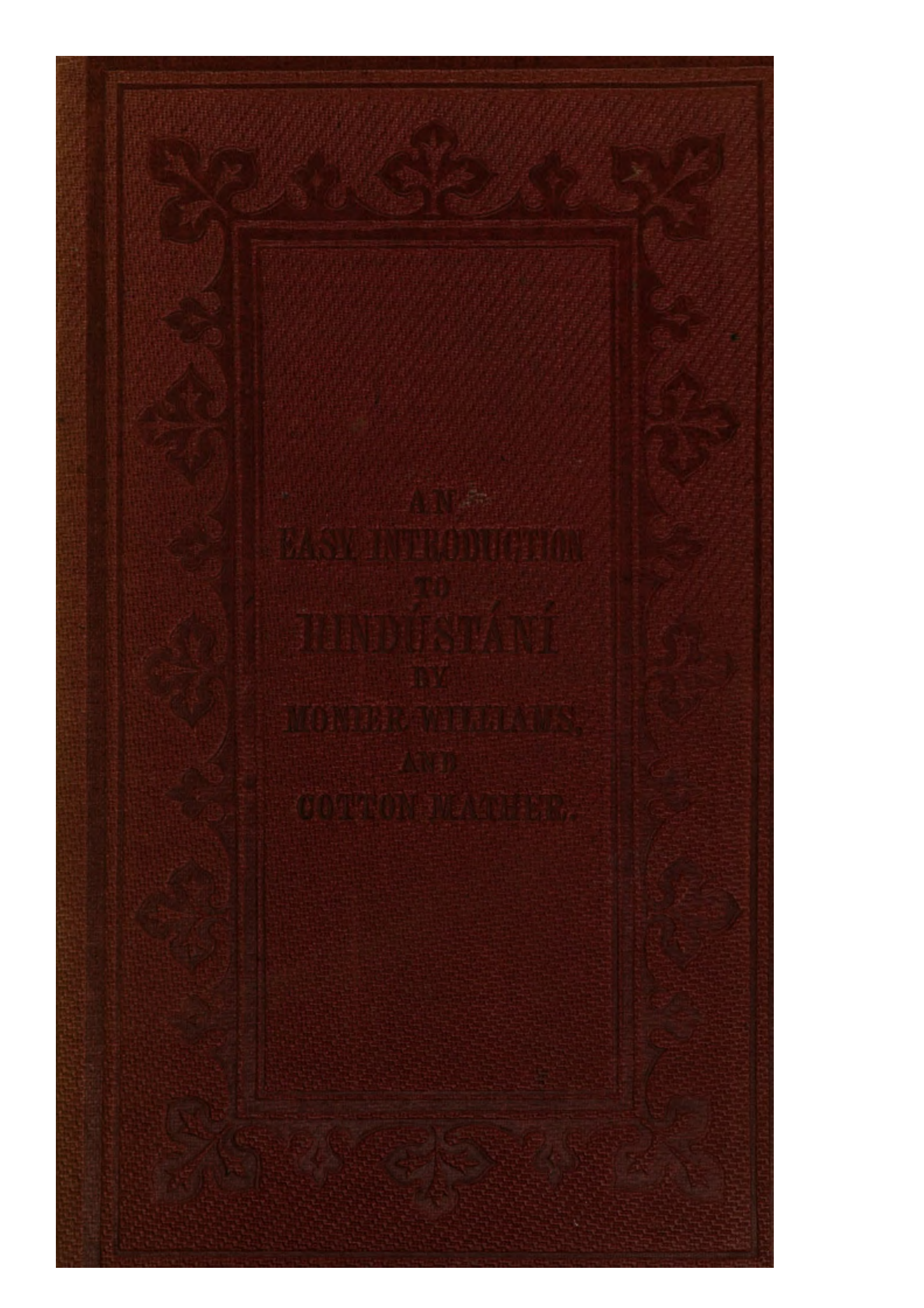
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AN  
EASY INTRODUCTION  
TO  
HINDŪSTĀNĪ  
BY  
MONIER WILLIAMS,  
AND  
COTTON LEATHER.



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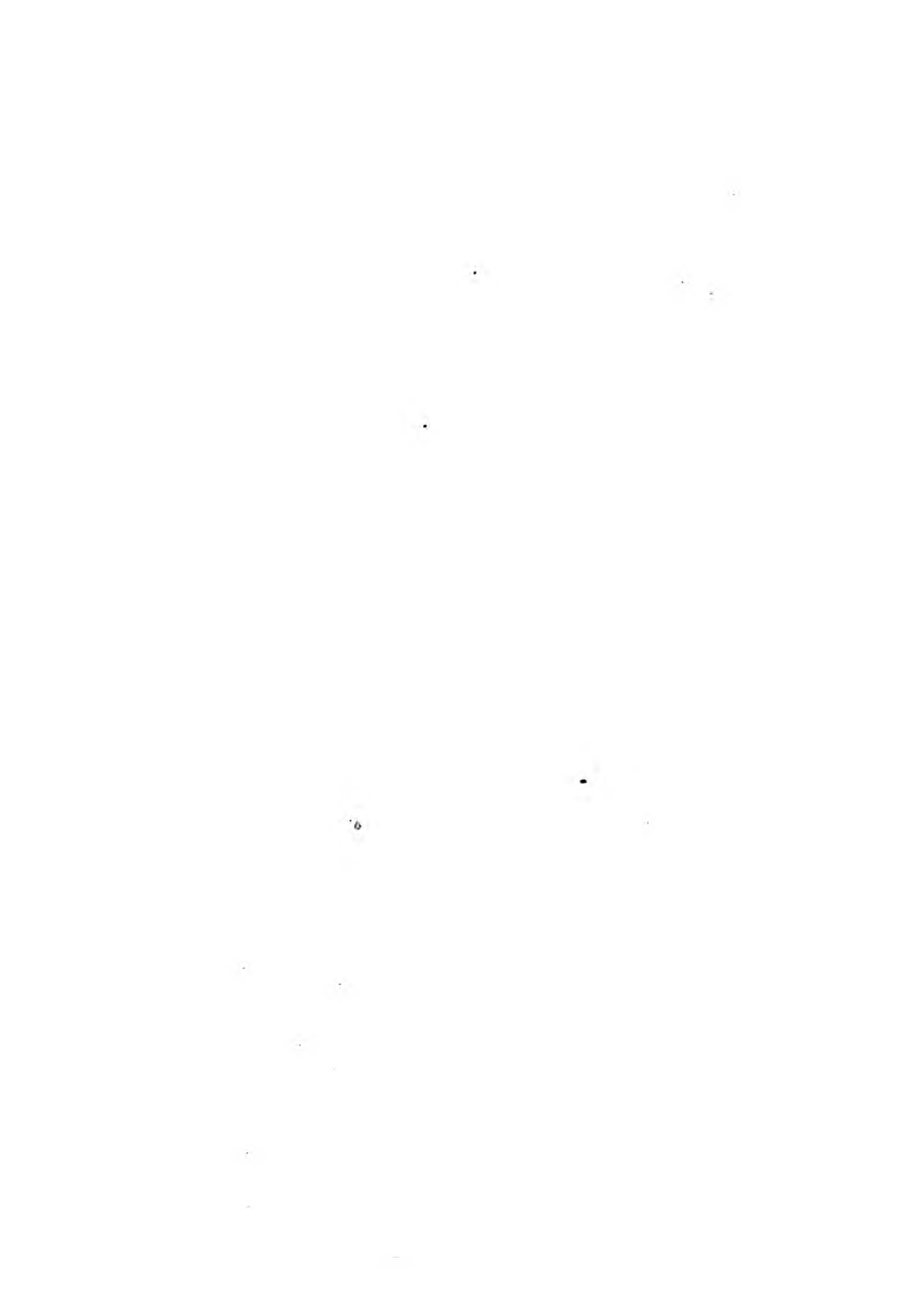
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AN EASY INTRODUCTION  
TO  
THE STUDY OF HINDÚSTÁNÍ,  
IN WHICH THE ENGLISH ALPHABET IS  
ADAPTED TO THE EXPRESSION OF HINDÚSTÁNÍ WORDS,

WITH  
A FULL SYNTAX,  
BY  
MONIER WILLIAMS, M. A.,  
OF THE UNIVERSITY OF OXFORD,  
LATE PROFESSOR AT THE EAST-INDIA COLLEGE, HAILEYBURY.

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ALSO,  
ON THE SAME PLAN,  
SELECTIONS IN HINDÚSTÁNÍ,  
WITH A VOCABULARY AND DIALOGUES,

BY  
COTTON MATHER,  
ASSISTANT PROFESSOR OF HINDÚSTÁNÍ AT ADDISCOMBE COLLEGE.

LONDON:  
LONGMAN, BROWN, GREEN, LONGMANS, AND ROBERTS.  
1858.





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## P R E F A C E.

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IT is no disparagement to the many good Hindústání Grammars already published to say that a work like the following is needed at the present crisis. One effect of the recent outbreak in India must be to stimulate the study of Hindústání, not only amongst civilians and officers, but amongst all the residents in our Eastern territories, whether men or women, learned or unlearned. No one can say to what extent the horrors of the Indian mutiny might have been mitigated, had a knowledge of the idiom of the country been more general amongst our fellow-countrymen. The simple fact, that so little warning of the coming treachery was received, and that its victims slumbered securely till the sword, which had been long hanging by a hair, descended on their heads, indicates a separation between the European and Asiatic races, such as could not have existed had the bond of language drawn them into closer association.

If we hope, then, not merely to retain India, but to avert a similar or perhaps a more general rebellion at a future day, we must endeavour gradually to remove the partition-wall between the races. Feelings of revenge and animosity are likely for a long period to embitter



our intercourse with the natives, and lead to still greater estrangement between the governors and the governed. God grant this may not last. It is no mere question of holding or abandoning our Eastern Empire. It is a question of life or death to the thousands of our fellow-countrymen resident in India. It is a question of honour or disgrace to every Englishman, whether abroad or at home. If we do not seek to know the people of India better than we have hitherto done; if, instead of respecting them as our fellow-men and fellow-subjects, we persist in despising them as a servile and inferior race, we cannot blame them if they also shrink from contact with us, or even if at a future day they should rise up and say, 'We will not have these men to reign over us.' Our material supremacy, if not founded on mutual sympathy, confidence, and good-will, will be little better than a tower built on sand, which the next storm must sweep away. We may make laws, administer justice, lay down railroads, develop the resources of the country; but unless we seek to know and understand the natives, unless we find in them something to respect, unless in our religious and social character we shew ourselves worthy of imitation, we can never expect any reciprocity of sentiment or esteem on their part.

The first step, then, towards a better understanding between us must be a better and more grammatical acquaintance with the spoken languages. Of these the most general is Urdú or Hindústání, the mixed and composite dialect which has resulted from the

## PREFACE.

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fusion of Hindí, the idiom of the Hindús, with the Persian and Arabic of the Musalmán invaders. Hindústání is the regular spoken language of Delhí, Oude, and the mutinous districts; and is the common medium of communication between Musalmáns throughout all India. In fact, although properly the language of the North West, it passes current (like French in Europe) throughout Bombay, Madras, and Calcutta. It is, therefore, the best general dialect which can be learnt by persons who, about to proceed to a vast continent, are ignorant of the particular locality for which they may be destined.

The following pages are intended to make the acquisition of this language easy to all. In many respects, especially in the department of Verbs and Syntax, the present Grammar is more full than any that has yet been written; but the beginner, who may feel himself embarrassed by the redundance of matter, may confine himself to the large type.

The distinctive feature of the book is the exclusive employment of English letters to express Hindústání words. The Oriental characters, those crooked and forbidding forms, which like a thorn fence block the avenues of approach to every Eastern language, deterring nearly all excepting students upon compulsion from attempting an entrance, are here absolutely discarded. Even the Oriental order of the alphabet is abandoned, and the Englishman about to commence the study of a strange dialect is greeted at the threshold by the familiar faces of his old friends

*A B C D* in their usual places. Let it not be supposed that, by adopting this method of commending the study of Hindústání to all classes of Englishmen resident or likely to be resident in India, I underrate the value of a Grammar in the native character. On the contrary, I look forward to the time when the present work, if successful, may be transliterated into that character for the benefit of scholars habituated to its use. Meanwhile the student who prefers Hindústání words in an Eastern dress will find no lack of Grammars to his taste; and in the excellent Grammar of Professor Duncan Forbes the English and Oriental letters are judiciously blended. By confining myself in the following pages to our own familiar alphabet, my aim has been to compose a book 'for all'—to construct, so to speak, a public conveyance for the convenience of Hindústání students generally.

Experience has convinced me that unless the eye is habituated from an early age to the Oriental method of writing, the difficulty of reading is rarely if ever quite surmounted, and creates a feeling of distaste, not to say of disgust, which is the chief reason why the great majority, who are not amenable to the exigencies of examinations, content themselves with a very loose and imperfect knowledge of Eastern languages. We know that even those who are taught to read English after maturity are seldom brought to read easily and fluently, and can rarely be made to take pleasure in what to them is always attended with an irksome effort. How much greater must be the diffi-

culty of familiarising the eye to Oriental alphabets may be readily imagined when, for example, the number of letters, simple and compound, in the Devanágari is known to amount to nearly five hundred.

My object, therefore, in the present work has been, so to remove hindrances and difficulties that the most unstudious of Englishmen may be allured onwards to the acquirement of a correct and grammatical knowledge of Hindústání, such as every gentleman who pretends to superiority over the Hindús ought to possess. "The grand point is," as the father of Hindústání Grammar, Dr. Gilchrist, has observed in the preface to his Philology, "by some scheme or other to render the study of the most necessary Oriental tongues easy at first, that every learner, if possible, may acquire some taste for, and knowledge of their rudiments, to prepare him for proceeding with alacrity in his future career, instead of being harassed and disgusted at the outset with a strange tongue and a still stranger character at the same time. Were we to learn French through the medium of a new alphabet, I have little hesitation in saying that for thirty tolerable linguists in this language we should not have ten, and the same effects will be produced by similar causes in the acquisition of any other tongue, more especially in a country like India, where every thing conspires to enervate the body and mind of students who have not previously at home acquired a relish for the vernacular speech of the people amongst whom they are destined to sojourn. That the real pronunciation and inflection



of words, with the general construction of Hindústání, are most obvious in the Roman character there can be no doubt; nor is there any thing to prevent learners from afterwards making themselves masters of whatever character they find most essential. Why then should the previous acquisition of this character be deemed a *sine qua non* to thousands, who may never feel the want of Oriental letters, but who from the want of an intelligible tongue may run the risk of losing their heads and injuring irremediably the interests of their countrymen?"

But although my main design in applying the English alphabet to the expression of Hindústání has been to make the language of Hindústán more attractive to Englishmen generally, yet other collateral advantages may flow from a plan which falls in with the system now being introduced into India by learned and devoted missionaries—I mean that of printing the Hindústání Bible and other books in the Anglo-Hindústání alphabet, as adopted in the following pages. Even Urdú newspapers (for example the *Khair-khwáh i Hind*) are now printed on this plan, and are largely read by anglicised natives. If our simple alphabet can be applied to express the spoken dialects of India, and books printed in this type can be circulated throughout the land, the natives may be gradually familiarised to our system, and may adopt it (as many have already done) in preference to their own. No one can estimate the potency of such an engine in promoting intercourse and communion between the European and Asiatic

races. With regard to the method I have pursued in the compilation of the present Grammar, I should state, that although the detail is entirely original, the synoptical arrangement of the verbs was suggested by the late Captain Gordon's tables of Urdú inflections, printed for the use of Cheltenham College; and the grouping of the tenses under three heads, by the Grammar of Professor Forbes, already mentioned. In the composition of the Syntax I have been guided by my own Sanskrit Grammar, published by the University of Oxford; but the detail is founded on a minute analysis of the *Bág o Bahár*.

The Selections, Vocabulary and Dialogues appended to the volume are the work of Professor Cotton Mather, of Addiscombe College; and both he and the Reverend R. C. Mather have kindly assisted me in revising the proof-sheets of the Grammar, and have aided me by many useful suggestions.

In conclusion, I trust I may be allowed to offer my acknowledgments to Sir Charles Trevelyan for the kind interest he has taken in the composition and publication of the following pages.

MONIER WILLIAMS.

CHELTHENHAM COLLEGE,  
September 1858.

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*The Anglo-Hindústání Alphabet, with the Powers  
of the Letters.*

<i>A, a,</i>	as in cedar. . 'A, 'a, a',	} The same, but gutturally pronounced, as explained at rule 6.
<i>A', á,</i>	— art, all. 'A', 'á, á',	
<i>AI, ai,</i>	— aisle. . 'AI, 'ai, ai',	
<i>AU, au,</i>	as <i>ou</i> in spout. . 'AU, 'au,	
<i>B, b,</i>	as in <i>but</i> .	
<i>CH, ch,</i>	— <i>church</i> .	
<i>D, d,</i>	— <i>duke</i> .	
<i>D, d,</i>	— <i>drain</i> , the tip of the tongue being turned	
<i>E, e,</i>	— <i>there</i> .	[upwards.
<i>F, f,</i>	— <i>find</i> .	
<i>G, g,</i>	— <i>go</i> .	[gargling.
<i>G, g,</i>	— <i>ghost</i> , but more from the throat, as in	
<i>H, h,</i>	— <i>hero</i> .	
<i>I, i,</i>	— <i>in</i> . . . . . 'I, 'i, i',	} The same, but gutturally pronounced.
<i>I', í,</i>	— <i>police</i> . . . 'I', 'í, í',	
<i>J, j,</i>	— <i>just</i> .	
<i>K, k,</i>	— <i>keep</i> .	
<i>KH, kh,</i>	— <i>ch</i> in <i>loch</i> .	
<i>L, l,</i>	— <i>little</i> .	
<i>M, m,</i>	— <i>man</i> .	
<i>N, n,</i>	— <i>nose</i> .	
<i>N̄, n̄,</i>	nasal, as in the French word 'bon.'	
<i>O, o,</i>	as in <i>go</i> .	
<i>P, p,</i>	— <i>pat</i> .	
<i>Q, q,</i>	— <i>quoit</i> .	
<i>R, r,</i>	— <i>race</i> .	
<i>R̄, r̄,</i>	strongly aspirated, as in the French 'éternel.'	
<i>S, s,</i>	as in <i>sin</i> .	
<i>SH, sh,</i>	— <i>she</i> .	
<i>T, t,</i>	— <i>tun</i> .	[upwards.
<i>T, t,</i>	— <i>true</i> , the tip of the tongue being turned	
<i>U, u,</i>	— <i>bull</i> . . . . 'U, 'u, u',	} The same, but gutturally pronounced.
<i>U', ú,</i>	— <i>rule</i> . . . . 'U', 'ú, ú',	
<i>V, v,</i>	— <i>vine</i> .	
<i>W, w,</i>	— <i>was</i> .	
<i>Y, y,</i>	— <i>you</i> .	
<i>Z, z,</i>	— <i>zeal</i> .	



AN  
EASY INTRODUCTION  
TO THE  
STUDY OF HINDÚSTÁNÍ.

---

PRONUNCIATION.

VOWELS.

1. THE learner of Hindústání need never be in doubt, like the learner of English, as to the pronunciation of the vowels. Their sound is unalterably fixed, and never varies from the examples given on the opposite page. They are pronounced for the most part as in French or Italian, though occasionally words in English may exemplify their sound.

2. Observe, that the vowel *A a* is pronounced as in *cedar, vocal, zebra, organ*; (not as in *man, apple, fate*, and not as in the French *aller, ballet, chaleur*.) Perhaps the sound of *u* in the words *fun, sun*, best represents this dull and obscure sound of *a*; and in English the other vowels are occasionally pronounced with this sound, as in *her, sir, son*.

3. As the learner must be careful not to give a long or too open sound to *a*, so he must guard against giving the short obscure sound to *á*. This last vowel is invariably pronounced long and broad, as in *art, cart, last, bard*, or sometimes as in *all, call*.

4. Most of the other vowels resemble the French: thus *e* is pronounced like *é* in *thé*, or like *ay* in the English *say*; *í* is like *i* in *police, chagrin*, or in the French *midi*: but

short *u* is like *u* in *bull*, *full*; and *au* like *au* in the German *frau*, or as *ou* in *our*.

#### CONSONANTS.

5. *D* *d* and *T* *t* only differ from *d* and *t* in being pronounced by turning up the tongue towards the roof of the mouth, as in *true*, *trust*, *drain*, *drip*. *G* *g* always has the sound of *g* in *go*, *give*, never of *g* in *gin*. *G* *g* is a strong guttural like *gh* in *ghost*, but more from the throat; it is like the sound *gha* made in gargling, or when choking. *H* *h* when initial or medial is equivalent to *h* in *hero*, *mishap*, but is sometimes stronger, more like *h* in *haul*. When final it is generally a weak and almost inaudible aspirate. *Kh* *kh* is a strong guttural, like *ch* in the Scotch word *loch*. Its sound has been compared to that made when beginning to expectorate. Observe—*w*, when it follows this letter, is not pronounced: thus *khwáb* is pronounced *kháb*. *N* *n* is a nasal *n*, and at the end of a word or sometimes in the middle is almost inaudible, excepting as it gives nasality to the preceding vowel, as in the French *bon*, the sound of *o* being forced through the nose. *Q* *q* is like *c* in *clique*, or like *q* in *quoit*. *R* *r* has a strong aspiration, the tongue being turned up towards the roof of the mouth. *Zh* is a rare combination. It is equivalent to *z* in *azure*, *glazier*, &c.

6. The mark ' (which represents the Arabic consonant 'ain) when placed before a vowel, as in 'a, imparts to it a strong guttural sound; and when placed after a vowel, as in a', that vowel ought to be pronounced with a deep intonation down in the throat, which has been compared to the cry of a sheep or a calf. Thus the pronunciation of the first two letters of the word *ba'd* is said to resemble the bleat of a sheep. Practically, however, there is very little difference between the sound of 'a and simple *a*, and between *a'* and *á*. Thus 'aql 'the understanding' is pronounced almost as if written *aql*, and *ba'd* 'after' as if written *bád*, or like the English word *bard*.

## GENDER OF NOUNS SUBSTANTIVE.

7. There is no neuter gender. All substantives are either masculine or feminine. Many nouns are known at once to be masculine or feminine from their meaning: thus *beṭá* 'a son,' *mard* 'a man,' *rájá* 'a king,' are masculine; but *beṭí* 'a daughter' is feminine.

*How to distinguish feminine nouns.*

8. Nouns ending in *í, t, sh,* are mostly feminine; as, *rotí* 'bread,' *bát* 'a word,' *talásh* 'search,' *dánish* 'knowledge.'

9. Many nouns in *r* and *n* are feminine; as, *sarkár* 'government,' *talwár* 'a sword,' *khabar* 'news,' *bahár* 'spring,' *sabr* 'patience,' *qabr* 'a grave,' *fajr* 'morning,' *qadr* 'worth,' *nazr* 'a gift,' *nazar* 'sight,' *khátir* 'heart,' *fíkr* 'thought,' *'umr* 'life,' *gor* 'a tomb,' *lahar* 'a wave,' *muhr* 'a seal,' *nahr* 'a stream,' *zanjír* 'a chain,' *shamsher* 'a sword,' *bhír* 'a crowd,' *bher* 'a sheep,' *díwár* 'a wall,' *ján* 'life,' *zubán* 'the tongue,' *khizán* 'autumn,' *dúkán* 'a shop,' *dástán* 'a story,' *resmán* 'cord,' *nán* 'bread,' *zamín* 'the ground,' *ástín* 'a sleeve,' *jabín* 'the forehead,' *gardan* 'the neck,' *sozan* or *darzan* 'a needle:' but an almost equal number are masculine, see rule 14.

10. Arabic dissyllabic words beginning with *ta,* and having *í* before the last consonant, are all feminine (except *ta'wíz* 'an amulet'); as, *tadbír* 'deliberation,' *taqsír* 'a fault,' *taswír* 'a picture,' *tashríf* 'honouring,' *ta'lím* 'instruction.'

11. Except from r. 8 the following five masculine nouns in *í*; viz. *pání* 'water,' *ghí* 'clarified butter,' *jí* 'life,' *motí* 'a pearl,' *dahí* 'curdled milk;' and a few others mostly derived from masc. or neut. Sanskrit nouns in *í*. Words like *qázi* 'a judge,' *bhá-í* 'a brother,' *dándí* 'a waterman,' are necessarily masculine.

12. A few common exceptions in *t* and *sh* are also masculine; as, *bakht* 'fortune,' *bánt* 'a share,' *dánt* 'a tooth,' *darakht* 'a tree,' *dast* 'a hand,' *dost* 'a friend,' *gosht* 'meat,' *khet* 'a field,' *but* 'an idol,' *post* 'skin,' *sharbat* 'a drink,' *zarbaft* 'brocade,' *taht* 'a throne,' *waqt* 'time,' *yáqút* 'a ruby,' *'aish* 'pleasure,' *dosh* 'a fault,'

*farsh* 'a carpet,' *hosh* 'sense,' *naqsh* 'a picture,' *pádásh* 'retaliation,' *gash* 'stupor,' *tarkash* 'a quiver.' The only masculines in *ish* are *khalish* (also f.) 'suspicion' and *bálish* 'a pillow.'

*How to distinguish masculine nouns.*

13. Nouns ending in *a* or *á* or any other letter besides those above mentioned are generally masculine; as, *bachcha* 'a child,' *banda* 'a slave,' *daryá* 'a river,' *mulk* 'a country,' *táj* 'a crown,' *dil* 'the heart,' *pánw* 'the foot,' *sir* 'the head,' *bág* 'a garden,' *munh* 'the mouth,' *gunáh* 'a fault.'

14. Many nouns in *r* and *n* are masculine; as, *dar* 'a door,' *ghar* 'a house,' *angúr* 'a grape,' *shír* 'milk,' *khár* 'a thorn,' *'uzr* 'excuse,' *din* 'a day,' *dín* 'religion,' *mihmán* 'a guest,' *badan* 'the body,' *dáman* 'skirt,' *darman* 'a remedy,' *khirman* 'harvest,' *á-ín* 'a rule:' but see r. 9.

15. Arabic words of three syllables beginning with *ta* and having a medial consonant doubled, like *tasarruf* 'expenditure'—or beginning with *ta* and having a medial vowel lengthened, like *tafáwut* 'difference,' the vowel *u* being enclosed in the third syllable—are generally masculine. Also many Arabic words of two syllables beginning with *i* and having *á* in the last syllable, as *insáf* 'justice.' A common exception, however, under the first head is the feminine word *tarvajjuh* 'favour.'

16. Except from r. 13 the following common feminine nouns: *kitáb* 'a book,' *shab* 'night,' *talab* 'search,' *tap* 'fever,' *top* 'a cannon,' *fauj* 'an army,' *mauj* 'a wave,' *subh* 'morning,' *fath* 'victory,' *tarah* 'manner,' *saláh* 'counsel,' 'plan,' *sulh* 'peace,' *rúh* 'spirit,' *shákh* 'a branch,' *bekh* 'a root,' *mekh* 'a nail,' *bád* 'wind,' *dád* 'a gift,' *murád* 'desire,' *yád* 'recollection,' *faryád* 'complaint,' *masjid* 'a mosque,' *madad* 'assistance,' *khirad* 'wisdom,' *hamd* 'praise,' *masnad* 'a throne,' *nínd* 'sleep,' *ummed* 'hope,' *'id* 'a feast,' *qaid* 'bondage,' *áwáz* 'voice,' *niyáz* 'petition,' *chíz* 'thing,' *mez* 'a table,' *sáns* 'a sigh,' *majlis* 'an assembly,' *jins* 'race,' *hirs* 'avarice,' *'arz* 'a petition,' *tama* 'avarice,' *tawaqqu* 'hope,' *teg* 'a sword,' *taraf* 'side,' *kharif* 'autumn,' *khalq* 'people,' *raunaq* 'beauty,' *bandúq* 'a musket,' *sandúq* 'a box,' *taríq* 'a way,' *khák* 'dust,' *dák*

'post,' *poshák* 'dress,' *nák* 'the nose,' *kumak* 'aid,' *ág* 'fire,' *bág* 'a rein,' *báng* 'voice,' *ťáng* 'the leg,' *jang* 'war,' *dál* 'pulse,' *dál* 'a branch,' *masal* 'proverb,' *manzil* 'an inn,' *'aql* 'wisdom,' *naql* 'a story,' *jhíl* 'a lake,' *shám* 'evening,' *rasm* 'custom,' *qism* 'kind,' 'sort,' *qasam* 'an oath,' *chashm* (also m.) 'the eye,' *qaum* 'a tribe,' *bú* 'smell,' *náw* 'a ship,' *dárú* 'medicine,' *jílau* 'retinue,' *sipáh* 'an army,' *nigáh* 'a look,' *jíbh* 'the tongue,' *ánkh* 'the eye,' *jagah* 'a place.'

17. Except also a few feminine Sanskrit nouns ending in *á*, as *kirpá* 'favour,' *pújá* 'worship;' and a few feminine Arabic nouns in *á*, as *balá* 'evil,' *hawá* 'air,' 'lust,' *khata* 'fault,' *ibtidá* 'beginning,' *intihá* 'end,' *dunyá* 'the world,' *tamanná* 'a request,' *saná* 'praise,' *gizá* 'food,' *'atá* 'a gift,' *du'á* 'prayer,' *qazá* 'fate,' *adá* 'performance,' *dagá* 'deceit,' *dawá* 'medicine,' *hayá* 'shame;' and a few others, as *thiliyá* 'a water-pot,' *dibiyá* 'a box,' *parwá* 'care,' *chá* 'tea.'

#### DECLENSION OF NOUNS.

18. The cases are expressed by certain prepositions, more properly called postpositions; as,

For the Gen. either *ká* or *ke* or *kí* 'of.'

— Dat. and Ac. *ko* 'to.'

— Ablative *se* 'from,' 'with,' 'than.'

— Locative *men, par, tak,* 'in,' 'on,' 'up to.'

— Agent *ne* 'by.'

These postpositions are something like the English 'of,' 'from,' 'by,' &c.; only instead of being placed before, they are placed after a noun to form a case: thus—

#### 19. FIRST DECLENSION. MASCULINE NOUNS.

Like *mard* 'a man.'

SINGULAR.	PLURAL.
N. <i>mard</i> 'a man.'	N. <i>mard</i> 'men.'
G. <i>mard ká</i> or <i>-ke</i> or <i>-kí</i> 'a man of.'	G. <i>mardon ká</i> or <i>-ke</i> or <i>-kí</i> .
D. <i>mard ko</i> 'a man to.'	D. <i>mardon ko</i> .
Ac. <i>mard ko</i> (or <i>mard</i> ) 'a man.'	Ac. <i>mardon ko</i> (or <i>mard</i> ).
Ab. <i>mard se</i> 'a man from.'	Ab. <i>mardon se</i> .
L. <i>mard men</i> 'a man in.'	L. <i>mardon men</i> .
Ag. <i>mard ne</i> 'a man by.'	Ag. <i>mardon ne</i> .
V. <i>ai mard</i> 'O man.'	V. <i>ai mardo</i> .



20. In the above noun, the nominative singular *mard* remains unchanged, not only throughout the singular, but in the nominative plural also. In the other cases of the plural *on* is added to *mard*, except in the vocative, where only *o* is added.

21. Observe—In this and in all other Hindústání nouns the genitive is formed in one of three ways; viz. either, 1st with *ká*, or 2dly with *ke*, or 3dly with *kí*. Of these, *ká* is the sign of the masculine gender, *ke* is the inflected form of *ká*, and *kí* is the sign of the feminine gender. But observe particularly, that the selection of either *ká* or *ke* or *kí* to form the genitive case of a noun is not determined by the gender of the noun itself, but by the gender and case of the noun which governs it. Thus *beṭí* ‘a daughter’ is feminine, but the genitive is not therefore *beṭí kí*, unless a feminine noun governs it; for instance, *ghará* ‘a pitcher’ is masculine, and the genitive case of *beṭí*, when governed by *ghará*, is not *beṭí kí*, but *beṭí ká ghará* ‘the pitcher of the daughter;’ whereas *jútí* ‘a slipper’ being feminine, ‘the slipper of the daughter’ would be *beṭí kí jútí*. So again, ‘the man’s slipper’ would be *mard kí jútí*, although *mard* is masculine. But when the governing noun is in an *oblique* case *masculine*, or in any case plural *masculine*, then *ke* must be used.

The fact is, that a noun in the genitive case may be regarded as a kind of adjective in agreement with the governing word, just as in English we convert a genitive into an adjective when we say ‘a golden dish’ for ‘a dish of gold,’ expressed in Hindústání by *sone kí ríkábí*.

The genitive being thus converted into a kind of adjective generally precedes the noun with which it is connected, agreeably to the usual collocation of adjective and substantive, see r. 45; thus, *sone kí ríkábí* ‘gold-of dish,’ *mard kí jútí* ‘man-of slipper.’ But in the *Bág o Bahár*, and other books, framed on the Persian model, an imitation



of the Persian collocation is very usual; thus, *rikábí sone kí* 'dish gold-of,' *jútí mard kí* 'slipper man-of.'

The following three rules will now be clear, and must be carefully committed to memory:—

Rule 1. *Ká* is used to form the genitive when the governing noun is masculine, and in the nominative singular.

Rule 2. *Ke*, when the governing noun is masculine, but *not* in the nominative singular.

Also when the governing word is an adverbial preposition or a masculine substantive in an oblique case used adverbially (some postposition being generally understood).

Rule 3. *Kí*, when the governing noun is feminine, whatever its case, and whether singular or plural.

Also when the governing word is an adverbial preposition or a feminine substantive in an oblique case used adverbially.

Ex. gr. 1. *mard ká beṭá* [or *beṭá mard ká*] 'the son of the man.'

2. *mard ke beṭe* [or *beṭe mard ke*] 'the sons of the man;' *mard ke beṭe se* [or *beṭe se mard ke*] 'from the son of the man;' *mard ke áge\** [or *áge mard ke*] 'in front of the man.'

3. *mard kí beṭí* [or *beṭí mard kí*] 'the daughter of the man;' *mard kí beṭí-án* [or *beṭí-án mard kí*] 'the daughters of the man;' *mard kí beṭí se* [or *beṭí se mard kí*] 'from the daughter of the man;' *mard kí beṭí-on se* 'from the daughters of the man;' *shahr kí taraf* 'towards (in the direction of) the city.'

22. Observe—The Persian and Arabic forms of the genitive are occasionally used in Hindústání. In the Persian genitive the vowel *i* or sometimes *e* (called *izáfat*) takes the place of the English 'of;' thus, *shahr-i-Bagdád* 'the city of Bagdád;' *banda-i-Khudá* 'a servant of God.' After

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\* Here *men* is probably understood; *mard ke áge men*.

a word ending in *á*, *ú*, or *o*, the vowel *e* is used; as, *pá-e-takht* 'the foot of the throne,' *rú-e-parí* 'the face of the fairy.' In the Arabic genitive the article *al* (contracted into *l*) takes the place of the English 'of;' as, *tálibu-l-'ilm* 'a seeker of knowledge.'

23. A few masculine nouns in *á* and *í* may be declined like *mard*; as, *rájá* 'a king,' *Khudá* 'God,' *qázi* 'a judge,' *bhá-í* 'a brother.' The nominative plural of these will be the same as the singular, see r. 27.

24. *Páñw* 'a foot,' *gáñw* 'a village,' and *náñw* 'a name,' of the first declension of masculines, change *ñw* into *on* in the oblique cases plural; and the plural termination *on* is then dispensed with. A form *pá-on*, *gá-on*, *ná-on*, exists also for the singular and nominative plural.

#### 25. SECOND DECLENSION. MASCULINE NOUNS.

Like *beṭá* 'a son,' *banda* 'a slave.'

This is the only declension which changes the final letter of the noun.

26. Masculine nouns ending in *á* or *a* change those terminations to *e* in the oblique cases \* singular and in the nominative plural, and to *on* in the other cases of the plural: thus—

N. <i>beṭá</i> 'a son.'	N. <i>beṭe</i> 'sons.'
G. <i>beṭe ká</i> , <i>-ke</i> , <i>-kí</i> , 'of a son.'	G. <i>beṭon ká</i> , <i>-ke</i> , <i>-kí</i> .
D. <i>beṭe ko</i> 'to a son.'	D. <i>beṭon ko</i> .
Ac. <i>beṭe ko</i> (or <i>beṭá</i> ) 'a son.'	Ac. <i>beṭon ko</i> (or <i>beṭe</i> ).
Ab. <i>beṭe se</i> 'from a son.'	Ab. <i>beṭon se</i> .
L. <i>beṭe men</i> 'in a son.'	L. <i>beṭon men</i> .
Ag. <i>beṭe ne</i> 'by a son.'	Ag. <i>beṭon ne</i> .
V. <i>ai beṭe</i> 'O son.'	V. <i>ai beṭo</i> .

27. Similarly, *banda* 'a slave;' gen. sing. *bande ká*, *-ke*, *-kí*; nom. pl. *bande* †; gen. *bandon ká*, *-ke*, *-kí*, &c. Words

\* The oblique cases are all the cases except the nominative.

† But the sing. *banda* can be used for the nom. plur.

ending in *ya* generally change *ya* into *e* instead of into *ye*; thus *kiráya* 'hire' makes *kirá-e ká* instead of *kiráye ká*. The word *rúpiya* 'a rupee' is either *rúpiye*, *rúpa-e*, *rupaye*, or *rúpai*, in the inflected singular and nom. plural.

28. A few masculine nouns derived from the Sanskrit, Persian, or Arabic, preserve their finals unchanged like *mard* in the sing. and N. pl. In the other cases they add *on* to the final: thus, *rájá* 'a king'; N. *rájá*; G. *rájá ká*, *-ke*, *-kí*; N. pl. *rájá*; G. *rájá-on ká*, *-ke*, *-kí*, &c. Similarly, *Khudá* 'God,' *gadá* 'a beggar,' *dáná* 'a sage,' *pitá* 'a father,' *daryá* 'a river,' *umará* 'nobles,' *mullá* 'a teacher,' *lálá* 'a master,' *bábá* 'a father.'

29. Observe—*á* and *ah* as the finals of *feminine* nouns also remain unchanged in the sing., but in the N. pl. add *en*; see rr. 34, 36.

30. *Baniyán* 'a shopkeeper' (for the more common *baniyá*) is treated as if ending in *á*, and makes in the gen. case either *baniyen ká* or *baniye ká*. So also, *ro-án* 'a hair' makes *ro-en ká*, &c. This rule applies to one or two other similar nouns.

### 31. THIRD DECLENSION. FEMININE NOUNS.

Like *beṭi* 'a daughter.'

Feminine nouns ending in *í*, and indeed all other feminine nouns, are declined like *mard* of the first declension, excepting in one case, the nom. pl., where those in *í* add *án*, and those of the fourth declension ending in any other letter add *en*: see rr. 33, 34.

Hence it appears that the third and fourth declensions hardly deserve to be considered different from the first, as they only differ in the nom. plural.

N. <i>beṭi</i> 'a daughter.'	N. <i>beṭi-án</i> 'daughters.'
G. <i>beṭi ká</i> , <i>-ke</i> , <i>-kí</i> , 'of a —.'	G. <i>beṭi-on ká</i> , <i>-ke</i> , <i>-kí</i> .
D. <i>beṭi ko</i> 'to a daughter.'	D. <i>beṭi-on ko</i> .
Ac. <i>beṭi ko</i> [or <i>beṭi</i> ] 'a daughter.'	Ac. <i>beṭi-on ko</i> [or <i>beṭi-án</i> ].
Ab. <i>beṭi se</i> 'from a daughter.'	Ab. <i>beṭi-on se</i> .
L. <i>beṭi men</i> 'in a daughter.'	L. <i>beṭi-on men</i> .
Ag. <i>beṭi ne</i> 'by a daughter.'	Ag. <i>beṭi-on ne</i> .
V. <i>ai beṭi</i> 'O daughter.'	V. <i>ai beṭi-o</i> .

32. *Jorú* 'a wife,' like *beṭi*, makes *jorú-án* in nom. plural.

## 33. FOURTH DECLENSION. FEMININE NOUNS.

Like *bát* 'a word,' *balá* 'evil.'

N. <i>bát</i> 'a word.'	N. <i>bát-en</i> 'words.'
G. <i>bát ká</i> , <i>-ke</i> , <i>-kí</i> , 'of a word.'	G. <i>báton ká</i> , <i>-ke</i> , <i>-kí</i> .
D. <i>bát ko</i> 'to a word.'	D. <i>báton ko</i> .
Ac. <i>bát ko</i> [or <i>bát</i> ] 'a word.'	Ac. <i>báton ko</i> [or <i>bát-en</i> ].
Ab. <i>bát se</i> 'from a word.'	Ab. <i>báton se</i> .
L. <i>bát men</i> 'in a word.'	L. <i>báton men</i> .
Ag. <i>bát ne</i> 'by a word.'	Ag. <i>báton ne</i> .
V. <i>ai bát</i> 'O word.'	V. <i>ai báto</i> .

34. Like *bát* are declined feminine nouns in *á*; as, *balá* 'evil,' N. pl. *balá-en*, G. pl. *balá-on ká*, &c.; and all other feminine nouns excepting those ending in *i*, which constitute the third declension. *Gá-e* f. 'a cow' makes *gá-en* in the nom. pl.; and resembles *gánw* 'a village' (r. 24) in making *gá-on* in the oblique plural.

35. A few feminine nouns in *iyá* form their nom. pl. by adding *n* instead of *en*: thus, *thilíyá* 'a waterpot;' nom. pl. *thilíyán*.

36. Observe—Nouns of two short syllables, the latter of which encloses short *a*, may drop the *a* in the oblique cases plural; as, *jagah* f. 'a place,' G. pl. *jaghon ká* or *jagahon ká*. Similarly, *baras* m. 'a year,' *barson ká*. The nom. plur. of *jagah* is said to be *jaghen*; but the nom. sing. may be used for the nom. plur., as in the case of nouns ending in the imperceptible *h*, like *malika* 'a princess,' *fátiha* 'an opening prayer:' see also r. 27. note.

37. Note—Persian and Arabic nouns sometimes adopt the Persian plur. termination *án* for animate objects, and *há* or (Arabic) *át* or *ját* for inanimate; as, *sáqí-án* 'cup-bearers,' *sálhá* 'years,' *súbaját* 'provinces.' These terminations may occur in Persian phrases where the *izáfat* (r. 22) is used, as *mádar-i-bráhmanán* 'mother of the Brahmans' for the Hindústání *má bráhmanon kí*. In one or two words *án* is used for the plural of inanimate objects; as, *chirágán* 'lamps.'

## ADJECTIVES.

38. Adjectives ending in *á* change this termination to *e* or *i*, according to the number, gender, or case of the substantive they qualify; the rule being the same as for *ká*, *ke*, *kí* (see r. 21); as, *bará*, *-re*, *-rí*, 'great.'

39. Some adjectives, however, ending in *á* of Arabic and Persian origin remain unchanged; as, *dáná* 'wise.'

40. All other adjectives remain unchanged; as, *pák mard* 'a pure man' or 'pure men,' *pák 'aurat* 'a pure woman,' *pák 'auraten* 'pure women,' *ziyáda raunaq* 'excessive beauty.'

41. The particle *sá*, used to express resemblance and intensity, is changeable (like adjectives ending in *á*) to *se* and *sí*, according to the rule for *ká*, *ke*, *kí* (r. 21): thus, *tujh sá admí* 'a man like you,' *parí sí 'aurat* 'a fairy-like woman,' *bahut se ghore* 'a great many horses.'

42. Observe—*Sá* may sometimes govern the genitive case, especially when it alludes to one out of many; *ká sá* ('like that of') will then follow the rule for the changes of *sá*.

43. The ordinals up to *fourth* change their final *á* according to the same rule. The termination *án*, which marks the remaining ordinals, is changeable to *en* and *ín* on the same principle.

44. *Báyán* 'left' (not 'right') follows the same rule.

45. Adjectives generally precede their substantives. But in Persian phrases the vowel *i* or sometimes *e* (called *izá-fat*) is used to connect an adjective with a substantive, in which case the adjective comes last; as, *zubán i shírín* 'a sweet tongue,' *khiyál i khám* 'a vain idea,' *javán i khúb-súrat* 'a beautiful youth.' The vowel *e* is used after a noun ending in *á* or *ú*; as, *balá-e-nágahání* 'a sudden calamity,' *rú-e-zebá* 'a beautiful face.'

46. Adjectives, when they precede their substantives, do not take the plural terminations *án*, *en*, *on*: thus, *gorí larķí-án* 'fair girls' (not *gorí-án larķí-án*); *khúb kitáben* 'fine books' (not *khúben kitáben*); *gore larķon ne* 'by fair boys' (not *goron larķon ne*).

47. But when the adjective comes last, it may sometimes (especially in poetry) assume the plural terminations; as, *ráten bhárá-án* 'tedious nights,' *koṭhrí-án bahut únchí-án* 'very lofty rooms.'



48. The following table exemplifies the preceding rules :

á	e	í
<i>gorá larḱá</i> 'a fair boy.'	<i>gore larḱe ko</i> 'to a fair boy.'	<i>gorí larḱí</i> 'a fair girl.'
	<i>gore larḱe</i> 'fair boys.'	<i>gorí larḱí-án</i> 'fair girls.'
	<i>gore larḱon ká</i> 'of fair boys.'	<i>gorí larḱí-on ká</i> 'of fair girls.'
<i>bará mard</i> 'a great man.'	<i>bare mard ká</i> 'of a great man.'	<i>barí kitáb ká</i> 'of a large book.'
	<i>bare mard</i> 'great men.'	<i>barí kitáben</i> 'large books.'
	<i>bare mardon par</i> 'on great men.'	<i>barí kitábon men</i> 'in large books.'
<i>khúb larḱá</i> 'a fine boy.'	<i>khúb larḱe</i> 'fine boys.'	<i>khúb larḱí</i> 'a fine girl.'
<i>kálá sá ghorá</i> 'a blackish horse.'	<i>kále se ghorē par</i> 'on a blackish horse.'	<i>káli sí ghorí-án</i> 'blackish mares.'
<i>dáná mard</i> 'a wise man.'		
<i>dáná mard</i> 'wise men.'		
<i>dáná mard ko</i> 'to a wise man.'		
<i>uská sá jism</i> 'a body like that of his.'	<i>uske se jism ko</i> 'to a body like that of his.'	<i>Hátim kí sí saḱháwat</i> 'liberality like that of Hatim.'
<i>pahlá mard</i> 'the first man.'	<i>dúsre mard ko</i> 'to the second man.'	<i>tísri randī</i> 'the third woman.'
<i>pánchwán larḱá</i> 'the fifth boy.'	<i>chhatwēn larḱe ko</i> 'to the sixth boy.'	<i>sátwīn larḱí</i> 'the seventh girl.'



## COMPARISON OF ADJECTIVES.

49. The termination of adjectives undergoes no change to express comparison. All that is required is to put the noun substantive or pronoun in the ablative case: thus, *us se achchhá* 'better than that,' *sulh jang se achchhá hai* 'peace is better than war,' *wuh sultán se bará hai* 'he is greater than a king:' see syntax, r. 304.

50. Sometimes the adverbs *ziyáda* and *aur* (meaning 'more') are joined to the adjective, as in English.

51. Sometimes the adjective is doubled; as, *achchhá achchhá* 'very good.'

52. The superlative degree may be expressed by *sab se*; as, *sab se bará* 'greatest of all' ('than all greater').

53. The Persian terminations *tar* and *tarín* and the Arabic prefix *a* are occasionally used; as, *kháb-tar* or *ahsan* 'more beautiful,' *kháb-tarín* or *ahsan* 'most beautiful.' Similarly, *bih-tar*, *bih-tarín*, 'better,' 'best.'

## PRONOUNS.

54. No distinction of gender is admitted in the pronouns: thus *wuh* may stand for either 'he' or 'she,' and *us ká* for either 'of him' or 'of her.' The first and second personal pronouns, *main* 'I,' *tú* 'thou,' are very irregular in their formation. Their genitive cases take *rá* and *ará* instead of the usual *ká*: but the truth is, that the forms *merá* &c. are rather pronominal adjectives, like 'my,' 'thy,' 'our,' &c.; and that *mujh ká*, *tujh ká*, are the proper forms of the genitive, though rarely used excepting in poetry, or as explained at r. 57. The pronouns *wuh* 'that' and *yih* 'this' (which stand for the third personal pronoun as well as for the remote and proximate demonstratives) are more regular, as they take *ká* for the postposition of the genitive case; and the oblique form for the genitive is the same as for the other oblique cases, viz. *us*, *is*, for the sing.; *un*, *in*, for the plural. The relative *jo* 'who,' with its correlative *so* 'he,' 'that,' follow the same analogy, as well as the interrogative and indefinite pronouns. The reflexive *áp* 'self,' 'own,' takes *ná* for *ká* in the genitive. The following table exhibits the declension of pronouns at one view.

## PRONOUNS. SINGULAR.

	NOM.	GEN.	DAT. & AC.	ABL. LOC.	AGENT.	
' I '	<i>main</i>	<i>me-rá,</i> <i>-re, -rí</i> <i>mujh ká, &amp;c.</i>	<i>mujh-ko</i> <i>mujh-e</i> <i>mere ta-in</i>	<i>mujh-se</i> <i>mujh-men</i>	<i>main-ne</i>	I
' thou '	<i>tú</i> or <i>tain</i>	<i>te-rá, -re, -rí</i> <i>tujh ká, &amp;c.</i>	<i>tujh-ko</i> <i>tujh-e</i>	<i>tujh-se</i> <i>tujh-men</i>	<i>tú-ne</i>	2
' he, she, ' ' that, it '	<i>wuh</i>	<i>us-ká,</i> <i>-ke, -kí, or</i> <i>wis-ká, &amp;c.</i>	<i>us-ko</i> <i>us-e</i>	<i>us-se</i> <i>us-men</i>	<i>us-ne</i>	3
' he, she, ' ' this, it '	<i>yih</i>	<i>is-ká,</i> <i>-ke, -kí</i>	<i>is-ko</i> <i>is-e</i>	<i>is-se</i> <i>is-men</i>	<i>is-ne</i>	4
' who, ' relative	<i>jo</i> or <i>jaun</i>	<i>jis-ká,</i> <i>-ke, -kí</i>	<i>jis-ko</i> <i>jis-e</i>	<i>jis-se</i> <i>jis-men</i>	<i>jis-ne</i>	5
' he, that same, ' correlative	<i>so</i> or <i>taun</i>	<i>tis-ká,</i> <i>-ke, -kí</i>	<i>tis-ko</i> <i>tis-e</i>	<i>tis-se</i> <i>tis-men</i>	<i>tis-ne</i>	6
' who ? ' ' what ? '	<i>kaun</i>	<i>kis-ká,</i> <i>-ke, -kí</i>	<i>kis-ko</i> <i>kis-e</i>	<i>kis-se</i> <i>kis-men</i>	<i>kis-ne</i>	7
' what ? ' for things	<i>kyá</i>	<i>káhe-ká,</i> <i>-ke, -kí</i>	<i>káhe-ko</i>	<i>káhe-se</i> <i>káhe-men</i>	<i>káhe-ne</i>	8
' any one, ' ' some one '	<i>ko-í</i>	<i>kisí-ká,</i> <i>-ke, -kí</i>	<i>kisí-ko</i>	<i>kisí-se</i> <i>kisí-men</i>	<i>kisí-ne</i>	9
' some, ' ' any thing, ' ' any '	<i>kuchh</i>	<i>kisú-ká,</i> <i>-ke, -kí</i>	<i>kisú-ko</i>	<i>kisú-se</i> <i>kisú-men</i>	<i>kisú-ne</i>	10
' you Sir, ' ' your Honour '	<i>áp</i>	<i>áp-ká</i> <i>-ke, -kí</i>	<i>áp-ko</i>	<i>áp-se</i> <i>áp-men</i>	<i>áp-ne</i>	11
' self, ' ' one's self, ' ' one's own '	<i>áp</i>	<i>ap-ná,</i> <i>-ne, -ní</i>	<i>apne ta-in</i> <i>áp-ko</i> <i>apne-ko</i>	<i>áp se</i> <i>apne se</i> <i>áp men</i>		12

55. The nominative form of the pronouns *wuh*, *yih*, *jo*, *so*, &c., are occasionally used as accusative cases. *Wo*, meaning 'he,' 'that,' 'they,' 'those,' is sometimes used for *wuh*; and both *wuh* and *yih*, though said to be singular, may be used as plurals.

## PRONOUNS. PLURAL.

	NOM.	GEN.	DAT. & AC.	ABL. LOC.	AGENT.
I	<i>ham</i>	<i>ham-árá,</i> <i>-áre, -árí</i>	<i>ham-ko</i> <i>ham-en</i> <i>hamon-ko</i>	<i>ham-se</i> <i>hamon-se</i> <i>ham-men</i>	<i>ham-ne</i> <i>hamon-ne</i>
2	<i>tum</i>	<i>tumh-árá,</i> <i>-áre, -árí</i>	<i>tum-ko</i> <i>tumh-en</i> <i>tumhon-ko</i>	<i>tum-se</i> <i>tumhon-se</i> <i>tum-men</i>	<i>tum-ne</i> <i>tumhon-ne</i>
3	<i>we</i> <i>wuh</i>	<i>un-ká, -ke, -kí</i> <i>unh-ká, &amp;c.</i> <i>unhon-ka, &amp;c.</i>	<i>un-ko</i> <i>unh-en</i> <i>unhon-ko</i>	<i>un-se</i> <i>unhon-se</i> <i>un-men</i>	<i>un-ne</i> <i>unhon-ne</i>
4	<i>ye</i> <i>yih</i>	<i>in-ká, -ke, -kí</i> <i>inh-ká, &amp;c.</i> <i>inhon-ká, &amp;c.</i>	<i>in-ko</i> <i>inh-en</i> <i>inhon-ko</i>	<i>in-se</i> <i>inhon-se</i> <i>in-men</i>	<i>in-ne</i> <i>inhon-ne</i>
5	<i>jo or</i> <i>jaun</i>	<i>jín-ká, -ke, -kí</i> <i>jinh-ká, &amp;c.</i> <i>jinhon-ká, &amp;c.</i>	<i>jín-ko</i> <i>jinh-en</i> <i>jinhon-ko</i>	<i>jín-se</i> <i>jinhon-se</i> <i>jín-men</i>	<i>jín-ne</i> <i>jinhon-ne</i>
6	<i>so or</i> <i>taun</i>	<i>tin-ká, -ke, -kí</i>	<i>tin-ko</i>	<i>tin-se</i>	<i>tin-ne</i>
7	<i>kaun</i>	<i>kin-ká, -ke, -kí</i>	<i>kin-ko</i>	<i>kin-se</i>	<i>kin-ne</i>
8	<i>kyá</i>	. . . . .	. . . . .	. . . . .	. . . . .
9	<i>ko-í or</i> <i>ka-í</i>	. . . . .	. . . . .	. . . . .	. . . . .
10	<i>kuchh</i>	. . . . .	. . . . .	. . . . .	. . . . .
11	<i>áp</i>	. . . . .	. . . . .	. . . . .	. . . . .
12	<i>áp</i>	. . . . .	. . . . .	<i>ápas men</i> 'among themselves'	. . . . .

56. Observe, that the first and second pronouns may add either *-rá* or *-re* or *-rí* for their Gen. sing., and either *-árá* or *-áre* or *-árí* for their Gen. plur., according to the rule for the use of *ká, ke, kí*, in the declension of nouns (see r. 21). In the Dat. and Ac. they may add either *e* or

*ko* for the sing., and either *en* or *ko* or *on ko* for the plural. Sometimes *h* is added to the pronominal base in the plural before the postpositions and before *on*. When *on* is used, the plural pronoun, which may otherwise stand for the singular, generally, but not always, has a plural meaning.

57. The genitive case of the first and second pronouns may be formed with *ká*, if the pronominal base be separated from its postposition by an intervening word. The oblique forms *mujh* and *tujh* are then used; thus, *mujh badbakht ká* 'of me ill-fated:' and rarely before adverbs governing the genitive, when *ke* is understood; as, *mujh pás* 'near me,' *tujh pás* 'near you.' See syntax, r. 254.

58. Observe also, that in the singular the agent adds *ne* to the nominative forms *main* and *tú*, and not to the oblique forms *mujh* and *tujh*, unless the *ne* be separated from the pronoun by an intermediate word, as *main ne* 'by me,' but *mujh faqír ne* 'by me the *faqír*.'

59. The relative pronoun *jo* is sometimes repeated or compounded: thus, *jo jo* 'whoever,' 'whatsoever;' *jo so* (Gen. *jis tis ká*) 'whosoever,' &c.; *jo ko-í* (Gen. *jis-kisi-ká, -ke, -ki*) 'whosoever,' &c.; *jo kuchh* 'whatsoever;' *na ko-í* 'no one.'

60. The interrogative may be compounded thus, *aur kaun* 'who else?' *aur kyá* 'what else?' *kaun sá* 'what like \*?' *Kyá* is sometimes used as a conjunction, meaning 'whether,' 'or.'

61. The reflexive pronoun *áp* (Gen. *apná, -ne, -ní*), meaning 'my own,' 'thy own,' 'his own,' 'her own,' 'our own,' 'your own,' 'their own,' is always substituted for the possessive cases of the pronouns when they refer to *the same person* as the nominative or agent, as *usne apná kám kiyá* 'he did his own work,' but *usne unká kám kiyá* 'he did their work:' see syntax, r. 312.

62. *Sab* 'all' may take the termination *hon* when it stands by itself (as *sabhon ne* 'by all'), but when used with a substantive it is indeclinable.

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\* *Sá* is used with the oblique form of the first and second personal pronouns; thus, *mujh sá* 'like me,' *tujh sá* 'like you.'

63. Some useful adjectives in *á* (changeable to *e* and *í* by rule 38), expressive of similitude and quantity, are formed from the pronouns *yih*, *wuh*, *kaun*, *jaun*, and *taun*, as follows: *aisá* 'this-like,' 'such-like,' 'such;' *itná* 'this much,' 'so many' (*itne men* 'in the meanwhile'); *waisá* 'that-like,' 'such;' *utná* 'that much;' *kaisá* 'what-like?' 'in what manner?' 'how?' *kitná* 'how many?' *jaisá* 'which-like,' 'in the manner which,' 'as;' *jitná* 'as many;' *taisá* 'such-like,' 'so;' *titná* 'so many.'

64. The following words have a pronominal signification: *awr* 'other,' 'more;' *dúsrá* 'another;' *donon* 'both;' *ka-í* 'some;' *ka-í ek* 'several;' *har* 'every.'

## VERBS.

65.

### AUXILIARY TENSES.

(Anomalous formations derived from *ho-ná* 'to be,' see r. 109.)

#### Present.

<i>main hún</i> 'I am.'		<i>ham hain</i> 'we are.'
<i>tú hai</i> 'thou art.'		<i>tum ho</i> 'you are.'
<i>wuh hai</i> 'he,' 'she,' or 'it is.'		<i>we hain</i> 'they are.'

#### Past.

<i>main thá</i> 'I was.'		<i>ham the</i> 'we are.'
<i>tú thá</i> 'thou wast.'		<i>tum the</i> 'you were.'
<i>wuh thá</i> 'he' or 'it was.'		<i>we the</i> 'they were.'
Fem. <i>main thí</i> , &c.		Fem. <i>ham thín</i> , &c.

66. The above tenses are not only auxiliary to the complete conjugation of all verbs, but are also used as *substantive* tenses, for the most general expression of mere existence.

## CONJUGATION.

67. Observe, that verbs are inflected according to the gender of their governing nouns, and that, as a general rule, when the masculine singular ends in *á*, the masculine plural ends in *e*, the feminine singular in *í*, and the feminine plural in *ín* or sometimes *í-án*.

68. The infinitive or verbal noun ends in *ná*; as, *bol-ná* 'to speak.' This *ná* is changeable to *ne*, like substantives in *á* of the second declension (r. 25), and is declined with the



postpositions *ká, ke, kí, ko* &c., like other nouns. It is also changeable to *nî* for the singular, and *nîn* or *nî-án* for the plural, to agree with feminine nouns.

69. The root (which also stands for the 2d sing. imperative) is formed by rejecting the *ná* of the infinitive; as, *bol*.

70. The present participle is formed by adding *tá* to the root; as, *bol-tá* 'speaking.'

[71. Observe—This *tá* is only used for the masc. sing. It is changeable to *te* for the masc. plural, to *tî* for the fem. sing., and to *tîn* or *tî-án* for the fem. plural.]

72. The past participle is formed by adding *á* to the root; as, *bol-á* 'spoken.'

[73. Observe—This *á* is only used for the masc. sing. It is changeable to *e* for the masc. plural, to *í* for the fem. sing., and to *ín* or *í-án* for the fem. plural.]

74 A. Three tenses come from the root, viz. 1. the potential (sometimes called the aorist or future indefinite), 2. the future, and 3. the imperative (with the respectful forms of the last two).

75. These are the only tenses which take terminations, properly so called; the tenses under B. and C. being formed with the participles and auxiliaries. The terminations are,

For the potential or aorist, sing. *ún, e, e*; pl. *en, o, en*.

—	{	future masc.	<i>úngá, egá, egá; enge, oge, enge.</i>
		future fem.	<i>úngí, egí, egí; engín*, ogín, engín*.</i>
—	{	imperative,	<i>ún, root, e; en, o, en,</i>
		respectful imp.	<i>iye, pl. iyo †.</i>
		respectful fut.	<i>iyegá &amp;c., fem. iyegí &amp;c.</i>

\* Observe—The last *n* may be dropped; thus, *engí*. Observe also, that *gí-án* may be substituted for *gín* throughout the plural of the future feminine.

† In the *Bág o Bahár* a form *farmáiyen* from *farmá-ná* and *bhúl jáiyen* from *bhúl já-ná* occurs, which may be regarded as the 3d person plural of the respectful imperative, or perhaps of a respectful form of the potential.



76 B. Three common tenses come from the present participle, viz. 1. the present indefinite (sometimes used as a conditional), 2. the present definite, and 3. the imperfect.

77 C. Three from the past participle, viz. 1. the perfect indefinite, 2. the perfect definite, and 3. the pluperfect.

Six other uncommon tenses are given at r. 114.

#### TRANSITIVE OR ACTIVE VERBS.

78. Transitive verbs, if the root end in a consonant, are conjugated like *már-ná* 'to strike;' and if the root end in a vowel, like *bulá-ná* 'to call.'

79. Observe the peculiarity which distinguishes them from intransitives at r. 92;—that in the *past* tenses, formed by the past participle (see C. p. 21), a kind of passive construction is required; that is to say, the nominative is changed into an agent with *ne*, and the object of the verb then becomes the nominative, the past participle agreeing with it in gender and number.

80. Sometimes, however, the object takes *ko*, in which case the past participle remains unchanged, being used as it were impersonally; thus, *larke ne larke mári* 'by the boy the girl was beaten,' or *larke ne larke ko márá* 'there was a beating by the boy to the girl.'

#### 81. TRANSITIVES ENDING IN CONSONANTS.

Model, *MÁR-NA'* 'to strike.'

Infinitive and verbal noun, *már-ná* 'to strike,' *márne ká*,  
-ke, -kí, 'of striking,' &c.

A. Root and 2d sing. imperative, *már* 'strike thou.'

B. Present participle, *már-tá*, f. *már-tí*, pl. *már-te*, f. *már-tín*,  
'striking.'

C. Past participle, *már-á*, f. *már-í*, pl. *már-e*, f. *már-ín*, 'struck.'

#### 82. A. Three tenses from the root.

##### 1. Potential (or aorist).

[Add to the root the terminations *ún*, *e*, *e*; *en*, *o*, *en*.]

<i>main</i> <i>már-ún</i> 'I may strike.'		<i>ham</i> <i>már-en</i> 'we may strike.'
<i>tú</i> <i>már-e</i> 'thou mayest strike.'		<i>tum</i> <i>már-o</i> 'ye may strike.'
<i>wuh</i> <i>már-e</i> 'he may strike.'		<i>we</i> <i>már-en</i> 'they may strike.'

## 2. Future, 'I will strike.'

[Add to the last *gá* for the masc. and *gí* for the fem. sing.,  
*ge* for the masc. and *gín* or *giyán* for the fem. plural.]

	f.		f.
<i>main</i>	<i>már-ún-gá</i>	(-gí)	'I will strike.'
<i>tú</i>	<i>már-e-gá</i>	(-gí)	
<i>wuh</i>	<i>már-e-gá</i>	(-gí)	
			f.
	<i>ham</i>	<i>már-en-ge</i>	(-gín)*
	<i>tum</i>	<i>már-o-ge</i>	(-gín)
	<i>we</i>	<i>már-en-ge</i>	(-gín)

## 3. Imperative, 'strike.'

[The same as 1, except in 2d sing., where the root stands  
alone.]

<i>main</i>	<i>már-ún</i>	'let me strike.'	<i>ham</i>	<i>már-en</i>	'let us strike.'
<i>tú</i>	<i>már</i>	'strike thou.'	<i>tum</i>	<i>már-o</i>	'strike ye.'
<i>wuh</i>	<i>már-e</i>	'let him strike.'	<i>we</i>	<i>már-en</i>	'let us strike.'

Respectful imperative, 'be pleased to strike,' sing. *már-  
iye*, pl. *már-iyó*; fut. 'will be pleased to strike,' *máriyegá*  
&c.

83. B. *Three tenses from the present participle.*1. Present indefinite, 'I strike or would strike,' '(if) I had  
struck.'

	f.		f.		
<i>main</i>	<i>már-tá</i>	(-tí)	<i>ham</i>	<i>már-te</i>	(-tín)
<i>tú</i>	<i>már-tá</i>	(-tí)	<i>tum</i>	<i>már-te</i>	(-tín)
<i>wuh</i>	<i>már-tá</i>	(-tí)	<i>we</i>	<i>már-te</i>	(-tín)

## 2. Present definite, 'I strike or am striking.'

	f.		f.		
<i>main</i>	<i>már-tá hún</i>	(-tí hún)	<i>ham</i>	<i>már-te hain</i>	(-tí hain)†
<i>tú</i>	<i>már-tá hai</i>	(-tí hai)	<i>tum</i>	<i>már-te ho</i>	(-tí ho)
<i>wuh</i>	<i>már-tá hai</i>	(-tí hai)	<i>we</i>	<i>már-te hain</i>	(-tí hain)

\* *Maren-gí* may be used for *maren-gín*.

† The auxiliary ending in a nasal, it is not usual to add *n* to the  
participle, as in the present indefinite, but forms like *mártín hain*,  
*mártín thín*, may be found in books.

## 3. Imperfect, 'I was striking.'

f.		f.
<i>main</i> <i>már-tá thá</i> (-tí thí)		<i>ham</i> <i>már-te the</i> (-tí thín)
<i>tú</i> <i>már-tá thá</i> (-tí thí)		<i>tum</i> <i>már-te the</i> (-tí thín)
<i>wuh</i> <i>már-tá thá</i> (-tí thí)		<i>we</i> <i>már-te the</i> (-tí thín)

## 84. C. Three tenses from the past participle.

## 1. Perfect indefinite, 'I struck.'

<i>main</i> <i>ne már-á</i> *		<i>ham</i> <i>ne már-á</i> *
<i>tú</i> <i>ne</i> —		<i>tum</i> <i>ne</i> —
<i>us</i> <i>ne</i> —		<i>unhon</i> <i>ne</i> † —

## 2. Perfect definite, 'I have struck.'

[Same as the last, with the auxiliary *hai*, or with *haiñ* when the object is plural.]

<i>main</i> <i>ne már-á hai</i> *		<i>ham</i> <i>ne már-á hai</i> *
<i>tú</i> <i>ne</i> —		<i>tum</i> <i>ne</i> —
<i>us</i> <i>ne</i> —		<i>unhon</i> <i>ne</i> † —

## 3. Pluperfect, 'I had struck.'

[Same as 1, with the auxiliary *thá*, or with *the* or *thí* or *thín* according to the number and gender of the object.]

<i>main</i> <i>ne már-á thá</i> *		<i>ham</i> <i>ne már-á thá</i> *
<i>tú</i> <i>ne</i> —		<i>tum</i> <i>ne</i> —
<i>us</i> <i>ne</i> —		<i>unhon</i> <i>ne</i> † —

\* The above forms only hold good when the object is masc. sing. When the object is masc. plur. the forms will be *már-e*, *már-e haiñ*, *már-e the*, respectively; when fem. sing. *már-í*, *már-í hai*, *már-í thí*; when fem. plur. *már-ín*, *már-í haiñ*, *már-í thín*: thus, 'I struck the boy,' *main* *ne larhá már-á*; 'I struck the boys,' *main* *ne larke már-e*; 'I struck the girl,' *main* *ne larhí már-í*; 'I struck the girls,' *main* *ne larhí-án* *már-ín* or *mári-án*.

But when *ko* is added to the object, then the past participle remains unchanged: thus, *main* *ne larhí ko már-á*.

† *Unhon* *ne* is the common form for the plural, the form *un* *ne* being generally used for the singular, to denote respect.

## Conjunctive participle, 'having struck.'

*már, már-e, már-ke, már-kar, már-karke, már-karkar.*

## Adjective participles.

Present, *már-tá hú-á* (f. *már-tí hú-í*; pl. or inflected, *már-te hú-e*; f. *már-tí hú-ín*) 'striking.'

Past, *már-á hú-á* (f. *már-í hú-í*; pl. or inflected, *már-e hú-e*; f. *már-í hú-ín*) 'stricken.'

## Adverbial participle.

*már-te hí* 'immediately on striking,' 'in the act of striking.'

## Noun of agency.

*márne-wálá* 'a beater,' 'one who beats.'

85. Useful transitive verbs conjugated like *már-ná*.

*khol-ná* 'to open.'

*pakar-ná* 'to seize.'

*púchh-ná* 'to ask.'

*dál-ná* 'to throw.'

*rakh-ná* 'to place.'

*dekh-ná* 'to see.'

*kát-ná* 'to cut.'

*nikál-ná* 'to take out.'

*likh-ná* 'to write.'

*cháh-ná* 'to desire.'

*bhej-ná* 'to send.'

*sun-ná* 'to hear.'

## TRANSITIVE VERBS ENDING IN VOWELS.

86. Observe—Transitives ending in vowels only differ from those ending in consonants\* by requiring the insertion of *y* before the *á* of the past participle, and the optional insertion of *w* before the termination *e* and *en* of the potential (or aorist), future, and imperative: thus, *bulá-ná* 'to call' makes *bulá-y-á* in the past participle; and *dho-ná* 'to wash' becomes *dho-y-á*. As to the insertion of *w*, see middle of next page.

87. Model, *BULÁ'-NA'* 'to call.'

Infinitive and verbal noun, *bulá-ná* 'to call,' *bulá-ne ká*, *-ke, -kí*, 'of calling,' &c.

A. Root and 2d sing. imperative, *bulá* 'call thou.'

B. Present participle, *bulá-tá*, f. *bulá-tí*, pl. *bulá-te*, f. *bulá-tín*, 'calling.'

C. Past participle, *bulá-y-á*, f. *bulá-í*, pl. *bulá-e*, f. *bulá-ín*, 'called.'

\* But *kar-ná*, although ending in a consonant, makes *kiryá*, irregularly.

88. A. *Three tenses from the root.* 1. *Potential (or aorist), 'may call.'* 2. *Future, 'shall call.'*  
 3. *Imperative, 'call.'* R. *Respectful, 'be pleased to call,' 'will be pleased to call.'*

SINGULAR.		PLURAL.	
1. <i>main bulá-ín</i>	<i>tú bulá(w)-e</i>	<i>ham bulá(w)-en</i>	<i>tum bulá-o</i>
2. - <i>bulá-ín-gá</i>	- <i>bulá(w)-e-gá</i>	- <i>bulá(w)-en-ge</i>	- <i>bulá-o-ge</i>
3. - <i>bulá-ín</i>	- <i>bulá</i>	- <i>bulá(w)-en</i>	- <i>bulá-o</i>
R.	<i>bulá-ige, fut. bulá-igegá</i>		<i>bulá-eyo</i>

The future feminine will end in *-gi* for the sing. and *-gin* for the plural.

Observe—The insertion of *w* in the future is more usual in Hindí than in Hindústání.

89. B. *Three tenses from the present participle.* 1. *Present indefinite, 'would call.'* 2. *Present definite, 'am calling.'* 3. *Imperfect, 'was calling.'*

1. <i>main bulá-tá</i>	<i>tú bulá-tá</i>	<i>wah bulá-tá</i>	<i>ham bulá-te</i>	<i>tum bulá-te</i>	<i>we bulá-te</i>
2. — <i>hín</i>	— <i>hai</i>	— <i>hai</i>	— <i>hai</i>	— <i>ho</i>	— <i>hai</i>
3. — <i>thá</i>	— <i>thá</i>	— <i>thá</i>	— <i>the</i>	— <i>the</i>	— <i>the</i>

The feminine forms will be, for 1. *bulá-í* &c., pl. *bulá-tin* &c.; for 2. *bulá-ti hún* &c., pl. *bulá-ti hain* &c.; for 3. *bulá-tí* *thí* &c., pl. *bulá-tí thin* &c.



90. C. Three tenses from the past participle. 1. Perfect indefinite, 'called.' 2. Perfect definite, 'have called.' 3. Pluperfect, 'had called.' (Nominative to be changed into agent with *ne*.)

1. <i>main ne bulá-y-á</i>	<i>tú ne bulá-y-á</i>	<i>us ne bulá-y-á</i>	<i>ham ne bulá-y-á</i>	<i>tum ne bulá-y-á</i>	<i>unhon ne bulá-y-á</i>
— <i>hai</i>	— <i>hai</i>	— <i>hai</i>	— <i>hai</i>	— <i>hai</i>	— <i>hai</i>
— <i>thá</i>	— <i>thá</i>	— <i>thá</i>	— <i>thá</i>	— <i>thá</i>	— <i>thá</i>

The above forms only hold good when the object is masc. sing. When the object is masc. pl. the forms for 1. 2. 3. respectively will be *bulá-e*, *bulá-e hain*, *bulá-e the*; when fem. sing. *bulá-í*, *bulá-í hai*, *bulá-í thí*; when fem. pl. *bulá-in*, *bulá-í hain*, *bulá-í thín*: see p. 21. note \*.

Conjunctive participle, *bulá*, *bulá-e*, *bulá-ke*, *bulá-kar*, *bulá-karke*, *bulá-karkar*, 'having called.'

Adjective participles; present, *bulá-tá hū-á* (f. *bulá-tí hū-í*; pl. or inflected, *bulá-te hū-e*; f. *bulá-tí hū-ín*) 'calling'; past, *bulá-y-á hū-á* (f. *bulá-í hū-í*; pl. or inflected, *bulá-e hū-e*; f. *bulá-í hū-ín*) 'called.'

Adverbial participle, *bulá-te-hí* 'immediately on calling,' 'in the act of calling.'

Noun of agency, *buláne-wálá* 'a caller,' 'one who calls.'

91.

<i>khá-ná</i> 'to eat.'	<i>pakunchá-ná</i> 'to convey.'	<i>baná-ná</i> 'to make.'
<i>lagá-ná</i> 'to apply.'	<i>satá-ná</i> 'to vex.'	<i>chhipá-ná</i> 'to conceal.'
<i>jagá-ná</i> 'to awaken.'	<i>batá-ná</i> 'to show.'	<i>pilá-ná</i> 'to give to drink.'
<i>farmá-ná</i> 'to command.'	<i>pá-ná</i> 'to find.'	<i>sulá-ná</i> 'to put to sleep.'

Useful transitive verbs conjugated like *bulá-ná*.



INTRANSITIVE OR NEUTER VERBS.

92. Intransitive or neuter verbs, if the root end in a consonant, are conjugated like *bol-ná* 'to speak'; and if the root end in a vowel, like *lá-ná* 'to bring.'

N. B. These two verbs must be regarded as neuter from the fact of their not admitting *ne* in the past tenses. *Kah-ná* 'to say,' on the other hand, is active, and always requires *ne*.

INTRANSITIVES ENDING IN CONSONANTS.

93. Model, *BOL-NA'* 'to speak.'

Infinitive and verbal noun, *bol-ná* 'to speak,' *bolne ká*, *-ke*, *-kí*, 'of speaking.'

- A. Root and 2d sing. imperative, *bol* 'speak thou.'
- B. Present participle, *bol-tá*, f. *bol-tí*, pl. *bol-tín*, f. *bol-tín*, 'speaking.'
- C. Past participle, *bol-á*, f. *bol-í*, pl. *bol-e*, f. *bol-ín*, 'spoken.'

▮

94. A. *Three tenses from the root.* 1. *Potential (or aorist)*, 'may speak.' 2. *Future*, 'shall speak.'  
 3. *Imperative*, 'speak.' R. *Respectful*, 'be pleased to speak,' 'will be pleased to speak.'

	f.	f.
1. <i>main bol-ún</i>	<i>tú bol-e</i>	<i>wuh bol-e</i>
2. - <i>bol-ún-gá (-gí)</i>	- <i>bol-e-gá (-gí)</i>	- <i>bol-e-gá (-gí)</i>
3. - <i>bol-ún</i>	- <i>bol</i>	- <i>bol-e</i>
R.	<i>bol-ige</i> , fut. <i>bol-iyegá</i>	
	ham <i>bol-en</i>	tum <i>bol-o</i>
	- <i>bol-en-ge (-gín)</i>	- <i>bol-o-ge (-gín)</i>
	- <i>bol-en</i>	- <i>bol-o</i>
		<i>bol-iyó</i>
		we <i>bol-en</i>
		- <i>bol-en-ge (-gín)</i>
		- <i>bol-en</i>

95. B. Three tenses from the present participle. 1. Present indefinite, 'would speak.' 2. Present definite, 'am speaking.' 3. Imperfect, 'was speaking.'

f.	f.	f.	f.
1. main bol-tá (-tí) } - bol-tá (-tí) hún } - bol-tá thá } f. -tí thá }	tú bol-tá (-tí) } - bol-tá (-tí) hai } - bol-tá thá } f. -tí thá }	tum bol-te (-tín) } - bol-te (-tí) hain } - bol-te the } f. -tí thán }	we bol-te (-tín) } - bol-te (-tí) hain } - bol-te the } f. -tí thán }

96. C. Three tenses from the past participle. 1. Perfect indefinite, 'spoken.' 2. Perfect definite, 'have spoken.' 3. Pluperfect, 'had spoken.'

f.	f.	f.	f.
1. main bol-á (-í) } - bol-á (-í) hún } - bol-á thá } f. bol-í thá }	wuh bol-á (-í) } - bol-á (-í) hai } - bol-á thá } bol-í thá }	tum bol-e (-ín) } - bol-e (-í) ho } - bol-e the } bol-í thán }	we bol-e (-ín) } - bol-e (-í) hain } - bol-e the } bol-í thán }

Conjunctive participle, *bol*, *bol-e*, *bol-ke*, *bol-kar*, *bol-karke*, *bol-karkar*, 'having spoken.'

Adjective participles; present, *bol-tá hún-á* (f. *bol-tí hún-á*); pl. or inflected, *bol-te hún-e*; f. *bol-tí hún-ín*) 'speaking'; past, *bol-á hún-á* (f. *bol-í hún-á*); pl. or inflected, *bol-e hún-e*; f. *bol-í hún-ín*) 'spoken.'

Adverbial participle, *bolte-hí* 'immediately on speaking,' 'in the act of speaking.'

Noun of agency, *bolne-wálá* 'a speaker,' 'one who speaks.'

INTRANSITIVES ENDING IN VOWELS.

97. Observe—Intransitive verbs ending in vowels only differ from those ending in consonants by inserting *y* before the *á* of the past participle (in accordance with r. 86), and by optionally inserting *w* before the *e* and *en* of the potential (or aorist), future, and imperative.

98.

Model, *LA'-NA'* 'to bring.'

Infinitive and verbal noun, *lá-na'* 'to bring,' *lá-ne ká*, *-ke*, *-kí*, 'of bringing.'

A. Root and 2d sing. imperative, *lá* 'bring thou.'

B. Present participle, *lá-tá*, f. *lá-tí*, pl. *lá-tín*, f. *lá-tín*, 'bringing.'

C. Past participle, *lá-y-á*, f. *lá-í*, pl. *lá-e*, f. *lá-ín*, 'brought.'

99.

A. *Three tenses from the root.* 1. *Potential* (or *aorist*), 'may bring.' 2. *Future*, 'shall bring.'

3. *Imperative*, 'bring.' R. *Respectful*, 'be pleased to bring,' 'will be pleased to bring.'

	f.	f.	f.	f.	f.
1. <i>main</i>	<i>lá-ún</i>	<i>tá lá-(w)e</i>	<i>wuh lá-(w)e</i>	<i>ham lá-(w)en</i>	<i>tum lá-o</i>
2. <i>-lá-ún-gá</i>	<i>(-gí)</i>	<i>-lá-(w)e-gá (-gí)</i>	<i>-lá-(w)e-gá (-gí)</i>	<i>-lá-(w)en-ge (-gín)</i>	<i>-lá-(w)en-ge (-gín)</i>
3. <i>-lá-ún</i>	<i>-lá</i>	<i>-lá-(w)e</i>	<i>-lá-(w)en</i>	<i>-lá-o</i>	<i>-lá-(w)en</i>
R.		<i>lá-íye</i> , fut. <i>lá-íyegá</i>			<i>lá-íyo</i>

100. B. Three tenses from the present participle. 1. Present indefinite, 'would bring.' 2. Present definite, 'am bringing.' 3. Imperfect, 'was bringing.'

f.	f.	f.	f.
1. main lá-tá (-tí) } - lá-tá (-tí) hái } - lá-tá thá } f. -tí thá }	f. } wuh lá-tá (-tí) } - lá-tá (-tí) hái } - lá-tá thá } f. -tí thá }	f. } ham lá-te (-tín) } - lá-te (-tí) hái } - lá-te the } f. -tí thín }	f. } we lá-te (-tín) } - lá-te (-tí) hái } - lá-te the } f. -tí thín }

The feminine forms will be, for 1. lá-tí &c., pl. lá-tín &c.; for 2. lá-tí hái &c., pl. lá-tí hái &c.; for 3. lá-tí thá &c., pl. lá-tí thín &c.

101. C. Three tenses from the past participle. 1. Perfect indefinite, 'brought.' 2. Perfect definite, 'have brought.' 3. Pluperfect, 'had brought.'

f.	f.	f.	f.
1. main lá-ya (lá-í) } - lá-ya (lá-í) hái } - lá-ya thá } f. lá-í thá }	f. } wuh lá-ya (lá-í) } - lá-ya (lá-í) hái } - lá-ya thá } f. lá-í thá }	f. } ham lá-e (-ín) } - lá-e (-í) hái } - lá-e the } f. lá-í thín }	f. } we lá-e (-ín) } - lá-e (-í) hái } - lá-e the } f. lá-í thín }

Conjunctive participle, lá, lá-e, lá-ke, lá-kar, lá-karke, lá-karkar, 'having brought.'

Adjective participles; present, *lá-tá há-á* (f. *lá-tí há-í*; pl. or inflected, *lá-te há-e*; f. *lá-tá há-ín*) 'bringing'; past, *lá-yá há-á* (f. *lá-í há-í*; pl. or inflected, *lá-e há-e*; f. *lá-í há-ín*) 'brought.'  
 Adverbial participle, *láte-hí* 'immediately on bringing,' 'in the act of bringing.'  
 Noun of agency, *láne-wálá* 'a bringer,' 'one who brings.'

102.

PASSIVE VOICE WITH *JA'-NA'* 'TO GO.'

The passive voice is formed by prefixing the past participle (changeable to agree with a plural or feminine nominative) of any active verb to the tenses of the neuter verb *já-ná* 'to go:' thus, *már-á* *já-ná* 'to be beaten;' potential (or aorist), *main már-á já-ún* 'I may be beaten;' future, *we már-e* *já-(w)enge* 'they shall be beaten,' *wuh már-í já-(w)egí* 'she will be beaten.' The past participle of *já-ná* is *ga-yá* irregularly (f. *ga-í*, pl. *ga-e*, f. *ga-ín*). In other respects it is like *lá-ná*, as follows:—

103.

*JA'-NA'* 'to go.'

Infinitive and verbal noun, *já-ná* 'to go,' *já-ne ká*, *-ke*, *-kí*, 'of going.'

- A. Root and 2d sing. imperative, *já* 'go thou.'
- B. Present participle, *já-tá*, f. *já-tí*, pl. *já-te*, f. *já-tín*, 'going.'
- C. Past participle, *ga-y-á*, f. *ga-í*, pl. *ga-e*, f. *ga-ín*, 'gone.'



104. A. *Three tenses from the root.* 1. *Potential (or aorist), 'may go.'* 2. *Future, 'shall go.'*  
 3. *Imperative, 'go.'* R. *Respectful, 'be pleased to go,' 'will be pleased to go.'*

f.	f.	f.	f.	f.
1. main <u>já-ún</u>	tú <u>já-(w)e</u>	wuh <u>já-(w)e</u>	ham <u>já-(w)en</u>	tum <u>já-o</u>
2. - <u>já-ún-gá(-gí)</u>	- <u>já-(w)e-gá(-gí)</u>	- <u>já-(w)e-gá(-gí)</u>	- <u>já-(w)en-ge(-gín)</u>	- <u>já-(w)en-ge(-gín)</u>
3. - <u>já-ún</u>	- <u>já</u>	- <u>já-(w)e</u>	- <u>já-(w)en</u>	- <u>já-(w)en</u>
R.	<u>já-íye, fut. já-íyegá</u>		<u>já-o</u>	<u>já-íyo</u>

105. B. *Three tenses from the present participle.* 1. *Present indefinite, 'would go.'* 2. *Present definite, 'am going.'* 3. *Imperfect, 'was going.'*

f.	f.	f.	f.	f.
1. main <u>já-tá (-tí)</u>	tú <u>já-tá (-tí)</u>	wuh <u>já-tá (-tí)</u>	ham <u>já-te (-tín)</u>	tum <u>já-te (-tín)</u>
2. - <u>já-tá (-tí) hún</u>	- <u>já-tá (-tí) hai</u>	- <u>já-tá (-tí) hai</u>	- <u>já-te (-tí) hain</u>	- <u>já-te (-tí) hain</u>
3. - <u>já-tá thá</u>	- <u>já-tá thá</u>	- <u>já-tá thá</u>	- <u>já-te the</u>	- <u>já-te the</u>
f. - <u>tí thí</u>	f. - <u>tí thí</u>	f. - <u>tí thí</u>	f. - <u>tí thín</u>	f. - <u>tí thín</u>



109. Conjugation of the neuter and auxiliary verb *ho-ná* 'to be or to become.'

The past participle of this verb is *há-á* irregularly (f. *há-é*, pl. *há-ín*). It resembles roots ending in *á* in allowing *w* to be optionally inserted before the *e* and *en* of the potential (or aorist), future, and imperative; but when *w* is not inserted, it may optionally, by a rule peculiar to roots in *o*, drop the *ú* and *e* of the terminations of these tenses (leaving the root *ho* either to combine with the remaining *n* or to stand alone), excepting in the 1st sing. of the future, where it rather drops the *o* of the root, and retains the *ú* of *úngá*.

In the respectful tenses *j* is anomalously inserted before *ije*.

*HO-NA'* 'to be or to become.'

Infinitive and verbal noun, *ho-ná* 'to be,' *ho-ne ká*, *-ke*, *-kí*, 'of being.'

- A. Root and 2d sing. imperative, *ho* 'be thou.'
- B. Present participle, *ho-tá*, f. *ho-té*, pl. *ho-tín*, 'being.'
- C. Past participle, *há-á*, f. *há-é*, pl. *há-ín*, 'been.'

110. A. Three tenses from the root. 1. Potential (or aorist), 'may be.' 2. Future, 'shall be.'

3. Imperative, 'be.' R. Respectful, 'be pleased to be,' 'will be pleased to be.'

<p>1. main <i>ho-ún</i> } or <i>hon</i> }</p>	<p><i>tú ho-(w)e</i> } or <i>ho</i> }</p>	<p><i>wuh ho-(w)e</i> } or <i>ho</i> }</p>
<p>2. -<i>ho-úngá</i> } or <i>hám-gá</i> }</p>	<p>-<i>ho-(w)egá</i> } or <i>ho-gá</i> }</p>	<p>-<i>ho-(w)egá</i> } or <i>ho-gá</i> }</p>
<p>3. -<i>ho-ún</i> or <i>hon</i> -<i>ho</i></p>	<p>-<i>ho-(w)e</i> or <i>ho</i></p>	<p>-<i>ho-(w)e</i> or <i>ho</i></p>
<p>R. <i>há-j-ije</i>, fut. <i>há-j-iyegá</i></p>	<p><i>há-j-ige</i>, fut. <i>há-j-iyegá</i></p>	<p><i>tum ho-o</i> } or <i>ho</i> }</p> <p>-<i>ho-oge</i> } or <i>ho-ge</i> }</p> <p>-<i>ho-(w)en</i> or <i>hon</i> -<i>ho-o</i> or <i>ho</i></p> <p><i>há-j-iyegá</i></p>
		<p><i>we ho-(w)en</i> } or <i>hon</i> }</p> <p>-<i>ho-(w)enge</i> } or <i>honge</i> }</p> <p>-<i>ho-(w)en</i> or <i>hon</i> -<i>ho-o</i> or <i>ho</i></p> <p><i>há-j-iyegá</i></p>

111. B. Three tenses from the present participle. 1. Present indefinite, 'would be,' 'used to be.'  
 2. Present definite, 'am.' 3. Imperfect, 'was,' 'was becoming.'

f.	f.	f.	f.
1. main ho-tá (-tí) } - ho-tá (-tí) hai }	tú ho-tá (-tí) } - ho-tá (-tí) hai }	ham ho-te (-tín) } - ho-te (-tí) hai }	tum ho-te (-tín) } - ho-te (-tí) ho }
2. - ho-tá thá } f. -tí thá }	- ho-tá thá } f. -tí thá }	- ho-te the } f. -tí thán }	- ho-te the } f. -tí thán }
3. - ho-tá thá } f. -tí thá }	- ho-tá thá } f. -tí thá }	- ho-te the } f. -tí thán }	- ho-te the } f. -tí thán }

112. C. Three tenses from the past participle. 1. Perfect indefinite, 'became.' 2. Perfect definite, 'have become.' 3. Pluperfect, 'had become.'

f.	f.	f.	f.
1. main húi-á (húi-í) } - húi-á (-í) hai }	tú húi-á (húi-í) } - húi-á (-í) hai }	ham húi-e (húi-ín) } - húi-e (-í) hai }	tum húi-e (húi-ín) } - húi-e (-í) hai }
2. - húi-á thá } f. húi-í thá }	- húi-á thá } f. húi-í thá }	- húi-e the } f. húi-í thán }	- húi-e the } f. húi-í thán }
3. - húi-á thá } f. húi-í thá }	- húi-á thá } f. húi-í thá }	- húi-e the } f. húi-í thán }	- húi-e the } f. húi-í thán }

Conjunctive participle, ho, húi-e, ho-ke, ho-kar, ho-karke, ho-karkar, 'having been.'  
 Adjective participles; present, ho-tá húi-á (f. ho-tí húi-í; pl. or inflected, ho-te húi-e; f. ho-tí húi-ín)  
 'being'; past, húi-á (f. húi-í; pl. or inflected, húi-e; f. húi-ín) 'been.'  
 Adverbial participle, hote-hí 'immediately on being,' 'in the act of being.'  
 Noun of agency, hone-wálá 'one who is.'

SIX ADDITIONAL TENSES FOR ALL VERBS.

113. The verb *mar-ná* 'to die' is like *ho-ná* in making *má-á* (f. *má-í*, pl. *má-e*, f. *má-ín*) in past participle, as if the root were *má* (from Sanskrit *mṛi*, Prákrít *mu*). Hence the tenses from the past participle will be like those from the past part. of *ho-ná*. In other respects *mar-ná* is quite regular, like *bol-ná*: thus, potential (or aorist), *mar-ún*, -e, -e; -en, -o, -en: indefinite, *mar-tá*, &c.

114. Observe, that the potential (or aorist), future, and indefinite of *ho-ná* are occasionally, but rarely, joined as auxiliaries to the present and past participles of any verb. This adds six tenses to the nine already specified as belonging to all verbs; but as these tenses are rarely met with, it will be sufficient to indicate them under *bol-ná*, as follows:—

*Three additional tenses from the present participle.*

1. *Present potential*, 'I may be speaking,' *main bol-tá ho-ún* or *hon tú bol-tá ho-(w)e* or *ho*, &c.
2. *Present future*, 'I shall be speaking,' *main bol-tá ho-ún-gá* or *húngá tú bol-tá ho-(w)egá* or *ho-gá*.
3. *Present conditional*, 'had I been speaking,' *main bol-tá ho-tá tú bol-tá ho-tá*, &c.

*Three additional tenses from the past participle.*

1. *Past potential*, 'I may have spoken,' *main bol-á ho-ún* or *hon tú bol-á ho-(w)e* or *ho*, &c.
2. *Past future*, 'I shall or will have spoken,' *main bol-á ho-úngá* or *húngá tú bol-á ho-(w)egá* or *ho-gá*.
3. *Past conditional*, 'had I spoken,' *main bol-á hotá tú bol-á ho-tá*, &c.

Of these six tenses the past future is the one most likely to occur.

115. Conjugation of the active verb *kar-ná* 'to do,' 'to make.'

The past participle is *ki-gá* irregularly (f. *ki*, pl. *ki-e*, f. *kin*). In other respects it is regular, but *j* is inserted before the *ije* and *iyegá* of the respectful tenses, as in the case of *ho-ná*. *Kariye*, *kariyo*, however, occur.



Infinitive and verbal noun, *kar-ná* 'to do,' *kar-ne ká*, -*ke*, -*ké*, 'of doing.'

A. Root and 2d sing. imperative, *kar-tá*, f. *kar-té*, pl. *kar-tín*, 'doing.'

B. Present participle, *ki-y-á*, f. *kí*, pl. *kí-e*, f. *kín*, 'done.'

C. Past participle, *ki-y-á*, f. *kí*, pl. *kí-e*, f. *kín*, 'done.'

A. *Three tenses from the root.* 1. *Potential* (or *aorist*), 'may do.' 2. *Future*, 'shall do.'

3. *Imperative*, 'do.' R. *Respectful*, 'be pleased to do,' 'will be pleased to do.'

	f.	f.	f.	f.	f.
1. main	<i>kar-ún</i>	<i>tú kar-e</i>	<i>wuh kar-e</i>	<i>ham kar-en</i>	<i>tum kar-o</i> <i>we kar-en</i>
2. -	<i>kar-úngá (-gí)</i>	- <i>kar-egá (-gí)</i>	- <i>kar-egá (-gí)</i>	- <i>kar-enge (-gín)</i>	- <i>kar-enge (-gín)</i>
3. -	<i>kar-ún</i>	- <i>kar</i>	- <i>kar-e</i>	- <i>kar-en</i>	- <i>kar-o</i>
R.		<i>kí-j-ije</i> , fut. <i>kí-j-iyegá</i>			<i>kí-j-iyó</i>

117. B. *Three tenses from the present participle.* 1. *Present indefinite*, 'would do.' 2. *Present definite*, 'am doing.' 3. *Imperfect*, 'was doing.'

	f.	f.	f.	f.	f.
1. main	<i>kar-tá (-tí)</i>	<i>tú kar-tá (-tí)</i>	<i>wuh kar-tá (-tí)</i>	<i>ham kar-te (-tín)</i>	<i>tum kar-te (-tín)</i> <i>we kar-te (-tín)</i>
2. -	<i>kar-tá (-tí) hún</i>	- <i>kar-tá (-tí) hai</i>	- <i>kar-tá (-tí) hai</i>	- <i>kar-te (-tí) hain</i>	- <i>kar-te (-tí) hain</i>
3. -	<i>kar-tá thá</i>	- <i>kar-tá thá</i>	- <i>kar-tá thá</i>	- <i>kar-te the</i>	- <i>kar-te the</i>
	f. - <i>tí thá</i>	f. - <i>tí thá</i>	f. - <i>tí thá</i>	f. - <i>tí thín</i>	f. - <i>tí thín</i>



118. C. Three tenses from the past participle. 1. Perfect indefinite, 'done.' 2. Perfect definite, 'have done.' 3. Pluperfect, 'had done.'

	f.	f.	f.	f.
1. main ne ki-yá (kí)	tá ne ki-yá (kí)	us ne ki-yá (kí)	ham ne ki-yá (kí)	umhon ne ki-yá (kí)
2. - ki-yá (kí) hai	- ki-yá (kí) hai	- ki-yá (kí) hai	- ki-yá (kí) hai	- ki-yá (kí) hai
3. - ki-yá thá	- ki-yá thá	- ki-yá thá	- ki-yá thá	- ki-yá thá
f. kí thí	f. kí thí	f. kí thí	f. kí thí	f. kí thí

N. B. The above forms only hold good when the object is masc. or fem. sing.; see note to r. 84.

Conjunctive participle, *kar*, *kí-e*, *kar-ke*, *kar-kar*, 'having done.'

Adjective participles; present, *kar-tá há-á* (f. *kar-tí há-í*; pl. or inflected, *kar-te há-e*; f. *kar-tí há-ín*) 'doing'; past, *ki-yá há-á* (f. *kí há-í*; pl. or inflected, *kí-e há-e*; f. *kí há-ín*) 'done.'

Adverbial participle, *kar-te-hí* 'immediately on doing,' 'in the act of doing.'

Noun of agency, *karne-wálá* 'a doer,' 'one who does.'

119. Observe—*Kar-ná* is of constant use compounded with nouns, with which its meaning must be made to blend: thus, *qatl kar-ná* 'to make killing,' i. e. 'to kill,' *ma'lám kar-ná* 'to perceive,' *shádí k.* 'to marry,' *manqáf k.* 'to stop,' *daryáft k.* 'to discover,' *kam k.* 'to lessen,' *shurú k.* 'to begin,' *chhoftá k.* 'to diminish.'

120. It also forms a frequentative compound after a past participle (see r. 155 A); as, *já-yá kar-ná* 'to go frequently,' *dekh-á k.* 'to look frequently,' *ki-yá k.* 'to do frequently.'

121. Conjugation of the active verb *de-ná* 'to give.'

The past participle is *di-yá* irregularly (f. *dí*, pl. *dí-e*, f. *dín*). The respectful tenses follow the analogy of *kar-ná* and *ho-ná*, the root becoming *díj* before the terminations.

122. Observe—When a root ends in *e*, the letter *w* may be inserted before the *e* and *en* of the potential (or aorist), future, and imperative, or the *w* may be omitted, in which case the final *e* of the root is also dropped.

DE-NA' 'to give.'

Infinitive and verbal noun, *de-ná* 'to give,' *de-ne ká*, *-ke*, *-kí*, 'of giving.'

A. Root and 2d sing. imperative, *de* 'give thou.'

B. Present participle, *de-tá*, f. *de-tí*, pl. *de-te*, f. *de-tín*, 'giving.'

C. Past participle, *di-y-á*, f. *dí*, pl. *dí-e*, f. *dín*, 'given.'

123. A. Three tenses from the root. 1. Potential (or aorist), 'may give.' 2. Future, 'shall give.'  
 3. Imperative, 'give.' R. Respectful, 'be pleased to give,' 'will be pleased to give.'

1. main	<i>de-ún</i>	<i>tú de-w-e</i>	<i>wuh de-w-e</i>	<i>ham de-w-en</i>	<i>tum de-o</i>	<i>we de-w-en</i>
	or <i>dún</i>	or <i>de</i>	or <i>de</i>	or <i>den</i>	or <i>do</i>	or <i>den</i>
2. -	<i>de-úngá</i>	- <i>dewegá</i>	- <i>dewegá</i>	- <i>dewenge</i>	- <i>de-oge</i>	- <i>dewenge</i>
	or <i>dúngá</i>	or <i>degá</i>	or <i>degá</i>	or <i>denge</i>	or <i>doge</i>	or <i>denge</i>
3. -	<i>de-ún</i> or <i>dún</i>	- <i>de</i>	- <i>dewe</i> or <i>de</i>	- <i>dewen</i> or <i>den</i>	- <i>deo</i> or <i>do</i>	- <i>dewen</i> or <i>den</i>
R.		<i>dí-j-íye</i> , fut. <i>dí-j-iyegá</i>			<i>dí-j-iyó</i>	

124. B. Three tenses from the present participle. 1. Present indefinite, 'would give.' 2. Present definite, 'am giving.' 3. Imperfect, 'was giving.'

f.	f.	f.	f.
1. main de-tá (-tí) } - de-tá (-tí) hai } - de-tá thá } f. -tí thá }	f. } wuh de-tá (-tí) } - de-tá (-tí) hai } - de-tá thá } f. -tí thá }	f. } ham de-te (-tín) } - de-te (-tí) hai } - de-te the } f. -tí thín }	f. } we de-te (-tín) } - de-te (-tí) hai } - de-te the } f. -tí thín }

125. C. Three tenses from the past participle. 1. Perfect indefinite, 'given.' 2. Perfect definite, 'have given.' 3. Pluperfect, 'had given.'

f.	f.	f.	f.
1. main ne di-yá (dí) } - di-yá (dí) hai } - di-yá thá } f. dí thá }	f. } tú ne di-yá (dí) } - di-yá (dí) hai } - di-yá thá } f. dí thá }	f. } tum ne di-yá (dí) } - di-yá (dí) hai } - di-yá thá } f. dí thá }	f. } unhon ne di-yá (dí) } - di-yá (dí) hai } - di-yá thá } f. dí thá }

N. B. The above forms only hold good when the object is masc. or fem. singular; see note to r. 84.

Conjunctive participle, *de*, *dí-e*, *de-ke*, *de-kar*, *de-karke*, *de-karkar*, 'having given.'

Adjective participles; present, *de-tá há-á* (f. *de-tí há-í*; pl. or inflected, *de-te há-e*; f. *de-tí há-ín*) 'giving'; past, *dí-yá há-á* (f. *dí há-í*; pl. or inflected, *dí-e há-e*; f. *dí há-ín*) 'given.'

Adverbial participle, *dete-hí* 'immediately on giving,' 'in the act of giving.'

Noun of agency, *dene-wálá* 'a giver,' 'one who gives.'

Conjugation of the active verb *le-ná* 'to take.'

The past participle is *li-y-á* irregularly (f. *lí*, pl. *lí-e*, f. *lín*). The respectful tenses follow the analogy of *kar-ná*, *ho-ná*, and *de-ná*.

*LE-NA* 'to take.'

Infinitive and verbal noun, *le-ná* 'to take,' *le-ne ká*, *-ke*, *-kí*, 'of taking.'

A. Root and 2d sing. imperative, *le* 'take thou.'

B. Present participle, *le-tá*, f. *le-tí*, pl. *le-te*, f. *le-tín*, 'taking.'

C. Past participle, *li-y-á*, f. *lí*, pl. *lí-e*, f. *lín*, 'taken.'

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127. A. *Three tenses from the root.* 1. *Potential* (or *acrist*), 'may take.' 2. *Future*, 'shall take.'

3. *Imperative*, 'take.' R. *Respectful*, 'be pleased to take,' 'will be pleased to take.'

1. <i>main</i> <i>le-ún</i> } or <i>lún</i> }	<i>tú le-w-e</i> } or <i>le</i> }	<i>wuh le-w-e</i> } or <i>le</i> }	<i>ham le-w-en</i> } or <i>len</i> }	<i>tum le-o</i> } or <i>lo</i> }	<i>we le-w-en</i> } or <i>len</i> }
2. <i>-le-úngá</i> } or <i>lúngá</i> }	<i>-lewe-gá</i> } or <i>le-gá</i> }	<i>-lewegá</i> } or <i>legá</i> }	<i>-lewenge</i> } or <i>lenge</i> }	<i>-le-oge</i> } or <i>lo-ge</i> }	<i>-le-w-enge</i> } or <i>lenge</i> }
3. <i>le-ún</i> or <i>lún</i> }	<i>-le</i> }	<i>-le-w-e</i> or <i>le</i> }	<i>-le-w-en</i> or <i>len</i> }	<i>-leo</i> or <i>lo</i> }	<i>-lewen</i> or <i>len</i> }
R.	<i>lí-j-íye</i> , fut. <i>lí-j-iyegá</i>			<i>lí-j-íyo</i>	





Adjective participles; present, *le-tá hǎ-á* (f. *le-tí hǎ-í*; pl. or inflected, *le-te hǎ-e*; f. *le-tí hǎ-ín*) 'taking'; past, *lí-yá hǎ-á* (f. *lí hǎ-í*; pl. or inflected, *lí-e hǎ-e*; f. *lí hǎ-ín*) 'taken.'

Adverbial participle, *lete-hí* 'immediately on taking,' 'in the act of taking.'

Noun of agency, *lene-wálá* 'a taker,' 'one who takes.'

130. Observe, that the regular form of the past participle of the verb *pí-ná* 'to drink' will be *piy-á* (f. *pí*, pl. *pí-e*, f. *pín*), like the irregular forms of *kar-ná*, *de-ná*, and *le-ná*. *Pí-ná* also inserts *j* before the *ije* and *ijo* of the respectful imperative, and optionally before *iyegá*.

131. Remember, therefore, that the following six verbs (last conjugated) form their past participles irregularly: thus—

	SINGULAR.		PLURAL.	
	MASC.	FEM.	MASC.	FEM.
<i>já-ná</i> 'to go'	<i>gay-á</i>	<i>ga-í</i>	<i>ga-e</i>	<i>ga-ín</i>
<i>ho-ná</i> 'to be'	<i>hǎ-á</i>	<i>hǎ-í</i>	<i>hǎ-e</i>	<i>hǎ-ín</i>
<i>mar-ná</i> 'to die'	<i>má-á</i>	<i>má-í</i>	<i>má-e</i>	<i>má-ín</i>
<i>kar-ná</i> 'to do'	<i>kíy-á</i>	<i>kí</i>	<i>kí-e</i>	<i>kín</i>
<i>de-ná</i> 'to give'	<i>díy-á</i>	<i>dí</i>	<i>dí-e</i>	<i>dín</i>
<i>le-ná</i> 'to take'	<i>liy-á</i>	<i>lí</i>	<i>lí-e</i>	<i>lín</i>

132. Remember also, that the following five take *jiye* and *jiyo* (liable to be contracted, excepting in the case of *ho-ná*, into *je* and *jo*) in the respectful imperative :—

<i>ho-ná</i> 'to be'	<i>hú-jiye</i> 'be pleased to become'
<i>kar-ná</i> 'to do'	<i>kí-jiye</i> 'be pleased to do'
<i>de-ná</i> 'to give'	<i>dá-jiye</i> 'be pleased to give'
<i>le-ná</i> 'to take'	<i>lî-jiye</i> 'be pleased to take'
<i>pî-ná</i> 'to drink'	<i>pî-jiye</i> 'be pleased to drink'

133. Observe—Dissyllabic roots, enclosing a short *a* in the second syllable, drop this *a* in the potential (or aorist) and past participle : thus—

	POTENTIAL (OR AORIST).	PAST PARTICIPLE.
<i>nîkal-ná</i> 'to issue'	<i>nîkl-ún</i>	<i>nîkl-á</i>
<i>pakar-ná</i> 'to seize'	<i>pakr-ún</i>	<i>pakr-á</i>
<i>baras-ná</i> 'to rain'	<i>bars-ún</i>	<i>bars-á</i>
<i>guzar-ná</i> 'to pass'	<i>guzr-ún</i>	<i>guzr-á</i>

INFINITIVE.	PRESENT PARTICIPLE.	PAST PARTICIPLE.	POTENTIAL (OR AORIST).	FUTURE.	RESPECTFUL.
<i>bāndh-ná</i> , v. a. 'to bind'	<i>bāndh-tá</i>	<i>bāndh-á</i>	<i>bāndh-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>bāndh-úngá</i>	<i>bāndh-íye</i>
<i>chuk-ná</i> , v. n. 'to finish'	<i>chuk-tá</i>	<i>chuk-á</i>	<i>chuk-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>chuk-úngá</i>	
<i>dāl-ná</i> , v. a. 'to throw'	<i>dāl-tá</i>	<i>dāl-á</i>	<i>dāl-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>dāl-úngá</i>	<i>dāl-íye</i>
<i>ján-ná</i> , v. a. 'to know'	<i>ján-tá</i>	<i>ján-á</i>	<i>ján-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>ján-úngá</i>	<i>ján-íye</i>
<i>kah-ná</i> , v. a. 'to say'	<i>kah-tá</i>	<i>kah-á</i>	<i>kah-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>kah-úngá</i>	<i>kah-íye</i>
<i>lag-ná</i> , v. n. 'to begin'	<i>lag-tá</i>	<i>lag-á</i>	<i>lag-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>lag-úngá</i>	<i>lag-íye</i>
<i>pá-ná</i> , v. a. 'to find'	<i>pá-tá</i>	<i>pá-yá</i>	<i>pá-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>pá-úngá</i>	<i>pá-íye</i>
<i>rakh-ná</i> , v. a. 'to place'	<i>rakh-tá</i>	<i>rakh-á</i>	<i>rakh-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>rakh-úngá</i>	<i>rakh-íye</i>
<i>sak-ná</i> , v. n. 'to be able'	<i>sak-tá</i>	<i>sak-á</i>	<i>sak-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>sak-úngá</i>	
<i>sun-ná</i> , v. a. 'to hear'	<i>sun-tá</i>	<i>sun-á</i>	<i>sun-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>sun-úngá</i>	<i>sun-íye</i>
<i>dekh-ná</i> , v. a. 'to see'	<i>dekh-tá</i>	<i>dekh-á</i>	<i>dekh-ún</i> , e, e, <u>en</u> , o, <u>en</u>	<i>dekh-úngá</i>	<i>dekh-íye</i>

a. Remember that the following verbs are neuter, and therefore not susceptible of *ne* (see rr. 79, 375): *bol-ná* 'to speak'; *bhúl-ná* 'to forget'; *chuk-ná* 'to finish'; *dar-ná* 'to fear'; *lar-ná* 'to fight'; *lá-ná* 'to bring.'

135. *Rules for converting neuter verbs into actives or causals, and into double causals.*

Observe, in the following lists some active verbs (marked v. a.) are included under the head of Neuters. These are made doubly active or simply causal by the same affixes which are employed to make neuter verbs active.

136. Rule I.—To form an active or causal verb out of a neuter, add long *á* to the root; and to form a double causal, insert *w* before this long *á*: thus, *pak-ná* ‘to be cooked,’ ‘to ripen;’ *paká-ná* ‘to cook,’ ‘to make ripe;’ *pakwá-ná* ‘to cause to cook,’ &c.

137. Other examples.

NEUTER.	ACTIVE OR CAUSAL.	DOUBLE CAUSAL.
<i>uṭh-ná</i> ‘to rise up’	<i>uṭhá-ná</i>	<i>uṭhwá-ná</i>
<i>bach-ná</i> ‘to be saved’	<i>bachá-ná</i>	<i>bachwá-ná</i>
<i>ban-ná</i> ‘to be made’	<i>baná-ná</i>	<i>banwá-ná</i>
<i>bujh-ná</i> ‘to be extinguished’	<i>bujhá-ná</i>	<i>bujhwá-ná</i>
<i>pahunch-ná</i> ‘to arrive’	<i>pahunchá-ná</i>	<i>pahunchwá-ná</i>
<i>paṛh-ná</i> ‘to read’	<i>paṛhá-ná</i>	<i>paṛhwá-ná</i>
<i>pair-ná</i> ‘to swim’	<i>pairá-ná</i>	
<i>jal-ná</i> ‘to burn’	<i>jalá-ná</i>	<i>jalwá-ná</i>
<i>daur-ná</i> ‘to run’	<i>daurá-ná</i>	
<i>sun-ná</i> ‘to hear’	<i>suná-ná</i>	
<i>lag-ná</i> ‘to be applied’	<i>lagá-ná</i>	<i>lagwá-ná</i>
<i>mil-ná</i> ‘to be united’	<i>milá-ná</i>	<i>milwá-ná</i>
<i>hil-ná</i> ‘to move’	<i>hilá-ná</i>	<i>hilwá-ná</i>

138. N. B. Dissyllabic roots, enclosing a short *a* in the last syllable, drop this vowel in forming the active, but not necessarily in the double causal :—

<i>pakar-ná</i> ‘to seize’	<i>pakrá-ná</i>	<i>pakarwá-ná</i>
<i>chamak-ná</i> ‘to shine’	<i>chamká-ná</i>	
<i>samajh-ná</i> (v. a.) ‘to understand’	<i>samjhá-ná</i>	<i>samajhwá-ná</i>



<i>sarak-ná</i> 'to move'	<i>sarká-ná</i>	<i>sarakwá-ná</i>
<i>laṭak-ná</i> 'to hang'	<i>laṭká-ná</i>	

139. Rule II.—Monosyllabic roots of neuter verbs enclosing long vowels or diphthongs between two consonants generally substitute a short vowel (*i* being substituted for *á*, *í*, and *e*; and *u* for *ú* and *o*) before adding *á* to form actives, and before adding *wá* to form double causals; ex. gr.—

NEUTER.	ACTIVE OR CAUSAL.	DOUBLE CAUSAL.
<i>bol-ná</i> 'to speak'	<i>bulá-ná</i>	<i>bulwá-ná</i>
<i>bhúl-ná</i> 'to forget'	<i>bhulá-ná</i>	<i>bhulwá-ná</i>
<i>bhej-ná</i> (v. a.) 'to send'	<i>bhijá-ná</i>	<i>bhijwá-ná</i>
<i>bhíg-ná</i> 'to be wet'	<i>bhigá-ná</i> *	<i>bhigwá-ná</i>
<i>jág-ná</i> 'to be awake'	<i>jagá-ná</i>	<i>jagwá-ná</i>
<i>ḍúb-ná</i> 'to drown'	<i>ḍubá-ná</i> *	<i>ḍubwá-ná</i>
<i>leṭ-ná</i> 'to lie down'	<i>liṭá-ná</i>	<i>liṭwá-ná</i>

140. Observe—Roots ending in vowels, after shortening the final vowel, according to r. 139, generally add *l* to the root, which with *á* and *wá* makes *lá* for causals, and *lwá* for double causals:—

<i>pī-ná</i> (v. a.) 'to drink'	<i>pilá-ná</i>	<i>pilwá-ná</i>
<i>jī-ná</i> 'to live'	<i>jilá-ná</i>	
<i>de-ná</i> (v. a.) 'to give' †	<i>dilá-ná</i>	<i>dilwá-ná</i>
<i>dho-ná</i> (v. a.) 'to wash'	<i>dhulá-ná</i>	<i>dhulwá-ná</i>
<i>ro-ná</i> 'to weep'	<i>rulá-ná</i>	
<i>so-ná</i> 'to sleep'	<i>sulá-ná</i>	<i>sulwá-ná</i>
<i>khá-ná</i> (v. a.) 'to eat'	<i>khilá-ná</i>	<i>khilwá-ná</i>

141. Observe—*Nahá-ná* 'to bathe' drops the final vowel of the root before *lá*, but shortens it before *lwá*: thus, *nahlá-ná* 'to cause to bathe,' *naha-lwá-ná* 'to cause to be bathed.'

\* These two neuter verbs have also the irregular active forms *ḍubo-ná* 'to immerse' and *bhigo-ná* 'to make wet.'

† But *le-ná* 'to take' makes only *liwá-ná*.

142. Some roots ending in consonants add either *á* or *lá*: thus—

<i>baiṭh-ná</i> ‘to sit’	<i>biṭhá-ná</i> * or <i>biṭhlá-ná</i>
<i>dekh-ná</i> (v. a.) ‘to see’	<i>dikhá-ná</i> or <i>dikhlá-ná</i>
<i>sikh-ná</i> (v. a.) ‘to learn’	<i>sikhá-ná</i> or <i>sikhlá-ná</i>

143. *Kah* (v. a.) ‘to say’ makes *kahá-ná* and *kahlá-ná* ‘to cause to say,’ ‘to call;’ and is peculiar in allowing a neuter or passive sense to its causal: thus, *kahá-tá hai* or *kahlá-tá hai* ‘he is called.’

144. Rule III.—Roots of neuter verbs enclosing short vowels generally lengthen those vowels to form actives or causals; and in consequence of the lengthening of the radical vowel, dispense with the addition of *á*. In the double causal the radical vowel is not lengthened, and *wá* is therefore added:—

NEUTER.	ACTIVE OR CAUSAL.	DOUBLE CAUSAL.
<i>bandh-ná</i> ‘to be tied’	<i>bándh-ná</i>	<i>bandhwá-ná</i>
<i>pal-ná</i> ‘to be nourished’	<i>pál-ná</i>	<i>palwá-ná</i>
<i>kaṭ-ná</i> ‘to be cut’	<i>kát-ná</i>	<i>kaṭ-wá-ná</i>
<i>khul-ná</i> ‘to open’	<i>khol-ná</i>	<i>khulwá-ná</i>
<i>ghul-ná</i> ‘to dissolve’	<i>ghol-ná</i>	<i>ghulwá-ná</i>
<i>lad-ná</i> ‘to be loaded’	<i>lád-ná</i>	<i>ladwá-ná</i>
<i>mar-ná</i> ‘to die’	<i>már-ná</i>	<i>marwá-ná</i>
<i>nikal-ná</i> ‘to come out’	<i>nikál-ná</i>	<i>nikalwá-ná</i>

145. The following are anomalously formed:—

NEUTER.	ACTIVE.	DOUBLE CAUSAL.
<i>bik-ná</i> ‘to be sold’	<i>bech-ná</i> ‘to sell’	<i>bikwá-ná</i>
<i>phaṭ-ná</i> ‘to be torn’	<i>phár-ná</i> or <i>phaṛá-ná</i>	
<i>phúṭ-ná</i> ‘to be split’	<i>phoṛ-ná</i> ‘to split’	<i>phurwá-ná</i>
<i>ṭúṭ-ná</i> ‘to be broken’	<i>ṭoṛná</i> ‘to break’	<i>ṭurwá-ná</i>
<i>chhuṭ-ná</i> ‘to go off’	<i>chhoṛ-ná</i> * ‘to let off’	<i>chhurwá-ná</i>
<i>rah-ná</i> ‘to remain’	<i>rakh-ná</i> * ‘to place’	<i>rakhwá-ná</i>

\* Also *baiṭhá-ná* and *baiṭhál-ná*; also *chhurá-ná* and *rakhá-ná*.

## 146. COMPOUND VERBS.

1st. *From the root.*

Three kinds are formed from the root by prefixing an unconjugated root to a conjugated verb.

147 A. INTENSIVES.—These are more forcible than a simple verb, and the peculiarity of them is that the unconjugated root, which comes first in the compound, conveys the main idea, whilst the conjugated verb at the end generally merges its own sense in that idea, but at the same time gives force to it, like an adverb or emphatic particle in English: thus—

- uṭhā-dená* 'to set up.'
- á-jáná* 'to come suddenly.'
- ban-áná* 'to be performed,' 'to succeed.'
- ban-jáná* 'to be made,' 'to become.'
- pí-jáná* or *pí-lená* 'to drink off or up.'
- rakh-lená* 'to lay by.'
- rakh-dená* 'to set down,' 'to place.'
- so-jáná* 'to go to sleep.'
- kát-dálná* 'to cut off.'
- kah-dená* 'to speak out.'
- khá-jáná* 'to eat up.'
- kho-dená* 'to squander away.'
- gár-dená* 'to bury.'
- gir-parná* 'to fall down.'
- girá-dená* 'to throw down.'
- le-jáná* 'to take or carry away,' 'to convey.'
- le-áná* 'to bring along.'
- le-lená* 'to take hold of,' 'to seize.'
- már-dálná* 'to kill outright.'
- nikál-dená* 'to turn out.'
- ho-jáná* or *ho-rahná* 'to become.'

148 B. POTENTIALS;—expressing ability to do any thing.

Formed by prefixing an unconjugated root to the verb *sak-ná* 'to be able:' thus—

*já-sakná* 'to be able to go.'

*kar-sakná* 'to be able to do.'

*likh-sakná* 'to be able to write.'

149. They may also serve the purpose of a potential mood: thus, *main kar sak-tá hún* 'I can do.'

150 C. COMPLETIVES;—expressing completion of an action. Formed by prefixing an unconjugated root to the verb *chuk-ná* 'to be finished:' thus—

*pí-chukná* 'to have done drinking.'

*khá-chukná* 'to have done eating.'

*main kah-chuk-á* 'I have done saying,' or 'I have already said.'

151. They may also serve the purpose of a future perfect: thus, *jab main likh-chukúngá* 'when I shall have done writing,' or 'when I shall have written.'

2dly. *From the present participle.*

152 A. CONTINUATIVES;—expressing continuous action. Formed by joining a present participle to the verbs *já-ná* 'to go' and *rah-ná* 'to remain.' The present participle must agree with the nominative in gender and number: thus—

*bol-tá já-ná* 'to go on speaking.'

*parh-te já-te hain* 'they go on reading.'

*á-tá já-tá rah-ná* 'to keep coming and going.'

*ro-tí rah-tí hai* 'she goes on weeping.'

153 B. STATISTICALS;—expressing motion whilst in the *state* of doing any thing. Formed by joining an inflected present participle to a verb of motion. The present participle must always be in the inflected state, the postposition *men* (denoting 'in the state of') being understood: thus—

*gá-te átí hai* 'she comes singing' (i. e. 'in the state of singing').

*ro-te dauṛ-tá hai* 'he runs weeping' (i. e. 'in a weeping condition').

154. Observe—From the above description it is clear that Continuatives and Statisticals are not strictly compound verbs, but rather phrases in which the present participle is used either adjectively or adverbially.

3dly. *From the past participle.*

155 A. FREQUENTATIVES;—expressing repeated or habitual action. Formed by joining an uninflected past participle to the tenses of the verb *kar-ná*: thus—

*á-yá kar-ná* 'to come frequently.'

*á-yá já-yá kar-tá* 'he keeps constantly coming and going.'

*bol-á kar-tí hai* 'she speaks frequently.'

*já-yá kar-ná* 'to go frequently.'

*ki-yá kar-ná* 'to do frequently.'

*likh-á kar-ná* 'to write frequently.'

156. Observe—In the above and the next class of compound verbs the regular past participles *já-yá* and *mar-á* are preferred to the usual *ga-yá* and *mú-á*.

157 B. DESIDERATIVES;—expressing desire or wish. Formed by joining an uninflected past participle to the tenses of the verb *cháḥ-ná* 'to wish:' thus—

*likh-á cháḥ-ná* 'to wish to write.'

*mar-á cháḥ-á* 'he wished to die.'

*mar-á cháḥ-í* 'she wished to die.'

158. They may often express futurity, or the being about to do any thing: thus, *jáy-á cháḥ-tí hai* 'she wishes to go or is about to go,' *mar-á cháḥ-tí hai* 'she is about to die.'

159. By using the respectful form *cháḥ-iyé* the sense of



obligation, necessity, or fitness, is obtained: thus, *ham-ko já-yá cháh-iye* 'we must go,' *tum-ko dekh-á cháh-iye* 'you ought to see;' see syntax, r. 479.

160. Observe—Passive verbs are formed by prefixing any past participle to the tenses of the verb *já-ná* 'to go,' but the past participle is then changeable to agree with a plural or feminine nominative; see r. 102.

161. Note, that a kind of intensive verb (generally implying 'motion') may sometimes be formed from the past participle, agreeing with the nominative: thus, *par-á phir-ná* 'to prowl about,' *bhág-á já-ná* 'to flee away,' *wuh chal-í já-tí thí* 'she was going along.'

#### COMPOUND VERBS FROM THE INFLECTED INFINITIVE.

162. Three kinds of compound verbs are said to come from the inflected infinitive, but these are rather phrases than compound verbs. They are,

163. INCEPTIVES, from an infinitive in *ne* joined to the verb *lag-ná* 'to begin;' as, *síkh-ne lag-á* 'he began to learn,' *kah-ne lag-í* 'she began to speak.'

164. PERMISSIVES, from an infinitive in *ne* joined to the verb *de-ná* 'to give (leave);' as, *já-ne de-ná* 'to give leave to go,' *so-ne de-ná* 'to give leave to sleep,' *wuh rah-ne de-tá hai* 'he gives leave to remain.'

165. ACQUISITIVES, from an infinitive in *ne* joined to the verb *pá-ná* 'to get (leave);' as, *já-ne pá-ná* 'to get leave to go,' *wuh bhág-ne pá-tá hai* 'he gets leave to flee.'

166. A kind of compound verb, called a Reiterative, is formed by joining together two verbs of nearly the same sense, and conjugated in the same tenses throughout: thus, *dekh-ná bhál-ná* 'to see.' It is usually restricted to the tenses of the participles, and is especially used in the conjunctive participle: thus, *we bol-te chál-te haiñ* 'they converse,' *bagair dekhe bhále* 'without having seen,' *dho dhá-kar*

'having washed thoroughly,' *jal bhun-kar* 'having become inflamed,' *wuh ap-ná hisáb dekh-tá parh-tá hai* 'he is examining his accounts,' *phuslá phandlá-kar* 'having wheedled,' *ján-bújh-kar* 'having known,' 'wilfully,' 'purposely;' *samjhá bujhá-kar* 'having explained.'

167. From the above description of compound verbs it is clear that they are really only five in number; viz. 1. Intensives, 2. Potentials, 3. Completives, 4. Frequentatives, 5. Desideratives.

#### NOMINALS.

168. Nominals are very common, and are formed by joining a noun or adjective to a verb (usually *kar-ná* 'to do' or *ho-ná* 'to be'): thus, *tamám kar-ná* 'to complete;' *khará ho-ná* 'to be erect,' 'to stand;' *khará kar-ná* 'to make stand,' 'to stop;' *gáři kharí kar* or *gáři ko khará kar* 'stop the carriage;' *jam'a ho-ná* 'to be collected;' *shurú' ho-ná* 'to commence;' *mol le-ná* 'to purchase;' *gota már-ná* 'to dive;' *gota khá-ná* 'to be dipped;' *yád rakh-ná* 'to remember.'

#### 169. IDIOMATIC REPETITION OF PARTICIPLES.

*baiṭh-e biṭhā-e (men)* 'sitting still.'

*baná baná-yá* 'ready made.'

*paká paká-yá* 'ready cooked.'

*saj sajá-kar* 'having completely prepared.'

*kah-á kah-í* 'altercation.'

*már-á már-í* 'scuffling.'

ADVERBS.

Quintuple series derived from the pronouns *yih*, *wuh*, *kawn*, *jawn*, *tawn*.

170.

	NEAR.	REMOTE.	INTERROGATIVE.	RELATIVE.	CORRELATIVE.
1. Time	<i>yih</i> 'this' <i>ab</i> 'now'	<i>wuh</i> 'that' ( <i>us-waqt</i> )	<i>kawn</i> 'who ?' <i>kab</i> 'when ?'	<i>jawn</i> 'who,' 'which' <i>jab</i> 'when'	<i>tawn</i> 'that same' <i>tab</i> 'then'
2. } 3. } Place	<i>yahán</i> 'here' <i>idhar</i> 'hither'	<i>wahán</i> 'there' <i>udhar</i> 'thither'	<i>kahán</i> 'where ?' <i>kidhar</i> 'whither ?'	<i>jahán</i> 'wherever' <i>jidhar</i> 'whether'	<i>tahán</i> 'there' <i>tidhar</i> 'thither'
4. Manner	<i>yún</i> } 'thus,' 'in <i>yon</i> } that way'	<i>wún</i> } 'thus' (not <i>won</i> } used)	<i>kyún</i> 'how ?'	<i>gyún</i> } 'as' <i>jon</i> or <i>jawn</i> }	<i>tyún</i> } 'so' <i>ton</i> or <i>tawn</i> }
5. Likeness	<i>aisá</i> 'like this,' 'in this manner'	<i>waisá</i> 'like that,' 'in that manner'	<i>kaisá</i> 'like what ?' 'how ?'	<i>jaisá</i> 'like which,' 'as'	<i>taisá</i> 'like the same,' 'so'
6. Number	<i>itná</i> 'this many'	<i>utná</i> 'that many'	<i>kitná</i> 'how many ?'	<i>jitná</i> 'as many'	<i>titná</i> 'so many'
7. Quantity	<i>ittá</i> 'this many'	<i>uttá</i> 'that many'	<i>kittá</i> 'how much ?'	<i>jittá</i> 'as many'	<i>tittá</i> 'so many'

171. By adding *í*, *hí*, *hín*, (equivalent to 'very,' 'indeed,' 'the same,') to some of the preceding and to other pronouns, the following more emphatic pronouns and adverbs are formed:—

*yih-í* or *yah-í* 'this same.' In the oblique case *is-í*.

*wuh-í* or *wahí* 'that same.' In the oblique case *us-í*;

in pl. *un-hín* with *hín*:

so, *tum-hín* 'you yourself.'

*ab-hí* 'now,' 'at this very time.'

*kab-hí* or *kab-hú* 'ever.'

*tab-hí* 'at that very time.'

*ya-hín* or *yi-hín* 'exactly here,' 'in this place,' 'in this way.'

*wu-hín* or *wa-hín* 'exactly there,' 'in that place,' 'in that way.'

*ka-hín* 'whereabouts,' 'somewhere.'

*aur ka-hín* 'elsewhere.'

*yún-hín* 'in this very way, time, place.'

*wún-hín* or *won-hín* or *wo-hín* or *wuhín* or *únhín* or *unhín* 'in that very way, time, place,' 'thereupon,' 'immediately upon that.'

*jon-hín* 'as soon as.'

*waisá-hí* 'that same,' 'in the very same manner.'

*kar* is added to *kyún*: thus,

*kyúnkar* 'how?' 'why?' 'because.'

172. By adding *tak* 'to' and *talak* 'until' the following compounds are obtained:—

*ab tak* or *ab talak* 'till now.'

*kab tak* 'till when?'

*jab talak* 'while,' 'as long as.'

*tab tak* or *tab talak* 'till then.'

*yahán tak* 'to this degree.'

173. By repeating some of the preceding adverbs useful compounds are formed: thus—

*jon-ton* or *jaun taun* or *jon ton kar* 'in some way,' 'by some means.'

*kab-hí kab-hí* 'sometimes.'

*jab kab-hí* 'whenever.'

*jahán ka-hín* 'wherever.'

*waise ká waisá* or *jaise ká taisá* 'such as before.'

174. *Other adverbs and adverbial compounds.*

<i>ab</i> 'now.'	<i>kal</i> 'yesterday,' 'to-morrow.'
<i>achának</i> 'suddenly.'	<i>kis wáste</i> 'why?'
<i>áj</i> 'to-day.'	<i>mat</i> * 'do not.'
<i>ákhir</i> or <i>ákhir ko</i> or <i>ákhirash</i> 'at last.'	<i>na</i> * 'not.'
<i>ás pás</i> 'around,' 'on all sides.'	<i>nahín</i> * 'not.'
<i>aur bhí</i> 'still more.'	<i>nahín-to</i> 'otherwise.'
<i>bhí</i> 'also,' 'even.'	<i>nágáh</i> 'suddenly.'
<i>chupke</i> 'secretly,' 'privately.'	<i>nidán</i> 'at length.'
<i>faqat</i> 'only,' 'merely.'	<i>nit</i> 'always.'
<i>garaz</i> 'in short,' 'in a word.'	<i>par</i> 'but,' 'over.'
<i>hamesha</i> 'always.'	<i>pare</i> 'beyond.'
<i>is liye</i> 'for this reason,' 'therefore.'	<i>pas</i> 'therefore,' 'then.'
<i>is wáste</i> 'on this account,' 'therefore.'	<i>phir</i> 'again,' 'then.'
<i>kabhí nahín</i> 'never.'	<i>sháyad</i> 'perhaps.'
<i>kab ke</i> 'how long?'	<i>tak</i> or <i>talak</i> 'up to.'
	<i>to</i> or <i>tau</i> 'then,' 'in that case.'
	<i>ware</i> 'on this side.'
	<i>ziyáda</i> 'more.'

175. *Adverbial prepositions governing the genitive with ke.*

<i>andar</i> 'within.'	† <i>ba-madad</i> 'by aid of.'
<i>áge</i> 'before,' 'in front.'	<i>barábar</i> 'equal to.'
<i>ba'd</i> 'after.'	<i>báhir</i> 'without.'
<i>badle</i> 'instead.'	<i>bá'is</i> 'by reason of.'

\* *Mat* is used with the imperative and respectful only; *na* with the imperative and other tenses; *nahín* with all but the imperative: thus, *bhúliyo mat* 'don't forget,' *aisá na kar* 'don't do so.'



<i>bích</i> 'in' or 'among.'	<i>pár</i> 'across,' 'on the other side.'
<i>dar miyán</i> 'among.'	<i>pás</i> 'by,' 'near.'
<i>gird</i> 'around.'	<i>píchhe</i> 'behind.'
<i>háth</i> 'in the hand of,' 'by the hand of.'	<i>qaríb</i> 'near.'
' <i>iwaz</i> 'instead.'	<i>qábil</i> 'capable.'
<i>khárij</i> 'without.'	<i>rú-ba-rú</i> 'in presence of.'
<i>lá-ig</i> 'worthy.'	<i>sabab</i> 'by reason of.'
<i>liye</i> 'on account of.'	<i>sámhne</i> 'in front.'
† <i>mánind</i> 'like.'	<i>sáth</i> 'with' ('in company').
<i>máre</i> 'by reason of.'	<i>siwá</i> or <i>siwá-e</i> 'except.'
<i>mújib</i> 'by means of.'	<i>ta-ín</i> * 'to.'
<i>mutábiq</i> 'conformable to.'	<i>tale</i> 'under.'
<i>muwáfiq</i> 'according to,' 'fit for.'	† <i>taraf</i> ( <i>ke</i> or <i>kí</i> ) 'towards.'
<i>nazdík</i> 'near.'	<i>úpar</i> 'above.'
<i>níche</i> 'under,' 'beneath.'	<i>wár-pár</i> 'right through.'
	<i>wáste</i> 'on account of.'
	<i>yahán</i> 'at the abode of.'

176. *Adverbial prepositions governing the genitive with kí.*

<i>ba-daulat</i> 'by means of.'	<i>ma'rifat</i> 'by' or 'through.'
<i>ba-madud</i> 'by aid of.'	<i>mánind</i> 'like.'
<i>bábat</i> 'concerning.'	<i>nisbat</i> 'relative to.'
<i>jihat</i> 'on account of.'	<i>taraf</i> 'towards.'
<i>khátir</i> 'for the sake of.'	<i>tarah</i> 'in the manner of.'

177. ARABIC AND PERSIAN PREFIXES.

<i>az</i> 'from.'	<i>ba, bah, bi,</i> 'in,' 'by.'
' <i>alá</i> 'upon.'	<i>bar</i> 'in,' 'on,' 'at.'
' <i>an</i> 'from.'	<i>bará-e</i> 'on account of.'

† These three require *ke* when they precede the substantive, but may take *kí* when they follow; thus *mánind táre ke* 'like a star,' but *táre kí mánind*. The others require *ke* whether they precede or follow; as *ba'd ta'ammul ke* or *ta'ammul ke ba'd* 'after reflection,' *us ke yahán* 'at his abode.' In the 1st and 2d personal pronouns *re* of course takes the place of *ke*; as *siwá-e mere* 'except me.'

\* *Ke ta-ín* is in fact equivalent to *ko*: thus, *bekason ke ta-ín rúpai detá* 'he gives money to the poor' (= *bekason ko*).

<i>bá</i> 'with.'	<i>illá</i> 'except.'
<i>be</i> 'without.'	' <i>ind</i> 'near,' 'with.'
<i>bilá</i> 'without.'	<i>la</i> or <i>li</i> 'to,' 'from.'
<i>dar</i> 'in.'	<i>ma</i> 'with.'
<i>fi</i> 'in.'	<i>min</i> 'from.'

178.

## ARABIC ADVERBS.

<i>al batta</i> 'certainly.'	<i>ittifáqan</i> 'by chance,' 'accidentally.'
<i>al qissa</i> 'in short.'	
<i>bi-l-fi'l</i> 'in fact,' 'at present.'	<i>jabran</i> 'by force.'
<i>fi-l-haqíqat</i> 'in truth.'	<i>khusúsan</i> 'especially.'
<i>fi-l-hál</i> or <i>fi-l-faur</i> 'instantly.'	<i>ya'ne</i> 'that is to say.'

179.

## CONJUNCTIONS.

<i>agar</i> or <i>gar</i> 'if.'	<i>kyúnki</i> 'because.'
<i>agarchi</i> 'although.'	<i>khwáh</i> 'either,' 'or.'
<i>ammá</i> 'but.'	<i>lekin</i> 'but.'
<i>aur</i> 'and.'	<i>magar</i> 'except,' 'unless.'
<i>az bas-ki</i> 'since,' 'for as much as.'	<i>nahín</i> 'to,' 'otherwise.'
<i>balki</i> 'but,' 'moreover.'	<i>níz</i> 'also.'
<i>goyá</i> 'as if.'	<i>par</i> 'but,' 'yet,' 'over.'
<i>ham</i> 'also,' 'together.'	<i>pas</i> 'thence,' 'therefore.'
<i>hanoz</i> 'yet.'	<i>so</i> 'therefore,' 'so.'
<i>harchand</i> 'although.'	<i>táki</i> 'in order that.'
<i>hál-ánki</i> 'whereas.'	<i>to</i> 'then,' 'in that case.'
<i>jo</i> 'if,' 'when,' 'that;' -(also 'who,' 'which;' see r. 54.)	<i>wa</i> or <i>o</i> 'and.'
<i>ki</i> 'that,' 'because,' 'than,' 'saying.'	<i>war</i> (for <i>wa gar</i> ) 'and if.'
	<i>war-na</i> 'and if not.'
	<i>yá</i> 'or,' 'either.'

180.

## INTERJECTIONS.

<i>Afsos</i> or <i>Haif</i> 'Alas!'	<i>há-e há-e</i> 'alas! alas!'
<i>áyá</i> 'whether?' interrogative.	<i>khabar-dár</i> 'take care!'
<i>báp-re</i> 'my goodness!' 'oh me!'	<i>lo</i> 'see!' 'look!'
<i>harchi bádá bád</i> 'come what may!'	<i>wáe</i> 'wo!'
	<i>wáh wáh</i> 'oh! bravo!'
	<i>zin-hár</i> or <i>zínhár</i> 'beware!'

1 <i>ek.</i>	35 <i>paintís.</i>	68 <i>aṭhsaṭh.</i>
2 <i>do.</i>	36 <i>chhattís.</i>	69 <i>unhattar.</i>
3 <i>tín.</i>	37 <i>saintís.</i>	70 <i>sattar.</i>
4 <i>chár.</i>	38 <i>aṭh-tís.</i>	71 <i>ikhattar.</i>
5 <i>pánch.</i>	39 <i>untálís.</i>	72 <i>bahattar.</i>
6 <i>chhah.</i>	40 <i>chálís.</i>	73 <i>tihattar.</i>
7 <i>sát.</i>	41 <i>iktálís.</i>	74 <i>charuhattar.</i>
8 <i>aṭh.</i>	42 <i>be-álís.</i>	75 <i>pachhattar.</i>
9 <i>nau.</i>	43 <i>tentálís</i> or	76 <i>chhihattar.</i>
10 <i>das.</i>	<i>taintálís.</i>	77 <i>sathattar.</i>
11 <i>igárah</i> or <i>gyárah.</i>	44 <i>charu-álís.</i>	78 <i>aṭhhattar.</i>
12 <i>bárah.</i>	45 <i>paintálís.</i>	79 <i>unásí.</i>
13 <i>terah.</i>	46 <i>chhiyálís.</i>	80 <i>assí.</i>
14 <i>chaudah.</i>	47 <i>saintálís.</i>	81 <i>ikásí.</i>
15 <i>pandrah.</i>	48 <i>aṭhtálís.</i>	82 <i>be-ásí.</i>
16 <i>solah.</i>	49 <i>unchás.</i>	83 <i>tirásí.</i>
17 <i>satrah.</i>	50 <i>pachás.</i>	84 <i>chaurásí.</i>
18 <i>aṭhárah.</i>	51 <i>ikáwan.</i>	85 <i>pachásí.</i>
19 <i>unís</i> or <i>unnís.</i>	52 <i>báwan.</i>	86 <i>chhiyásí.</i>
20 <i>bís.</i>	53 <i>tirpan.</i>	87 <i>satásí.</i>
21 <i>ikkís</i> or <i>ekís.</i>	54 <i>charuwan.</i>	88 <i>aṭhásí.</i>
22 <i>bá-ís.</i>	55 <i>pachpan.</i>	89 <i>nau-ásí.</i>
23 <i>te-ís.</i>	56 <i>chhappan.</i>	90 <i>nauwe.</i>
24 <i>chaubís.</i>	57 <i>sattáwan.</i>	91 <i>ikánawe.</i>
25 <i>pachís.</i>	58 <i>aṭháwan.</i>	92 <i>bánawe.</i>
26 <i>chhabbís.</i>	59 <i>unsath.</i>	93 <i>tiránawe.</i>
27 <i>satá-ís.</i>	60 <i>sáṭh.</i>	94 <i>chauránawe.</i>
28 <i>aṭhá-ís.</i>	61 <i>iksath.</i>	95 <i>pachánawe.</i>
29 <i>untís.</i>	62 <i>básath.</i>	96 <i>chhiyánawe.</i>
30 <i>tís.</i>	63 <i>tirsath.</i>	97 <i>satánawe.</i>
31 <i>iktís.</i>	64 <i>chausath.</i>	98 <i>aṭhánawe.</i>
32 <i>battís</i> or <i>batís.</i>	65 <i>painsath.</i>	99 <i>ninánawe.</i>
33 <i>tentís</i> or <i>taintís.</i>	66 <i>chhiyásath.</i>	100 <i>sau</i> or <i>sai.</i>
34 <i>chauntís</i> or <i>chautís.</i>	67 <i>satsath.</i>	

182. After 100 the series is continued as in English, omitting the conjunction; as, 101 *ek sau ek*, 225 *do sau pachís*, 1001 *ek hazár aur ek*, 1521 *ek hazár pánch sau ikkís*.

183. *Ek* added to another numeral is equivalent to 'about' or 'something more than;' as, *sau ek* 'about a hundred,' *das ek* 'about ten.' *Chand* is added to express 'fold;' as, *chár-chand* 'fourfold.'

a. Similarly, *bís unís* 'a little less than' or 'about twenty.'

Observe—Two numerals are often joined together without any conjunction; as, *das pánch* 'from five to ten.'

184.

ORDINALS.

1st <i>pahlá</i> or <i>pahilá</i> .	6th <i>chhatwán</i> or <i>chhathá</i> .
2d <i>dúsrá</i> .	7th <i>sátwán</i> .
3d <i>tísrá</i> .	8th <i>áthwán</i> .
4th <i>chauthá</i> .	9th <i>nauwán</i> or <i>nawán</i> .
5th <i>pánchwán</i> .	10th <i>daswán</i> .

And so on by adding *wán* to the cardinals.

185.

AGGREGATE NUMBERS.

<i>gandá</i> 'aggregate of 4.'	<i>saikrá</i> 'a hundred.'
<i>gáhi</i> 'aggregate of 5.'	<i>hazár</i> 'a thousand.'
<i>korí</i> 'a score.'	<i>lák</i> 'one hundred thousand.'
<i>chálísá</i> 'aggregate of 40.'	<i>karor</i> 'one hundred lákhs,' or
<i>chillá</i> 'a period of 40 days.'	'ten millions.'

186. Aggregate numbers add *on* for the nominative plural when they are used to express indefinitely large numbers: thus, *karoron khilqat* 'tens of millions of creations,' *hazaron gulám* 'thousands of slaves,' *lakhon rúpai* 'hundreds of thousands of rupees,' *saiكرون shahr* 'hundreds of cities.' The same rule applies to nouns expressing time; as, *barson* 'years' (for *baras*).

187. *On* may be added to all numerals to make them more emphatic, or to define them: thus, *bárahon la'l jaise sune* 'the very twelve rubies that had been heard about,' *ye sáton larkí-án* 'these seven daughters.'

188. Nouns following numerals do not require the plural termination *on*. When *on* is added, it must be understood to impart a more definite sense; thus *áṭh din ke ba'd* 'after eight days,' *do mahíne men* 'in two months,' but *do mahínon men* 'in the two months.'

189. FRACTIONAL NUMBERS.

$\frac{1}{4}$ <i>pá-o</i> or <i>chauthá-í</i> .	$1\frac{1}{2}$ <i>ḍeṛh</i> .
$\frac{1}{3}$ <i>tihá-í</i> .	$1\frac{3}{4}$ <i>paune</i> (quarter less) <i>do</i> .
$\frac{1}{2}$ <i>ádhá</i> .	$2\frac{1}{2}$ <i>aṛhá-í</i> .
$\frac{3}{4}$ <i>paun</i> or <i>pauná</i> .	$3\frac{1}{2}$ <i>sáṛhe</i> (with a half) <i>tín</i> .
$1\frac{1}{4}$ <i>sawá</i> (with a quarter).	

190. They are thus used with the other numbers: thus—

75 <i>paune</i> (quarter less) <i>sau</i> .	1250 <i>sawá hazár</i> .
125 <i>sawá</i> (with a quarter) <i>sau</i> .	1500 <i>ḍeṛh hazár</i> .
150 <i>ḍeṛh sau</i> .	1750 <i>paune do hazár</i> .
175 <i>paune do sau</i> .	2250 <i>sawá do hazár</i> .
250 <i>aṛhá-í sau</i> .	2500 <i>aṛhá-í hazár</i> .

DERIVATION OF WORDS.

191. *Affixes to nouns denoting agency, possession or relationship of some kind.*

The usual affix for nouns of agency is *wálá* added to the inflected form of the infinitive (see under Verbs). Instead of *wálá*, *hárá* is sometimes used, and both these affixes may be added to substantives as well as to infinitives: thus from *lakar* 'wood,' *lakar-hárá* 'a wood-cutter;' *Dillí-wálá* 'an inhabitant of Dillí;' *bastí-wálá* 'a villager;' *náw-wálá* 'a boatman;' *gadhe-wálá* 'the owner of the ass' (inflected form of *gadhá*, this form being always used).

*bán* (Sanskrit *ván* 'possessed of'); as from *dar* 'a door,' *dar-bán* 'a door-keeper;' similarly, *sag-bán* 'a dog-keeper;' *sár-bán* 'a camel-driver;' *guzar-bán* 'a ferry-



- man; *gārī-bān* 'a coachman; *mez-bān* 'an entertainer' (lit. 'a table-keeper').
- bardār* 'a bearer; as from *sonṭā* or '*asā* (inflected) 'a club; *sonṭe-bardār* 'a mace-bearer.'
- chī*; as from *tambūr* 'a drum,' *tambūr-chī* 'a drummer.'
- dār* 'a keeper,' 'a master,' 'a possessor; as from *zamīn* 'land,' *zamīn-dār* 'a land-holder; from '*amal* 'jurisdiction,' '*amal-dār* 'one who has jurisdiction,' 'a collector of revenue' (= '*āmīl*).
- gar* (Sanskrit *kar*) 'a maker,' 'a doer,' 'a worker; as from *zar* 'gold,' *zar-gar* 'a worker in gold; so *sitam-gar* 'a doer of tyranny,' 'a tyrant.'
- guzār* 'a passer,' 'a performer; as from *haqq* 'justice,' *haqq-guzār* 'a doer of justice.'
- gār* 'a doer' (same as last); as from *khidmat* 'service,' *khidmat-gār* 'a servant,' 'an attendant; from *gunāh* 'fault,' *gunāh-gār* 'a sinner.'
- gīr* 'a taker; as from *jahān* 'the world,' *jahān-gīr* 'world-taker,' 'world-subduer.'
- sār* (denoting, 1. plenty, 2. similitude); as *koh-sār* 'full of mountains,' *shāh-sār* 'like a king,' *tum-sār* 'like you.'
- ī*; as from *sipāh* 'an army,' *sipāh-ī* 'a soldier.'
- wān* (same as *bān* above); as from *dar* 'a door,' *dar-wān* 'a door-keeper; from *dhan* 'wealth,' *dhan-wān* 'wealthy.'

192. *Affixes denoting place, locality, &c.*

- ābād* 'an inhabited place; as from *shāh-jahān* 'the emperor of that name,' *shāh-jahān-ābād* 'the city of Shāh-jahān, or Dillī.'
- dān* 'receptacle,' 'stand; as from *qalam* 'a pen,' *qalam-dān* 'a pen-holder; so *shama'dān* 'a candlestick.'
- gāh* 'place; as from *ārām* 'rest,' *ārām-gāh* 'resting-place; so *guzar-gāh* 'a ferry thoroughfare; '*ibādat-gāh* 'place

- of worship; *chará-gáh* 'pasture-land; *qibla-gáh* 'place turned to in prayer' (title of a father). This affix also expresses time; as *sahar-gáh* 'the time of dawn.'
- pur* or *púr* 'a city; as from *Hastiná*, *Hastiná-pur* 'the ancient name of Dillí.'
- sál* or *sálá* (Sanskrit *sálá*) 'a house; as from *ghur* 'a horse,' *ghur-sál* 'a stable; *gau-sálá* 'a cow-house.'
- stán* or *istán* (Sanskrit *sthán*) 'place; as from *Hindú* 'a Hindú,' *Hindú-stán* 'India; so from *bo* 'fragrance,' *bostán* 'a garden; from *gul* 'a rose,' *gul-istán* 'a rose-garden; from *koh* 'a mountain,' *koh-istán* 'a mountainous country.'
- wári* or *wár* or *bári* 'place,' 'enclosure; as from *phul* 'a flower,' *phulwári* or *phul-wári* 'a flower-garden; so *satí-wár* 'the place where a *satí* is burnt.'
- zár* 'place,' 'multitude; as from *gul* 'a rose,' *gul-zár* 'a garden of roses; so *lála-zár* 'a bed of tulips.'

193. *Affixes forming abstract nouns.*

- í* or *gí*: the most common method of forming abstract substantives is by adding *í* to an adjective; thus from *khúb* 'good,' *khúbí* 'goodness; from *dáná* 'wise,' *dáná-í* 'wisdom; from *shád* 'pleased,' *shádí* 'pleasure.' If the primitive word ends in the weak *h* (x), the *h* is rejected, and *gí* is added instead of *í*: thus from *tázah* 'fresh,' *tázagí* 'freshness.'
- pan* or *paná*; as from *larḱá* 'a child,' *larḱá-pan* 'childhood; so also *baniyá-pan* 'the business of a merchant; *búrḱá-pan* 'old age; *chhuṭ-pan* 'infancy.'
- haṭ*; as from *karwá* 'bitter,' *karwá-haṭ* 'bitterness.'

194. Observe—Arabic abstract nouns are formed by the addition of *at* or *íyat*; as from *hukm* 'an order,' *hukúmat* 'sovereignty; from *insán* 'mankind,' *insán-íyat* 'humanity.' Many abstract nouns end in *ish*; as *ázmá-ish* 'trial,'

from *ázmá-ná* 'to try.' These are generally Persian words. Some abstracts are formed by repeating a word, with alteration in the initial letter or letters of the last; as *jhúth* *múth* 'falsehood.'

195. *Affixes forming diminutives.*

*ak*; as from *mard* 'a man,' *mardak* 'a manikin;' from *tifl* 'a child,' *tiflak* 'a little child.'

*iyá*; as from *betí* 'a daughter,' *bitiyá* 'a little daughter.' *cha* or *chí*; as from *shákh* 'a branch,' *shákh-cha* 'a small branch;' from *deg* 'a caldron,' *deg-cha* or *deg-chí* 'a caldron;' *bág-cha* 'a small garden.'

*ícha*; as from *bág* 'a garden,' *bágícha* 'a kitchen garden.'

196. *Affixes forming feminine nouns from masculine.*

*am* is added to *beg* and *khán*; as *begam* or *khánam* 'a lady.' *in*; as *sunár-in* 'a goldsmith's wife;' *dhobin* 'a washerman's wife,' from *dhobí* 'a washerman,' rejecting *í*.

*í*; as *Bráhman-í* 'a Brahman's wife.'

*ní*; as *sher-ní* 'a lioness;' *sunár-ní* 'a goldsmith's wife.'

197. *Affixes forming adjectives.*

*í* ('of or belonging to'): the most common method of forming adjectives is by adding *í* to substantives; thus from *'arús* 'a bride,' *'arúsí* 'nuptial;' from *bázár* 'a market,' *bázárí* 'of or belonging to a market;' from *Hindústán*, *Hindústání* 'of or belonging to Hindústán.'

Observe—Hence it appears that *í* is the most common and useful of all affixes, being used both to form substantives from adjectives and adjectives from substantives.

*á* ('having'); as from *bhúkh* 'hunger,' *bhúkhá* 'hungry;' from *mail* 'dirt,' *mailá* 'dirty.'

*ána* ('like,' '-ly'); as from *'arús* 'a bride,' *'arúsána* 'bride-like;' from *sháh* 'a king,' *sháh-ána* 'kingly.'

- ilá* or *elá*; as from *saj* 'shape,' *sajílá* 'well-shaped,' 'comely.'
- bhar* ('full'); as from *shahr* 'a city,' *shahr-bhar* 'the whole city;' so *pet-bhar* 'belly-full;' *'umr-bhar* 'all one's life;' *kos-bhar* 'a full kos;' *bhar maqdúr* 'to the best of one's power.'
- dár* ('having,' 'possessing,' 'holding'); as from *wafá* 'fidelity,' *wafá-dár* 'faithful;' from *mihmán* 'a guest,' *mihmán-dár* 'a host.'
- sár* ('full of,' 'abounding in,' 'like'); as from *koh* 'a mountain,' *koh-sár* 'mountainous;' from *shákh* 'a branch,' *shákh-sár* 'full of branches;' from *sháh* 'a king,' *sháh-sár* 'like a king.'
- mand* ('having,' 'endued with'); as from *daulat* 'wealth,' *daulat-mand* 'wealthy.'
- mán* ('having,' 'possessed of'); as from *shád*, *shád-mán* 'pleased.'
- war* ('having'); as from *nám* 'a name,' *nám-war* 'renowned.'

198. *Prefixes forming negative adjectives.*

- a*; as *a-chal* 'immovable.'
- an*; as *an-ján* 'not knowing,' 'unwitting.'
- be*; as *be-wafá* 'faithless.'
- bad*; as *bad-sulúk* 'ill-mannered.'
- bi*; as *bi-sham* 'unequal,' 'not good.'
- gair*; as *gair-munásib* 'unfit.'
- kam*; as *kam-himmat* 'spiritless.'
- lá*; as *lá-chár* 'helpless.'
- ná*; as *ná-haqq* 'unjust.'
- ni*; as *ni-dar* or *ni-dharak* 'fearless;' *ni-chint* 'free from thought,' 'disengaged.'
- nir*; as *nir-ás* 'hopeless.'

199. *Intermediate particles.*

*á*; as *lab-á-lab* or *munh-á-munh* ‘brimful;’ *shab-á-shab* ‘all night,’ ‘night by night;’ *dau-á-dau* ‘running express,’ ‘great labour;’ *rau-á-rau* ‘travelling.’

*ba*; as *dar-ba-dar* ‘from door to door;’ *táza ba táza* ‘fresh and fresh;’ *nau ba nau* ‘new and young;’ *já ba já* ‘somewhere or other;’ *khud ba khud* ‘of one’s own accord.’

*be*; as *gáh-be-gáh* ‘now and then;’ *já-be-já* ‘here and there.’

*ká*; as *khet ká khet* ‘the whole field;’ *jon ká ton* ‘just as it was.’

*na*; as *kuchh na kuchh* ‘something or other;’ *kahín na kahín* ‘somewhere or other.’

*o*; as *guft o gú* ‘discourse;’ *búd o básh* ‘residence.’

#### ON THE USE OF ARABIC WORDS IN HINDÚSTÁNÍ.

200. Some knowledge of the method of deriving Arabic words from their roots is indispensable to a correct acquaintance with Hindústání.

Arabic roots, which are the source of nouns and verbs, are generally trilateral\*; that is to say, they consist of three consonants, each uttering a vowel: thus *FRQ* or *faraqa* ‘he separated.’

201. Observe—The root is identical with the 3d sing. of the preterite tense of the primitive verb. This is generally formed by affixing the short vowel *a* to each consonant of the root as above; and although the middle consonant of some neuter roots takes *i* or *u* instead of *a*, it will be convenient in the following remarks to describe every root as consisting of three consonants, each uttering *a*.

202. From the trilateral root are drawn out thirteen different forms† of verbs; that is to say, first a primitive verb, and

\* Quadrilateral roots are not common, and will not therefore be considered here.

† Sometimes called conjugations.



proceeding from that twelve other forms. Of these thirteen forms, the twelfth and thirteenth are of too rare occurrence to be noticed here. There remain, therefore, eleven forms; viz. a primitive, and ten other forms which are variously employed to impart a causal, neuter, passive, reciprocal, intensive or desiderative sense to the primitive.

In the 1st or primitive form of the verb the simple signification is of course contained; as, *kataba* 'he wrote.'

The 2d and 4th forms make transitive verbs from intransitives, and doubly transitives or causals from transitives. Verbs in the 2d form, however, are frequently mere synonymes of the first.

The 3d form usually though not necessarily indicates reciprocal or mutual acting, or action directed upon another.

The 5th is generally used to give a passive sense to the second.

The 6th is derived immediately from the third, and may sometimes give it a passive sense. It generally, however, indicates mutual action between two or more persons.

The 7th and 8th have usually a passive sense, derived from the first, and sometimes from the second. They may occasionally involve a reciprocal or reflexive signification.

The 9th and 11th forms are used with especial reference to colours; the 11th indicating intensity of colour.

The 10th form is commonly desiderative, expressing the desire or wish for the action involved in the first.

Each of these forms has a preterite, imperative, and future tense, with an active and passive participle, and various verbal nouns. The tenses are not used in Hindústání, but the verbal nouns and participles are plentifully employed, both as substantives, abstract nouns, nouns of agency, and adjectives. The following table will exhibit models of the most usual.

203. Observe—In this table the root is *FRQ* or *faraqa* 'he separated,' and the three consonants of the root are printed throughout in capital letters to distinguish them from the servile or extra consonants. These extra consonants are seven in number, viz. *t*, *s*, *m*, *n*, with *ye*, *wáw*, and *alif* [usually remembered by the Arabic word *yatasammanú-á*].

NO.	SENSE.	VERBAL NOUN.	ACTIVE PARTICIPLE.	PAST PARTICIPLE.
1.	Separation	a. <i>FaRQ</i> b. <i>FiRQ</i> c. <i>FuRQ</i> *	<i>FáRiQ</i> (irreg. plur.) <i>FuRráQ</i>	<i>maFRáQ</i>
2.	Causing to separate	<i>taFRiQ</i>	<i>muFaRriQ</i>	<i>muFaRraQ</i>
3.	Mutual separation	<i>muFáRaQat</i> <i>FiRáQ</i>	<i>muFáRiQ</i>	<i>muFáRaQ</i>
4.	Causing to separate	<i>iFRáQ</i>	<i>muFRiQ</i>	<i>muFRaQ</i>
5.	Being separated	<i>taFaRruQ</i>	<i>mutaFaRriQ</i>	<i>mutaFaRraQ</i>
6.	Pretended separation Mutual separation	<i>taFáRuQ</i>	<i>mutaFáRiQ</i>	<i>mutaFáRaQ</i>
7.	Being separated, or separation from self	<i>inFiRáQ</i>	<i>munFaRiQ</i>	<i>munFaRaQ</i>
8.	Being separated, or separation from self	<i>iFtiRáQ</i>	<i>muFtaRiQ</i>	<i>muFtaRaQ</i>
9.	Colour	<i>iFRiQáq</i>	<i>muFRaQq</i>	
10.	Desire for separation	<i>istiFRáQ</i>	<i>mustaFRiQ</i>	<i>mustaFRaQ</i>
11.	Intensity of colour	<i>iFRiQáq</i>	<i>muFRáQq</i>	

Observe—The above participles, whether active or passive, are sometimes used adjectively in Hindústání.

\* Other models of verbal nouns which are referred to the primitive roots are, d. *FaRaQ*; e. *FaRáQ*; f. *FiRáQ*; g. *FaRQat*; h. *FiRQat*; i. *FuRQat*; j. *FaRuQat*; k. *FaRiQat*; l. *FaRáQat*; m. *FiRáQat*; n. *FaRáQ*; o. *FaRáQat*; p. *FuRúQat*.

204. Table exhibiting models of other useful nouns &c.  
derived from trilateral roots.

Nouns of instrument Instrument of —	} <i>miFRáQ</i>	<i>miFRaQ</i>	<i>miFRaQat</i>
Time and place Place of — Time of —	} <i>maFRaQ</i>	<i>maFRiQ</i>	
Comparison More or most	} <i>aFRaQ</i> (for masc.)	<i>FuRQa</i> (for fem.)	
Excess Most, very great	} <i>FaRráQ</i>	<i>FaRiQ</i> (pl.) <i>FuRaQá*</i>	<i>FaRúQ</i>
Implying also trade, profession, occupation	} <i>FaRráQ</i>		
Common models for adjectives	} <i>FaRiQ</i>	<i>FaRáQ</i>	<i>FaRaQ</i>
Common models for abstract nouns	} <i>FaRáQat</i>	<i>FiRáQat</i>	<i>FaRiQat</i>
Model of regular plural	} <i>FaRQát</i> (always fem.)		
Models of irregular or broken plurals	} <i>aFRáQ</i> <i>FaRá-iQ</i>	<i>FiRáQ</i> <i>FawáRiQ</i>	<i>FuRúQ</i> <i>FuRuQ</i>

205. The foregoing models are all deduced from a regular or perfect trilateral root *FaRaQa*; and the characteristic of a regular or perfect root is, that the three radical letters are always present in the models derived from it. Many roots, however, may have their second and third radicals the same, or may have one or more of the changeable letters *Alif*, *wáw*, *ye*, contained in them. These are called irregular or imperfect roots, and may be classed under five heads.

206. 1st, *Surds*, or those in which the second and third radicals are the same, when a contraction may take place,

\* So, *umará* pl. of *amír*, *fugará* of *faqír*, *gurabá* of *garíb*, &c.

the middle vowel being left out; as *madda* for *madada* 'he extended.' But the Hindústání forms derived from these roots are generally regular; as *madd* 'extension,' *madíd* 'long.' So also *maḵhsús* 'peculiar,' Pass. P. 1. of *ḵhassa*; *mukḵaffaf* 'alleviated,' Pass. P. 2. of *ḵhaffa*; *ḵhafíf* 'light,' adj. from the same.

207. 2d, *Hamzated*, or those in which a changeable *alif* (or *hamza*, which may be denoted by ") forms one of the radicals; as "amara 'he commanded,' sa-"ala 'he asked,' bara-"a 'he became free or sound.' In these, *wáw* (*ú*) and *ye* (*í*) are liable to be substituted for *hamzated alif*; or two *alifs* meeting may be contracted into long *á*: thus *tákíd* 'injunction,' V. N. 2. of "akada; *tádīb* 'correction,' V. N. 2. of "adaba; *mámúr* 'ordered,' Pass. P. 1. of "amara; *mu"assir* (written *mússir*) 'taking effect,' Act. P. 2. of "asara; *inshá* 'writing,' 'composition,' V. N. 4. from *nasha*-"a; *ta"ammul* (written *támmul*) 'meditation,' V. N. 5. of "amala; *istirzá* 'seeking to please,' V. N. 10. of *raza*"a.

208. 3d, *Similar*, or those of which the first radical is *w* or *y*. They are called *similar* because their conjugation in the preterite is similar to that of the regular trilateral root: thus *wa-'a-da* 'he promised,' *waqafa* 'he stood,' *yatama* 'he became orphaned.' The Hindústání forms derived from these roots are generally regular; as *mauqúf* 'stopped,' Pass. P. 1. from *waqafa*; *yatím* 'an orphan,' adj. from *yatama*; *maisúr* 'facilitated,' Pass. P. 1. of *yasara*; *muyassar* 'attainable,' Pass. P. 2. of *yasara*; *wájib* 'necessary,' Act. P. 1. of *wajaba*; *wáqi* 'occurring,' Act. P. 1. of *waqa*'a; *muwáfíq* 'conformable,' Act. P. 3. of *wafaqa*; *muwásalat* 'conjunction,' V. N. 3. of *wasala*.

209. 4th, *Concave*, or those in which the second radical is *w* or *y*. In these the letters *w* and *y*, preceded by and expressing their dissimilar vowel *a*, blend with that vowel into *á*; and in the Act. Part., the *w* bearing *i*, becomes *hamza*: thus *qála* for *qawala* 'he said,' *sára* for *sayara*

'he travelled.' Hindústání forms are, *qá'il* 'a sayer,' Act. P. 1. of *qawala*; *qá'im* 'standing,' Act. P. 1. of *qawama*; *mushtáq* 'desirous,' Pass. P. 8. of *shawaga*; *musawwir* 'a painter,' Act. P. 2. of *sawara*; *ihdiyáj* 'necessity,' V. N. 8. of *hawaja*; *ikhdiyár* 'choice,' V. N. 8. of *khayara*; *mukhtár* 'absolutely powerful,' Pass. P. 8. of *khayara*.

210. 5th, *Defective*, or those of which the last radical is *w* or *y*. Some of the peculiar changes which they undergo may be gathered from the following examples of forms used in Hindústání: *rází* 'contented,' Act. P. 1. of *razawa*; *'ádi* 'wicked,' 'transgressing,' Act. P. 1. of *'adawa*; *'arí* 'naked,' Act. P. of *'araya*; *'ásí* 'criminal,' Act. P. 1. of *'asaya*; *'áfiyat* 'safety,' from *'afawa*; *'álí* 'high,' Act. P. of *'alawa*; *gází* 'a hero,' Act. P. of *gazarwa*; *muláqát* 'meeting,' V. N. 3. of *laqaya*; *tamáshá* 'spectacle,' V. N. 6. of *mashaya*.

Besides the above five classes of irregular roots there are others, which are defective and hamzated, and concave and hamzated at the same time; but the nouns derived from these are rarely used in Hindústání.

211. Hence it appears that in Arabic every root is the parent-stock of a numerous family of vocables, throughout all of which the original radical idea, though variously modified, may be traced. The learner, therefore, in studying a composite language overburdened with words, may much assist his memory by accustoming himself to arrange together in groups all the words which may be regarded as members of the same family. The following five examples will serve to illustrate the aid he may receive from this method of connecting the root with its branches. The student is to exercise himself by referring each word to its model under *FaRaQa*. He will observe that few roots have more than five or six forms commonly used in Hindústání.



212. Root *TaLaBa*:—*TaLaB* ‘asking,’ ‘seeking;’ *TáLiB* ‘an asker;’ *maTLúB* ‘required,’ ‘asked;’ *maTLaB* ‘object;’ *muTáLaBa* or *muTáLaBat* ‘inquiring for.’
213. Root *HaKaMa*:—*HuKM* ‘order’ (Plur. *aHKáM*); *HáKiM* ‘a governor’ (Plur. *HuKkám*); *maHKúM* ‘one under orders,’ ‘a subject;’ *taHaKkuM* ‘ordering,’ ‘authority;’ *mustaHKiM* or *mustaHKaM* ‘made firm,’ ‘established;’ *istiHKáM* ‘confirmation,’ ‘firmness;’ *muHKaM* ‘strengthened,’ ‘firm;’ *maHKaMa* ‘a court of justice,’ ‘a place of justice.’
214. Root *HaMaDa*:—*HaMD* ‘praise;’ *taHMíD* ‘praising God;’ *HaMíD* ‘laudable;’ *muHaMmaD* ‘praised;’ *maHMúD* ‘praised.’
215. Root *KaTaBa*:—*KiTáB* ‘a book;’ *KáTib* ‘a writer;’ *maKTúB* ‘written;’ *maKTaB* ‘a school,’ ‘the place of writing.’
216. Root *QaTaLa*:—*QaTL* ‘killing;’ *QiTáL* ‘slaughter;’ *QaTtáL* ‘a great murderer;’ *QáTiL* ‘a killer;’ *maQTúL* ‘killed;’ *maQTaL* ‘place of execution;’ *muQáTaLat* ‘mutual slaughter.’

## SYNTAX.

## THE ARTICLE.

217. There is no definite article in Hindústání, but the substantive alone has all the force of the noun with this article: thus *ghorá* may mean ‘the horse.’ Nevertheless the definite article may sometimes be expressed by the pronouns *wuh* and *yih*: thus *wuh gulám* may be translated ‘the slave.’

218. The indefinite article may be expressed either by *ek* ‘one’ or by the indefinite pronouns *ko-í* and *kuchh*: thus, *kisí gánw men ek jhomprí thí* ‘in a certain village was a hut;’ *ek jangal men kói lomrí parí phirtí thí* ‘in a wood a fox was prowling about.’

## COLLOCATION OF WORDS.

219. In arranging the words of a sentence it is usual in English to place the subject or nominative case first, then the verb with its adverb, then the object or accusative case, and lastly the remaining additions of participles or prepositions with the cases they govern: thus, 'I saw him walking in the garden.' Or if a sentence be supposed to consist merely of subject and predicate (i. e. of that concerning which any thing is declared, and that which is declared concerning it), then in English the subject is placed first, and the predicate last, as in the sentence 'a fox was prowling about in a wood.' But in Hindústání, although the subject or nominative case sometimes comes first, this is by no means an invariable rule, and the verb instead of being placed in the middle of the sentence almost always comes last; see the examples at rr. 217, 218.

220. Again, the subject or nominative case is not always expressed, being understood from the context or implied in the termination of the verb: thus, *haqíqat Urdú kí zabán kí buzurgoñ ke munh se suní hai* 'I have heard from the mouths of my ancestors the history of the Urdú tongue,' where the nominative or agent *main ne* is understood from the context. So also, *ágáz qisse ká kartá hún* 'I commence the story,' where the nominative *main* is inherent in *hún*.

## CONCORD OF THE VERB WITH THE NOMINATIVE CASE.

221. The verb generally agrees with the nominative case in gender, number, and person; as, *burhiyá bolí* 'the old woman said;' *wuh chala gayá* 'he went away;' *main kyá jánún* 'how should I know?' *cháron darvesh wahán ga-e* 'the four Darveshes went there.'

222. And since the nominative case plural is often identical in form with the nominative singular, the verb may be the only guide as to whether the singular or plural is intended; thus *khet* may mean 'field' or 'fields,' and *dost* 'friend' or 'friends:' but in the following examples these words are known to be plural by the terminations of the verbs; *khet nazar á-e* 'fields appeared,' *dost púchhne lage* 'friends began to ask.'

223. If there are two or more nominative cases to a verb of different genders, the verb generally agrees with the masculine rather than the feminine: thus, *tīn din rāt guzre* 'three days and nights passed;' *'aql o hosh jāte rahe* 'understanding and sense went away;' *mutlaq tāqat aur hosh kuchh bāqī na thā* 'no power nor consciousness at all remained.'

a. But the verb may sometimes agree with the substantive that stands nearest to it, especially when there are more than two nominative cases; as, *yih tāj o khil'at aur durr o jawāhir hazār saudāgar kī pūnjī ho saktī hai* 'this crown, and dress, and pearls, and jewels, might form the capital stock of a thousand merchants;' *ānkhon ko sukḥ aur kaleje ko thandak hū-ī* 'joy came to my eyes and refreshment to my heart.'

224. Observe—Two or more objects, when enumerated together, are sometimes regarded as an aggregate of one, and joined to a singular verb. They are generally in the nominative singular, though a plural signification may be inherent in some or all of them: thus, *na ma'lūm kī bāp aur naukar aur asbāb kahān gayā* 'I know not where (my) father and (his) servants and (his) goods went;' *itnā rūpiyā aur ashrafī aur kaprā jam'a hū-ā* 'so many rupees and gold coins and clothes were collected;' *singhāsān par la'l almās aur motī mūngā lagā hū-ā hai* 'on a throne rubies, diamonds, pearls, and coral were set.'

225. An Arabic plural may be joined to a singular verb: thus, *āp kā altāf aisā hai* 'your majesty's favours are such;' *jawāhir kharidā gayā* 'jewels were bought;' *jitnā asbāb us makān men thā* 'as many articles of furniture as there were in that place.'

226. A singular noun may take a verb in the plural to denote respect; as, *bādshāh takht par baithe* 'the king sat down on the throne;' *bādshāh shād hū-e* 'the king rejoiced.'

#### CONCORD OF THE ADJECTIVE WITH THE SUBSTANTIVE.

227. Adjectives in Hindústānī, as in English, commonly precede their substantives, excepting in Persian phrases where the *izāfat* is used; see the examples at rr. 40, 45.

Those that end in *ā* (see r. 38) must agree with their substantives in gender and number: thus, *chhoṭā beṭā* 'a younger son;' *chhoṭī beṭī* 'a younger daughter;' *chhoṭe beṭe* 'younger children;' *barā bhā-ī* 'an elder brother;' *dahnī ānkh* 'the right eye.' Except only a few ending in

á of Arabic and Persian origin, which remain unchanged; see *dáná* 'wise' at r. 48.

a. Participles used adjectively follow the same rule: thus, *mú-í mittí* 'dead earth.'

228. But an adjective ending in á, qualifying a noun in an oblique case, although it must be inflected, does not take the plural terminations *án*, *en*, *on*, and does not require a postposition of its own. See the examples at r. 46, and add the following: *andekhe K̄hudá ko* (not *andekhá*, and not *andekhe ko K̄hudá ko*) *pújtá hai* 'he worships the invisible God;' *nihatthe ádmí kí kyá bisát* 'what is the power of an unarmed man?' *súkhe kheton men pání pará* 'water has fallen in the dry fields;' *sári bádsháhaten* 'all the kingdoms.'

229. When an adjective forms the predicate of a preposition it must of course come last; as, *zamín wahán kí achchhí hai* 'the ground of that place is good.'

a. When adjectives come after their substantives they may sometimes in poetry take the plural terminations; see the examples at r. 47: but this is rarely the case in prose; as, *ánkhen níchí* 'eyes cast down,' not *ánkhen níchí-án*.

230. When adjectives ending in á are separated from their substantives they not unfrequently become petrified, as it were, by being drawn towards a verb, and thus forming with it a sort of compound lose their capability of change: as, *darwáze ko kaun kálá* (not *kále*) *karegá* 'who will make the door black?' *dívár ko kálá* (not *káli*) *karegá* 'he will make the wall black.'

231. The same rule may apply to participles: thus, *bádsháhzádí ko pahunchá ján* 'consider the princess as arrived,' where *pahunchí* would be expected.

232. As a general rule no adjectives, excepting those in á, admit of change; see examples at r. 40. Even those ending in a do not follow the rule for substantives in a (r. 25); as, *ziyáda* (not *ziyádí*) *muhabbat* 'excessive affection;' *áftáb o mahtáb us ke husn ke rúbarú sharminda* (not *sharminde*) *hain* 'the sun and moon are put to shame before his beauty;' *jab we rawána hú-e* 'when they de-



parted.' If, however, adjectives ending in *a* are used in the manner of substantives they must be inflected: thus, *us be-cháre ká* (not *be-chára ká*) *sir* 'the head of that helpless one.'

233. Numeral adjectives in *á* follow the analogy of other adjectives in *á*; and those in *án* change *án* to *en* and *ín* on the same principle. Similarly, *báyán* 'left' becomes *báyen* or *bá-en* and *bá-ín*: thus, *chauthí rát* 'the fourth night;' *chauthé roz* 'on the fourth day;' *áṭhwín rát* 'the eighth night;' *áṭhwen din* 'on the eighth day;' *bá-ín taraf* 'the left side,' 'on the left hand.'

234. If an adjective qualifies two or more nouns of different genders, it agrees with the masculine rather than the feminine; but in the case of inanimate objects it may sometimes agree with the noun which stands nearest to it in the sentence. The following example is given by Dr. Yates: *kapre básan aur kitáben bahut achchhá hain* 'the clothes, plates, and books are very good.'

235. A singular adjective may be joined with an Arabic plural; as, *sára asbáb* 'all the goods.'

#### CONCORD OF THE RELATIVE WITH THE ANTECEDENT.

236. The relative in Hindústání may be expressed either by *jo* (which has no distinction of gender, nor indeed of number in the nominative case) or by the Persian *ki* (which is indeclinable). The relative *jo*, being declinable, must agree with the antecedent in number; and both *jo* and *ki*, if they refer to a plural or a feminine antecedent noun, will require the plural or feminine of any verb they may govern in the latter part of the sentence. The following examples will illustrate this:—*amír Umará jo házir* 'the lords and ministers who were present;' *donon qafas jin men ádmá qaid hain* 'the two cages in which the men are confined;' *áp kí tawajjuh jo aksír kí tásir rakhtí hai* 'your majesty's favour, which has the effect of an elixir;' *wazír ki mard i dáná thá* 'the *wazír*, who was a learned man;' *aur ek*



*hawelí, ki pahle makán se bihtar thí*, 'another house, which was better than the former residence.'

a. The demonstrative pronoun may sometimes be used where in English we have the relative: thus, *dekhá ek dúkán hai, us men do pinjre latakte hain*, 'I saw there was a shop, in it (for *in which*) two eages were suspended.'

b. And in imitation of the Persian idiom the conjunction *ki* may be prefixed to the demonstrative pronoun: thus, *aisí bát par ki jhúth is ká sábit nahín* 'in such a matter that the truth of it (for *the truth of which*) is not proved.'

c. *Ki* may even be pleonastically prefixed to the relative *jo*: thus, *wuh gulám ki jisne parwarish pá-í* 'that slave by whom education had been received;' *itná mál ki jiská hisáb nahín* 'so much wealth, an account of which cannot be made.'

237. The relative *jo* not unfrequently precedes the noun to which it refers, and this noun may be put in the same case with the relative, the pronoun *wuh* following in the latter clause of the sentence: thus, *jo sáhib dáná hain, unki khidmat men*, 'in the presence of those gentlemen who are learned.' In these cases the relative is equivalent to 'whatever;' and the sentence if literally translated would be, 'whatever gentlemen are learned in their presence.'

238. *Wuh* alone, however, without a noun, may form the antecedent or correlative to *jo*, but will follow rather than precede; as, *jinne mujhe pahle dekhá thá wuh bhí na pahchán saktá* 'he who had seen me before would not be able to recognise me.'

239. The relative may sometimes stand alone or in company with its noun, the pronoun which serves as an antecedent being understood; as, *jo iláj ho sake bamaqdúr karún* 'whatever remedy is possible (that) I will perform;' *jo nálá wahán bahtá thá* 'the stream which flowed there,' for *wuh nálá jo wahán bahtá thá*; *jo marzi-i mubáarak* 'whatever may be your royal will (let that be done).' See other uses of the relative, under pronouns, at r. 320, &c.

## SYNTAX OF SUBSTANTIVES,

WITHOUT REFERENCE TO THEIR CONNEXION WITH PARTICULAR VERBS.

## NOMINATIVE CASE.

240. Two nominatives may be placed in apposition to each other; as, *Saudá shá'ir* 'the poet Saudá.'

241. Sometimes (especially at the beginning of a long sentence) a nominative case is made to stand by itself independently. It is followed, however, in the latter part of the sentence by a pronoun which takes the place of the independent proposition, and connects itself grammatically with the verb.

Two or three examples of this highly idiomatic construction occur in the *Bág o Bahár*, as follows: *Malik-i-Sádiq, jo bádsháh jinnon ká hai, tumháre báp ne uske sáth dostí paidá kí*, 'Malik-i-Sádiq, who is the king of the jins—your father formed a friendship with him;' *yih ek maimún, jo tú dekhtá hai, har ek ke hazár deo tábi hain*, 'each of these apes that thou seest—a thousand demons are subject to it.' Similarly, *Khudá aur daulat donon kí khidmat nahín kar sakte* 'you cannot serve God and mammon.'

## GENITIVE CASE.

242. When two substantives are dependent upon one another, so as to express one idea, one of them is commonly in the genitive: thus, *bíbí ká naukar* 'the servant of the lady.'

243. The rules for the use of *ká, ke, kí*, have already been given at pp. 6, 7, r. 21. The following are additional examples. Rule 1. *Sáhib ká ghar* 'the house of the master.' Rule 2. *Sáhib ke ghar* 'the houses of the master,' *sáhib ke ghar men* 'in the house of the master,' *Khudá ke wáste* 'for the sake of God.' Rule 3. *Darvesh kí sair* 'the travels of the darvesh,' *Khudá kí tarvajjuh se* 'by the favour of God,' *mere báp kí havelí men* 'in the house of my father,' *khidmat kí khátir* 'for the sake of service.'

244. It may often happen that two or three and occasionally even more nouns may be dependent upon each other in the relation of genitive cases. Each noun will

then assume either *ká* or *ke* or *kí*, according to the gender, number, and case of the noun with which it is most nearly connected, or on which it most closely depends: thus, *uskí qismat ke bág men* 'in the garden of the destiny of him;'  
*Farang ke mulk ke dekhne ká ishtiyáq* 'the desire of seeing the country of Europe.' The following artificial example well illustrates this rule: *is mard kí larķí ke khánsámán ke ghar kí lakrī kí mekhon ká mol* 'the price of the pegs of the wood of the house of the steward of the daughter of this man.'

245. 'Possession' may often be expressed by the genitive case; as, *dhobí ká kuttá na ghar ká na ghát ká* 'the washerman's dog belongs neither to the house nor the landing-place.'

246. The genitive is often equivalent to 'made of:': thus, *rúpe sone kí kunjí-án* 'keys (made) of silver and gold;'  
*javáhir kí kursí* 'a chair (made) of jewels;'  
*hathí-dánt kí chaukí* 'a chair (made) of ivory.'

247. It is often used in expressing 'age,' 'period of life;'  
as, *baras chaudah ek kí 'aurat* 'a woman fourteen years of age;'  
*uskí chális baras kí 'umr (hai)* 'he is forty years of age;'  
*jab main das baras ká hú-á* 'when I was ten years old.'

248. But the genitive case may be employed in a vague and indeterminate manner to express relations properly belonging to other cases. It often has the sense of 'to,' as in the following examples: *maidán kí ráh* 'the road to the plain;'  
*ghar kí ráh* 'the road to the house;'  
*shukr Khudá ká* 'thanks to God;'  
*kisí ká burá (na cháhtá thá)* '(I wished) ill to no one;'  
*sawál ká jawáb* 'an answer to a question;'  
*ruqa' ká jawáb* 'an answer to a letter;'  
*uská jawáb* 'an answer to him;'  
*baiṭhne ká hukm* 'the order to sit down;'  
*bát ká sachchá* 'true to one's word.'

249. It may often have the force of 'for;'  
as, *tumháre báp kí dostí* 'friendship for thy father;'  
*is murúwat ke 'iwaz* 'in return for this courtesy;'  
*us ká kuchh 'iláj nahín* '(there is) no remedy for it;'  
*dhone ká pání* 'water for washing.'

250. Or of 'with;' as, *chhoṭe sir ká ádmí* 'a man with a small head,' 'a small-headed man.'

251. It may even in rare instances have the force of the English 'in' or 'on;' as, *ádmí kí zindagí ká kuchh bhārosá nahín* '(there is) no reliance on the life of man;' *in kí dostí ká bhārosá nahín* 'there is no reliance on their friendship.'

252. After adverbial prepositions (see rr. 175, 513) the genitive is frequently used in some of the above senses: thus, *tumhāri khātir* 'for your sake;' *qarīb do kos ke* 'for nearly two kos;' *us ke barā-bar* 'compared to him;' *ek gaz ke muwāfiq garhá* 'a hole a yard deep.'

253. These adverbial prepositions may sometimes be dropped, leaving the sign *ke* to stand by itself: thus, *bād-sháh ke ek beṭá paidá hú-á* 'in the family or at the house of a king a son was born,' where *pás* or *yahán* is understood. Similarly, *unke larḳá na thá* 'to them (*unke pás*) there was no child.'

254. Again, the genitive sign *ká*, *ke*, *kí*, may be dropped, leaving the adverbial preposition to stand alone: thus, *zer jharokhe* (for *zer jharokhe ke*) 'under the lattice,' &c.; similarly, *zer sáye* 'under the shadow;' *hakím pás* (for *hakím ke pás*) 'near the physician;' *mujh pás* (for *mere pás*) 'near me;' *is faqír pás* (for *is faqír ke pás*) 'near this faqír;' *us bagair* or *us bin* (for *us ke bagair*, &c.) 'without him;' *bagair murabbí (ke)* 'without a patron;' *is wáste* or *is liye* 'on this account;' *kis wáste* 'on what account?' *jis tarah* 'in the manner which.'

255. To give intensity or emphasis to an idea expressed by any word, or to define it more precisely, it is usual to double the word, interposing the genitive sign *ká*, changeable, of course, to *ke* and *kí*, according to gender and number: thus, *dá-í angá sab kí sábh* 'the nurses and maids, one and all;' *pít kí pít* 'true affection;' *kuchh ká kuchh* 'something strange;' *báhar ká báhar* 'quite out,' 'altogether excluded;' *án kí án men* 'at the very instant;' *waisí kí waisí hí sárat* 'appearance just as it was.'



*a.* Analogous to the above is the use of *ká* in such a phrase as *ek torē ká torá* 'a number of bags\*.'

256. The genitive sign may be used after words expressing weight, measure, and distance, or it may be omitted; as, *la'l wazn men sāt misqál ká* 'a ruby weighing seven *misqáls*;' *ser bhar gosht* 'full two pounds of flesh;' *kos bhar ká bándh* 'a dyke a *kos* long:' see r. 292. It may also be used like the English 'worth' to express value; as, *ek paise kí afim* 'a farthing's worth of opium;' *hazár rúpa-e kí talwár* 'a sword worth a thousand rupees;' *sau rúpa-e ká jawáhir* 'jewels of the value of a hundred rupees' (see r. 305); *take kí murgí* 'a hen of the value of a *taká*.'

257. The genitive case frequently has the force of an adjective, as in English: thus, *barí bahár ká bág* 'a garden of great beauty,' for 'a very beautiful garden;' *bare páṭ ká daryá* 'a river of great breadth,' for 'a very broad river.'

258. By the use of *ká*, adjectives may be formed from nouns, verbs, or adverbs, to almost any extent: thus, *khushámad kí bāten* 'flattering words;' *roz ká kám* 'daily work;' *kal kí rát* 'last night;' *ab ká sál* 'the present year;' *kháne kí mez* 'a dining-table.' Indeed it is often necessary to connect words in Hindústání by *ká*, when in English a hyphen only would be required; as, *Pípal ká darakht* 'a Pipal-tree;' *únche bar ke darakht par* 'on a high fig-tree.'

#### DATIVE AND ACCUSATIVE CASES.

259. These cases have few functions irrespectively of the influence of verbs. They are generally used after verbs of motion, and verbs in which a sense of giving, imparting, or communicating any thing is inherent; see rr. 345, 352.

260. The dative often expresses the object or motive for which any thing is done; as, *kuchh zarúrí kám ko* 'for some necessary purpose;' *mard (mare) nám ko* 'a man (may die) for a name;' *kháne ko* 'for eating.' It is often so joined with the infinitive; as, *dekhne ko sir jhukáyá* 'I bent my head for the purpose of looking.'

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\* In the B. o Bahár this phrase is used for 'a number of trays' for holding dishes.



261. The dative and accusative sign *ko* is sometimes used to express 'time;' as, *rát ko* 'at night;' *subh ko* 'in the morning;' *ákhir ko* 'at last:' see under nouns of time at r. 287.

262. It may also have the force of the English 'at' or 'on;' as, *bá-en ko* 'on the left hand.'

263. It may be idiomatically omitted in such phrases as *bádsháh salámat* 'health to the king.'

a. It may also be omitted when two or more words in the accusative case are in close succession; see r. 285.

264. The postposition *ta-ín*, governing the genitive, is sometimes substituted for *ko*; thus *mard ke ta-ín* is equivalent to *mard ko*. It is especially used with the genitive case of *áp* 'self,' as a substitute for the dative and accusative, *apne ta-ín* being more usual than either *áp ko* or *apne ko*: thus, *apne ta-ín sab se bihtar samajhtá hai* 'he thinks himself better than all.' Similarly, *mere ta-ín* is equivalent to *mujh ko* or *mujhe*.

#### ABLATIVE CASE.

265. This case is of the most extensive application. It expresses the most diversified relations, and frequently usurps the functions of the other cases. Its proper force is that of 'from;' as, *us makán se* 'from that place;' *aisí áfaton se (bachkar)* 'from such calamities (having escaped);' *sab se alag* 'apart from all;' *kahín se kahín* 'from one place to another;' *mulk se judá-í* 'separation from one's country;' *namáz se farágat* 'cessation from prayers;' *abhí se* 'from henceforth.'

266. Hence it passes to the expression of many correlative ideas, as 'from' or 'by,' in the sense of 'by reason of,' 'through,' 'in consequence of:' thus, *míhr i mádarí se* 'from maternal affection;' *ek jagah rahne se* 'from staying in one place;' *tere áne se* 'by thy coming;' *bádsháh kí tawajjuh se* 'by reason of or through the favour of the king.' *Sabab* governing a genitive case may be joined to *se*; as, *farágat ke sabab se* (for *farágat se*) 'by reason of ease.'

267. It often expresses 'the instrument with which' or 'the instrumentality through which' any thing is done; as, *patthar se* 'with a stone;' *qainchī se* 'with a pair of scissors;' *munh se* 'with the mouth;' *mujh se* 'through or by me.'

268. Hence it passes to other collateral relations, which in English are expressible by 'with,' as *jān o dil se* 'with heart and soul:' thus, *bādshāhon se kyā kām* 'what business (have we) with kings?' *mujhe apne kām se kām (hai)* 'my business (is) with my own affairs;' *khwāja se muhabbat hū-ī* 'a friendship arose with the merchant;' *bande kī taraf se* 'with respect to your slave.'

269. It is commonly used to denote 'the manner' or 'mode' in which any thing is done, as expressed in English by the adverbial affix 'ly,' or by the preposition 'in,' 'with,' &c.: thus, *farāgat se* 'leisurely;' *khafagī se* 'angrily;' *sharmindagī se* 'with shame;' *na-e sir se* 'anew;' *is tarah se* 'in this manner;' *kis sūrat se* 'in what manner;' *jis tis tarah se* 'somehow or other;' *kisī sūrat se* 'in some way or other;' *kisū bahāne se* 'under some pretence;' *da'wat ke bahāne se* 'under pretence of an invitation;' *qarīne se* 'in order;' *apnī khushī se* 'of my own free will;' *áp se áp* 'of one's own accord.'

270. The *se*, however, may be idiomatically omitted; as, *usī tarah* 'in that very way;' *kisī tarah* 'in any way;' *sab tarah* 'in every way.' Especially in expressions like *hāthon hāth* 'from hand to hand,' *dāl dāl* 'from branch to branch,' *pāt pāt* 'from leaf to leaf.'

271. Hence it may denote 'by way of,' especially if joined to *rāh* 'road,' and preceded by a genitive case; as, *darwāze se* or *darwāze kī rāh se* 'by way of the door;' *surang kī rāh se* 'by way of the underground passage;' *dostī kī rāh se* 'by way of friendship.'

272. It may have the force of the English 'of,' 'to,' 'at,' 'in,' 'on,' in expressing other collateral ideas; as, *is harakat se khabar* 'information of this action;' *mujhe hisse se kyā kām hai* 'what is the use to me of shares?' *bādshāh se 'arz karke* 'having made representation to the king;' *uskī marzī se* 'at his will;' *waise hī kapron se* 'in the very same clothes;' *ánkh nāk se durust* 'correct in nose and

eyes; *ham se tujhe kyá mudda'á* 'what claims (have) you on me?' *patthar se takkar kháke* 'having struck on a stone.'

273. It is used after words expressing 'length of time;' as, *tín din se* 'for three days,' *bahut muddat se* 'for a long time' (see r. 287): and, as in Sanskrit, it may occasionally be translated by the English 'after;' as, *is sál ke guzarne se* 'after the passing of this year.'

274. The ablative *se* must not be confounded with *se* the inflected form of *sá* the affix of similitude; as, *Hátim se shaḥs se* 'with a person like Hátim,' where the first *se* is from *sá*.

Observe—The ablative postposition is always employed to express 'comparison;' see under comparison of adjectives at r. 304.

#### LOCATIVE CASE.

275. This case is formed by the postpositions *men* and *par*, which generally have the force of the English 'in,' 'on,' 'at,' as expressive of many collateral ideas: thus, *ghar men* 'in the house;' *bág men* 'in the garden;' *ráh men* 'in the road;' *dunyá men* 'in the world;' *ghore par* 'on a horse;' *kishtí par* 'on board a boat;' *darwáze par* 'at the door;' *is ummed par* 'in this hope;' *Khudá ásmán par (hai)* 'God (is) in heaven;' *itne kahne par* 'at this speech.'

276. Both *men* and *par* are frequently used after verbs of motion in place of the dative and accusative sign *ko*; see the examples at r. 370.

277. Hence the sign *par* passes into the sense 'towards' or 'to;' as, *tujh par mihrbáni* 'kindness towards you.' It may even be translated by 'with;' as, *tujh par gusse ká bá'is* 'the cause of my being angry with you.'

278. The postposition *men* very commonly has the force of 'between' or 'among:' thus, *in donon men* 'between these two;' *darvesh aur bádsháh men* 'between the darvesh and the king;' *haqq o bátíl men* 'between truth and falsehood;' *hamáre tumháre (men)* 'between us and you;' *un men* 'among them;' *bádsháhon men* 'among kings.'

279. *Par* may even have the force of 'by reason of,' 'in conse-

quence of,' as, *itní dāná-ī par* 'by reason of so much knowledge.' or of 'according to,' in such phrases as *qādim qāide par* 'according to his usual custom.'

280. It is used after nouns expressing 'time' and 'distance': thus, *thorē dīnon̄ men̄* 'in a few days;' *koś ek par* 'at about a kos:' see rr. 287, 290.

281. The locative sign *men̄* is used in expressing 'the matter' or 'subject' presented for consideration in some statement, description, or narrative: thus, *mausim ī bahār kī ta'rif men̄* 'on the subject of the praises of spring;' *bhain̄se ke ausāf men̄* 'on the subject of the characteristics of the buffalo.'

282. The locative sign, like the genitive, may often be idiomatically omitted, but the oblique form of the noun, if any, is then used; as, *daryā kināre* (for *daryā ke kināre par*) 'on the bank of a river;' *kisī gānw̄ ke kināre* 'on the borders of a village;' *ek kināre* 'on one side;' *Hātim ke waqt* 'in the time of Hātim;' *āzmāish ke waqt* 'at the time of trial;' *bādshāh ke huzūr* 'into the presence of the king;' *dahnī taraf* 'on the right hand;' *jharokhe* 'at the lattice;' *bāp kī jagah* 'in the place of a father;' *āshnā-ī ke bhārose* 'in the confidence of friendship.'

a. Some words which omit *men̄* have the force of adjectives; thus *gusse hai* 'he is angry' is literally *gusse men̄ hai* 'he is in anger.' Similarly, *achambhe hai* 'he is (in) astonishment,' and *gazab hai* 'he is (in) a rage.'

b. When two or more words in the locative case are closely associated together, the postposition in Hindústānī may be omitted in all but the last, and the conjunction dispensed with: thus, *jo kuchh zamīn āsmān men̄ hai* 'whatever is in earth and in heaven;' compare r. 285. This may hold good when the words are connected by the conjunction *o*; as, *zamīn o āsmān men̄*; see r. 285. c.

283. *Tak* or *talak*, meaning 'to,' 'up to,' 'as far as,' are generally considered to be one of the three signs of the locative case, though they seem more properly to be connected with the dative or accusative. They are used like other postpositions: thus, *merī dūkān tak* 'to my shop;' *apne ghar talak* 'as far as his own house;' *ek ashrafi se chālīs ashrafi-on tak* 'from one ashrafi up to forty.'

#### CONJUNCTION OF THE LOCATIVE AND ABLATIVE POSTPOSITIONS.

284. It is very usual in Hindústānī to place a word at the same time in the locative and ablative case, by joining



*se* with *men* to express 'from among,' and *se* with *par* to express 'from upon' or 'from off:' thus, *un men se* 'from among them;' *is men se chhah máshe* 'six máshas of this;' *ghore par se* 'from off the horse;' *ásan par se* 'from off the seat;' *ásmán par se* 'from the heaven:' see under r. 275.

*Agent with ne.*

*a.* The consideration of this most important head of Syntax falls properly under nouns in their relation to verbs; see r. 375.

#### SYNTAX OF NOUNS IN APPOSITION OR IN CLOSE SUCCESSION.

285. When two or more words are in apposition or in close succession, that is to say, in the same case without a connecting conjunction, the postposition is placed after the last word only: thus, *khudáwand i nímat, sáhib i murúwat, najíbon ke qadrán, Ján Gilkrist sáhib ne*, 'by the master of favours, the possessor of generosity, the appreciator of excellent persons, Mr. John Gilchrist.' Similarly, *namak-harám bewuqúf kam-bakht mochí ne* 'by the perfidious, ignorant, wretched saddler;' *Akbar bádsháh ne* 'by king Akbar;' *kháne píne kí talásh* 'search for meat and drink.'

*a.* A similar rule holds good with regard to the first two personal pronouns, when in apposition; see r. 325.

*b.* Also when any list or enumeration of persons or things is made; as, *beí, bhá-í, bahín ká*, 'of (my) daughter, (my) brother, (and my) sister.'

*c.* The same rule applies when two words are connected by the conjunction *o* 'and:' thus, *dalíl o hujjat ke bagair* 'without proof and argument.'

#### VOCATIVE CASE.

286. *ai* is properly prefixed to a word in the vocative case: thus, *ai beṭe* 'O son;' *ai darvesho* 'O darveshes;' *ai núr i chashm* 'O light of my eyes;' *ai Khudá ke bande*



‘O servant of God;’ *ai Khudá ke bando* ‘O servants of God.’ But this prefix is often dispensed with; as, *ahmaq* ‘O fool;’ *yáro* ‘O friends;’ *khudáwand* ‘O sire.’

a. In poetry, and sometimes in poetic prose, the vocative is formed by a long *á* affixed to a word: thus, *sháhá* ‘O king;’ *dilá* ‘O heart;’ *sáqí-á* ‘O cupbearer.’

#### NOUNS OF TIME.

287. To express ‘division and duration of time,’ or ‘particular periods and epochs of time,’ as variously denoted in English by the prepositions ‘at,’ ‘in,’ ‘on,’ ‘for,’ ‘from,’ ‘after,’ the postpositions *ko*, *men*, *se*, *tak*, *talak*, and sometimes adverbial prepositions like *ba’d* &c., are employed in Hindústání: thus, *rát ko* ‘at night;’ *subh ko* ‘in the morning;’ *din ko* ‘by day;’ *thore dinon men* or *ka-í dinon men* ‘in a few days;’ *chauthé roz subh ko* ‘on the morning of the fourth day;’ *tín din se* ‘for the past three days;’ *ka-í roz se* ‘for the last few days;’ *sát baras se* ‘for the past seven years;’ *ek muddat se* or *bahut muddat se* or *qadím se* ‘for a long time past;’ *do mahíne talak* ‘for two months;’ *pánch baras tak* ‘for five years;’ *sát baras tak* ‘for seven years;’ *kab talak* ‘for how long?’ *ek mahíne ke qaríb* ‘for nearly a month;’ *abhí se* ‘from this time forward;’ *us roz se* ‘from that day forward;’ *fajr se shám tak* ‘from morning to evening;’ *thore dinon ke ba’d* or *kitne din píchhe* ‘after some days;’ *bís din ke ’arse men* ‘after an interval of twenty days.’

288. But postpositions and prepositions are often idiomatically omitted in Hindústání, the oblique form of the noun, if any, being used: thus, *har waqt* ‘at all times;’ *us gharí* or *us waqt* ‘at that time;’ *is waqt* ‘at this time;’ *shám ke waqt* ‘at the time of evening;’ *tarke* ‘at dawn;’ *chauthé baras* ‘in the fourth year;’ *dústre din* ‘on the second day’ or ‘next day;’ *áthwen din* ‘on the eighth day;’ *gyárahwen roz* ‘on the eleventh day;’ *shivrát ke roz* ‘on the day of shivrát;’ *chand roz* ‘for a few days;’ *sát din* ‘for seven days;’ *mahíne bhar* ‘for a full month;’ *áth mahíne* ‘for eight months;’

*chille* 'for forty days.' And where in English there is no preposition, the Hindústání postposition may of course be dispensed with, the oblique form being still required; as, *har mahíne* 'every month;' *har roz* 'every day;' *rát din* or *din aur rát* 'night and day;' *ba'ze waqt* 'sometimes;' *ek daf'a* 'once;' *is martabe* or *ab kí bár* 'this time.'

289. The following examples may also illustrate this division of the subject: *jis din wuh din áyá* 'when the day came;' *bahut din hú-e us kí khabar mujhe khabardáron ne dí hai* 'it is many days since messengers brought me intelligence of him;' *tin din se tumhári khidmat men házir hún* 'for three days I have been present in your service;' *ek roz rát ko* 'one day at night' (a common idiom for the English 'one night').

#### NOUNS OF PLACE, DISTANCE, AND MEASURE.

290. The postpositions *ká*, *par*, *se*, *tak*, *talak*, may be variously employed to express 'distance' or 'space:' thus, *ek kos par* 'at the distance of a kos,' 'about a kos;' *qaríb do kos ke* 'for nearly two kos;' *ek gaz ká garhá* 'a hole a yard deep;' *har ek alang us kí do do kos kí* 'each side of it (was) two kos in length;' *ek kos talak* 'for a kos.'

a. Sometimes *í* is idiomatically affixed; as, *do kos-í shahr ke báhir* 'to the distance of two kos outside the town.'

291. Or all postpositions may be omitted; as, *ek farsakh is makán se* 'at the distance of a parasang from the place;' *do kos shahr se ek makán hai* 'two kos from the city there is a place;' *ádih ser makkhan* 'half a ser of butter.'

292. The adjective *bhar* 'full' is very idiomatically used in composition with nouns of distance and measure, no postposition being admitted: thus, *kos bhar* 'for a kos;' *kos bhar ke túl ká bándh* 'an embankment a kos in length;' *bhar kos* 'for a full kos;' *báns bhar* 'for the length of a bamboo (ten feet);' *kaurí bhar khatra nahín* '(there is) not the slightest particle of danger.'

#### SYNTAX OF ADJECTIVES.

293. Adjectives may govern a genitive or ablative, and rarely an accusative or locative case. The instances in which they take a genitive or ablative are generally those in which 'of' or 'with' are required in English. Not

unfrequently, however, the English 'of' is represented by *se* in Hindústání.

ADJECTIVES GOVERNING THE GENITIVE.

294. Adjectives denoting 'fitness' require this case; as, *kahne ke lá-iq* 'fit to be told;' *insán ke rahne ke lá-iq* 'fit for the abode of man.' Rarely these are followed by a dative or accusative; as, *jo kuchh bádsháhon ko lá-iq* 'whatever is suitable for kings.'

295. So also adjectives denoting 'want,' 'need;' as, *nahín muhtáj zewar ká* 'not in want of ornament;' *mál ká muhtáj* 'in want of riches.' With *darkár* 'necessary' the construction must be changed: thus, *yih makán hamen darkár hai* 'this place is necessary to us;' *mujhe rúpiya paisá kuchh darkár nahín* 'I have no need of rupees or paise' (lit. 'rupees &c. are not necessary to me').

296. Other examples of adjectives followed by a genitive are, *us ke barábar* 'equal to him;' *ummedwár 'afú ká* 'hopeful of forgiveness.' In the Bág o Bahár *ummedwár* is once used with the nominative; as, *yih [not is ká] ummedwár hún* 'I am hopeful of this.' But this is probably an error.

ADJECTIVES GOVERNING THE ABLATIVE.

297. Adjectives or participles which signify 'being filled,' 'sated,' or 'satiated,' govern this case; as, *ek bará ghar jawáhir se bhará hú-á* 'a large house filled with jewels;' *ek qulfí ma'jún se bharí hú-í* 'a pot full of electuary;' *thilíyá pání se bhará* 'a pitcher full of water;' *zindugí se ser* 'satiated with (or tired of) life;' *tum aisí jaldí is búrhe khádím se ser hú-e* 'have you so quickly become tired of this old servant?'

298. The ablative sign may sometimes be omitted; as, *jawáhir bhará* 'filled with jewels;' *bhar karwá tel* 'full of mustard oil.'

299. The adjective *bhar* 'full' is idiomatically used in composition with nouns without a postposition: thus, *maqdur bhar* or *bhar maqdur* 'to the best of one's power;' *'umr bhar* 'all one's life.'

300. Adjectives implying 'care,' 'caution,' 'watchfulness,' take

an ablative; as, *len den se hoshyár* 'careful in commercial transactions;' *kárkháne se hoshyár* 'prudent in conducting household affairs;' *bhá-í-on kí taraf se hoshyár* 'on (my) guard against (my) brothers.'

301. Adjectives signifying 'acquainted with,' 'informed,' require the ablative; as, *in báton se wáqif* 'informed of these matters;' *haqíqat se muttali* 'acquainted with the truth.'

a. Other examples of adjectives governing an ablative are, *Khudá kí rahmat se mahráum* 'excluded from the mercy of God;' *tujh se ná-ummed* 'despairing of thee' (i. e. 'of aid from thee'); *yih harakat salátinon se badnumá (hai)* 'this action (is) unbecoming in kings;' *mardumí se ba'id* 'far from manliness.'

#### ADJECTIVES GOVERNING THE LOCATIVE.

302. Adjectives or participles denoting 'filled with' may rarely govern the locative as well as the ablative: thus, *gusse men bhará* 'filled with anger;' *taish men bhará hú-á* 'being filled with rage.'

303. Other examples of adjectives requiring the locative sign *par* are, *bail par sawár* 'mounted on an ox;' *ghore par sawár* 'riding on horseback;' *kishtí par sawár* 'embarked on board a boat;' *tujh par mihrbán* 'kind towards you.'

#### COMPARISON OF ADJECTIVES.

304. The ablative sign *se* joined to the substantive expresses 'comparison,' the adjective itself undergoing no change, as explained at r. 49. The following are other examples:—*main tujhe apne beṭe se bihtar jántá hún* 'I consider you better than my own son;' *main in donon se chhoṭá hún* 'I am younger than both of them;' *apní beṭí se ziyáda us kí muhabbat mere dil men paidá hú-í* 'an affection for him greater than for my own daughter sprang up in my heart;' *ek shahr ábádí men Istambol se bará* 'a city in population larger than Constantinople;' *bádsháh us shahr ká Kistrá se ziyáda 'ádil* 'the king of that city was more just than Cyrus.'

a. The superlative is expressed by *sab se* 'than all;' as, *wuh sab bahinon se chhoṭí thí, par 'aql men sab se barí thí,*



‘she was the youngest of all her sisters, but in understanding was the oldest.’ See other examples at r. 49, &c.

b. The Persian comparative terminations *tar* for the comparative and *tarín* for the superlative are sometimes used; as, *apne ta-ín sab se bihtar samajhtá hai* ‘he considers himself better than all;’ *sab sharbaton se bihtar* ‘the best of all drinks.’

c. Many words have a kind of comparative influence, and so require an ablative case: thus, *us se do chand* ‘twice as much as that.’

#### SYNTAX OF NUMERALS.

305. Numerals may add *on* for the nominative plural as well as for the oblique plural, but they do not generally add *on* excepting for emphasis or more precise definition. Nouns associated with numerals do not of course take *on* in the nominative plural, and not necessarily in the oblique plural. When *on* is added in the oblique plural it generally imparts a more definite meaning.

The following examples may be added to those given at rr. 186—188:—*chálís darwáze* ‘forty doors;’ *chálison darwáze se* or *chálís darwázon se* ‘through the forty doors;’ *cháliswen darwáze kí ráh se* ‘by way of the fortieth door;’ *bís ashrafi-án* ‘twenty ashrafris;’ *gyárah badre ashrafi-on ke* ‘eleven bags of ashrafris;’ *sáton kawákib men* ‘among the seven planets;’ *do darwesh ká ahwál* ‘the adventures of two darveshes;’ *cháron be-nawá-on ká májará* ‘the adventures of the four mendicants;’ *un pánchon kí ánkhon men* ‘in the eyes of those five;’ *cháron taraf se* ‘from all four sides;’ *hazáron únton par* ‘on a thousand camels;’ *hazáron gulám* ‘a thousand slaves;’ *us ke ghar men sát befi-án paidá hú-ín* ‘in his house were born seven daughters;’ *ye sáton befi-án* ‘these seven daughters.’

306. To express any aggregate of numbers indeterminately or generally, it is usual in English, when a low number is intended, to take two numbers consecutively, placing the lowest first; thus, ‘two or three,’ ‘three or four:’ but in Hindústání it is not common to take consecutive numbers, and the highest may sometimes be placed first; thus, *das pánch rind* ‘ten or five (for five or ten) rogues;’ *pánch sát sipáhi* ‘five or seven soldiers.’ In higher numbers the idiom is often like the English; thus, *pachás sáth bighe* ‘fifty or sixty bíghás.’



307. *Ek* placed after a high number is often equivalent to our 'about:' thus, *pachás ek* 'about fifty;' *ka-í ek* 'some few.'

#### SYNTAX OF PRONOUNS.

The syntax of pronouns has been partially explained at rr. 56-64, and the concord of the relative pronoun at r. 236.

308. Although the forms *merá*, *terá*, *uská*, from the three pronouns *main* 'I,' *tú* 'thou,' *wuh* or *yih* 'he,' are generally used as pronominal adjectives, to express 'my,' 'thy,' 'his,' &c., yet they are also employed in prose as the genitives of those pronouns, to express 'of me,' 'of thee,' 'of him,' &c.; thus *merá inkár* may either mean 'my denial' or 'denial of me,' and *uská inkár* 'his denial' or 'denial of him.' Similarly, *merí ek beṭí hai* 'of me there is a daughter.' The regular genitives of the first two (*mujh ká*, *tujh ká*) are not used for 'of me,' 'of thee,' excepting in poetry, or in prose under certain circumstances only; see r. 57.

309. The third personal pronouns, *wuh* 'he' or 'she' and *yih* 'he' or 'she,' when used in the oblique cases for 'of him,' 'of her,' 'his,' 'her,' 'their,' &c., must always take the postpositions (excepting only as explained at r. 325): thus, *us ke kutte ká paṭṭá* 'the collar of his dog' (not *us kutte ká paṭṭá*). Similarly, *un ke kutte ko* 'to their dog' (not *un kutte ko*). But when *wuh* and *yih* are used for the demonstratives 'that,' 'this,' 'those,' &c., they reject the postpositions in the oblique cases: thus, *us kutte ká* 'of that dog' (not *us ke kutte ká*). Similarly, *is kutte ká* 'of this dog;' *un kutton ká* 'of those dogs;' *us harakat se* 'from that action' (not *us se harakat se*); *is merí harakat ko dekhkar* 'having seen this action of mine;' *jo ko-í is qisse ko* (not *is ko qisse ko*) *sunegá* 'whoever shall hear this story.'

310. The same applies to the interrogative and indefinite pronouns,

*kaun* 'who?' and *ko-í, kuchh*, 'some :.' thus, *kis ke makán men* 'in whose place?' but *kis makán men* 'in what place?' *kis kí talásh* 'search for whom?' but *kis talásh men* 'in what search?' *kin kí chizen* 'the things of what persons?' 'whose things?' but *kin chízon ká* 'of what things?' *kisí ke ghar men* 'in the house of some one;' but *kisí ghar men* 'in some house.'

311. The pronoun *áp* 'self' is used reflexively, in reference to all three persons, and equally stands for any of the pronominal adjectives 'my,' 'thy,' 'his,' 'our,' 'your,' 'their,' when they have reference to the nominative case or agent of the sentence. In English the word 'own' is equally general in its application to all the persons. See the examples at r. 61, and add, *main apní khushí se* 'I of my own free will;' *wuh apne darwáze par baithá* 'he sat down at his own door.'

312. But *apná* may not only be used as a substitute for the pronominal possessive adjective, but even for the genitive case of a pronoun when the same pronoun is the nominative of the verb: thus, *hamen apná mushtáq jántá hai* 'he knows me to be desirous of (seeing) him.'

313. *Apná*, being properly a pronominal adjective, may be used, like the Latin *suus*, in the sense of 'one's own people.' It will then be declinable like a noun in *á*: thus, *apnon ke pás áyá aur apnon ne use qabál na kiyá* 'he came unto his own, and his own received him not.'

314. The learner must be careful not to confound the reflexive pronoun *áp*, used in the above manner, with the honorific pronoun *áp* 'your Honour.' The genitive case of this last is *ápká*, not *apná*: thus, *ápkí tawajjuh se* 'by the favour of your majesty.'

315. The third personal and demonstrative pronouns *wuh* and *yih* may be used for the nominative plural as well as for the nominative singular: thus, *wuh ádmí kháte the* 'those men were eating;' *wuh donon* 'those two;' *yih kis kám ke hain* 'of what use are these?'

316. On the other hand, the plural of these pronouns, as well as of *main* and *tú*, is constantly used for the singular, even when no respect is intended; thus *ham* means 'I:' and to indicate the plural, *log* 'people' is often added to both

*ham* and *tum*; thus, *ham log* 'we.' Similarly, *un ne*, *in ne* simply mean 'by him;' whereas *unhon ne*, *unhon ká*, *unhon ko*, *inhon ne*, &c., are the forms in general use for the plural.

317. Where, therefore, great respect is intended, *unhon*, *inhon*, *jinhon*, &c., with their postpositions, must be used for the singular; as, *unhon ne kahá* 'he said,' referring to a king; *wuhí sawár jinhon ne tum ko bashárat kí* 'the very same horseman who brought you good tidings.'

318. Observe—The pronouns *ko-í* and *kuchh* undergo no change either in the nominative or oblique cases plural: thus, *ko-í dinon men* 'in a few days.' The forms *kiná*, *kináú*, do not seem to be in use. The negative may be joined with *ko-í* to express 'no one,' but sometimes the *na* is separated from the pronoun and joined to the verb; as, *ko-í hargiz na jánegá* 'no one will ever know.'

a. *Kuchh* may occasionally be used for persons as well as things: thus, *yih bát kisú par na khule* 'this matter must not be revealed to any one.'

319. The interrogative pronouns are frequently used for the relative: thus, *jántá hai ki tumhen kin kin cházon kí zarúrat hai* 'he knows what things you have need of.' The same applies to the adverbs.

a. It may be here observed that an initial *k* is the sign of interrogative pronouns and adverbs, as *j* is of relative.

320. The affixes *í*, *hí*, *hín*, added to some of the pronouns, especially *yih*, *wuh*, *is*, *us*, *tujh*, *mujh*, &c., make them more emphatic: thus, *yihí* 'this same;' *wuhí* 'that same;' *usí ne* 'by that very person;' *usí din se* 'from that very day;' *tujhí ne* 'by thyself' (where the intervention of *í* causes *tujh ne* to be used for *tú ne*): so also, *Hátim main hí hún* 'I and no other am Hátim.'

a. *Áp* 'self' and *khud* 'self' may be added to the three personal pronouns, in the sense of 'self;' as, *main áp* or *main áphí* 'I myself.'

321. Although *wuh* is commonly used as a correlative to the relative pronoun *jo*, yet the proper correlative is *so* 'that,' which may follow in the latter clause of the sentence, though frequently omitted, and not generally translated in rendering Hindústání into English: thus, *jo fikr mere jī ke andar hai, so tadbīr se báhar hai*, 'the anxiety which is within my heart is not to be remedied,' literally 'whatever anxiety is within my heart, that same &c. ;' *jo cháhate so lejáté* 'whatever they would desire, that they would take away.'

a. Observe—The pronoun *jo* is often used as a conjunction to express 'that,' 'since,' 'when,' 'if:' see rr. 528, 529.

322. The pronominal adjectives referred to at r. 39 are much used in the manner of relatives and correlatives, the relative generally coming first (compare r. 237): thus, *jitní kharch karo, utní barakat hotí hai*, 'as much as you spend, just so much blessing is there;' *jaisá doge waisá páoge* 'whatever you shall give, the like of that shall you receive.'

a. The correlative may sometimes be omitted; as, *jaisá ahwál suná thá apní ánkhoñ se dekhá* 'just as I had heard the story I beheld (that) with my own eyes.'

323. In the use of the pronouns and pronominals a peculiar attraction or assimilation is often to be observed in Hindústání, as in Sanskrit and other Oriental languages; that is, when a relative or interrogative (but especially a relative) has been used, and an indefinite pronoun would naturally follow, the relative or interrogative is repeated. The following examples will illustrate this:—*jisko* (not *kisí ko*) *jo mushkil pesh áwe* 'whenever a difficulty occurs to any one' (lit. 'to whom'); *jo jis ke* (not *kisí ke*) *háth pará* 'whatever fell into the hands of each;' *jo jis par bití ho* 'whatever may have happened to each;' *jo ko-í jis chíz ká sawál kartá* 'whoever demanded any thing.'

324. And this attraction extends to the adverbs; as, *jahán se jo kuchh páte hain* 'whatever they may obtain from any where' (lit. 'from where').



325. When the personal pronouns are in apposition to or closely associated with a noun or an adjective used as a noun, then these pronouns, in accordance with r. 285, will not require a postposition: thus, *mujh bad-táli' ká* 'of me unfortunate,' not *mujh ká* (or *merá*) *bad-táli' ká*. So also, *mujh be-hayá ká* 'of me shameless;' *us akele ká* 'of him alone;' *mujh búrhe ko* 'to me an old man,' &c.

REPETITION OF NOUNS, PRONOUNS, NUMERALS, &c.

326. Instead of employing words like the English 'each,' 'every,' &c., it is usual in Hindústání to repeat nouns, pronouns, or numerals, to denote 'distribution,' or 'the division and assignment of parts' in regular order and proportion: thus, *ek ek 'azú tukre tukre karke* 'having divided each limb into separate pieces;' *apní apní ráh lí* 'each took his own way;' *apne apne maqdúr ke muwáfiq* 'according to their several abilities;' *gharí gharí* 'every hour;' *har ek ko pánch pánch sát sát rúpa-e detá* 'to each one he gives five or seven rupees a-piece;' *we donon musáfir jude jude ma-kánon men* 'those two travellers, each in separate places.'

327. Repetition of a noun or adverb may often give 'intensity,' 'force,' or 'emphasis,' to the idea intended to be conveyed; as, *chupke chupke* 'very privately,' 'very secretly;' *gol gol* 'very round;' *hawá narm narm* 'a very soft breeze;' *aisí aisí tarah* 'in such an excellent manner;' *barí barí ánkhen* 'very large eyes;' *bíchon bích* 'in the very midst.'

a. It may also convey an idea of 'variety,' as connected with the idea of division: thus, *tarah tarah kí khil'aten* 'robes of various kinds;' *kháne aqsám aqsám ke* 'eatables of various kinds;' *kyá kyá súraten* 'what various forms;' *us ne rang ba rang kí shaklen judí judí baná-in* 'he has created shapes of different kinds, each distinct from the other.' So also, *jaház ek pahár se takkar kháke purze purze ho gayá* 'the ship, having struck on a rock, went to pieces.'

328. A word is often repeated with a slight alteration in the first letter or letters, to gratify the Hindú taste for a sort of *rhyming jingle of sounds*, very much as in English we say 'hurly-burly,' 'flip-flap,' 'flim-flam,' 'hodge-podge,' &c.: thus, *harj-marj* 'worry,' 'confusion;' *zarg-barq* 'glitter;' *jhúth múth* 'lie,' 'falsehood;' *búrhá árhá* 'old;' *ráz niyáz* 'secrets;' *naukar chákar* 'servants;' *barham darham* 'topsy turvy;' *darham barham* 'higgledy piggedy;' *lashám*



*pash'am* 'with much ado;' *saj dhaj* 'form and fashion;' *ḡīl ḡaul* 'shape and figure.' Sometimes the two words are separated by a conjunction; as, *lá-iq o fá-iq* 'worthy and deserving.'

329. Something after the same manner an Arabic verbal noun is sometimes followed by the passive participle from the same root, to give emphasis to the sense: thus, 'arz ma'rúz 'representation;' *zīkr mazkúr* 'mention;' *wahán ká kuchh zīkr mazkúr na kiyá* 'I made no mention at all of (what had happened) there.'

#### SYNTAX OF VERBS.

330. In Hindústání syntax the copula or substantive verb 'to be' is often left to be supplied: thus, *itná patthar mere kis kám ká* 'such a number of stones, of what use (will they be) to me?'

331. Especially when a sentence ends in the negative *nahín*: thus, *yih chirág mere wáste nahín* 'this lamp (is) not for my use;' *agar ádmí men rahm nahín, tau wuh insán nahín*, 'if there (is) no pity in a man, then he (is) not human.'

332. And in proverbs or proverbial expressions; as, *bagal men larká, shahr men ḡhandhorá*, 'the child (is) under the arm, the proclamation (is) in the city.'

#### NOMINATIVE CASE IN CONSTRUCTION WITH VERBS.

333. Verbs signifying 'to be,' 'to become,' 'to appear,' 'to be called,' &c., take two nominative cases: thus, *ádmí be-wafá hotá hai* 'man is faithless;' *tú kaisá faqír hai* 'what sort of a faqír art thou?' *wuh jinn bail ban gayá* 'that jinn became an ox;' *wuh mujhe bahut burá ma'lúm hū-á* 'he appeared to me very bad;' *we shahzádi-án kahlátí hain* 'they are called princesses;' *Musalmán kahátá hūn* 'I am called a Musalmán.'

#### GENITIVE CASE IN CONSTRUCTION WITH VERBS.

334. The uses of this case have been already explained at r. 242. It is perhaps the commonest of all cases in connexion with the object and subject of verbs; and may often be employed in a vague manner to express 'a variety of relations,' usually expressible by the other cases. As,



however, the genitive case does not depend so directly upon verbs as upon nouns, it needs little separate illustration in this division of the subject.

335. It may rarely be used in place of the ablative, in connexion with the object of the sentence, after verbs of 'filling,' &c.; thus, *loṭá pání ká* (for *pání se*) *bharkar* 'having filled a metal-pot with water,' see r. 360: so also after verbs of 'informing,' &c.; as, *apne ahwál kí ittilá' dījiye* 'acquaint me with your circumstances.' Similarly after verbs of 'trusting,' 'relying,' &c., in place of the locative; as, *in kí dostí ká bharosá rakhte ho* 'do you place reliance in their friendship?'

336. Verbs which express 'delivering over,' 'following after,' 'interceding for,' and many others, are followed by this case in connexion with the object or subject of the sentence, as in the following examples: *us ne wuh jawán dushman ke hawále kiyá* 'he delivered that young man into the hands of his enemy;' *tujhe qázi ke supurd karúngá* 'I will deliver thee over to the judge;' *us ke darpai mat ho* 'do not seek after her;' *main ne in kí shafá'at kí* 'I interceded for them;' *apne paidá karnewále ká dhyán rakh* 'fix thy thoughts on thy Creator;' *bhá-í-on ká sharík na hú-á* 'he did not share with his brothers;' *apne marne jine kí kuchh parwá nahín* 'I don't care whether I live or die;' *ádmí har ek 'uhde ke ta'inát hain* 'men are appointed to every office;' *ásmán kí qasam khátá hún* 'I swear by heaven.'

337. The genitive case in connexion with the verb *ho-ná* 'to be' may express 'possession:' thus, *us ke bahut se naukar the* 'he had many servants;' *wahán ke bádsháh kí ek beṭí thí* 'the king of that country had a daughter;' *merí ek beṭí hai* 'I have a daughter.'

#### DATIVE AND ACCUSATIVE CASES IN CONSTRUCTION WITH VERBS.

338. The use of these cases has been already explained at r. 259. Although the postposition *ko* is commonly affixed to the object of a transitive or active verb, it is as commonly omitted, and the nominative case used for the accusative.

339. The following are examples of transitive or active verbs governing an accusative with *ko*:—*dushman ko mārúngá* ‘I will kill (my) enemy;’ *nán ko chhortá* ‘he drops the loaf;’ *Lailá ko dekho* ‘look at Lailá;’ *qufl ko torkar* ‘having broken the lock;’ *mujh ko qabúl kijiye* ‘be pleased to accept me;’ *bazor apne ta-ín* (see r. 264) *thámbá* ‘by an effort I supported myself;’ *mere ta-ín sikhá-o* ‘teach me;’ *is taur kí zindagí ko dil nahín cháhtá* ‘my heart does not desire a life of this kind;’ *sab saudágaron ko bulákar* ‘having called all the merchants.’

340. Observe, however, that *ko* is not often used with the past tenses of transitive verbs, another construction being then usual (see r. 375); but when *ko* is used, the agent with *ne* must always precede the past tense or be understood: thus, *main ne us wazír ko mára* ‘I struck that wazír;’ *shahr ko dekhá* ‘I saw a city’ (*main ne* being understood); *jaház ko langar kiyá* ‘we anchored the ship’ (*ham ne* being understood), see r. 377; *dushmanon ko piyár karo* ‘love thy enemies.’

341. When the predicate of a sentence contains two words in apposition, both being in the accusative case, and generally separated in English by the adverb ‘as,’ the postposition is not required after the second word, nor is it inflected even though capable of inflection: thus, *is búrhe ko apná banda* (not *apne bande ko*) *samjho* ‘consider this old man as your slave.’ Similarly, *mujhe apná dushman samajhtá hai* ‘he considers me (as) his enemy;’ *kamzátón kí suhbat ázád ko gulám kartí hai* ‘the society of the low-bred makes the free man a slave.’

342. Nothing is more common than for the nominative case to stand for the accusative: thus, *báten kartá hai* ‘he is making words’ (i. e. *discoursing*); *ye báten sunkar* ‘having heard these words;’ *gharí-án ginne lagá* ‘he began to count the hours.’ Observe, that in these examples the real form of the nominative case is used, and not merely the accusative without the *ko*. In fact, if a postposition were understood, the oblique form of the word would be em-

ployed, as in other cases where *men*, *par*, *ká*, &c., are omitted; whereas the oblique form can never be used for the accusative unless followed by *ko*; thus it is right to say *yih iráda* (not *is iráde*) *rakhtá hún* 'I have this intention,' and *yih kitáb* (not *is kitáb*) *mujh ko de* 'give me this book;' whereas it would not be right to say *yih gharí* but *is gharí* for *is gharí men* 'at this time,' and not *main pás* but *mujh [ke] pás* 'near me;' see rr. 254, 288.

343. The nominative or uninflected form of a word being thus substituted for an accusative case, it must be treated as a nominative; and if a genitive is connected with it, *ká* must then be used, not *ke*: thus, *sarkár ká* (not *sarkár ke*) *jarráh bulá-o* 'send for the government surgeon;' *kháne ká sandúq le* 'take the box of food;' *apná ahwál kahúngá* 'I will tell my story.'

344. Observe—No absolute rule can be laid down for the substitution of the nominative form for the accusative, but there can be no doubt that *ko* is generally used whenever it is intended to make the object of the sentence definite: thus, *nán chhortá* 'he drops a loaf;' *nán ko chhortá* 'he drops the loaf.'

345. Verbs of 'giving' or 'imparting' take an accusative of the thing imparted, and a dative of the object to which the thing is given; but as it is always considered desirable to avoid the conjunction of two *kos*, one representing an accusative and the other a dative case, this may easily be done by substituting the nominative form for the accusative; as, *girdá mujh ko de* (not *girde ko mujh ko de*) 'give me the loaf;' *bádsháh ke háth ko bosa de* 'give a kiss to the king's hand.' Where, however, the dative case belongs to a pronoun, the sign *ko* may always accompany the accusative case, since the proximity of two *kos* may then be avoided by using forms like *mujhe* &c. instead of *mujh ko* &c.: thus, *kitáb ko mujhe de* 'give the book to me.'

346. In the past tenses of these verbs the peculiar construction



required by r. 79 removes all difficulty: thus, *main ne us ko hazúr rūpae dī-e* 'I gave him a thousand rupees.'

347. *Ke ta-īn* is once used for *ko*, after *dená*, in the *Bág o Bahár*: thus, *bekason ke ta-īn rūpa-e detá* 'he gives rupees to the destitute.'

348. The near association of two *kos* in a sentence may, however, take place under certain circumstances, as in the following examples from the *Bág o Bahár*: *main ne dūsre ko uske buláne ko rukhsat kiyá* 'I sent back the other to fetch him back;' *bádsháhzáde ko bág kí sair ko le ga-e* 'they took the prince for a stroll in the garden.'

349. The latter use of *ko*, either with the inflected form of the infinitive or with a noun, to denote 'the object for which' any thing is done, is very common; see r. 260. When the infinitive is used, *ko* may sometimes be omitted, but the infinitive remains in the inflected form; as, *wuh namáz parhne áyá* 'he came to recite (his) prayers.'

350. In fact *ko*, when it stands for the dative, is usually equivalent either to the English 'to' or 'for.' In this manner it is used after verbs of 'selling;' as, *táj bare mol ko bechúngá* 'I will sell the crown for a great price.' Verbs in which a sense of 'commanding' &c. is inherent generally take *ko* for the person commanded; as, *mujh ko hukm kiyá* 'he commanded me;' *gumáshte ko farmáyá* 'he commanded his agent.'

351. Verbs of 'telling,' 'relating,' 'informing,' &c., may take *ko* for the person to whom any thing is told (see r. 358): thus, *main ne sab haqíqat malika ko suná-í* 'I told the whole truth to the princess;' *aisí bát mujh ko* (or *mujhe*) *na suná-o* 'tell me not so;' *ek ádmí ne bádsháh ko khabar kí* 'a man informed the king.' *Ko* is very rarely used for *se* after *kah-ná* 'to say;' as, *un men se kisi ko kahá* 'he said to one of them:' compare r. 357.

352. Verbs of 'motion' generally require *ko*; as, *wuh apne makán ko chalá* 'he went to his own place;' *kahín ko gayá* 'he has gone somewhere;' *main us simt ko chalá* 'I set out in that direction:' *kumak ko á-e* 'they came to the rescue;' *safar ko gayá* 'he went on a journey.' *Ko*, however, may rarely be omitted; as, *uttar kí simt chalá* 'he proceeded in a northerly direction.'

353. The dative case with *ko* is often used in construction with the verbs *honá* 'to be' and *áná* 'to come' in connexion with the person spoken of (the thing or state being in the nominative), to express 'passing or entering into any state,' or 'possessing any particular condition or quality:' thus, *mujh ko kuchh tasallí há-í* 'a little comfort was to me,' i. e. 'I became somewhat comforted;' *mujh*



*ko yaqīn áyá* 'to me certainty came,' i. e. 'I became certain;' *us ko Hátim ke sáth dushmaní hú-í* 'enmity arose between him and Hátim;' *mendakí ko zukám hú-á* 'the frog has caught cold;' *mere ta-ín* (for *mujh ko*, r. 264) *yih báten pasand nahín átín* 'these words are not pleasing to me;' *sab ko lálach áyá* 'to all covetousness came,' i. e. 'all felt covetous;' *us ko un par rahm áyá* 'he felt pity for them.'

ABLATIVE CASE IN CONSTRUCTION WITH VERBS.

354. The diversified manner in which the ablative post-position *se* is employed has already been explained at rr. 265-274.

In connexion with verbs it is constantly equivalent to 'from:' thus, *loṭá us ke munh se chhúṭa* 'the metal-pot fell from his mouth;' *us ko mahall ke andar jáne se mana' karne lage* 'they began to prohibit him from entering the inner apartments;' *main ne kapre badan se utáre* 'I took off my clothes from my body;' *us ne ek muṭṭhí khák se kyá kyá súraten paidá kín* 'what various forms has he created from a handful of dust!' *sab se alag khará hai* 'he is standing apart from all.'

In Sanskrit the instrumental case is used to express both the instrument and agent, but in Hindústání the agent *by whom* is denoted by *ne* (see r. 375), and the instrument *with which* by *se*: thus, *dushman ko tír se márúngá* 'I will slay (my) enemy with an arrow;' *qainchí se mere sir ke bál katre* 'he cut the hair of my head with a pair of scissors;' *kuchh munh se bol* 'say something with (your) mouth;' *ánkhon se dekho* 'look with (your) eyes.'

355. Not unfrequently, however, in Hindústání the instrumental *se* may be applied to *persons*, where the agent *ne* might be expected. It can never, however, be employed, like *ne*, with the past tenses of active or transitive verbs; but when used for the agent it is generally connected with the neuter verbs *honá* 'to be' or *ho sakná* 'to be able,' and may then be equivalent to 'by,' 'through,' 'by means of,' &c.: thus, *yih taqsír is gulám se hú-í* 'this fault has been (committed) by this slave;' *agar yih karakat tujh se hú-í* 'if this deed was done by thee;' *yih kám mujh se hú-á* 'this deed was done by

me;’ *mujh se bará gunáh hú-á hai* ‘a great crime has been (committed) by me;’ *yih mujh se hargiz na ho sakegá* ‘this can never be done by me;’ *rát ko mujh se kuchh tadbír na ho sakí* ‘at night no plan could be devised by me;’ *agar wuh is se ho saká* ‘if he can do this;’ *sháyad is gunáhgar se kuchh qusúr hú-á* ‘perhaps some fault has been committed by this sinner.’

356. *Se* may also be used for the agent after causal verbs; as, *mihnat mujh se karwáegá* ‘he will cause labour to be taken by me;’ *kalima us se parhiváyá* ‘I caused the creed to be repeated by her.’

357. The verbs *kah-ná* ‘to say,’ ‘to speak,’ and *púchh-ná* ‘to ask,’ as well as all verbs, simple, compound, or nominal, which a sense of *addressing, conversing with, questioning, or even of making known*, is involved, take an ablative of the person: thus, *main ne us gulám se kahá* ‘I said to that slave;’ *main ne wazír se púchhá* ‘I asked the wazír;’ *in se púchhiye* ‘be pleased to ask them;’ *faqír se báten karne lagá* ‘he began to converse with the faqír;’ *mu’allim se parhtá thá* ‘he was reading to the teacher;’ *rafiqon se saláh lekar* ‘having taken counsel with friends;’ *mujh se mukhátib hú-á* ‘he addressed me;’ *mujh se hamkalám hú-á* ‘he conversed with me;’ *tujh se sawál karne á-e hain* ‘they are come to question you;’ *kisí se yih bhed záhir na kijiyo* ‘do not reveal this secret to any one.’

*á. Bolná* ‘to speak’ is rarely found with the ablative; as, *kisú se na bol* ‘speak to none.’

358. But verbs of ‘informing,’ ‘making acquainted,’ generally take an accusative or nominative of the person, and ablative of the thing; as, *mujhe apne nám se ágáh karo* ‘inform me of your name;’ *is bát se ko-í wáqif na thá* ‘no one was informed of this matter;’ *apní sarguzasht se mujhe muttali’ farmáiyé* ‘make me acquainted with your history;’ *agar ahwál se mujhe muttali’ kijiye* ‘if you would inform me of the circumstances;’ *zamáne ke bhale bure se kuchh wáqif na thá* ‘I was wholly unacquainted with the good and evil of the age;’ *main is harakat se mutlaq khabar na rakhtá thá* ‘I had not the slightest information of this action.’

359. Verbs of ‘fearing’ require the ablative case of the thing or person feared; as, *bare but se na dará* ‘did he not fear the great idol?’ *Khudá se dar* ‘fear God.’

360. Verbs of ‘filling’ take an ablative (compare r. 297); as, *sandúqcha jawáhir se bhar liyá* ‘he filled the casket with jewels.’

361. Verbs which imply ‘acting by,’ ‘dealing with,’ ‘treating,’ require an ablative of the person; as, *jo marzí men áwe us se sulúk kijiye* ‘treat him in any way you think fit;’ *bahin se kuchh sulúk na*

*kiyá* 'I had no dealings with my sister;' *jo jo mujh se dagá-en kīn thīn* 'whatever treacherous acts they had committed against me;' *main tujh se aisá sulúk karúngá ki apní sári musibat bhúl jáwegá* 'I will so treat you that you will forget all your troubles;' *jab mujh se yih sulúk hū-á* 'when I received such treatment.'

362. Verbs which imply 'desisting from,' 'abandoning,' 'leaving off,' are generally found in construction with an ablative; as, *is kám se báz á* 'desist from that action;' *is qasd se dar guzar* 'abandon this pursuit;' *jab namáz se fárig hū-á* 'when I had finished my prayers;' *jab kháne se farágat hū-í* 'when I had left off eating;' *main saltanat se guzrá* 'I relinquished the kingdom.'

363. The ablative *se* is employed after verbs of 'motion,' or even after *honá*, to express 'going away from,' 'moving off,' 'passing by,' or 'crossing over;' as, *mere sámhne se gayá* 'he went out from my presence;' *mujh pás se mat já-o* 'do not go away from my side;' *mere pás se hokar* 'passing by me;' *khawáss-pure se hokar* 'passing through the antechamber;' *is samundar se kyúnkar pár utren* 'how shall we cross this ocean?' *wahán ke sab saudágaron se sabqat le-gayá* 'I passed by (*outstripped*) all the merchants of that place.'

364. Verbs which imply 'caution,' 'taking care of,' &c., are found in construction with the ablative; as, *kitáb se khabardár rahiyo* 'take care of the book;' *mere kárkháne se khabardár* or *hoshyár ho* 'take charge of my workshop;' *us ádmī se khabardár raho* 'beware of that man.'

365. So also verbs of 'separating;' as, *mard ko us ke báp se judá karúngá* 'I will set a man at variance with his father.'

366. And verbs of 'comparing;' as, *in logon ko kis se tamsíl dún* 'whereunto shall I liken these people.'

367. And verbs of 'denying;' as, *hamáre dew-ton se munkir hai* 'he denies our gods.'

368. And verbs of 'concealing;' as, *dil ká bhed doston se chhipáná durust nahín* 'to conceal one's heart's secret from one's friend is not right;' *is se ko-í bát maḥfi nahín* 'I concealed nothing from him.'

369. Other examples of verbs in construction with the ablative are, *háth zindagí se dho-e* or *apní ján se háth dho-e* 'I washed my hands of life;' *main apní taqsír se khajil hokar* 'having become ashamed of my fault;' *zindagí se ba tang áyá hún* 'I have become weary of my life;' *insán kí zindagí kháne píne se hai* 'the life of mortals is (supported) by eating and drinking;' *merí harakat se hairán hū-í* 'she was astonished at my conduct;' *aisí daulat ke háth lagne se niháyat khushí hásil hū-í* 'I was much pleased at getting so

much money into my hands;’ *main us jawán se ruḥsat hū-á* ‘I took leave of that young man;’ *haqq-i-pidarí se adá howe* ‘may there be a performance of paternal duty;’ *is se nikáh kare* ‘let him marry her;’ *apní beḥí se is kí shádi kar díjo* ‘marry him to your daughter;’ *shahzáde kí shádi us se karke* ‘having married the prince to her;’ *Khudá se lau lagá-e* ‘being in earnest prayer to God;’ *bádsháh se yih bát suntekí* ‘on hearing these words of the king.’

LOCATIVE CASE IN CONSTRUCTION WITH VERBS.

370. The usual senses in which this case is employed, irrespectively of verbs, have already been explained at r. 275. Both *men* and *par* are used after verbs of motion as frequently as *ko*: thus, *shahr men gayá* ‘he went into (or simply to) the city;’ *main uskí dúkán par gayá* ‘I went to his shop;’ *jab shahr ke darwáze par gayá* ‘when I arrived at the gate of the city;’ *mere ta-ín ek hawelí men legayá* ‘he took me to a house.’

371. The locative sign *men* may be used in construction with the verb *áná* ‘to come,’ or even *honá* ‘to be,’ to express ‘passing into any state:’ thus, *wuh hosh men áyá* ‘he came to his senses;’ *wuh khafagí men áyá* ‘he became angry;’ *main achambhe men hū-á* ‘I became astonished.’ Observe the difference of construction here and at r. 353.

372. Verbs which denote ‘tying’ or ‘fastening’ require the locative case with *men* ‘of the thing to which’ any thing is fastened; as, *suráhi dorí men bándhkar* ‘having tied a goblet to a cord;’ *ḍol rassí men bándhkar* ‘having tied the bucket to a rope;’ *das khumen zanjiron men jhagrí hū-i* ‘ten jars fastened to chains.’

373. The following examples illustrate the use of *men*, to express ‘among’ or ‘between,’ in connexion with verbs:—*malika un men na thí* ‘the princess was not among them;’ *laundon men khelne na de* ‘do not allow him to play among the servants;’ *haiwán aur insán men kyá tafáwat hai* ‘what is the difference between a brute and a man?’ *haqq o bátíl men farq kartá hai* ‘he distinguishes between truth and falsehood;’ *sáton kawákib men naiyir i ’azam hai* ‘among the seven planets it is the chief luminary.’

374. The following are other examples of verbs in construction with locative cases in which *men* and *par* are variously equivalent to ‘with,’ ‘in,’ ‘on,’ ‘at,’ ‘to,’ ‘by,’ &c.:—*tumhári beḥí par ’áshiq*



*hai* 'he is in love with your daughter;' *wuh us par ríjhí* 'she was in love with him;' *parosí se dostí rakh* 'have friendship with (your) neighbour;' *raugan i bádám sirke men milákar* 'having mixed oil of almonds with vinegar;' *apní ján par khelá hún* 'I have sported with my life;' *mujh par khafagí ká kyá sabab hai* 'what is the cause of (his) being angry with me?' *tujh par gusse ká yih bá'is* 'this was the cause of (my) being angry with you;' *bhá-í par gusse hai* 'he is angry with his brother;' *is guftgú men sharík hú-á* 'I shared in that conversation;' *tír nikálne men sharík hú-á* 'I assisted in taking out the arrow;' *merí tálásh men thá* 'he was in search of me;' *jawáb men us se kahá* 'I said to him in answer;' *main is 'azáb men hún* 'I am in this trouble;' *tamám shab aish o 'ishrat men kaṭṭí* 'the whole night was spent in feasting and merriment;' *wasíyat par 'amal na kiyá* 'he did not act on the will;' *is kí bekasí kí hálat par rahm kijiye* 'take pity on his friendless state;' *wuh mere qaul qarár ke nibáhne par hairán rahtí* 'she was astonished at my keeping my promise;' *insán apne qaul qarár par nahín rahtá* 'man does not abide by his promise;' *ham par jo kuchh bitá hai* 'whatever has happened to us;' *báp par yih biptá bití hai* 'this calamity has befallen your father;' *jo kuchh mujh par guzrá* 'whatever has happened to me;' *in par barí musíbat parí hai* 'a great calamity has befallen them;' *aísí haibat mujh par gálib hú-í* 'such terror overpowered me;' *ko-í mere jáne par rázÍ na hú-á* 'no one assented to my departure;' *kisú par hargiz na khulá* 'it was never revealed to any one;' *sará yih mulk mere hukm men thá* 'all this empire was subject to me;' *jis mewe par ji cháhe kháyá karo* 'continue to eat any fruits you may have an inclination for;' *main ne uskí sharárat par nazar na kí* 'I did not regard his villany;' *mujh se mukhálifat kartá hai* 'he opposes me or makes enmity against me.'

*Agent with ne in construction with verbs.*

375. The peculiar construction required with the past tenses of transitive or active verbs has already been explained at rr. 79, 80. By some grammarians *ne* is regarded as an expletive, and what is called the agent with *ne*, as equivalent to the nominative case: thus *us ne* is regarded as equivalent to *wuh*, and *mard ne* to *mard*. But that *ne* forms an oblique case as much as *ká*, *ko*, *se*, or *men*, is clear from the fact that *ne*, like those postpositions, inflects



all words capable of inflection, excepting *main* and *tú*, and even those pronouns under certain circumstances; see rr. 58, 320.

376. The real fact is, that as the love for a passive construction is one of the most remarkable features in Sanskrit syntax, so does this construction prevail in many Indian languages derived from Sanskrit: thus 'the dog drank water' would be idiomatically expressed in Sanskrit thus—*kukkure-na páníyam pítam* 'by the dog water was drunk,' the agent, which in English is in the nominative, being placed in the instrumental case, and the object (*páníyam* 'water,' neut.) becoming the nominative to the past participle, which of course agrees with this neuter noun in gender, number, and case. Exactly in the same way in Hindústání 'the dog drank water' would be rendered *kutte-ne pání piyá*, where *kutte-ne* is the agent (corresponding to the Sanskrit instrumental *kukkure-na*) from the nominative *kuttá* 'a dog,' and *piyá* is the masculine form of the past participle, agreeing with the object *pání*, which is in the nominative case masculine. Even the common termination of the Sanskrit instrumental case (*na*) is evidently the source of the postposition *ne*, which is the sign of the agent in Hindústání.

377. The only apparent objection to this explanation is, that even when a sentence is constructed with *ne*, *ko* may occasionally be placed after the object, in which case the past participle remains unchanged in the masculine singular: thus *kutte ne nán ko chhorá* 'the dog dropped the loaf' for *kutte ne nán chhorí* 'by the dog the loaf was dropped.' It is not improbable that in these cases the past participle may be used impersonally, as explained at r. 80. But the more probable hypothesis is, that as Hindústání is made up of Persian as well as Sanskrit, and adapts itself frequently to the former model, the occasional

abandonment of the passive construction after *ne* may be the result of a leaning towards the Persian idiom. In that language there is neither agent nor instrumental case, and the construction of the past tenses of transitive verbs resembles English. In proportion, therefore, to the regard paid to the peculiarities of Persian syntax, the passive construction peculiar to Sanskrit may be ignored, and the idiom of the two languages confounded in a manner that causes some perplexity.

378. The following are other examples of the simple and mixed construction, as explained above:—*main ne kutte kí áwáz suní* ‘I heard the barking of the dog’ (lit. ‘by me the barking of the dog was heard’); *us ne aisá jawáhir kabhá na dekhá* ‘he had never seen such a jewel;’ *main ne apne ghar kí ráh lí* ‘I took the road to my own house;’ *bádsháh ne tabassum kiyá* ‘the king smiled;’ *mardon ko K̄hudá ne kamáne ke liye banáyá hai* ‘God has created man to work;’ *main ne ek laundí ko bhejá* ‘I sent a female slave.’

379. Frequently the agent, when a pronoun, is understood: thus, *us parí ko na páyá* ‘I did not find that fairy,’ where *main ne* must be supplied from the context; see r. 340. So also, *yih sunkar (us ne) kahá* ‘having heard this, she said.’

380. The learner must be careful to observe that the passive construction with *ne* is only required with those tenses of active or transitive verbs which are formed from the past participle. The tenses formed from the root and present participle can never use *ne*: thus, *main ne dekhá* ‘I saw,’ but *main dekhúngá* ‘I will see,’ *main dekhtá thá* ‘I was seeing.’ So again, *us ne kahá* ‘he said,’ but *wuh kahtá hai* ‘he is saying.’

381. Some verbs which might be regarded as active in English are treated as neuter in Hindústání, and *vice versa*. The following are always considered neuter: *bol-ná* ‘to speak;’ *lá-ná* ‘to bring;’ *le-já-ná* or *le-chal-ná* ‘to convey;’ ‘to take;’ *bhúl-ná* ‘to forget;’ *ḍar-ná* ‘to fear;’ *chuk-ná* ‘to miss;’ *lar-ná* ‘to fight;’ *lag-ná* ‘to begin.’ The following are active: *kah-ná* ‘to say;’ *cháh-ná* ‘to wish;’ *gá-ná*

'to sing;' *jān-ná* 'to know;' *likh-ná* 'to write;' *púchh-ná* 'to ask;' *sikh-ná* 'to learn;' *sun-ná* 'to hear.' Thus, *main bolá* 'I spoke;' *main sandúq ko láyá* 'I brought the box;' *we larkí ko le-ga-e* 'they carried off the girl;' *main dará* 'I feared;' *wuh kahne lagá* 'he began to say.' But *main ne kahá* 'I said;' *us-ne cháhá* 'he wished,' &c.

382. With regard to *láná*, it is, in real fact, a contraction of *le-áná* (i. e. 'having taken to come'), and resembles the compound verbs *le-jáná* and *le-chalná*, in which the last member of the compound is neuter, the rule always being that in these cases the whole verb is to be treated as neuter.

383. But *le-ná* 'to take' is active, and requires *ne*: thus it is right to say *main láyá* 'I brought,' because contracted for *le áyá* 'having taken I came;' but *main liyá* 'I took' would be wrong, the correct expression being *main ne liyá*.

384. Similarly all active verbs, the moment they are compounded with neuters (the neuter verb coming last in the compound), become neuter, and reject *ne*: thus *kháná* 'to eat' is active, but *khá jáná* 'to eat up' and *khá chukná* 'to have done eating' are neuter: thus *main ne kháyá* 'I have eaten,' but *main khá gayá* 'I ate up.'

385. A few verbs are both active and neuter, that is, they require *ne* when used in an active sense, and reject it when used intransitively: thus *soch-ná* 'to consider' is sometimes active, but may be employed in a neuter sense; thus, *main apne dil men sochá* 'I considered in my mind.' Similarly, *main apne ta-ín murda khiyál kiyá* 'I imagined myself dead.' *Khel-ná* 'to play' is neuter, but may be employed actively: thus, *us ne 'ajab khel khelá* 'he played a pretty trick.'

386. Again, a verb which properly requires the active construction with *ne* may be treated as neuter when it has assumed a neuter sense by being compounded with a noun: thus *dená* 'to give' requires a transitive construction, but *dikhá-í de-ná* 'to appear' is treated as neuter; as, *do ádmí dikhá-í dí-e* 'two men appeared.'

387. When two past tenses are employed in a sentence, one belonging to an active and the other to a neuter verb, if the active verb precede, the agent must take *ne*; but the construction need not be changed to accommodate itself to the neuter verb in the latter part of the sentence, as the pronoun without *ne* may always be understood: thus, *main ne yih bát sun-í aur bolá* 'I heard this speech and said,' where *main* is understood before *bolá*. Again, *us andhe ne mujhe buláyá aur us makán men legayá* 'that blind man called me and took me to that place,' where *wuh* is understood before *legayá*; see r. 381.

388. The reverse holds good, and is perhaps still more common: thus, *ek faqír áyá aur sawál kiyá* 'a faqír came and made a request,' where *us ne* is understood before *kiyá*. Again, *main ghoré par charh baiṭhá aur [main ne] ráh lí* 'I mounted my horse and took my way;' *ye donon sáth chale aur [unhon ne] hákim se yahí kahá* 'these two went along with me and told the very same story to the magistrate.'

389. *Se* being used for the instrumental case in Hindústání (see r. 267) *ne* is confined to the agent, and is rarely, therefore, found in conjunction with words which stand for inanimate objects or things.

390. An inanimate object may, however, be an agent in the sense of producing an effect, and will, therefore, take *ne* in construction with the past tenses of transitive verbs: thus, *is bát ne mujhe kharáb kiyá* 'this thing has ruined me' (lit. 'by this thing ruin has been caused to me'); *bádsháh ko hairat ne liyá* 'astonishment seized the king;' *bádsháh ke lahú ne josh mára* 'the king's blood boiled;' *ishtiyyáq ne wahán rahne na diyá* 'my desire did not permit me to remain;' *díl ne na cháhá* 'my heart did not desire,' &c.

391. The construction of active past tenses with *ne* will often cause ambiguity as to the gender of the subject of the sentence: thus *wuh boli* can only be 'she said,' but *us ne kahá* may either be 'he' or 'she said.' In these cases the context can be the only guide to the sense.

#### SYNTAX OF THE INFINITIVE.

392. The infinitive in Hindústání is perhaps the most useful part of speech in the language. It is constantly employed as a verbal noun, and may be regarded both as a substantive and an adjective, being declinable like nouns substantive and adjective in *á*. It may be the nominative



or subject of a proposition as well as the predicate, or it may take the dative and accusative sign *ko* to denote the object or purpose for which any thing is done. It also serves the purpose of the Latin gerunds (which are the genitive, dative, accusative, and ablative cases of the participle in *dus*), and may even be employed like the Latin future participles in *dus* and *rus*. It is not unfrequently used for the imperative. The following examples will illustrate its various uses.

393. In its capacity of a declinable noun it is frequently the nominative case to the verb: thus, *is se marná bhalá hai* 'dying is better than this;' *sakhí honá bahut mushkil hai* 'to be generous is very difficult.'

394. As a genitive case it assumes *ká*, *ke*, and *kí*, exactly in the same manner as a noun, see r. 21: thus, *bolne kí táqat na thí* 'there was no power of speaking,' where *bolne kí* agrees with the feminine noun *táqat*. So also, *qissa us ke na rukhsat karne ká 'arz kiyá* 'he related the story of his not letting me go.'

395. The genitive case of the infinitive is often used in construction with *wáste*, *liye*, *khátir*, &c. (see r. 513): thus, *tarbiyat karne ke wáste* 'for the sake of causing instruction;' *lakrî-án torne ke wáste* 'for the sake of breaking wood;' *bhíkh mángne ke liye* 'for the sake of begging alms;' *buláne kí khátir* 'for the sake of calling.'

396. As a dative or accusative it may denote the object for which any thing is done, and may generally be translated by the English 'to;' as, *main ne tujhe jawáhir ke kharíd karne ko bhejá* 'I sent you to purchase the jewels;' *mujhe baithne ko kahá* 'he told me to sit down;' *ek tukrâ kháne ko do* 'give me a morsel to eat;' *pání pine ko mángtá* 'he asks for water to drink.'

397. The sign *ko* may sometimes be omitted, leaving the infinitive in its inflected form: thus, *kuchh 'arz karne*



*áya*, 'he has come to make some representation;' *mujhe súlí charháne le-ga-e* 'they brought me to put me on the stake;' *us ko buláne gayá* 'he went to call him.'

398. The genitive sign is rarely used in this sense; as, *mujhe baiṭhne kí ishárat kí* 'he made a sign for me to sit down,' where *baiṭhne kí* agrees with *ishárat*.

399. The use of the infinitive as an ablative and locative is equally common: thus, *main us ke milne se árám páti, wuh mere dekhne se khush hotá*, 'I obtained satisfaction by meeting him, he was gratified by seeing me;' *mere áne men̄ barí qabáhat hai* 'in my coming there is great impropriety;' *in báton̄ ke kahne men̄* 'in telling these matters.'

400. The infinitive may govern the case of the verb: thus, *mujh se kahne lagá* 'he began to say to me.' When it governs the accusative, the nominative form of the noun without *ko* is generally used; as, *parastish karne lage* 'they began to perform devotion;' *dilásá dene lagá* 'he began to give consolation.' But the inflected form of the pronoun may occur: thus, *us khabar lane ká qasd* 'the design of bringing that intelligence.'

401. Sometimes, however, the infinitive of a verb may govern the genitive case, when the verb itself generally takes the accusative: thus, *un makánon̄ ke dekhne ko áya* 'he has come to see those places;' *main un ke dekhne ká mushtáq hún* 'I am desirous of seeing her.'

402. The infinitive is frequently joined adjectively to a noun, as the subject or predicate of a sentence, and must then agree with the noun in gender and number: thus, *mihmán ko taklíf dení khúb nahín* 'giving trouble to a guest is not good;' *bahut báten̄ banánín̄ khush nahín* 'putting too many words together is not pleasant;' *yih ruswá-í záhír karní khúb nahín* 'disclosing this disgraceful affair would not be well;' *mahallát banáne shurú' kí-e hain̄* 'the erecting of the palaces was commenced;' *dástán kahní shurú' kí* 'the relating of the story was commenced;' *be sabab dánt kholne adab se báhar hain̄* 'to shew the teeth (grin) without a cause is inconsistent with good manners.'

403. The infinitive is frequently used to convey a sense of 'futuraity' or 'necessity,' like the future passive participles in Sanskrit,

or like the Latin participles in *dus* and *rus*: thus, *ek roz marná hai* 'one day we shall have to die;' *yún honá thá* 'it was to happen thus;' *agar tum ko aisi ná-áshná-í karní thí* 'if you intended to act with such coldness;' *agar tujhe mar jáná thá* 'if thou wast to die;' *jo kahná hai jald kah* 'say quickly what thou hast to say;' *parnále kī rāh se nikalná hai* 'one can get out by way of the drain.'

404. It is very idiomatically used in the genitive case as a kind of future participle in *rus*; thus in the *Bág o Bakár* we have *main nahín mánne ká* 'I will never believe.' And again, *ab main 'Ajam nahín jáne ká* 'now I do not intend going to Persia.'

405. When joined with *hogá* it is equivalent to a future passive participle expressive of 'obligation;' as, *tum ko áne hogá* 'you must come.'

406. The infinitive may have the sense of the imperative, but when used for the imperative it will be easy by supplying one or two words to preserve the infinitive sense: thus *yád karná* 'recollect' may be equivalent to ['take care to] recollect.' Similarly, *jab wuh bálíg ho us ko takht hawále karná* 'when he is grown up [I command you to] make over the throne to him.'

407. The infinitive is frequently used in this manner after the conjunction *ki*: thus, *apne farzand ko nasíhat kí ki hamesha dāná-on ke sáth guzrān karná* 'he advised his son that [he ought] always [to] associate with the wise.' Especially when followed by a negative; *main ne tum se kahá thá ki mere mulk men na rahná* 'did I not tell you that you were not to stay in my dominions?' Or *ki* may be left out: thus, *main tumhen kahtá hún hargiz qasam na kháná* 'I say unto you, Swear not at all.'

408. The infinitive may have a passive sense after some words; as, *kahne ke lá-iq* 'fit to be told.'

## USE AND APPLICATION OF THE TENSES.

### *Potential (or Aorist).*

409. This tense is usually called the Aorist, but as it generally implies 'possibility,' 'liberty of action,' 'fitness,' 'necessity,' &c., as denoted by the English auxiliaries 'may,' 'might,' 'should,' 'would,' &c., the name Potential seems to suit best with its usual functions: thus, *jo ho so ho* 'let what may happen;' *jo marzí men áwe* 'whatever may come into your mind.'

410. As expressing 'may,' 'might,' 'should,' &c., it is generally used in construction with the conjunctions *ki*, *táki*, *jo*, 'that;' *agar*, *jo*, 'if,' &c. *Bihtar haṛ ki báqí zindagí apne kháliq kí yád men káṭún* 'it is better that I should pass the rest of my life in the recollection of my Creator;' *ummedwár hún ki qadambosí karún* 'I am in hopes that I may kiss (the king's) feet;' *tá ki log unkí ta'zím karen* 'that people may do them honour;' *agar bahut bhúkhá ho* 'if he be very hungry.'

411. *Ki* and *jo* with the potential is often translatable by the English 'to;' as, *qasd kiyá kí us ráh se chalún* 'I wished to go by that road;' *nazar kí majál na thí jo us ke jamál par thahre* 'the sight had no power to rest upon her beauty.'

412. The potential is often used in praying or expressing a wish; *Khudá kare bádsháh kí marzí áwe jo rúbarú buláwe* 'may God grant it may please the king to summon (us) before him;' *Khudá sab ko is balá se mahfúz rakhe* 'may God preserve every one from this calamity.'

413. It often expresses 'obligation' or 'necessity;' as, *malíka qaul qarár karen ki apne kahne se na phiren* 'the princess must promise that she does not swerve from her word;' *ko-i mere pás na áwe* 'no one must come near me.'

In some of the above examples, however, the potential is hardly distinguishable from the imperative.

414. In its capacity of an aorist or indeterminate tense, the potential may express present, future, or even past time.

415. It is mostly used as a present in proverbial expressions; as, *únt charhe kuttá káṭe* 'though he be mounted on a camel, the dog bites him:' but it may also be so employed in narration; as, *Khudá jáne kyá karegá* 'God knows what he will do;' *na jánún* 'I do not know.'

416. It is often used for the future: thus, *jo tú merá rafiq ho to main Naishápúr ko chalún* 'if you will be my protector I will go to Naishápúr;' *áj tumhen bádsháh pás le chalún* 'to-day I will take you to the king.'

417. It is rarely used for a past tense: thus, *main daurá, dekhún to malíka ká chihra surkh ho gayá hai*, 'I ran and beheld that the face of the princess had become red.'

*Future.*

418. This tense expresses 'futurity' either definitely or indefinitely, and may sometimes have the sense of the potential (or aorist); as, *jab bhúkhá húngá to na in ko chabá sakúngá; pas agar aur bhí do, mere kis kám á-enge,* 'when I become hungry, even then I shall not be able to chew these; if then you should give me still more, of what use would they be to me?' *kal jama' ho-enge, main tujhe le-já-úngá,* 'to-morrow they will assemble, I will take you (there);' *jab tum kahlá bhejoge main á-úngá* 'when you send to call, I will come.'

419. A future tense is sometimes substituted for the present or potential by a kind of attraction; compare r. 424: thus, *jaisá doge waisá pá-oge* 'whatever you may give, that same you will obtain.'

*Imperative.*

420. The imperative is not distinguishable from the potential (or aorist) excepting in the second person singular: thus, *kare* 'let him do it,' 'may he do it;' *ko-í mere pás na áwe* 'let no one come near me.' *Zarra main bhí sunún* 'let me just hear,' *karen na karen* 'let them perform it or not,' may be variously regarded as potential or imperative.

421. Nor is the second person singular of the imperative very commonly used, the second person plural or the respectful form being generally substituted for it, even in common conversation. Instances, however, occur, especially in prohibition.

422. *Mat* as well as *na* may be used in prohibition with the imperative, but never *nahín*. Observe, however, that *mat* is only used with the imperative; never with any other tense.

423. The following are instances of the second person of the imperative singular and plural: *shukr Khudá ká kar* 'give thanks to God;' *dekho* 'look;' *kaho* 'tell;' *yih*



*batá-o* 'point this out;' *yahán raho* 'stay here;' *aisá kám mat kar* or *aisá kám na kar* 'do not do such a deed;' *be-adabí na kar* 'do not act disrespectfully;' *apní ján mat kho* 'do not throw away your life;' *itne garm mat ho* 'be not so warm;' *mujhe na satá-o* 'do not tease me.'

424. The sympathy between the imperative and potential tenses, and their mutual interchangeableness, is remarkably exemplified in the following example from the *Bág o Bahár*: *jo munásib ján so kar* 'whatever you may think proper, that do,' where a kind of attraction causes the substitution of *ján* for *jáne* in the first clause of the sentence. Similarly, *aisá kám kar ki shahzáde ko kisú fareh se márdál* 'act in such a manner as to slay the prince by some stratagem.'

425. This attraction of similar tenses is a very noticeable feature in Hindústání syntax, and is not confined to the potential and imperative; compare r. 419.

#### *Respectful tenses.*

426. The respectful form of the imperative is much used: thus, *mu'áf kíjiye* 'be pleased to pardon;' *khábardár rahiyo* 'be pleased to remain careful;' *bálákháne par baiñhiye* 'be pleased to sit on the balcony;' *mujhe kisí jagah gár díjo* 'be pleased to bury me somewhere.'

427. It is not unfrequently employed impersonally, and sometimes with a sense of obligation, as expressed in English by 'one should,' 'let us,' 'you may,' &c.: thus, *daryáft kíjiye* 'one should learn,' 'you may learn;' *dekhiye* 'let us see;' *rahiye* 'let us remain,' 'one should remain.' See also rr. 480, 489, 490.

428. In accordance with the sympathy between the imperative and potential tenses, noticed at r. 424, there can be no doubt that the respectful form of the imperative may be used for the potential (or aorist) or with a potential sense: thus, *agar is haqíqat se muttali' kíjiye* 'if you would be pleased to inform me of these circumstances;' *jis ko cháhiye pahchán líje* 'whichever you may wish you may recognise.'



429. In corroboration of this view a form *iyen* occurs in the *Bāg o Bahār* for the 1st and 3d plural: thus, *yih harakat salātinon se badnumā hai ki hukm qatl kā farmāiyen aur tamām 'umr kī khidmat bhāl jāiyen* 'this conduct is unseemly in kings, that they should give the order for putting to death and should forget the service of a whole life.' Here *farmāiyen* and *bhāl jāiyen* are clearly softened or respectful forms of the potential.

430. The respectful future is not common. The sentences in which it occurs are generally interrogative: thus, *paidā kīiyegā us shakhs ko jo rū-e zamīn par fasād barpā karē* 'will you be pleased to create a person who may raise sedition on the face of the earth?'

### *Present indefinite.*

431. This tense is called 'present,' but the term 'indefinite' is added to denote the varied and indeterminate character of its functions. It is not very often used with a present signification; and when so used, the substantive auxiliary, which forms the present definite, may generally be understood: thus, *ek kī saj dhaj se dūsre kā dīl daul miltā nahīn* 'the fashion and form of one agrees not with the shape and figure of the other;' *us kā bāl bīkā nahīn kar saktā* 'it cannot disorder one of his hairs.'

432. It is commonly employed to denote 'habitual action,' but is generally so employed in narration with reference to past rather than present time: thus, *jab kutte ko dekhte ek girdā us ke āge phenk dete* 'whenever they saw the dog they used to fling down a loaf before it,' or 'they were in the habit of flinging down &c.;' *aksar bād-shāh un se chuhal karte* 'oftentimes the king was in the habit of making merry with them;' *wuh tājir darbār ke waqt hāzir rahtā* 'that merchant used to be present at the time of the court.'

433. In this sense it is often translatable by the English 'would:' *ko-ī patthar se mārta, lekin yih us jagah se na saraktā*, 'one would strike it with a stone, but it would not move from that place.'

434. It is often used as a kind of perfect or pluperfect conditional, when it may generally be translated by 'would have,' 'had,' 'did,' &c.: thus, *agar wuh pání na látí to yih us ke bāsan phoṛdáltá* 'if she did not bring the water, then he would break her pots;' *kásh ki terí 'iwaz main patthar jantí* 'would that instead of thee I had brought forth a stone;' *kásh ki yih shafaqat na karte* 'would that you had not shewn this kindness.'

435. It may even take the place of a past subjunctive after *ki*: thus, *munásib thá ki tú detá* 'it was proper that you should give' or 'should have given.'

*Present definite.*

436. This tense is commonly used in the ordinary manner of a present; as, *samundar hazáron lahren mártá hai* 'the ocean rolls thousands of billows;' *itná jántá hún* 'this much I know;' *jo kuchh tú kahtá hai main yih sab samajhtá hún* 'I understand all this that thou sayest.'

437. It may denote 'habitual or continuous action;' as, *rát din yih mihr o máh phirte hain* 'night and day this sun and moon keep revolving.'

438. It may have a future signification; as, *ab main ise aisá qaid kartá hún* 'I will now imprison him in such a manner;' *main apná ahwál kahtá hún sar ba sar* 'I will tell my adventures from beginning to end.'

439. The present tense is often used for the past in narration, when the narrator is describing a scene which is supposed to be actually passing before his eyes at the time: thus, *wahán ke bāshindon ko dekhá, to sab ká libás siyáh hai aur hardam nála hai*, 'I observed that the dress of all the inhabitants of that city was (is) black, and that lamentation took place (takes place) incessantly;' *us ne dekhá ki makán i 'álishán hai* 'he beheld that it was a magnificent abode.'

440. On the same principle the actual words or thoughts of a speaker are quoted in preference to the oblique form of speech usual in English; see r. 489.

*Imperfect.*

441. The use of this tense corresponds to that of the imperfect in English and other languages: thus, *hawá*

*narm narm bahtí thá* 'a very soft breeze was blowing;' *us bág men sair kartá phirtá thá* 'I was walking and rambling about in that garden;' *hauz men fawwáre chhutte the* 'in the reservoirs fountains were springing up.'

*Perfect indefinite and perfect definite.*

442. Examples of these tenses are given at rr. 378–390; and the peculiar construction required with active or transitive verbs is explained at rr. 375–378.

*Pluperfect.*

443. The pluperfect in Hindústání is employed where in English we use 'had:' thus, *main ne aisá jawáhir kabhú na dekhá thá* 'I had never seen such a jewel;' *jo kuchh zabt kiyá thá chhor diyá* 'whatever he had seized he gave up;' *jidhar se áyá thá udhar ko chalá* 'he went in the direction whence he had come.'

444. But it is also sometimes used where in English we are accustomed to employ the simple perfect; thus *áyá thá* in the last example might be rendered in English by 'he came:' but the pluperfect is in these cases significant of some other past event which has taken place subsequently. Similarly, in speaking of a person who came and afterwards went away again, we might say *wuh áyá thá*.

445. The auxiliary is occasionally omitted from the pluperfect in Hindústání, so that in form it may resemble the perfect indefinite: thus, *jab yih májará main ne suná* 'when I had heard of this incident.'

*Uncommon tenses.*

446. Of the six uncommon tenses given at r. 114, the *past future* occurs most frequently. The following examples will illustrate its use: *áp ne yih bait suní hogí* 'your majesty will have heard this couplet;' *kisí ne yih 'álam na dekhá hogá, na suná hogá*, 'no one could have seen such beauty, nor could have heard of it;' *sháyad bádsháh ne pasand kí hogí* 'perhaps she may have been approved by the king;' *ko-í shakhs na hogá jis par ek na ek wáridát i 'ajíb na hú-í hogí* 'there will be no individual to whom

some wonderful event will not have happened;’ *jis waqt taiyári is kí hogí, kyá makán i dilchasp baná hogá*, ‘when it shall be repaired, what a charming place it will be made;’ *ek shakhs wahán baiṭhá hogá* ‘a person will be seated there.’

447. The following are examples of the present future: *wuh apne jī men kyá kahtá hogá* ‘what will he be saying in his mind?’ *is kí ámad bawarchi-kháne ke kharch ko kifáyat na kartí hogí* ‘its revenue would not be yielding a sufficiency for the expenses of the kitchen.’

*Passive voice.*

448. The method of forming the passive voice with *já-ná* ‘to go’ is indicated at r. 102, and examples are there given.

Examples of the passive voice are not very common. One reason of this is, that the past participle in construction with the agent and the particle *ne*, as explained at r. 375, usually takes the place of the past tenses of the passive verb; see rr. 376, 378.

449. When, however, the agent is not expressly mentioned, the passive is generally employed: thus, *un kí qímat dí já-egí* ‘the price of them shall be paid;’ *wuh pahchání na já-e* ‘she may not be recognised;’ *us ke ahwál kí pursish kí já-egí* ‘an inquiry into his circumstances shall be made;’ *márá já-egá* ‘he shall be killed.’

a. In one passage in the *Bág o Bahár* the past participle is separated from the auxiliary: thus, *taqdír se lará nahín játa* ‘it is not fought with destiny,’ i. e. ‘one cannot fight with destiny.’

CAUSAL VERBS.

450. Causal verbs properly govern two accusatives, but the nominative is substituted for one accusative in Hindústání.

The following examples illustrate the syntax of these verbs: *bandon ko kutte ká jhúṭá khiláyá* ‘he caused the slaves to eat the dog’s leavings;’ *un ko náshtá karwáyá* ‘he made them take breakfast;’ *bág ko ta’mír karwáyá* ‘I caused a garden to be built;’ *malika ko kuchh khiláyá* ‘he caused the princess to eat something;’ *ek jám*



*sharáb ká mere ta-ín piláyá* 'he caused me to drink a cup of wine;' *wuh mere kháwind ko panditkháne mukhlási dilwátá* 'he would have caused my husband to be released from prison.' See also r. 356.

### COMPOUND VERBS.

#### *Intensives.*

451. These are explained at r. 147 A. The following are other examples:—

*Main baith gayá* 'I sat down;' *chirág bujhá de* 'extinguish the lamp;' *us ne piyála pí liyá* 'he drank off the cup;' *nínd uchát ho ga-í* 'sleep was altogether broken;' *darwáza band kar de* 'shut the door close;' *jo kuchh kahlá bhejá* 'whatever he has sent to tell you;' *pilá diyá* 'he gave to drink;' *jawáhir ká dher lag rahá hai* 'a heap of jewels was collected;' *sári musibat bhúl jáegá* 'you will forget all your misfortunes;' *rah gayá* 'he remained behind;' *chhip gayá* 'he concealed himself.'

452. *Lag rahná* 'to continue fixed' (see r. 480), and *lag jáná* 'to be formed,' 'to be brought together,' are also instances of intensive verbs: thus, *ánkhen darwáze kí taraf lag rahí thín* 'my eyes continued fixed on the door;' *ambár lag gayá* 'a store was formed;' *bhír lag ga-í* 'a crowd was collected.'

453. The intensive compounds *ho-lená* and *lag-lená* are often associated with the adverbs *píchhe*, *sáth*, &c., to express 'following after,' 'going along with,' &c.: thus, *main us ke sáth ho liyá* 'I followed or went along with him;' *main píchhe lag liyá* 'I followed behind;' *main us ke hamráh ho liyá* 'I accompanied him.'

454. The compound *lagá-lená* is often used with the sense of 'clasping,' 'embracing,' &c.: thus, *use chhátí se lagá liyá* 'I clasped him to my breast;' *má ne befi ko chhátí se lagá liyá* 'the mother clasped the daughter to her breast;' *un ne mujhe gale se (or kaleje se) lagá liyá* 'he embraced me.'

455. Sometimes the usual order of the verbs in an intensive compound is reversed, the verb which contains the main idea being placed last: thus, *de rakhá* for *rakh diyá* 'he placed.' Similarly, *kar bújhá* and *kar jáná* 'he imagined.'

a. The following are examples of an intensive formed with a past participle (see r. 161): *ek jangal men ko-í lomri parí phirtí thí* 'in a wood a certain fox was prowling about;' *kyún gharbár chhorkar akelá pará phirtá hai* 'why, leaving your family, are you wandering about alone?'



*Potentials, completives, frequentatives, desideratives.*

456. The syntax of these compound verbs is explained at rr. 148-167.

POTENTIALS.—Example: *main kar saktá hún* 'I am able to do.' The inflected infinitive is rarely substituted for the root; as, *main karne nahín saktá* 'I am not able to do.'

457. COMPLETIVES.—Other examples: *tum sun chuke ho* 'ye have heard;' *main us ká ahwál sun chuká hún* 'I have heard his adventures.'

458. FREQUENTATIVES.—Other examples: *main ne royá kiyá aur ánsúon se munh dhoyá kiyá* 'I kept weeping and bathing my face with my tears;' *jáyá kartá hún* 'I am in the habit of going;' *yih mahall men rahá kare* 'let him continue in the female apartments;' *sair kiyá karo* 'continue to walk about.'

459. DESIDERATIVES.—Another example is, *agar mujhe yád rakhá cháhte ho* 'if you wish to keep me in remembrance.' With regard to *cháhiye*, see rr. 159, 480.

*Inceptives, permissives, acquisitives, with the inflected infinitive.*

460. INCEPTIVES.—Other examples: *farmáne lagá* 'he began to command;' *kámpne lagi* 'she began to tremble.'

461. PERMISSIVES.—Other examples: *ra'iyat ko kharáb hone na dijo* 'suffer not the people to be ruined;' *hone de* 'suffer it to be;' *haweli men rahne do* 'let (him) remain in the house.'

462. ACQUISITIVES.—*Ásmán kí taraf nigáh na karne páwe* 'let him not have leave to look at the sky,' or 'let him not get an opportunity &c.'

## NOMINAL VERBS.

463. A few nominal verbs formed with adjectives, like *paidá karná* 'to create,' 'to produce,' admit of no change of gender or number in the adjective: thus, *do beṭe paidá hú-e* 'two sons were born;' *us ke sáth dostí paidá kí* 'he formed a friendship with him;' *us ne kyá kyá súraten paidá kí* 'what (various) forms has he created!' Similarly, *chhoṭá karná* 'to diminish.'

a. But *khará honá* and a few others admit of change;

as, *ye sáton larkí-án kharín thín* 'these seven girls were standing.'

464. The greater number of nominals are formed with *karná* (r. 116) and *honá* (r. 109). When *karná* is joined to the nouns *qasd* 'design' or *iráda* 'intention,' it has the sense of 'to set out for a place:' thus, *main ne iráda ghar ká kiya* 'I started home' or 'I purposed to go home;' *qasd Damishq ká karo* 'set out for Damascus.'

*Peculiar and idiomatic uses of certain other nominal verbs.*

465. *KHÁNÁ*, v. a. 'to eat.'—This verb is very idiomatically used with nouns, with the sense of 'to feel,' 'to suffer,' 'to experience:' thus, *main ne már píṭ khá-i* 'I suffered a beating;' *us ne rahm na kháyá* 'he felt no compassion;' *main ne us kí hálat par tars kháyá* 'I took pity on him;' *pechtáb khákar* 'having felt indignation;' *gote par gote khátá thá* 'I was suffering immersion on immersion;' *ghin kháná* 'to feel disgust.'

466. It is also employed in other senses: thus *hawá kháná* 'to eat the air' is a common idiom for 'to take the air or an airing;' *qasam kháná* 'to eat an oath' for 'to take an oath,' 'to swear;' *chuglí kháná* 'to calumniate,' 'to backbite,' &c.

467. *UTHÁNÁ*, v. a. 'to raise,' 'to take up,' 'to bear up.'—This verb is used, like *kháná*, in the sense of 'to bear,' 'to suffer,' or even 'to enjoy:' thus, *us ne barí mihnat uṭhá-i* 'he has undergone great labour;' *sadme uṭhátá hú-á* 'suffering blows;' *main ne hazz uṭháya* 'I enjoyed pleasure.'

468. *KHENCHNÁ* or *KHAINCHNÁ*, v. a. 'to draw.'—This verb may also be employed, like *kháná* and *uṭháná*, with the sense of 'to suffer,' &c.: thus, *us ne bahut sakhtí-án kenchín* 'he endured great hardships;' *main ne do tín fáqe kenché* 'I endured two or three fasts.'

469. *ÁNÁ*, v. n. 'to come.'—This verb, joined to substantives, is constantly employed in place of other verbs: thus *us ko yaqín áya* 'to him certainty came' is a common idiom for 'he felt certain.' Similarly, *jí men gairat á-i* 'a feeling of honourable rivalry arose in my mind;' *kuchh us ko sabr áya* 'she became a little patient;' *mujh ko tujh par afsos átá hai* 'I feel compassion for you;' *un ko yád áya* 'they remembered;' *jo kuchh mere dil men khiyál áya thá, us ne waisá hí kiya*, 'he did exactly as I had imagined in my heart:' compare r. 353.

470. So also, *kám áná* 'to come into use' for 'to be of use;' as, *agar merá mál sarkár ke kám áwe* 'if my property can be of any use to the government;' *mere kis kám á-enge* 'of what use will they be to me?'

471. *Nazar áná* 'to come into sight' for 'to appear;' *makán nazar áyá* or *dekhne men áyá* 'a dwelling appeared.'

472. *Pesh áná* 'to come before' for 'to happen;' *kyá tujh ko aisi mushkil pesh á-i* 'what such-like trouble has happened to you?'

473. *Pasand áná* 'to come into approbation' for 'to please;' *terí himáqat mujh ko pasand na á-i* 'your folly did not please me;' *mere ta-in yih bāten pasand nahin átin* 'these words do not please me.'

474. *Ban áná* 'to succeed;' *aisi sūrat ban nahin áti* 'such a plan would not succeed.'

475. *MILNÁ*, v. n. 'to be mixed,' 'to blend,' 'to meet,' 'to accrue.'—This verb is often used where in English we employ 'to meet with,' 'to obtain,' 'to find;' but its neuter character is always preserved: thus, *haqq haqqdār ko milegá* 'rights to the heir will accrue' for 'the heir will obtain his rights.' Similarly, *barí arzú aur murád mujh ko milí* 'I have gained my great wish and desire;' *játe játe ek daryá ráh men milá* 'as we proceeded we came to a river;' *tum ko nekí ke 'iwaz nekí milegí* 'you will receive good in return for the good you have done.'

476. It is only once used in the *Bág o Bahár* in construction with the ablative case: thus, *jab tú un se milegá* 'when you shall meet them;' but *milná* in the sense of 'to meet' is very common.

477. *LAGNÁ*, v. n. 'to be applied,' 'to be attached,' 'to touch,' 'to stick close,' 'to come in contact,' 'to reach,' 'to suit,' 'to appear.'—This verb has many and various uses, which may generally, however, be traced to some one of the above senses: thus, *háth lagná* 'to come to hand;' *ye patthar kahán háth lage* 'how did these stones come to hand;' *á!hwen din kináre já lage* 'on the eighth day we reached the shore;' *peṭ men ág lagi* 'the fire kindled in my stomach;' *dunyá kí hawá us ko na lagi* 'the air of heaven does not reach him;' *sachchí bát karwí lagi hai* 'true words appear bitter;' *na kisú kí sūrat achchhí lage* 'no form appeared pleasing;' *burá lagtá* 'it appears unpleasant;' *hamári mihnāt nek lagi* 'our labour has had a good effect;' *chhurí lagte hí* 'immediately on the knife entering;' *maut hayāt sab ko lagi parí hai* 'life and death are fixed (or fated) to all.'

478. The active verb *lagáná* 'to apply' is often used in the sense of 'striking' or 'inflicting a blow:' thus, *bhá-i ne talwár sháne par*

*lagá-í* 'my brother struck me a blow with a sword on my shoulder;' *main ne talwár khainchkar aisi gardan men lagá-í* 'having drawn my sword, I struck him such a blow on the neck.'

a. Observe—*Lagná* is used with the infinitive to form inceptives; see r. 163. See also rr. 452, 453.

479. *CHÁHNA*, v. a. 'to wish.'—This verb forms desideratives when joined to past participles, as explained at r. 157. The construction may sometimes be varied; as, *cháhá ki chalún* 'I wished or was about to go;' *mujhe apne sáth lejáné ko cháhá* 'he wished to take me with him;' *cháhtá thá ki hamla kare* 'he was about to attack me;' *jalládon ne cháhá ki báhar le jáwen* 'the executioners were about to take him out.'

480. The respectful tense *cháhiye* is used with past participles (thus, *kyá kiyá cháhiye* 'what ought to be done?' *haqíqat jáná cháhiye* 'one ought to know the truth'), to express 'obligation,' 'fitness,' as explained at r. 159. The construction may, however, be varied, as follows: *faqír ko cháhiye ki ek roz kí fikr kare* 'a faqír ought only to think of the wants of to-day;' *cháhiye sabr kare* 'one ought to be patient;' *mard ko cháhiye jo kahe so kare* 'a man ought to perform what he says;' *faqír ká 'amal un par cháhiye* 'a faqír ought to act upon them.'

481. *RAHNA*, v. n. 'to remain,' 'to continue.'—This verb is used with present participles to form continuatives: thus, *istigfár karti rahí* 'she continued asking for pardon;' see r. 152. It is also used with roots: thus, *gá rahí* 'she continued singing;' *kyá sūrat ban rahí hai* 'into what a state has it fallen, and there remained;' see also rr. 451, 452.

482. The compound verb *játá rahná* is commonly used with the sense 'to be lost,' 'to go away,' 'to pass away,' 'to die:' thus, *játá rahá* 'he is gone,' 'he is dead;' see also example at r. 223.

483. *RAKHNA*, v. a. 'to place,' 'to keep,' 'to hold,' 'to have,' 'to possess.'—The following are a few examples of the uses of this verb: *farzand nahín rakhtá* 'he has no offspring;' *mujhe mu'áf rakh* 'excuse me' (i. e. 'hold me excused'); *kuchh qadr nahín rakhtá* 'it possesses no value.'

484. The nominal verb *nám rakhná* is used like the English verb 'to call names:' thus, *shahrwále ko nám rakhtá hai* 'he calls the citizen names;' *un ne nám sag-parast rakhá hai* 'they call (me) a dog-worshipper.'

485. *MÁRNA*, v. a. 'to strike.'—This verb has various uses to form nominals: thus, *áh márná* 'to heave a sigh;' *dam márná* 'to



speak,' 'to utter a word;' *chhán márná* 'to search;' *girwí márná* 'to put in pledge;' *gota márná* 'to dive.'

486. When joined with a word denoting 'a weapon' of any kind, it signifies 'to strike a blow with that weapon:' thus *talwár márná* 'to strike a sword' means 'to strike a blow with a sword;' *ek talwár aisí mári* 'he struck such a (blow with his) sword;' *qamchí-án mártá hai* 'he strikes whips' for 'he strikes blows with a whip.' Similarly, *mujhe ek lát mári* 'he kicked me;' *us ne ek háth márá* 'he struck such a blow with his fist;' *aisá tamáncha márá* 'he hit me such a slap.'

487. *FARMÁNÁ*, v. a. 'to command.'—This verb is often substituted for *karná* in forming nominals, when great respect is intended: thus *nosh i ján farmáná* 'to make the draught of life,' for 'to eat and drink,' applied to kings; *madad farmá-iye* 'be pleased to grant assistance' or 'to assist;' *irshád farmá-iye* 'be pleased to proceed,' i. e. 'speak on;' *jawáb farmáyá* 'he gave answer;' *buzurgí ko kám farmáyá* 'he acted with magnanimity;' *insáf farmáyá* 'he acted with justice;' *gaur farmá-iye* 'be pleased to reflect.'

488. *BANNÁ*, v. n. 'to be made,' 'to become.'—This verb has idiomatic uses: thus, *gend kí súrát bankar* 'having taken the form of a ball;' *malika jallád bankar* 'the princess having assumed the character of an executioner,' &c. The intensive *ban-jáná* may be noticed here; *ág ká bagúlá ban ga-í* 'she became a whirlwind of fire.'

*Preference of the direct or dramatic to the indirect form  
of speech.*

489. This preference, which is more or less displayed in all Oriental languages, is a remarkable feature of Hindústání; thus, *ánkhen darwáze kí taraf lag rahí thín kí dekhiye kyá záhír hotá hai* 'my eyes were fixed on the door to see what would be revealed:' where observe that *ki* (like *iti* in Sanskrit) has the force of 'saying to myself,' and the words which follow are the very words supposed to be passing in the speaker's mind; thus, 'my eyes were fixed on the door, saying to myself, Let me see what is about to be revealed.'

490. Similarly *ki* often involves the sense of 'saying:' thus, *do*



*ādmā bāham hokar nikle ki kisi dūr des men jā rahiye* 'two men, having met together, issued out, saying, Let us go and reside in some distant country; *agar yih qasd hai ki shahr men jā-ūn* 'if your design is to enter the city' (lit. 'if you have formed this design, saying, I will enter the city'); *main ne jallād ko hukm kiyā ki unkā sir kāṭ dāl* 'I ordered the executioner to cut off their heads' (lit. 'I ordered the executioner, saying, Cut off their heads'); *jīkr men gayā ki kis sūrat se un la'lon ko le jā-ūn* 'he deliberated how he should convey those rubies' (lit. 'saying, How shall I convey &c.?').

491. Sometimes *ki* is omitted; as, *to main ne dekhā na wuh majlis hai* 'then I saw that that assembly was no longer there' (lit. 'then I saw that assembly is no longer there').

### PARTICIPLES.

#### *Conjunctive participle.*

492. By means of these participles sentences may be joined together without the aid of a copulative conjunction. They are generally used for a perfect or pluperfect tense, as united with a copulative particle, and are usually translatable by the English 'having,' 'when,' 'after : ' thus, *darwāze par ā laundī se pukār-kar kahā* 'having come to the door, and having called out to the maidservant, he said; ' which in English would be rendered, 'when he had come to the door, and had called out, &c.' Again, *shāh ne yih bāt pasand-kar in'ām de us ko rukhsat kiyā* 'the king having approved this word, having given a reward, dismissed him.'

493. A conjunctive participle is often joined to the tenses of verbs, so as to present the appearance of an intensive compound: thus, *ā niklā* 'having come, he issued; *le āyā* 'having taken, he came: ' see also examples at r. 490.

494. Observe, that a form *ānkar* is sometimes used for *ākar*, 'having come,' from the verb *ā-nā* 'to come.'

#### *Present and past participles.*

495. The present and past participles being often used as past tenses, it is usual to add to them the auxiliary *hū-ā*

(changeable to *hú-e* and *hú-î*)\*, when they are employed with their real participial functions; that is to say, when they connect a clause adjectively with the main proposition: thus, *yih kahtî hú-î chalî ga-î* 'saying this she went away;' *wuh du'á detá hú-á chalá gayá* 'he went away uttering blessings;' *wuh baiṭhá hú-á bāten karne lagá* 'he being seated began to converse.'

496. Sometimes, however, *hú-á* is omitted: thus, *do ádmî puráne kapre pahne* 'two men dressed in old clothes;' *unke dekhtá bháltá aur sair kartá hú-á áge chalá* 'I advanced, gazing at them and walking round.'

497. Sometimes the participles are used in their masculine inflected form (*hú-e* being added or omitted), even in connexion with a nominative case, some postposition, such as *men*, being understood: thus, *wuh rassî háth men pakre hú-e átá thá* 'he having taken a rope in his hand was coming along.'

498. They may be even so used in connexion with a feminine noun: thus, *dá-î sáth lí-e mere makán men á-î* 'having taken the nurse with her, she came to my apartment;' *gáte átí hai* 'she comes singing.'

499. In the above cases the past participle seems to be employed in the manner of an adverbial conjunctive participle, usually expressed in English by 'having,' or by the particles 'as,' 'whilst,' 'when,' &c.: thus, *malika maile kapre pahne báhar nikli* 'the princess, having put on soiled clothes, came out;' *chaltá hú-á* 'whilst he was going along;' *khátá hú-á* 'whilst he was eating.'

500. Participles may govern the case of the verb to which they belong: thus, *us ko dekhtá* 'looking at him.'

501. When a present or past participle is in construction with an accusative case, it may either remain uninflected—thus, *beṭe ko mú-á dekhkar* 'having seen (his) son dead;' *use rotá dekhkar* 'having seen him weeping'—

502. Or it may in some instances be inflected, as in the following example from the *Bág o Bahár*: *use hathyúr bándhe aur mahall*

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\* Something in the same way in Sanskrit *sat* is added to the past participle.

*men áte dekhkar* 'having seen him fully armed and entering the palace.'

503. The past participle of a neuter or simply active verb may sometimes be joined to the past participle of a causal in a very idiomatic manner: thus, *tú ne mujhe baiṭhe biṭhā-e badnám kiyá* 'thou hast brought disgrace on me sitting-still' or 'forced to sit still and therefore giving-no-cause-for-it.' This periphrasis expresses the full meaning of *baiṭhe biṭhā-e*. Other examples are given at r. 169.

504. Two past participles from the same verb may be joined together, the last taking the feminine form to denote 'reciprocal action;' see the examples at r. 169. In these cases, however, it is probable that the past participle is really employed as a noun. It is certain that both substantives and adjectives are compounded in a similar manner: thus, *laṭhā-laṭhī* 'mutual cudgelling;' *chhipā-chhipī* 'secretly.' In the last example and in some others no idea of reciprocity seems to be involved.

505. Both the present and past participles are often employed as verbal nouns. They are generally so employed in their inflected form, some postpositions, like *men*, *par* (the signs of the locative case), being understood. Their use then corresponds to the locative absolute in Sanskrit: thus, *pahar rát ga-e* 'on a watch of the night being past;' *subh hote* 'on its becoming morning.'

a. As nouns, however, they may be used with any of the postpositions: thus, *mujhe sote se jagáyá* 'he awoke me out of (my) sleep.'

#### *Adverbial participle.*

506. What is called the adverbial participle is in fact nothing more than the inflected form of the present participle used as a verbal noun, according to r. 505, the emphatic *hí* (r. 171) being added. It is a kind of locative absolute (*par* or *men* being understood), and in all cases where it is used the locative absolute would probably be employed in Sanskrit. Thus *subh hote* 'on its becoming morning' might be converted into an adverbial participle by adding *hí*: thus, *subh hote hí* 'immediately on its becoming morning.'

507. In accordance with its character of a locative absolute the adverbial participle may often be equivalent to 'whilst in the act of:' thus, *játe hí* 'whilst in the act of going.'

508. In its character of a present participle it may sometimes govern an accusative, and in its character of a verbal noun, a genitive case: thus, *use dekhte hí* 'immediately on seeing him;' *is qisse ke sunte hí* 'immediately on hearing this story.'

*Repetition of participles to imply continuity.*

509. The following examples will illustrate this: *jít jít* 'continually winning;' *játe játe darwáze par gayá* 'continually proceeding onward I reached the gate;' *pará pará* 'continuing to lie down.'

*Noun of agency.*

510. The noun of agency may occasionally be used as a substitute for a future participle: thus, *áne-wálá* 'about to come;' *hone-wálá* 'about to be.'

COMPOUND NOUNS.

511. Two words are often associated together in Hindústání without a copulative conjunction, something after the manner of a Dwandwa compound in Sanskrit: thus, *chhoṭe bare* 'small and great;' *bhúkhe pyáse* 'hungry and thirsty' (plural); *bhalá burá* 'good and bad;' *koná kuthrá* 'hole and corner;' *pír murshid* 'saint and spiritual guide.'

512. Sometimes an adjective is compounded with a substantive, after the manner of a Sanskrit Karma-dháraya: thus, *pír-zan* 'an old woman.' Again, words are sometimes compounded together, one of which if uncompounded would be in a case different from or dependent on the other. These may be compared to Sanskrit Tatpurusha compounds: thus, *jakán-panáh* 'protection of the world' (i. e. 'world-protector,' a title of kings); *gá-o-sawár* 'riding on a bull;' *mutṭhí khák* 'a handful of dust;' *khush-usbáb* 'well-formed;' *pur-khatar* 'full of danger;' *pur-malál* 'full of sorrow;' *pur-'imárat* 'full of buildings;' *pur-takalluf* 'finely worked;' *jald-rau* or *jald-qadam* 'going quickly,' 'fleet of foot;' *pesh-rau* 'going before.' Some of these last are analogous to the Sanskrit Bahu-vrihi.



SYNTAX OF ADVERBS, PREPOSITIONS, CONJUNCTIONS, &C.

513. The adverbial prepositions *wáste* and *liye*, both meaning 'on account of,' 'by reason of,' are of very common occurrence. They generally govern the genitive with *ke*, and may often be used where in English we employ the infinitive: thus, *terí tashaff'í ke liye* 'to encourage you' (lit. 'for the sake of encouraging'); *lakr'í-án torne ke wáste pahunchá* 'he came to cut wood'; *mere qiblagáh ne tarbiyat karne ke wáste ustád muqarrar kí-e the* 'my father appointed teachers to instruct (me).' Compare r. 395.

514. When associated with the pronouns, *ke* is usually omitted: thus, *jis wáste* 'for the sake of which;' see r. 174.

515. *Máre* 'through,' 'in consequence of,' governing a genitive, is much used in books to express 'the manner,' as denoted in English by the termination 'ly:' thus, *máre ishtiyáq ke* 'affectionately,' 'through affection;' *máre dar ke* 'through fear;' *máre khushí ke* 'joyfully.'

516. *Jab tak* or *jab talak* (r. 172), in the sense of 'until,' may be followed by the potential (or aorist), and generally (but not necessarily) by the negative *na*: thus, *jab talak jawán na ho* or *jab tak jawán ho* 'until he becomes a young man;' *jab tak main tujhe khabar na dún* 'until I bring thee word.'

517. *Jab* 'when,' 'whenever,' may also govern the potential (or aorist): thus, *jab pakrá já-e* 'whenever he was taken.' In the sense of 'when' it is generally followed by a past tense; as, *jab merí bárí há-í* 'when my turn came;' *jab darwáze par gayá* 'when I arrived at the gate.'

518. *Jab talak* and *tab talak* are used as relative and correlative: thus, *jab talak sáns hai tab talak ás hai* 'as long as there is breath, so long there is hope.'

519. *Jab* rarely stands for *tab*; as, *jab se* 'since when' for 'since then.'

520. Some of the adverbs at r. 175 may occasionally stand alone, some noun or pronoun in the genitive case being understood: thus, *jab pás gayá* 'when I went near (him)'; *jab pás pahunchá* 'when I arrived near;' *gird shahrpanáh* 'round (it) was a rampart.'



521. *Bagair* 'without' is often joined with the inflected past or conjunctive past participle: thus, *bagair jáne pahcháne* 'without knowing or observing;' *bagair kahe sune* 'without speaking or hearing;' *bagair mánge* 'without asking for;' *bagair púchhe* 'without being asked;' *bagair máre mar gayá* 'I died without being killed;' *bagair dekhe* 'without seeing or being seen;' *bagair dekhe bhále* 'without seeing.'

522. *Be* 'without' and *bin* 'without' are occasionally used in the same way: thus, *be jáne* 'without knowing;' *be lí-e* 'without taking;' *bin jáne* 'without knowing;' *bin máre* 'without being struck.'

523. Both *bagair*, *be*, and *bin* may govern a noun or pronoun without a postposition: thus, *bagair murabbí* 'without a guardian;' *us bagair* 'without him;' *merí be saláh* 'without my advice;' *us bin* 'without him.'

524. *Mat*, *na*, *nahín*; the use of these negatives is explained at r. 174 note. The following are other examples: *yih bátchít mat kar* 'do not talk so;' *us ke darpai mat ho* 'don't seek after her;' *der mat kar* 'do not delay;' *kisí bát men dakhil na kariyo* 'do not interfere in any matter;' *apne dil men andesha na kar* 'do not have an anxious thought in your breast;' *mujhe na satá-o* 'don't trouble me;' *mujh ko táb na rahí* 'no power remained to me;' *aur to kuchh ho nahín saktá* 'nothing more can be done.'

525. When *nahín* occurs at the end of a sentence, the sense of the substantive verb 'to be' is often involved in it; as, *kaurí bhar khatra nahín* 'there (is) not the slightest particle of danger.'

526. When *to* follows *nahín*, the two together mean 'if not,' 'otherwise,' 'else:' thus, *jald á, nahín to mujhe pahunchá ján*, 'come quickly, or else understand me as come (to you).'

527. The interrogative *kahán* 'where?' may be very idiomatically used (like *kwa* in Sanskrit) to express 'great unsuitableness' or 'incompatibility,' as in the following from the *Bág o Bahár*: *tú kahán aur yih bát kahán* 'where art thou, and where this speech?' i. e. 'these words are quite unsuitable to your present condition.'

528. The relative *jo* 'who' may be used as a conjunction with the sense of 'that:' thus, *jo merí khátirjam'a ho* 'that I may be at peace;' *kyá zarúr hai jo main ziyáda mujaw-wiz hún* 'what necessity is there that I should be more urgent?'

529. *Jo* or *jau* may also have the sense of 'if,' 'when,' 'since:' thus, *jo tú merá rafíq ho to main chalún* 'if you will be my protector I will go;' *us ko jo kholá to ek kitáb dekhí* 'when I opened it I saw a book;' *Khudá jo mihrbán hú-á* 'since God was kind;' *hawá jo muwáfiq pá-í* 'since (we) found the wind favourable.'

530. The conjunction *ki* 'that' generally governs the potential (or aorist); see r. 410. It may sometimes be omitted: thus, *kháb hú-á tum á-e* 'it is well (that) you have come;' *cháhá dekhe* 'he wished (that) he might see.'

a. This conjunction may rarely have the force of 'or.'

531. *Agar* 'if' may be followed by the potential (or aorist), but it may also govern a present and not unfrequently (to give certainty to an hypothesis) a *past* tense: thus, *agar hukm karo* 'if you give the order;' *agar rahne ko jagah do to barí bát hai* 'if you would give me a place to live in, it would be a great thing;' *agar kisi aur ne yih harakat kí hotí* 'if this deed had been done by any one else;' *agar yih jántá to us kám se báz átá* 'if I had known this I would have refrained from that action;' *agar yih bát apne dil se kahtá hai* 'if you are speaking these words from your heart;' *agar mar ga-í* 'if she dies' (lit. 'if she has died'); *agar phir kabhá mujh se kuchh bát kí yá mujhe jagáyá* 'if ever again (you) address me or wake me up;' *agar tadbír rást á-í* 'if the plan succeed.'

a. Observe, that *agar* is often followed by *to* in the concluding clause of a sentence.

532. *Agar* is often omitted: thus, *harám-záda ho to kaurí na lún* '(if) I am a rascal, I will not take a kaurí;' *Khudá nikále to niklen* '(if) God take us out, then we may get out;' *cháho lejá-o* '(if) you wish, take them away.'

533. *Agarchi* 'although,' like *agar*, may be followed by a past tense as well as by the potential (or aorist): thus, *agarchi bádsháh ne man'a kiyá hai* 'although the king has forbidden;' *agarchi bhá-i-on ne badkhalqí kí* 'although (my) brothers had acted unkindly.'

534. The conjunction *yá* is generally equivalent to 'or;' as, *meri khatá mu'áf karegá yá nahín* 'will he pardon my fault or not?' In the *Bág o Bahár* it is once very idiomatically repeated, to express 'at one time,' 'at another time;' *yá wuh raunaq thí yá sunsán ho gayá* 'just before there was this display, and then all was still.'

535. *Áyá* is occasionally employed as an interrogative conjunction, but only one instance occurs in the *Bág o Bahár*: thus, *áyá ye kawn hainge* 'who ever can these be?'

**SELECTIONS IN HINDÚSTÁNÍ,**

**ADAPTED FOR**

**EXERCISE IN TRANSLATION,**

**WITH A**

**COMPLETE VOCABULARY.**





## SELECTIONS IN HINDÚSTÁNÍ.

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### Short sentences to be translated.

*Ko-í hai? Hān sáhib. Chup raho. Chá baná-o. Jaldí chalo. Dahne phiro. Wahān já-o. Gáří taiyár karo. Házirí taiyár hai. Darwáza band karo. Zarra áhiste chalo. Tumhárá nám kyá? Pálkí jaldí mangá-o. Mujhe mu'áf rakh. Tum kyá cháhte ho? Tum kahān rahte ho? Jald náw yahān lá-o. Wuh kis ká ghorá hai? Yih kis ká ghar hai? Wahān kaun rahtá hai? Sáf chhurí kánṭá do. Bas, ab tum já-o. Ham ko barí fajr jagá-o. Topí aur kurtí ko jháro. Us ádmí ko tum jánte? Tumhárá sáhib ghar men hai? Kis ne yih bát tum se kahí? Jútí ko achchhí tarah sáf karo. Hamárá salám apne sáhib se kaho. Wahān kuchh kháne píne kí chíz miltí hai? Tum ko kuchh ma'lúm hai kí kahān gayá? Jab subh khúb roshan hú-í, langur uṭháyá, aur rawána húe.*

*Jaisá ham ne kiyá, waisá páyá. Mard ko cháhiye jo kahe so kare. Dúbte ko tinke ká ásrá bahut hai. Be-mahall hansne se roná bihtar hai. Bewafá ádmí haiwán-i báwafá se badtar hai. Khudá kí dargáh se máyús mat ho. Apní kitáb se khabardár rahiyo. Dawá se du'á men bará asar hai. Wazír bádsháhon kí 'aql hote haiñ. Dushmaní rakhní jawán-mardí se ba'id hai. Sachchí bát karwí lagti hai. Jo kahná hai, jald kah. Ko-í áp se kúe men nahín girtá. Khudá sab ko is balá se mahfúz rakhe. Kisí se yih bhed záhir na kíjiyo.*

*Mánus ek din janam pátá hai, aur ek roz nás letá hai.*

*Cháhiye insán balá-e nágahání men sabr kare, aur um-medwár fazl-i iláhi ká rahe.*

*Wuh sab bahinon se chhoṭí thí, par 'aql men sab se barí thí.*

*Jhūṭh bolná aisá hī gunáh hai, ki ko-í gunáh us ko nahīn pahunchtá.*

*Sári dunyá záhid ke nazdík kuchh qadr nahīn rakhtí.*

*Hamen dunyá ke bádsháh se kyá kám hai.*

*Agar tum nahīn rahte, to main hī tumháre sáth chaltá hūn.*

*Main tujh ko apní ján ke barábar jántá hūn.*

*Ab watan ko játá hūn; tujh se rukhsat hone áyá hūn.*

*Tumhen kuchh khabar hai, ki támbá yahán ke bázár men kis bháo biktá hai?*

*Tumhárá watan kahán hai, aur yahán se ketí dūr hogá?*

*Kaho, sáhib, ap kí dánist men Hindí zabán ki Fársí, kaun ziyáda mushkil hai?*

*But kyá chíz hai, ki koí us kí pújá kare. Ek patthar ko sang-taráshon ne garhkar súrát baná-í, aur dám ahmaqon ke wáste bichháyá. Jin ko Shaitán ne wargaláná hai we masnú' ko sání jánte hain. Jise apne háthon se banáte hain, us ke áge sir jhukáte hain.*

### Story of the man and his friend.

*Ek bare ádmí ne apne kisí dost se kahá, ki Jitne námon men bán átá hai, misli filbán, sárbán, wagaira le, sab bad-zát hain. Us ne kahá, Hán mihrbán! sach kahte ho.*

### Story of the man and the Qází.

*Ek shakhs bhúkhá Qází ke yahán gayá; kahne lagá, Main bhúkhá hūn, kuchh mujhe do; to main khá-ún. Qází ne kahá ki yih Qází ká ghar hai, qasam khá aur chalá já.*

Story to shew that the friendship of the base is  
not to be trusted.

*Ek kamíne aur ek bhale ádmí se iflás men dostí hūí.*

*Kamīna daulatmand hote hī najīb-zāde se ānkhen lagá churāne; tab wuh khafá hokar bolá, yih sach hai ki “ Kamīne kī dostī jaisī bálú kī bhāt.”*

Story to shew that we live in a world of perpetual change.

*Ek murīd apne pīr kī khidmat men ākar kahne lagá, ki Pīr murshid! āj fulāne bādsháh ne dunyá se rihlat kī, aur us kī jagah fulāna shakhs bādsháh hūá. Yih khabar sunte hī, pīr hansá, aur kahne lagá, Bábá! dīd dunyá ká dam badam kīje, kis kī shádī o kis ká gam kīje?*

Story of Akbar and Bīrbal.

*Akbar ne Bīrbal se púchhá, ki Lará-í ke waqt kyá kám átá hai? Bīrbal ne 'arz kī, ki Jahán panáh! ausán. Bādsháh ne kahá, Hathyár aur zor kyūn nahīn kahtá? Bīrbal ne kahá, Jahán panáh! agar ausán khatá hojāwe, to hathyár aur zor kis kám áwen?*

Story of the shopkeeper's son and the soldiers.

*Ek baniye ká beṭá, ajnabī sipáhí-on men baiṭhkar, shikoh kartá thá, ki Main aisá tīr lagátá hūn ki tarázú hojátá hai. Ek shakhs us ke ján pahchānon men se wahān á niklá; us kī yih bát sunkar kahne lagá, ki terí wuhí naql hai, “ Báp na mārī pídrí, beṭá tírandáz.”*

Story of the king and the fly.

*Ek roz, Hárún Rashīd Bādsháh ke munh par makkhī ānkar baiṭhí; wuh diqq hū-á, aur apne ek musáhib se púchhá, ki Khilqat makkhī kī Haqq ta'álá ne kis wáste banáí? Us ne kahá, Jahán panáh! mutakabbiron kī naḳhwat ke torne ko. Bādsháh sunkar chup ho rahá.*

Story of the philosopher and the child.

*Ek hakīm ne apne larke ko nasíhat kī, aur ba'd us ke, larke se púchhá, ki Main ne jo jo kahá, wuh sab tú samjhá?*

*Bolá, Kyá? Us ne kahá, ki tú ab tak kahán thá, jo tú ne merí bát na suní? Yih kahne lagá, ki main is fikr men thá, ki mekh jo gárte hain, us kí mittí kaun lejátá hai.*

### Story of the Faqír and the rich man.

*Ek Faqír ne ek daulatmand se suwál kiyá; us ne ek rúpáyá diyá. Jab wuh leke chalá, tab use buláke rupayá chhín liyá. Faqír kahne lagá, Bábá! yih kyá? tú ne áp hí diyá, áp hí chhín liyá. Us ne kahá Sá-ín! yih masal nahín suní hai, "Dátá ke tín gun, de, diláwe, deke chhín le?"*

### Description of the eagle.

*'Uqáb bahut barí chiriyá hai. Wuh bahut únchá urne saktá; aur us kí únkhen aisi hain, ki súrāj kí roshnī bhī sahtín. Apná ghonslá únche pahar yá darakht par jis par ko-í mushkil se charhe, banátá, aur haran aur bher bakrí aur machhlí shikár karke, khátá. Ba'ze waqt us ne bábá logon ko bhī pakrā, aur noch nochke kháyá.*

### Story of the child, the dog, and the snake.

*Ko-í 'aurat apne bachche ko sulákar kisi kám ko chalí, aur apná kuttá us kí rakhwáli ko chhor ga-í. Us ke jáne ke ba'd ek bará sámp us bachche ke bistar par charhne lagá. Kutte ne us ko dekhkar fauran sámp par hamla kiyá aur us ko már dálá; aur bachche ke pás, jab tak ki us kí má laut na á-í, baiṭhá rahá.*

### Story of the man and the traveller.

*Ek shakhs ko ek chíz darkár thí; us ne ráste men ek ráhí se kahá. Wuh bolá, ki wuh chíz mere ghar hai; agar us kí qímat faisal ho, to main dikhá-ún. Us ne kahá ki Main use dekhún, to us ká mol thahrá-ún. Wuh kahne lagá, ki Pahle mol ho le, to main dikhlá-ún. Tab wuh bolá, ki yih wuhí naql hai, "Ghar ghorá, nakkhás mol."*

### Story of the bard and the blacksmith.

*Ek bhát ek luhár ko gálí-án detá thá: us ne us ko khúb sá mára. Wuh kotwál ke yahán nálishí hú-á: us ne púchhá, ki tujhe kis wáste mára hai? Bolá wuh, main ne gálí dí thí. Tab kotwál ne kahá, ki Chal yahán se aur játá rah; kyá tú ne yih masal nahín suní, “Kisí ká munh chale, kisí ká háth?”*

### Story of the banker who was robbed.

*Ek Mahájan kí rokar kahín ko játí thí; ráste men qazzágon ne már lí. Us ke sáth ke ádmí-on ne ákar us ko khabar dí, ki rokar mári ga-í. Mahájan ne kahá, ki tum ne kyún jáne dí? Unhon ne kahá ki tum ne yih naql nahín suní hai, “Jis ke howen chár gundaiyá, dhaul már len chhín rupaiyá?”*

### Story of Ahmad Sultán, Mahmúd Sultán, and their armies.

*Ahmad Sultán apní fauj ko máh ba máh darmáhá diyá kartá, aur apne lashkar ke sardáron ko donon waqt sáth khiláyá kartá; aur Mahmúd Sultán us ke bi-l-'aks kiyá kartá. Ek din ápas men laráí hú-í; Ahmad kí fath hú-í, Mahmúd kí shikast: logon ne púchhá, is ká kyá sabab? Kisí ne 'awámm men se jawáb diyá, ki “Jis kí deg us kí teg.”*

### Story of the man who became unexpectedly rich.

*Ek shakhs rozgár ke wáste apne shahr se kisí mulk ko chalá; ráh men ek kú-e par baiṭhkar kahne lagá, ki Ek khá-ún ki donon? Ittifáqan us kú-e men do parí-án rahtí thín; unhon ne yih jáná, ki koí rákas hai, hamen kháyá cháhtá hai. Is dahshat se ek ek torá rupa-on ká lá-ín, aur us musáfir ke sámhne rakh ga-ín; wuh mál muft lekar, apne ghar sharuq se chalá áyá.*



### Story of the man and his camel.

*Ibráhím Adham Bádsháh ne khwáb dekhá, ki ek shakhs kothe par kuchh dhúndhtá hai. Púchhá ki Ai 'azíz! tú kyá dhúndhtá hai? Kahá, Merá únṭ khoyá gayá hai. Bádsháh ne kahá, Tú ahmaq hai, jo bálákháne par únṭ dhúndhtá! Us ne kahá, Bewuqúf tú hai, jo bádsháhat men Khudá ko dhúndhtá hai. Kahte hain, ki usí roz se Bádsháh ne saltanat chhorakar Faqírí ikhtiyár kí.*

### The way to steal a buffalo.

*Ek ahír ek bhains lí-e chala játá thá. Shahr ke báhar maidán men ek zamíndár harámzáda ek láṭhí lí-e khará thá; is ne use tanhá dekhkar dhamkáke bhains chhín lí, aur apne ghar kí ráh lí. Thorí dúr gayá thá, ki ek ne púchhá, ki tú ise kahán se láyá? yih to ek musáfir ke pás thá. Wuh bolá, kyá tum ne yih masal nahín suní hai, "Jis kí láṭhí us kí bhains?"*

### The blind man who was afraid to eat rice-milk.

*Ek shakhs ne andhe se púchhá ki Tum khír khá-oge? Us ne kahá, khír kaisí hotí hai? Kahá, sufaid hotí hai. Phir us nábiná ne púchhá, sufaid kaisá hotá hai? Tab us shakhs ne kahá, jaisá baglá. Andhe ne kahá baglá kaisá hotá hai? Us ne apná háth ṭerhá karke kahá, aisá hotá hai. Andhe ne ṭaṭolkar kahá, ki aisí khír na khá sakúngá; halq men phans já-e, to mar já-úngá.*

### King Solomon and the mosquitoes.

*Ek din machchharon ne hazrat Sulaimán Bádsháh se nálísh kí, ki hawá ham ko bahut satátí hai, rahne nahín detí. Paigambar ne is bát ke sunte hí, hawá ko buláyá; us ke áte lí machchharon ne apní apní ráh lí. Jab hawá Hazrat se rukhsat hú-í, phir machchharon ne ákar dád bedád kí. Hazrat ne farmáyá, ki us ke áte hí tum sab*

*bhāg jāte ho; bagair muqābale donon ke, 'adālat kyūnkar karūn.*

### Gambling is the worst of vices.

*Ek bādshāh ne tīn shakhs ko bulākar pūchhā, ki tum kyā kām karte ho? Ek ne kahā, ki main chor hūn, chorī khūb kartā hūn. Dūsre ne kahā, ki main sharābī hūn, sharāb khūb pītā hūn. Tīsre ne 'arz kī, ki Jahān panāh! main jū-ārī hūn, jū-ā khūb kheltā hūn; agar farmā-iye to ek dā-o men āp kī sārī salāmat ko lagā dūn. Bādshāh ne chor aur sharābī kī jān-bakhsī kī; aur us jū-ārī kī gardan mārī.*

### Story of the child who fell into a pit and was fed by a dog.

*Ek larḳā chār baras kā apne kutte ko lī-e hū-e hawā khāne niklā, aur ittifāqan apne ghar kī rāh bhūlkar ek mānd men jā parā. Us ke mā bāp aur naukar chākaron ne barī talāsh kī, par na pāyā; aur yūnhīn tīn chār roz tak rote rote kalapte rahe. Ek dīn un ke bāwarchī ne kahā ki Kuttā har roz bāwarchī-ḳhāne men ākar gosht o roṭī lejāyā kartā hai; par nahīn ma'lūm ki kahān. Yih bāt sunte hī us larḳe ke bāp ke dil men kuchh ḳhiyāl āyā, aur sochne lagā. Āḳhir jab wuh kuttā dastūr ke muwāfiq us dīn bhī gosht o roṭī lechalā, to wuh us ke sāth ho liyā. Jab kutte kī hidāyat se us mānd ke pās pahunchā, us ne apne piyāre gum hū-e beṭe ko roṭī aur gosht ḳhāte, aur us wafā-dār kutte ko us ke pās baiṭhe dekhā.*

### The king who wished his son to be taught astrology.

*Kisī bādshāh ne apnā farzand ek mu'allim ko sompā ki is ko 'ilm-i nujūm sikhā-o; jab us men lāsānī ho to ise huzūr men lā-o. Āḳhun barī shāfaqat aur mihnat se jitne marātīb us 'ilm ke the, ḳhātir ḳhwāh jatāe. Jab dekhā, ki*

larke ko us 'ilm men khūb mahārat ho chukī, tab huzūr men ākar 'arz kī, Jahān panāh! Shahzāda ab nujūm men lāiq o fāiq hūā; jab marzī-i mubāarak men āwe, tab us kā imtihān lījiye. Farmāyā, ki isī waqt hāzir karo. Hukm ke sāth hī larḳā ā pahunchā, aur pādshāh kī khidmat men ādāb bajā lāyā. Hazrat ne apne dast-i mubāarak kī angūṭhī mutṭhī men lekar farmāyā, Būjho to, hamārī mutṭhī men kyā hai? Larke ne 'arz kī, ki Pīr murshid! kuchh gol gol sā hai, us men sūrākh aur patthar bhī nazar ātā hai. Hazrat ne kahā, Us kā nām kyā hai? Larḳā bolā, Chakkī kā pāt. Tab 'Ālam panāh mu'allim ke chihre kī taraf dekhne lage; us ne 'arz kī, ki Khudāwand! 'ilm kā naqs nahīn, yih 'aql kī kotāhī hai.

### Story to shew the advantage of studying the spoken language of a foreign country.

Do ādmī bāham hokar nikle, ki kisī dūr des men jā rahiye. Thore dinon ke bīch ek mulk men jā pahunchē. Ek ne daryāft kiyā, ki dil jam'a-ī aur khūbī ke sāth jo yahān rahiye, to zarūr hai, ki pahle yahān ke rahnewālon kī bhākhā sīkhiye. Garaz, un ne sīkhī. Dūsrā itnā magrūr thā, ki 'awāmmu-n-nās kī zabān ko hiqārat se na sīkhā, sirf darbārī aur 'ālimon kī zabān tahsīl kī. Qazākār ba'd ka-ī baras ke, donon kisī bastī men ā-e; wahān kī bhākhā aur us mulk kī ek thī: par wahān ke rahnewālon ne hangāma machākar, gair mulk ke hākīm ko qatl kar dālā thā. We donon musāfir jude jude makānon men bāzār ke bīch the, ki unhīn khūnī-on ne unhen pakrā, aur alag le-jākar, har ek se pūchhne lage, ki Tumhārā yahān kyā kām hai? Jis ne muhāwara wahān kā sīkhā thā, khūbī se jawāb diyā. Us ko unhon ne salāmat chhorā. Aur dūsrā musāfir, jis ne sirf hākīmon hī kī zabān se jawāb diyā, us amboh ne, jalkar khafagī se, sir us kā kāt dālā.

### Story of the merchant and his deaf friend.

*Kisí saudágar ká ek shakhs bahrá áshná thá. Qazákár saudágar bímár hú-á. Bahrá us kí 'iyádat ko chalá. Ráh men chalte hú-e, yih bandish bándhí; jo sáhib salámat ke píchhe, pahle yih púchhúngá, Kaho sáhib, mizáj kaisá hai? Wuh kahegá, achchhá. Main kahúngá, Ámín. Phir púchhúngá, gizá kyá kháte ho? Wuh kahegá, dál khushka. Main kahúngá, Nosh-i-ján. Tis par yih suwál karúngá, Tumhárá mu'álij kaun hai? Wuh kahegá, Mirzá falán Beg. Main kahúngá, Khudá us ke háth ko shifá-e kámil bakhshe. Ákhirash, yihí mansúba thahrákar, uske ghar pahunchá, salámun 'alaika karke, nazdík já baiṭhá. Lagá púchhne, Kaho, yár tab'iat kaisí hai? Maríz ne kahá, Kyá púchhte ho? máre tap ke martá hún. Sunte hí bolá, Ámín; Khudá aisá kare. Bechára bímár ek to bímári se jaltá hí thá, is bát ne aur bhí jaláyá. Phir púchhá, Yár gizá kyá kháte ho? Kahá, Khák. Bolá, Nosh ján bád. Yih sunkar aur bhí dúná khafá húá. Phir kahá, Suno, dost, tumhárá mu'álij kaun hai? Gusse men to bhará hú-á thá hí bolá, Malaku-l-maut. Kahá, Bahut mubáarak; Khudá us ke háth ko jald shifá bakhshe.*

### Story of the ascetic and his goat.

*Ko-í záhíd ek moṭí tází bakrí mol lekar, ek rassí us ke gale men bándh, apní 'ibádatgáh kí taraf le játá thá. Ráh men choroñ ne bakrí ko dekhkar lálach kiyá, aur makr o fareb par musta'idd hokar, záhíd ke píchhe lage; aur bahuterí fikren us ke lene ke liye kín, par ban na parín. Ákhir sabhon kí saláh yih thahrí, ki kuchh híle kíjiye. Tab ek ne us ke sámhne ákar kahá, Ai záhíd! tú yih kuttá kahán se láyá? Dúsrá á pahunchá aur kahá, ki Yih kuttá kahán le játá hai? Tisre ne barábar se ákar kahá, Ai pír! sháyad tujhe shikár ká khiyál hai, is liye yih kuttá áp lí-e játá hai? Aur ek yár ne píchhe se ákar púchhá, ki Tú ne yih kuttá kitte ko liyá hai? Is tarah ek ek ne har taraf se*



bewuqúf záhíd kī taraf rukh kiyá, aur sab hí is bāt par muttāfiq the. Ko-í kahtá thá, Yih kuttá rakhwálon ká hai. Ko-í boltá thá, ki charwáhon ká hai. Ko-í ta'ne detá thá, ki Yih shakhs parhezgáron men se nazar átá hai; bāwasf iske, apne háth aur kapron ko kyún is kutte se nápak kartá hai? Ko-í kahtá thá, ki Záhíd is liye yih kuttá lí-e játá hai, ki lí-láhi parwarish kare. In báton se ek shubha záhíd ke jī men pará, aur kahá, ki Muqarrar is jánwar ká bechne-wálá jádúgar thá; ki us ne díṭhbandí se kutte ko merí nazar men bakrī kar dikhláyá. Usí waqt záhíd bakrī se háth uṭhákár bechnewále kī taraf chalá. Chor use pakarkar apne ghar le ga-e, aur zabh kiyá. Garaz, in ke fareb se záhíd kī bakrī játí rahí, aur paise bhí na mile.

#### An account of the origin of Urdú or Hindústání.

Haqíqat Urdú kī zabán kī buzurgon ke munh se yún suní hai: ki Dillí shahr Hindúon ke nazdik chaujugí hai unhín ke rájá prajā qadím se wahán rahte the aur apní bhákhá bolte the. Hazár baras se Musalmánon ká 'amal hú-á; Sultán Mahmúd-i Gznaví áyá, phir Gorí aur Lodí bádsháh hú-e. Is ámad o raft ke bá'is kuchh zabánon ne Hindú Musalmán kī ámezish pá-í. Ákhir Amír Taimúr ne (jin ke gharáne men ab talak nám nihád saltanat ká chalá játá hai) Hindústán ko liyá. Un ke áne aur rahne se lashkar ká bázár shahr men dákhil hú-á, is wáste shahr ká bázár Urdú kahláyá. Phir Humáyún bádsháh Paṭhánon ke háth se hairán hokar wiláyat ga-e: ákhir wahán se ánkar pasmándon ko goshmáli dí, koí mufsid báqí na rahá ki fitna o fasád barpá kare.

Jab Akbar bádsháh takht par baiṭhe, tab cháron taraf ke mulkon se sab qaum qadardání aur faizrasání is khándán-i lásání kī sunkar huzúr men ákar jam'a hú-e; lekin har ek kī goyá-í aur bolí judí judí thí. Ikatṭhe hone se ápas men len den saudá sulf suwál jawáb karte ek zabán Urdú kī muqarrar hú-í. Jab hazrat Sháhjahán



*Sáhib-i Qirán ne qil'a-i mubáarak, aur jámi' masjid, aur shahrpanáh ta'mír karwáyá, aur takht-i tá-ús men jawáhir jarwáyá, aur dal bádal sá khaima chobon par istád kar tanábon se khinchwáyá, aur Nawwáb 'Alí Mardán Khán nahr ko lekar áyá; tab pádsháh ne khush hokar jashn farmáyá, aur shahr ko apná dár-ul-khiláfat banáyá. Tab se Sháhjahán-ábád mashhúr hú-á (agarchi Dillí judí hai, wuh puráná shahr aur yih nayá shahr kahlátá hai) aur wahán ke bázár ko Urdú-e Mu'allá khitáb diyá.*

*Amír Taimúr ke 'ahd se Muhammad Sháh kí bádsháhat balki Ahmad Sháh aur 'Álamgír-i sání ke waqt talak pírhí ba pírhí saltanat eksán chali á-i; nidán zabán Urdú kí manjte manjte aisi manjí, kí kisú shahr kí bolí us se takkar nahín khátí.*

### Parable of the talents.

Shewing the necessity of Christian fidelity, whether with much or little.

*Wuh, us ádmí kí mánind hai, jis ne, safar karte waqt, naukaron ko bulákar, unhen apná mál supurd kiyá; ek ko pánch tore, dúsre ko do, tísre ko ek; har ek ko, us kí liyáqat ke muwáfiq, diyá; aur turt safar kiyá. Tab jis ne pánch tore pá-e the, jákar aur len den karke pánch tore aur paidá kí-e. Yúnhín us ne bhí, jise do mile the, do aur kamá-e. Par jis ne ek páyá, gayá, aur zamín khodkar, apne khudáwand ke rupa-e gár dí-e. Muddat ba'd, un naukaron ka kháwind áyá, aur un se hisáb lene lagá. So jis ne pánch tore pá-e the, pánch tore aur bhí lekar áyá, aur kahá, Ai khudáwand, tú ne mujhe pánch tore sompe: dekh, main ne un ke siwá pánch tore aur bhí kamá-e. Us ke kháwind ne us se kahá, Ai achchhe diyánatdár naukar, shá-básh! tú thore men diyánatdár niklá, main tujhe bahut chizon par ikhtiyár dúngá: tú apne kháwind kí khushí men shámil ho. Aur jis ne do tore pá-e the, wuh bhí ákar kahne lagá, Ai khudáwand, tú ne mujhe do tore sompe:*

dekh, un ke siwá main ne do aur bhí paidá kí-e. Us ke kháwind ne us se kahá, Ai achchhe diyánatdár naukar, shábásh ! tú thore men diyánatdár niklá, main tujhe bahut cházon par mukhtár karúngá : apne kháwind kí khushí men shámil ho. Tab wuh bhí, jis ne ek torá páyá thá, áke, kahne lagá, Ai khudáwand, main tujhe sakht-mizáj jántá thá, ki jahán nahín boyá, wahán tú káttá, aur jahán nahín chhitráyá, wahán jam'a kartá hai; so main ne darke terá torá zamín men chhipáyá; dekh, terá jo hai, maujúd hai. Us ke málik ne jawáb men kahá, Ai bad aur sust naukar, tú ne jáná, ki main wahán káttá hún, jahán nahín boyá, aur wahán jam'a kartá, jahán nahín chhínťá; pas tujhe munásib thá, ki mere rupa-e sarráfon ko detá, ki main áke use súd samet pátá. So is se yih torá chhínkar, jis pás das tore hain, use do. Kyúнки jis pás kuchh hai, use diyá já-egá, aur us kí barhtí hogí; aur jis pás kuchh nahín, us se, wuh bhí jo rakhtá ho, le liyá já-egá. Aur is nikamme naukar ko báhar andhere men dál do; wahán roná aur dánt písná hogá.

### Parable of the prodigal son.

Shewing the necessity, nature, and results of repentance.

Ek shakhs ke do bete the. Un men se chhoṭe ne báp se kahá, ki Ai báp, mál ká hissa jo mujh ko pahunchtá hai, mujhe de. Us ne mál unhen bánt diyá. Aur thore din ba'd chhoṭe bete ne sab kuchh jam'a karke, ek dúr ke mulk ká safar kiyá, aur wahán apná mál badchálí men uráyá. Aur jab sab kharch kar chuká, us mulk men bará kál pará; aur wuh muhtáj hone lagá. Tab us mulk ke ek rahnewále ke yahán já lagá; us ne use apne kheton men súar charáne bhejá. Aur use árzú thí, ki un chhilkon se, jo súar kháte hain, apná peṭ bhare: par koí na detá thá. Tad hosh men áke kahá, Mere báp ke kitne mazdúron ko bahut roṭí hai, aur main bhúkhon martá hún. Main uthe apne báp pás jáúngá, aur use kahúngá, ki Ai báp, main ne ásmán ká aur tere huzúr gunáh kiyá hai; aur ab is láiq

*nahín ki phir terá beṭá kahláún : mujhe apne mazdúron men se ek kí mánind baná. Tab uṭhke apne báp pás chalá. Aur wuh abhí dúr thá, ki us ko dekhke, us ke báp ko bará rahm áyá, aur daurke us ko gale lagá liyá, aur chúmá. Beṭe ne us ko kahá, ki Ai báp, main ne ásmán ká aur tere huzúr gunáh kiyá, aur ab is qábil nahín, ki phir terá beṭá kahláún. Báp ne apne naukaron ko kahá, ki Achchhí se achchhí poshák nikál lá-o, aur use pahiná-o; aur us ke háth men angúṭhí aur páno men júti: aur pale hú-e bachhre ko láke zabh karo, ki khá-en, aur khushí maná-en: kyúnki yih merá beṭá mú-á thá, ab jiyá hai; khogayá thá, ab milá hai. Tab we khushí karne lage. Aur us ká bará beṭá khet men thá. Jab ghar ke nazdik áyá, gáne aur náchne kí áwáz suní. Tab ek naukar ko buláke, púchhá, ki Yih kyá hai? Us ne use kahá, ki terá bhá-í áyá hai; aur tere báp ne palá bachhrá zabh kiyá hai, is liye ki use bhalá changá páyá. Us ne khafá hoke na cháhá, ki andar já-e. Tab us ke báp ne báhar áke use manáyá. Us ne báp se jawáb men kahá, Dekh, itne baras se main terí khidmat kartá hún, aur kabhí tere hukm ke bar-khiláf na chalá: par tú ne kabhú ek bakrí ká bachcha mujhe na diyá, ki apne doston ke sáth khushí maná-ún: aur jab terá yih beṭá áyá, jis ne terá mál kasbion men uráyá, tú ne us ke liye moṭá bachhrá zabh kiyá. Us ne us ko kahá, Ai beṭe, tú sadá mere pás hai, aur jo kuchh merá hai, so terá hai; par khushí manána aur khush honá lázim thá: kyúnki terá yih bhá-í mú-á thá, jiyá hai; aur khogayá thá, ab milá hai.*

#### Extract from the Ikhwán us-safá.

The original state of men and animals and the beginning of the controversy between them, before the king of the genii, on an island where the men had been shipwrecked.

*Ittifáqan, ek jaház ádmí-on ká bád-i mukhálif ke sabab tabáhí men ákar, ek jazíre ke kináre já lagá. Jitne saudágar aur ahl-i 'ulúm, ki jaház men the, utarkar us sar-*

zamín kí sair karne lage. Dekhá, to 'ajab bahár hai, ki rang ba rang ke phúl aur phal har ek darakht men lage; nahren har taraf járí, haiwánát hará hará sabza char chugkar bahut mote táze ápas men kalolen kar rahe hain. Azbaski áb o hawá wahán kí nipat khúb, aur zamín niháyat shádáb thí, kisi ká dil na cháhá, ki ab yahán se phir já-e. Ákhir, makánát tarah tarah ke, baná baná, us jazíre men rahne lage, aur haiwánát ko dám men giriftár karke, ba dastúr, apne károbár men mashgúl hú-e. Wahshí-on ne, jab yahán bhí subhitá na dekhá, ráh sahrá kí lí. Ádmí-on ko to yihí gumán thá, ki ye sab hamáre gulám hain, is liye anwá' o aqsám ke phande banákar, bataur-i sábiq, qaid karne kí fikr men hú-e. Jab haiwánon ko yih za'm-i fásid un ká ma'lúm hú-á, apne ra-íson ko jam'a karke dár-ul-'adálat men házir hú-e, aur byorá sab hakím ke sámhne sárá májará zulm ká, ki un ke háthon se uṭháyá thá, mufassal bayán kiyá.

Jis waqt Pádsháh ne tamám ahwál haiwánon ká suná, wonhín farmáyá, ki Hán, jald qásidon ko bhejen aur ádmí-on ko huzúr men házir karen. Chunánchi, un men se sattar ádmí, jude jude shahron ke rahnewále, ki niháyat fasíh o balíg the, bamujarrad-i talab pádsháh ke házir hú-e. Ek makán achchhá sá un ke rahne ke liye tajwíz hú-á. Ba'd do tín din ke, jab mándagí safar kí raf'a hú-í, apne sámhne bulwáyá. Jab unhon ne pádsháh ko takht par dekhá, du'á-en de, ádáb o kornish bajá lákar apne apne qaríne se khare hú-e. Yih pádsháh to niháyat 'ádil o munsif; jawánmardí aur sakháwat men, iqrán o amsál se sabqat le gayá thá. Zamáne ke garíb o gurbá yahán ánkar parwarish páte the. Tamám qalamrau men kisi zerdast 'ájiz par ko-í zabardast zálím zulm na kar saktá. Jo chízen ki shar'a men harám hain, us ke 'ahd men bi-l-kull uṭh ga-í thín; hamesha, siwá-e razámandí aur khushnúdí Kḥudá ke, ko-í amr malhúz-i khátir na thá. Is ne niháyat akhláq se un se púchhá, ki Tum hamáre mulk men kyú



á-e? *Hamáre tumháre to kabhí khatt o kitábat bhí na thá; kyá aisá sabab hú-á, ki tum yahán tak pahunche? Ek shakhs un men se, ki jahándída aur fasíh thá, taslímát bajá lákar kahne lagá, ki Ham 'adl o insáf pádsháh ká sunkar huzúr men házir hú-e hain, aur áj tak is ástána-i daulat se ko-í dádkhwáh mahrúm nahín phirá hai; ummed yih hai, ki pádsháh hamáre dáad ko pahunche. Farmáyá, ki garaz tumhári kyá hai? 'Arz kí, ki Ai pádsháh-i 'ádíl, ye haiwánát hamáre gulám hain; un men se ba'ze mutanaffir, aur ba'ze, agarchi jabran tábi' hain, lekin hamári milkíyat ke munkir. Pádsháh ne púchhá, ki Is da'wá par ko-í dalíl bhí hai? kyúinki da'wá be dalíl dár-ul-'adálat men suná nahín játá. Us ne kahá, Ai Pádsháh, is da'wá par bahutsí daláíl 'aqlí o naqlí hain.*

### Extract from Miskín's Elegy.

On the murder of the two sons of Muslim by Háris.

*We báp-múe-bachche, rote hú-e pidar ko,  
Adh mú-e já chhipe the qázi ke ek ghar ko;  
Qázi ne dekhá, dushman sab dhúndhte idhar ko,  
Pichhle pahar unhon ko us shahr se nikálá.*

*Jis qáfile ke píchhe we bachche lag chale the,  
We log qáfile ke áge nikal ga-e the:  
Donon bachche bhatakte píchhe wahán rahe the,  
Dekhen to ek bar hai, bar ke tale hai nálá.*

*Bachche the bhúkhe piyáse, tan men thá nátawání,  
Us bar ke pát chábe, nále ká piyá pání;  
Tab yih kahá, ki Káñen ko-í dam kí zindagání,  
Ham apná ghar banáwen is bar ká ek dálá.*

*Chaklá sá ek do-shákha madd-i nazar jo kiyá,  
Bachchon ne charhke us par rahne ko ghar jo kiyá,  
Ek 'aurat-i muhibb ne níche guzar jo kiyá,  
Phir us ne apná básan pání ke bích dálá.*



*Dekhe to, pání andar shaklen nazar hain átí,  
Hain un ke háth hálte, aur pítte hain chhátí;  
Yih dekhkar, wuh 'aurat jonhín nazar uchátí,  
Dekhe to, do bachche hain har ek ronewálá.*

*Us ne kahá, ki Lar̄ko, tum kyún charhe ho bar̄ par,  
Níche agar giroge, mar-já-oge muqarrar;  
Main bhí sunún, ai bachcho, kyá dukh pará hai tum par,  
Is waqt má ne tum ko kyún ghar se hai nikálá.*

*Úpar se ro-e bachche kahne lage, ki Bībí,  
Kyá púchhtí hai ham par biptá hai kaisí bítí?  
Ammá hamárí yahán se koson úpar hai baiṭhí,  
Bábá ko Kúfion ne Kúfe men márdálá.*

*Tis pás ham ko bábá thá sompke sidhárá,  
Us ne suná hamárá bábá gayá hai mára;  
Darkar jab us ne dekhá pichhlá pahar andherá,  
'Ásí samajhke, ham ko ghar se diyá nikálá.*

*Do din se pání dána piyá na thá na kháyá,  
Yih pání ham ne piyá, páton ke ta-ín chabáyá;  
Chhipne ko yih do-shákha in dálion men páyá,  
Ham á chhipe hain, áge cháhe jo Haqq ta'álá.*

*Wuh pání bharnewáli sunkarke dukh unhon ká,  
Kahne lagí, Tumháre bábá ká nám kyá thá?  
Rokar kahá bachchon ne, Muslim thá nám us ká,  
Kis kis muhabbaton se thá us ne ham ko pálá.*

*Us ne kahá, Chalo tum, bībí merí bhalí hai,  
Bachchon ke pálne men 'aurat nahín walí hai;  
Tis par jo wuh sunegí, yahán rishta-i 'Alí hai,  
Tum par se hogí wárí, chandar pa jaise hálá.*

*Donon yatím ma'súm sunkar haqíqat us kí,  
Utre darakht par se, dekhne muhabbat us kí;*

*Sáth us ke uṭh chalen, to dekhēn shafaqat us kí,  
Ghar men rakhegí yá na, jab waqt hogá kálá.*

*Jo wuh lejánewálí ghar lega-í bachchon ko,  
Bíbí ke ta-ín sunáyá bachchon ke hádison ko;  
Us bíbí ne jo dekhá un sir-khule bachchon ko,  
Ka-í bár apne ta-ín ko un par se wár dálá.*

*Hurmat se un bachchon ko masnad úpar biṭhákár,  
Bihtar se bihtar un ko ni'amat paká khilákár,  
Árám se rakhá jab roton ke ta-ín sulákár,  
Ete men, ghar men áyá us ká kamánewálá.*

*Háris thá nám us ká, qátíl thá un bachchon ká,  
Un ko tamám din se thá dhúndhtá o phirtá;  
Hokar kharáb-khastá, jo ghar men áke baiṭhá,  
Sag jaisá bhonkáhá, bhúkhá thá aur jhúkhálá.*

*'Aurat se kahne lagá, Kháne ko lá shitáíbí;  
Us ne kahá, ki Zálím, yih kyá hai iztiráíbí?  
Us ne kahá, tujhe kyá hai? mujh úpar kharáíbí,  
Ibn-í Ziyád áge munh hogá merá kálá.*

*Us ne kahá, ki Báre, main bhí sunún jo kyá hai?  
Kahne lagá, ki Kal se 'uhda mujhe milá hai;  
Muslim ke beṭon khátir phirná mujhe pará hai,  
Sir un ke kát lá-ún, to hogá munh ujálá.*

*'Aurat ro-í, ki Há-e, Há-e! yih kyá baní zabúní,  
Sáthí bachche hain ghar men, sáthí bachchon ká khúní;  
Laundí ke ta-ín kí us ne sainon se rahnumá-í,  
Hujra jo thá, bachchon ká, us ko diláyá tálá.*

*Háris ne kháke kháná aur píke tuk jo pání,  
Sone ko lágá, chádar le apne sir par tání;  
Donon bachchon ne dekhá ek khwáb nágahání,  
Bábá ko rone láge, hujre men shor dálá.*

*Háris la'ín jo chaunká, bolá, yih shor kyá hai,  
Hamsáyon ke gharon men ko-í chor kyá pará hai?  
Diyá jaláke dhúndhá, ko-í apne ghar ghusá hai,  
Ákhir bachchon ko pakrá hujre setí nikálá.*

*Bachchon ne dekhá, gardan kátegá ab hamáarí;  
Bhá-í bare ne pahle kí us kane yih zári,  
Sir kát pahle merá, auwal hai merí bári,  
Main chhoṭe bhá-í áge hún sadqe honewálá.*

*Chhoṭe ne us bare se áge ho sir diyá dhar,  
Ki, Ai shakhs, pahle talwár tú khínch mār mujh par;  
Bhá-í bare ko mat mār, mujh par etá karam kar,  
Ṭuk merí tú du'á le, main bhí hún bholá bálá.*

*Háris ne kuchh na máná bachchon ká bilbiláná;  
Kahne lagá, ki, Síkho ṭuk apná sir mundáná;  
Gardan jhúkáke, mára tegá lahu loháná,  
Donon ká, bári bári, sir tan se kát dálá.*

*Bhá-í bare ke dhar ne kar piyár ká iráda,  
Chhoṭe ke dhar ko liyá, karke bagal kusháda,  
Chhoṭe ke dhar ne ulfat kar, us ne bhí ziyáda  
Máṭi men ap gir gir us ká badan sambhálá.*

*Translation of the extract from Miskín's Elegy.*

Those orphan children (i. e. the two sons of Muslim), weeping for their father, had crept half dead with fear into the house of a Qází, who, as soon as he saw the enemy prowling about (in search of the sons of Muslim), caused both of them to be conveyed after midnight out of the city.

The people of the caravan, which the children endeavoured to overtake, had gone far away; the two boys, having lost their way, remained behind, and (looking around) saw a fig-tree at hand, and under the fig-tree a rivulet.

The children were both hungry and thirsty, and there was no strength left in them; so they ate the leaves of the fig-tree, and drank the water of the stream. Then they said, 'Come, let us make a bough of this fig-tree our home, that we may here spend the short space of our existence.'

As soon as a forked wide-spreading (like a *chaklá*) bough met their view (lit. the object of vision), the boys got upon it, and had just made it their resting-place, when a kind-hearted woman passed below and dipped her pitcher in the water.

She noticed two forms reflected in the water, both of whom were wringing their hands and beating their breasts; on looking up she sees the two children weeping.

She said, 'O children! why have you climbed this fig-tree? if you should tumble down, you will certainly be killed. Let me hear what misfortune has befallen you, and why your mother has turned you out of doors at this late hour.'

The children, who were crying, thus addressed her; 'Good lady, why do you ask what misfortune has befallen us? our mother is many miles from hence, and our father the Kúfans have murdered in Kúfa.

'He to whom our father on departing entrusted us, having heard that our father was slain, became alarmed; and perceiving the morning dark, and looking upon us also as offenders, sent us away from his house.

'When we drank at this fountain, and chewed these leaves, we had neither drunk water nor eaten any thing for two days. Then we found this bough, and came and hid ourselves here; as to our future, it will be as God Almighty pleases.'

When the woman who was drawing water heard of their sorrows, she said, 'What was your father's name?' The children, weeping, replied, 'His name was Muslim, and O! with what affection he brought us up!'

She rejoined, 'Come along; my mistress is compassionate, and in the cherishing of children, she is not only a mother, but a saint; besides, when she hears that you are descendants of 'Alí, she will devotedly embrace you, like as the halo encircles the moon.'

When the two innocent orphans heard her story, they came down from the tree to make trial of her kindness, saying, 'Let us go with her, we shall soon see her friendliness, and whether she will keep us in her house during the dark night or not.'

When the woman took the children home with her, she told her mistress the children's narrative. The lady, as soon as she saw these bare-headed children, embraced them several times.

Having honoured the children with the chief seat, and treated them with the best of the good things she had prepared, she had just got the weepers hushed quietly asleep, when her husband came home.

Háris was the name of these children's assassin. He had been out hunting for them all day, and, being thoroughly fatigued, was, on his arrival at home, hungry and snappish and sat him down, snarling like a cur.

While in this humour he said to his wife, 'Fetch me some victuals immediately.' She replied, 'Why such hurry, savage?' 'What is that to you?' he said; 'ill-luck attends me, and I shall get into disgrace with the son of Ziyád.'

'Then,' continued she, 'let me hear once what is the matter?' He answered, 'Why, I have got an office since yesterday, and I must find out the sons of Muslim, so that I may cut off their heads, and get into favour at court.'

The woman cried, 'Alas! alas! what a mishap this is; here in the house along with me are both the children and their murderer.' However, making known her wishes by signs to the slave girl, she caused the boys' chamber to be locked up.



Háris, having finished his meal and drunk a little water, prepared for rest by taking a sheet and drawing it over his head; when all at once the children, while dreaming, began to lament for their father, and made a noise in the room.

The accursed Háris being startled exclaimed, 'Ho! what cry is that? Has any thief broke in the house of our neighbours?' He lighted the lamp, and searched to see if any one had got into his own house. At last he found the children, and dragged them from the closet.

When the boys saw that he (i. e. Háris) would now behead them, the elder brother besought him, saying, 'Do begin with first cutting off my head; my turn is first; I will be a sacrifice for my younger brother.'

On which the younger advancing stretched his head out, exclaiming, 'O friend! draw thy sword and smite me first; but oh! be merciful enough to spare my elder brother, and do not reject the blessing of an innocent child.'

Háris paid no attention to the children's lamentations, but said, 'Learn a little how to shave your own heads;' having made them bend their necks, he struck them with his gory scimitar, and severed in turn the head of each from his body.

The corpse of the elder brother manifested its love, and cheerfully took the corpse of the younger into its arms. The corpse of the younger shewed still greater affection, and, whilst falling itself to the earth, supported the body of the elder.

## VOCABULARY.

- Á* 'having come,' conj. part.  
of *áná* v. n.  
*á niklá* 'came up, arrived,'  
3d sing. masc. past indef.  
of *á nikalná* v. n.  
*á pahunchá* 'came and ar-  
rived,' 3d sing. masc. past  
indef. of *á pahunchná* v. n.  
*ab* adv. 'now.'  
*ab hí* adv. 'yet, even now,  
already.'  
*ab tak* or *ab talak* 'till now,  
until now.'  
*áb* s. m. 'water.'  
*áb o hawá* s. f. 'climate' (lit.  
'water and air').  
*achchhá* adj. 'good, excellent.'  
*achchhá sá* adj. 'very excel-  
lent.'  
*achchhe* 'good,' inflected form  
of *achchhá*.  
*achchhí* fem. of *achchhá*.  
*achchhí se achchhí* 'the best.'  
*achchhí tarah* for *achchhí ta-  
rah men* 'in a good man-  
ner, well.'
- 'adálat* s. f. 'justice.'  
*'adálat karún* 'can I do just-  
ice?' 1st sing. aor. of *'adá-  
lat karná* v. a.  
*ádáb* s. m. (plur. of *adab*)  
'respects, salutations.'  
*ádáb bajá láná* v. n. 'to pay  
one's respects.'  
*ádáb o kornish* 'respects and  
salutations.'  
*adham* adj. 'contemptible,  
mean, inferior.'  
*adh-mú-e* 'half-dead,' plur.  
masc. of *adh-mú-á* adj.  
*'ádil* adj. 'just.'  
*'ádil o munsif* 'just and equi-  
table.'  
*'adl* s. m. 'justice.'  
*'adl o insáf* 'justice and  
equity.'  
*ádmí* s. m. 'a descendant of  
Adam, a man' (1st decl.).  
*ádmí kí* 'of a man,' gen. sing.  
*ádmí ne* 'by a man,' agent  
sing.  
*ádmí-on ká* 'of men,' gen. plur.

*ádmí-on ko* 'to men,' dat. plur.  
*ádmí-on ne* 'by men,' agent  
 plur.

*á-e* 'came,' 2d and 3d plur.  
 masc. past indef. of *áná*  
 v. n.

*agar* conj. 'if.'

*agarchi* conj. 'although.'

*áge* adv. 'in front, before,  
 forwards, onward, hence-  
 forward, hereafter' (go-  
 verns gen. with *ke*).

*áge* (also with abl.) 'before,  
 in front of,' adv. prep.

*'ahd men* 'in obligation or  
 covenant,' loc. sing. of  
*'ahd* s. m.

*'ahd se* 'from the time,' abl.  
 sing. of *'ahd* s. m.

*ahír* s. m. 'a cowherd.'

*áhiste* adv. 'slowly.'

*ahl* adj. 'possessed of.'

*ahl-i 'ulúm* 'possessors of  
 the sciences.'

*Ahmad* n. prop.

*Ahmad Sháh* n. prop.

*ahmaq* adj. 'very or most  
 foolish.'

*ahmaqon* oblique plur. of  
*ahmaq*.

*ahwál* s. m. (Arabic plur. of  
*hál*) 'circumstances, ac-  
 count.'

*ai* 'O,' sign of voc. case. In-  
 stances in selections: *ai*

*'azíz* 'O respected (person)  
 or 'O friend;' *ai bachcho*  
 'O children;' *ai báp* 'O  
 father;' *ai beṭe* 'O son;'  
*ai Khudáwand* 'O Lord;'  
*ai pádsháh* 'O king;' *ai*  
*pádsháh-i 'ádil* 'O just  
 king;' *ai pír* 'O spiritual  
 guide or saint;' *ai shakhs*  
 'O person;' *ai záhid* 'O  
 ascetic.'

*á-í* 'came,' 3d sing. fem. past  
 indef. of *áná* v. n.

*aisá* adj. 'like this, so, such;'  
 see p. 52.

*aisí* fem. of *aisá*.

*áj* adv. 'to-day.'

*áj tak* 'till to-day, till now.'

*'ajab* adj. 'rare, strange, won-  
 derful.'

*'ájiz* adj. 'humble, weak.'

*ajnabí* adj. 'foreign, strange.'

*ákar* 'having come,' conj.  
 part. of *áná* v. n.

*Akbar* n. prop.

*Akbar ne* 'by Akbar,' agent  
 sing.

*áke* 'having come,' conj. part.  
 of *áná* v. n.

*ákhir* adv. 'at last, finally.'

*ákhirash* adv. 'at last, finally.'

*akhláq* s. m. 'politeness, good  
 manners.'

*ákhun* s. m. 'a teacher.'

*alag* adj. 'apart, aside.'

- '*alam* s. m. 'the world, the universe.'
- '*alam-panáh* s. m. 'his majesty.'
- '*Álamgír-i sání* 'Álamgír the second.'
- '*Alí* n. prop.
- '*Alí Mardán Khán* n. prop.
- '*álimon kí* 'of learned (men),' gen. plur. of '*álim* adj.'
- '*amad* s. f. 'coming.'
- '*amad o raft ke* 'of intercourse' (lit. 'coming and going'), gen. sing. of '*amad o raft*.'
- '*amal* s. m. 'government, sway, rule.'
- '*amboh ne* 'by the crowd or mob,' agent sing. of '*amboh* s. m.'
- '*amezish* s. f. 'mixture, intermingling.'
- '*amír* s. m. 'a commander, a grandee, an emir.'
- '*Amír Taimúr* n. prop., otherwise called *Tamerlane*.
- '*Amír Taimúr ne* 'by Amír Taimúr,' agent case.
- '*ámín* adv. 'Amen, so be it.'
- '*ammá* s. f. 'a mother.'
- '*amr* s. m. 'an affair, a thing.'
- '*amsál se* 'from equals,' abl. of '*amsál*, Arabic plur. of '*misl* adj.'
- '*andar* adv. prep. (governs gen. with *ke*) 'in, within.'
- '*andhe ne* 'by the blind (man),' agent sing. of '*andhá* adj.'
- '*andhe se* 'to a blind (man),' abl. sing. (the abl. has the meaning 'to' after *kahná*).
- '*andhere men* 'into darkness,' loc. sing. of '*andherá* s. m.'
- '*andhyará* adj. 'dark.'
- '*áne* 'coming,' inflected inf. of '*áná* v. n.'
- '*angúthí* s. f. 'a ring worn on the finger.'
- '*ánkar* 'having come,' conj. part. of '*áná* v. n.'
- '*ánkhen* 'eyes,' nom. plur. of '*ánkh* s. f. (4th decl.).'
- '*ánkhen churáná* v. a. 'to avoid seeing any one, to cut any one.'
- '*anwá* 'sorts,' Arabic plur. of '*nau*' s. m.'
- '*anwá* o *aqsám* 'different sorts and kinds.'
- '*áp* pron. 'your Honour, thou (respectfully), himself;' see p. 14.
- '*áp kí* 'of you Sir,' gen. sing.
- '*áp se* 'of his own accord,' abl. sing.
- '*ápas men* 'among themselves,' loc. plur. of '*áp* pron.; see p. 15.
- '*apná* 'self, one's own,' gen. sing. of '*áp* pron.; see p. 14.

- apne* inflected masc. of *apná* 'self, one's own.'
- apne apne* 'each his own.'
- apne báp pás* for *apne báp ke pás* 'to his father.'
- apne ghar* for *apne ghar ko* 'to his own or their own house.'
- apne ghar* for *apne ghar men* 'into his own house.'
- apne sámhne* 'before himself.'
- apne sir par* 'over his head.'
- apne taín ko* 'herself.'
- apní* fem. of *apná* 'self, one's own;' see p. 14.
- apní apní* 'each his own.'
- '*aql* s. f. 'the understanding, wisdom,' &c.
- '*aql kí* 'of the understanding,' gen. sing.
- '*aqlí* adj. 'reasonable.'
- '*aqlí o naqlí* 'reasonable and fictitious,' applied to arguments deduced from reason, or documents, books, &c.
- aqrán* s. m. 'associates,' Arabic plur. of *qarín*.
- aqrán o amsál se* 'from contemporaries and equals.'
- aqsám* s. f. 'kinds,' Arabic plur. of *qism* s. f.
- árám se* 'with comfort,' abl. sing. of *árám* s. m.
- '*arz* s. f. 'a representation, a statement, an address.'
- '*arz karná* v. a. 'to represent, to state.'
- '*arz kiyá* 'represented,' masc. past indef. of '*arz karná* v. a.'
- '*arz kí* fem. of '*arz kiyá* 'represented.'
- árzú* s. f. 'wish, desire.'
- asar* s. m. 'an effect, a result.'
- '*ásí* s. m. 'a sinner.'
- áshná* s. m. 'an acquaintance or friend.'
- ásmán ká* 'of heaven,' gen. sing. of *ásmán* s. m.
- ásrá* s. m. 'hope, trust, reliance.'
- ástána* s. m. 'threshold.'
- ástána-i daulat* s. m. 'threshold of fortune.'
- átá hai* 'is coming,' 3d sing. masc. pres. of *áná* v. n.
- átí hain* 'are coming,' 3d plur. fem. pres. of *áná* v. n.
- áte hí* 'immediately on the coming,' adverbial part. of *áná* v. n.
- aur* conj. 'and;' adj. 'more, other.'
- aur bhí* 'still more.'
- aur ek* adj. 'another.'
- '*aurat* s. f. 'a woman.'
- '*aurat se* 'to the woman,' abl. sing. (the abl. has this meaning after *kahná*).
- '*aurat-i muhibb* 'a kind-hearted woman.'



- ausán* s. m. 'courage, presence of mind.'
- auwal* adj. 'first.'
- áwáz* s. f. 'sound.'
- '*awámm* s. m. 'common people, populace.'
- '*awámmu-n-nás kí* 'of the common people,' gen. of '*awámmu-n-nás*.'
- áwe* 'may come' or 'would come,' 3d sing. aor. or pot. of *áná* v. n.
- áyá* 'came,' 3d sing. masc. past. indef. of *áná* v. n.
- áyá hai* 'has come,' 3d sing. masc. perf. of *áná* v. n.
- áyá hún* 'I have come,' 1st sing. masc. perf. of *áná* v. n.
- azbaski* conj. 'since, for as much as.'
- '*azíz* adj. 'dear, respected, honoured.'
- ba* prefixed prep. 'to, according to, by.'
- bachchá* s. m. 'the young of any animal.'
- bachche* 'a child,' oblique sing. of *bachcha* s. m.
- bachche* 'children,' nom. plur. of *bachcha* s. m.
- bachchon ká* } 'of children,'  
*bachchon ke* } gen. plur. of  
*bachcha* s. m.
- bachchon ko* 'children,' acc. plur. of *bachcha* s. m.
- bachchon ne* 'by children,' agent plur. of *bachcha* s. m.
- bachhrá* s. m. 'a calf.'
- bachhre ko* 'a calf,' acc. sing. of *bachhrá*.
- bad* adj. 'bad, wicked.'
- ba'd* adv. 'after, subsequent' (governs gen. with *ke*).
- ba'd us ke* 'subsequent to that, after that.'
- badan* s. m. 'the body.'
- badastúr* 'according to custom, as usual;' formed of *ba*, prep. 'to,' and *dastúr* s. m. 'custom.'
- badchálí* s. f. 'bad conduct' (corresponds to Scripture expression 'riotous living').
- badtar* 'worse,' comparative of *bad* adj. 'bad.'
- badzát* adj. 'of bad nature or disposition, low-bred.'
- bagair* adv. prep. 'without' (governs gen. with *ke*).
- bagal* s. f. 'embrace' (lit. 'armpit').
- baglá* s. m. 'a crane or heron.'
- bahár* s. f. 'beauty.'
- bahinon* 'sisters,' oblique plur. of *bahin* s. f.
- bahrá* adj. 'deaf.'
- bahut* adj. 'many, much, very.'
- bahut bará* 'very large.'

- bahuterí* fem. of *bahuterá*  
adj. 'many, very many.'
- bahut sí* fem. of *bahut sá*  
adj. 'very many.'
- bahut únchá* adj. 'very high.'
- baiṭhá* 'sat down,' 3d sing.  
masc. past indef.; 'seated,'  
past part. of *baiṭhná* v. n.
- baiṭhe* for *baiṭhá* 'sat' (used re-  
spectfully), 3d plur. masc.  
past indef. of *baiṭhná* v. n.
- baiṭhe* 'seated,' inflected  
masc. of *baiṭhá* past part.  
of *baiṭhná* v. n.
- baiṭhí* 'sat,' fem. of *baiṭhá*  
3d sing. past indef. of  
*baiṭhná* v. n.
- baiṭhí hai* 'is seated' or  
'lives,' 3d sing. fem. perf.  
of *baiṭhná* v. n.
- baiṭhkar* 'having sat down,'  
conj. part. of *baiṭhná* v. n.
- ba'íd* adj. 'remote, far.'
- bajā lākar* 'having performed  
or paid,' conj. part. of *bajā*  
*láná* v. n.
- bajā láyá* 'performed,' 3d  
sing. masc. past indef. of  
*bajā láná* v. n.
- bakhshe* 'may give or grant,'  
3dsing. aor. of *bakhsná* v. n.
- bakrí* s. f. 'a she-goat.'
- bakrí ká bachchá* s. m. 'a kid.'
- bakrí ko* 'the she-goat,' acc.  
sing. of *bakrí*.
- bakrí se* 'from the she-goat,'  
abl. sing.
- balá* s. f. 'misfortune, cala-  
mity' (4th decl.).
- balíg* adj. 'eloquent, persua-  
sive.'
- balki* conj. 'moreover.'
- bamujarrad* 'at the instant.'
- bamujarrad-i talab* 'at the  
instant of the summons.'
- baná* 'make,' 2d sing. imper.  
of *banáná* v. a.
- baná* 'having made,' conj.  
part. of *banáná* v. a.
- baná baná* 'having made' (by  
many successive efforts).
- baná-í* fem. of *banáyá* 'made,'  
past indef. of *banáná* v. a.
- banákar* 'having made,' conj.  
part. of *banáná* v. a.
- baná-o* 'make ye,' 2d plur.  
imper. of *banáná* v. a.
- banátá* 'makes,' 3d sing. masc.  
pres. indef. of *banáná* v. a.
- banáte haín* 'are making,'  
3d plur. masc. pres. of  
*banáná* v. a.
- banáwen* 'let us make,' 1st  
plur. imper. of *banáná* v. a.
- banáyá* 'made,' masc. past  
indef. of *banáná* v. a.
- band* adj. 'fastened.'
- band karná* v. a. 'to fasten.'
- bandish* s. f. 'contrivance,  
invention.'

- bandish bāndhná* v. a. 'to contrive, to invent, to make up' (as a story, &c.).
- baniye ká* 'of a shopkeeper,' gen. sing. of *baniyán* s. m.; see r. 30.
- baní* 'has been made,' 3d sing. fem. past indef. of *banná* v. n.
- ban parín* 'they succeeded,' 3d plur. fem. past indef. of *ban parná* v. n.
- bar* s. m. 'a fig-tree.'
- bar par* 'on the fig-tree,' loc. sing.
- baras* s. m. 'a year.'
- baras ke* for *barson ke* 'of years,' gen. plur. of *baras*.
- baras se* for *barason* or *barson se* 'from years,' abl. plur. of *baras*.
- bará* adj. 'great, mighty, senior, elder.'
- bará beṭá* s. m. 'an elder son.'
- barábar* adv. 'equal, on a par;' see r. 175.
- barábar se* 'from over against,' abl. sing. of *barábar* adj.
- bare* 'great,' inflected masc. of *bará* adj.
- bare bhá-í ke* 'of the elder brother,' gen. sing. of *bará bhá-í*.
- bare bhá-í ko* 'the elder brother,' acc. sing.
- bare bhá-í ne* 'by the elder brother,' agent sing.
- barhtí* s. f. 'increase.'
- barí* 'large, great,' fem. of *bará* adj.
- barí fajr* 'very early.'
- barḵhiláf* adv. prep. 'contrary to, in opposition to' (governs gen. with *ke*).
- barpá kare* 'might set on foot or cause,' 3d sing. pot. of *barpá karná* v. a.
- bas* adj. 'enough.'
- bastí men* 'into a village,' loc. sing. of *bastí* s. f.
- bataur-i sábiq* 'according to the former manner.'
- bayán* s. m. 'account, explanation.'
- bayán karná* v. a. 'to relate, to give an account.'
- ba'ze* adj. 'some, several.'
- ba'ze waqt* for *ba'ze waqt men* 'at some times, sometimes.'
- bábá* s. m. 'a child, a father;' also 'Sir, my son,' a mode of address used by faqírs.
- bábá ko* 'the father,' acc. sing. of *bábá*.
- bábá log* s. m. 'children.'
- bád* s. f. 'a wind.'
- bád-i mukhálif* s. f. 'a contrary wind.'
- bádsháh* s. m. 'a king, an emperor.'

- bádsháh ke* 'of the emperor,' gen. sing.
- bádsháh ne* 'by the king,' agent sing.
- bádsháhat* s. f. 'sovereignty.'
- bádsháhat men* 'in royalty,' loc. sing.
- bádsháhon* 'kings,' oblique plur. of *bádsháh* s. m.
- báham* adv. 'together.'
- báhar* adv. 'out, outside, without' (governs gen. with *ke*).
- bá'is* adv. prep. 'on account, by reason, through' (governs gen. with *ke*).
- bálá* s. m. 'a child, a boy.'
- bálákháne par* 'on a balcony' or 'the highest story,' loc. sing. of *bálákhána* s. m.
- bálú* s. f. 'sand.'
- bán* an affix denoting 'possession.'
- bándh* 'having fastened,' conj. part. of *bándhná* v. a.
- bándhí* 'devised or settled,' fem. past indef. of *bándhná* v. a.
- bánt* 'having divided,' conj. part. of *bántná* v. a.
- bánt diyá* 'divided,' past indef. of *bánt dená* v. a.
- báp* s. m. 'a father.'
- báp ke* 'of the father,' gen. sing.
- báp ko* 'to the father,' dat. sing.
- báp ne* 'by the father,' agent sing.
- báp se* 'to the father,' abl. sing. (the abl. so translated after *kahná* v. a.).
- báp-mú-e-bachche* 'orphan children' (lit. 'father-dead-children').
- báqí* adj. 'remaining.'
- báqí rahná* v. n. 'to remain, to be left.'
- bár* s. f. 'time.'
- báre* adv. 'once, at length, at last.'
- bárá* s. f. 'turn, time,' &c.
- bárá bárá* 'each in turn.'
- básan* s. m. 'a water-pot or basin,' or simply 'a vessel.'
- bát* s. f. 'a word, a speech, a matter' (4th decl.).
- bát ke* 'of a speech,' gen. sing.
- bát ne* 'by a speech,' agent sing.
- bát par* 'on a matter,' loc. sing.
- báton se* 'with words,' abl. plur.
- báwafá* adj. 'faithful,' comp. of *bá* 'with' and *wafá* 'fidelity.'
- báwarchí ne* 'by the cook,' agent sing. of *báwarchí* s. m.
- báwarchí-kháne men* 'into the kitchen,' loc. sing. of *báwarchí-khána* s. m.

*báwasf* adv. 'notwithstanding' (governs gen. with *ke*).  
*bázár* s. m. 'a market.'  
*bázár ke* 'of the market,' gen. sing.  
*bázár ko* 'to the market,' dat. sing.  
*be* prefixed prep. 'without.'  
*bechára* adj. 'helpless, poor.'  
*bechnewálá* s. m. 'a seller' (noun of agency of *bechná* v. a.).  
*bechnewále kí* 'of the seller,' gen. sing.  
*be dalíl* 'without a proof.'  
*beg* s. m. a Mogul title corresponding to 'lord, master,' &c.  
*be-mahall* adv. 'improperly, out of place,' comp. of *be* 'without' and *mahall* 'a place or time.'  
*beṭá* s. m. 'a son.'  
*beṭe* 'sons,' nom. plur.  
*beṭe ko* 'a son,' acc. sing.  
*beṭe ne* 'by a son,' agent sing.  
*beṭon khátir* for *beṭon kí khátir* 'for the sake of the sons.'  
*bewafá* adj. 'faithless,' comp. of *be* 'without' and *wafá* 'fidelity.'  
*bewuqúf* adj. 'stupid, foolish.'  
*bhains* s. f. 'a female buffalo.'  
*bhalá* adj. 'well, healthy.'  
*bhalá ádmí* s. m. 'a gentle-

man, a man of respectability.'  
*bhalá changá* adj. 'in health, well, safe and sound.'  
*bhale* 'good, excellent, respectable,' inflected masc. of *bhalá* adj.  
*bhalí* 'benevolent, kind,' fem. of *bhalá* adj.  
*bhará hú-á thá* 'had been full,' 3d sing. masc. pluperf. of *bhará honá* v. n.  
*bhare* 'he might fill,' 3d sing. aor. of *bharná* v. a.  
*bharnewálí* 'one who fills,' fem. of *bharnewálá* noun of agency of *bharná* v. a.  
*bhaṭakte* 'wandering, missing the right way,' masc. plur. of *bhaṭaktá* pres. part. of *bhaṭakná* v. n.  
*bhág* 'to flee,' root of *bhágná* v. n.  
*bhág játe ho* 'are running away,' 2d plur. masc. pres. of *bhág jáná* v. n.  
*bhá-í* s. m. 'a brother.'  
*bhākhá* s. f. 'language, dialect.'  
*bhá-o* s. m. 'price, rate.'  
*bhāṭ* s. m. 'a minstrel, a bard, one of the tribe called *bhāṭs*.'  
*bhed* s. m. 'a secret.'  
*bhejá* 'sent,' past indef. of *bhejná* v. a.



- bhejen* 'let them send,' 3d plur. imper. of *bhejná* v. a.  
*bher* s. f. 'a sheep.'  
*bhí* conj. 'also, too, even, still.'  
*bhít* s. f. 'a wall.'  
*bholá* adj. 'simple, artless.'  
*bhonkáhá* s. m. 'a barker.'  
*bhúkh* s. f. 'hunger.'  
*bhúkhá* adj. 'hungry.'  
*bhúkhe* 'hungry,' masc. plur.  
*bhúkhon* oblique plur. of *bhúkh* s. f. 'hunger.'  
*bhúkhon martá hún* for *bhúkhon se martá hún* 'I am dying of hunger.'  
*bhúlkar* 'having forgotten,' conj. part. of *bhúlná* v. a.  
*bichháya* 'spread,' past indef. of *bichháná* v. a.  
*bihtar* 'better,' comp. of *bih* 'good.'  
*bihtar se bihtar* 'the best' (lit. 'better than better'); see r. 53.  
*biktá hai* 'is selling,' 3d sing. masc. pres. of *bikná* v. n.  
*bilbiláná* v. n. 'to complain,' used as a masc. noun 'lamenting, complaining.'  
*bi-l-'aks* 'on the contrary,' an Arabic expression.  
*bi-l-kull* adv. 'wholly, entirely.'  
*biptá* s. f. 'misfortune.'  
*bistar* s. m. 'a couch, a bed.'
- biṭhákár* 'having caused to sit down,' conj. part. of *biṭháná* v. a.  
*bíbí* s. f. 'a lady.'  
*bíbí ke taín* for *bíbí ko* 'to the lady,' dat. sing.  
*bích* adv. prep. 'in, into the middle,' &c. (governs gen. with *ke*); see r. 175.  
*bích* for *bích men* 'in the middle or midst,' loc. sing. of *bích* s. m.  
*bímár* adj. 'ill, sick.'  
*bímár honá* v. n. 'to become ill, to sicken.'  
*bímárá se* 'from sickness,' abl. sing. of *bímárá* s. f.  
*Bírbal ne* 'by Bírbal,' agent of *Bírbal* n. prop.  
*Bírbal se* 'from Bírbal,' abl. of *Bírbal* n. prop.  
*bítí hai* 'has happened or passed,' 3d sing. fem. pres. of *bítná* v. a.  
*bolá* 'he said,' 3d sing. masc. past indef. of *bolná* v. n.  
*bolí* s. f. 'dialect, language.'  
*bolná* v. n. 'to speak,' used as a masc. noun 'speaking.'  
*boltá thá* 'was speaking,' 3d sing. masc. imperf. of *bolná* v. n.  
*bolte the* 'were speaking,' 3d plur. masc. imperf. of *bolná* v. n.

- boyá* 'sowed or hast sown,'  
 past indef. of *boná* v. a.  
*bulákar* 'having called,' conj.  
 part. of *buláná* v. a.  
*buláke* 'having called,' conj.  
 part. of *buláná* v. a.  
*buláyá* 'called,' past indef. of  
*buláná* v. a.  
*bulwáyá* 'called,' past indef.  
 of *bulwáná* v. a.  
*but* s. m. 'an idol, an image.'  
*buzurgon ke* 'of great men  
 or elders,' gen. plur. of  
*buzurg* s. m.  
*bújho* 'comprehend,' 2d plur.  
 imper. of *bújhná* v. a.
- chabáyá* 'chewed,' masc. past  
 indef. of *chabáná* v. a.  
*chakkí* s. f. 'a handmill.'  
*chakkí ká páṭ* s. m. 'a mill-  
 stone.'  
*chaklá* adj. 'wide, thick.'  
*chaklá sá* adj. 'very wide or  
 thick.'  
*chal* 'go,' 2d sing. imper. of  
*chalná* v. n.  
*chalá* 'gone,' past part. of  
*chalná* v. n.  
*chalá áyá* 'came away,' 3d  
 sing. masc. past indef. of  
*chalá úná* v. n.  
*chalá já* 'go away,' 2d sing.  
 imper. of *chalá jáná* v. n.  
*chalá játá hai* 'is going on or
- continuing,' 3d sing. masc.  
 pres. of *chalá jáná* v. n.  
*chalá játá thá* 'was going  
 along,' 3d sing. masc. im-  
 perf. of *chalá jáná* v. n.  
*chale* 'may move,' 3d sing.  
 pot. of *chalná* v. n.  
*chalen* 'let us go,' 1st plur.  
 imper. of *chalná* v. n.  
*chalí* 'went,' 3d sing. past  
 indef. of *chalná* v. n.  
*chalí á-í* 'has come along,'  
 3d sing. fem. past indef. of  
*chalá úná* v. n.  
*chalo* 'go ye, come along,' 2d  
 plur. imper. of *chalná* v. n. :  
*chalo* is used when you are  
 going with the person; *já-o*  
 when he is leaving you and  
 going without you.  
*chaltá hún* 'I am going,' 1st  
 sing. masc. pres. of *chalná*  
 v. n.  
*chalte hú-e* 'going along,' in-  
 flected form of *chaltá hú-á*  
 pres. part. (used adjective-  
 ly) of *chalná* v. n.  
*chandar* s. m. 'the moon.'  
*changá* adj. 'sound, cured.'  
*char chugkar* 'having picked  
 and grazed,' conj. part. of  
*char chugná* v. n.  
*charhe* 'may or might climb,'  
 3d sing. pot. of *charhná* v. n.  
*charhe ho* 'have you mount-

- ed?' 2d plur. masc. perf. of *charhná* v. n.
- charhke* 'having climbed,' conj. part. of *charhná* v. n.
- charhne* 'to climb,' inflected inf. of *charhná* v. n.
- charhne lagná* 'to begin to climb;' see p. 50.
- charwáhon ká* 'of the graziers or shepherds,' gen. plur. of *charwáhá* s. m.
- chaujugí* adj. 'of the four ages or Hindú yugas,' translated by Dr. Forbes 'of vast antiquity.'
- chaunká* 'started up,' 3d sing. masc. past indef. of *chaunkná* v. n.
- chá* s. f. 'tea.'
- chábe* 'chewed,' past indef. of *chábná* v. a.
- chádar* s. f. 'a sheet.'
- cháhá* 'wished, desired,' past indef. of *cháhná*, generally v. a., but also sometimes v. n.
- cháhe* 'may wish,' 3d sing. aor. of *cháhná* v. a.
- cháhiye* 'it is necessary,' respectful of *cháhná* v. a.
- cháhtá hai* 'is wishing,' 3d sing. masc. pres. of *cháhná* v. a.
- cháhte ho* 'are wishing,' 2d plur. pres. of *cháhná* v. a.
- chákar* s. m. 'an attendant.'
- chár* adj. 'four.'
- cháron* oblique form of *chár* 'four.'
- chhátí* s. f. 'the breast.'
- chhilkon se* 'with the husks,' abl. plur. of *chhilká* s. m.
- chhipáyá* 'hid,' past indef. of *chhipáná* v. a.
- chhipe hain* 'have hid,' 1st plur. masc. perf. of *chhipná* v. n.
- chhipe the* 'had hidden,' 3d plur. masc. pluperf. of *chhipná* v. n.
- chhipne ko* 'for hiding,' dat. of *chhipná* v. n. (used as a masc. noun).
- chhitráyá* 'hast strawed or strewn,' past indef. of *chhitráná* v. a.
- chhín* root of *chhínná* v. a. 'to snatch.'
- chhín* 'having snatched,' conj. part. of *chínná* v. a.
- chhínkar* 'having snatched or taken,' conj. part. of *chhínná* v. a.
- chhín le* 'he should snatch away,' 3d sing. aor. of *chhín lená* v. a.
- chhín len* 'they may snatch away,' 3d plur. aor. of *chhín lená* v. a.
- chhín liyá*, fem. *chhín lí*,

- ‘snatched away,’ past indef. of *chhîn lená* v. a.
- chhîntá* ‘have scattered,’ past indef. of *chhîntná* v. a.
- chhor* ‘having left,’ conj. part. of *chhorná* v. a.
- chhorá* ‘left,’ past indef. of *chhorná* v. a.
- chhorkar* ‘having left,’ conj. part. of *chhorná* v. a.
- chhor ga-î* ‘left behind,’ 3d sing. fem. past indef. of *chhor jáná* v. n.
- chhoṭe* inflected masc. of *chhoṭá* adj. ‘younger.’
- chhoṭe ke* ‘of the younger,’ gen. sing.
- chhoṭe ne* ‘by the younger,’ agent sing. of *chhoṭá* adj.
- chhoṭí* fem. of *chhoṭá* adj. ‘small.’
- chhurí* s. f. ‘a knife’ (3d decl.).
- chihre kí* ‘of the countenance or face,’ gen. sing. of *chihra* s. m.
- chiriyá* s. f. ‘a bird.’
- chíz* s. f. ‘a thing’ (4th decl.).
- chízen* ‘things,’ nom. plur. of *chíz*.
- chízon par* ‘on or over things,’ loc. plur. of *chíz*.
- chobon par* ‘on poles,’ loc. plur. of *chob* s. f.
- chor* s. m. ‘a thief.’
- chorí* s. f. ‘stealing, theft.’
- chorí karná* v. a. ‘to steal, to rob.’
- choron ne* ‘by thieves,’ agent plur. of *chor* s. m.
- chuká*, fem. *chukí*, ‘completed, finished,’ 3d sing. masc. past indef. of *chukná* v. n.
- chukná* v. n. ‘to be completed.’
- chunánchi* adv. ‘so that.’
- chup* adj. ‘silent.’
- churáne* ‘to steal,’ inflect. infin. of *churáná* v. a.
- churáne lagná* v. n. ‘to begin to steal;’ see r. 163.
- chú má* ‘kissed,’ past indef. of *chúmná* v. a.
- dahne* for *dahne ko* ‘to the right,’ from *dahná* adj.
- dahshat se* ‘from fear,’ abl. sing. of *dahshat* s. f.
- daláíl* ‘proofs, arguments,’ Arabic plur. of *dalíl* s. f.
- dal bádál* s. m. ‘a mass of clouds.’
- dal bádál sá kháima* s. m. ‘a royal pavilion.’
- dalíl* s. f. ‘proof, argument.’
- dam* s. m. ‘a moment.’
- dam ba dam* adv. ‘every moment, constantly’ (lit. ‘moment by moment’).
- darakht* s. m. ‘a tree’ (1st decl.).

- darakht par se* 'from off the tree;' see r. 284.
- darbári* s. m. 'a courtier.'
- dargáh* s. f. 'threshold, door,' (4th decl.)
- darkar* 'having been afraid,' conj. part. of *ḍarná* v. n.
- darkár* adj. 'necessary, needful.'
- darke* 'having feared,' conj. part. of *ḍarná* v. n.
- darmáhá* s. m. 'monthly wages, pay.'
- darwáza* s. m. 'a door.'
- daryáft* s. f. 'finding out, comprehension.'
- daryáft kiyá* 'perceived,' past indef. of *daryáft karná* v. a.
- das* adj. 'ten.'
- dast* s. m. 'the hand.'
- dast-i mubárák* 'august hand.'
- dastúr* s. m. 'custom.'
- daulat* s. f. 'fortune, happiness, prosperity.'
- daulatmand* adj. 'wealthy, rich.'
- daulatmand se* 'from a wealthy (man),' abl. sing.
- daurke* 'having run,' conj. part. of *daurná* v. n.
- dawá* s. f. 'medicine, a remedy.'
- da'wá* s. m. 'a claim or pretension.'
- da'wá par* 'on a claim,' loc. sing.
- dád* s. m. 'a complaint.'
- dád bedád* s. f. 'crying out for justice.'
- dád bedád kí* 'demanded justice,' fem. past indef. of *dád bedád karná* v. a.
- dádḵhwáh* s. m. 'plaintiff, suitor, petitioner for justice.'
- dád ko* 'to a complaint,' dat. sing. of *dád* s. m.
- dáḵhil* 'entering,' &c.
- dáḵhil hú-á* 'entered,' 3d sing. masc. past indef. of *dáḵhil honá* v. n.
- dál* s. f. 'pulse' (a kind of grain).
- dálá* s. m. 'a large branch.'
- dálá* 'threw,' masc. past indef. of *dálná* v. a.
- dál do* 'cast ye,' 2d plur. imper. of *dál dená* v. a.
- dáli-on men* 'among the branches,' loc. plur. of *dáli* s. f.
- dál khushka* for *dál aur khushka* 'pulse and boiled rice.'
- dám* s. m. 'a net, a snare.'
- dám men* 'in a snare,' loc. sing.
- dána* s. m. 'food' (lit. 'seed, corn').
- dánist* s. f. 'opinion.'
- dánt* s. m. 'a tooth.'



- dánt písná* s. m. 'gnashing or grinding of teeth.'
- dá-o men* 'in a stake or wager,' loc. sing. of *dá-o* s. m.
- dár-ul-'adálat* s. m. 'the court of justice.'
- dár-ul-khiláfat* s. m. 'a metropolis, a capital, a seat of government.'
- dátá ke* 'of the giver,' gen. sing. of *dátá* s. m.
- de* 'having given,' conj. part. of *dená* v. a.
- de* 'he should give,' 3d sing. aor.
- de* 'give,' 2d sing. imper.
- deg* s. f. 'a caldron.'
- deke* 'having given,' conj. part. of *dená* v. a.
- dekh* 'lo! behold!' 2d sing. imper. of *dekhná* v. a.
- dekhá* 'saw,' masc. past indef. of *dekhná*.
- dekhe* 'saw,' masc. past indef. of *dekhná*.
- dekhen* 'let us see,' 1st plur. imper.; 'we can see,' 1st plur. aor.; 'they saw,' 3d plur. aor. of *dekhná* v. a.
- dekhke* } 'having seen,' conj.  
*dekhkar* } part. of *dekhná* v. a.
- dekhne* 'to look or see,' inflected inf. of *dekhná* v. a.
- dekhne lage* 'began to look,' 3d plur. masc. past indef. of *dekhne lagná* v. n.; see r. 163.
- dekhún* 'let me see,' 1st sing. imper. of *dekhná* v. a.
- des men* 'into a country,' loc. sing. of *des* s. m.
- detá* 'thou shouldst give,' 2d sing. masc. pres. indef. of *dená* v. a.
- detá thá* 'was giving,' 3d sing. masc. imperf. of *dená* v. a.
- detí* fem. of *detá* 'does allow,' 3d sing. pres. indef. of *dená* v. a.
- dhamkáke* 'having threatened,' conj. part. of *dhamkáná* v. a.
- dhar diyá* 'put down,' masc. past indef. of *dhar dená* v. a.
- dhar ko* 'the body,' acc. sing. of *dhar* s. m.
- dhar ne* 'by the body,' agent sing. of *dhar* s. m.
- dhaul* s. f. 'a thump.'
- dhaul márná* v. a. 'to thump.'
- dhúndhá* 'searched,' masc. past indef. of *dhúndhná* v. a.
- dhúndhtá* 'art seeking,' 3d sing. masc. pres. indef. of *dhúndhná* v. a.
- dhúndhtá hai* 'art seeking,' 2d sing. masc. pres.
- dhúndhtá hai* 'is seeking,' 3d sing. masc. pres.

*dhúndhtá thá* 'was seeking,'  
3d sing. imperf.

*dhúndhte* 'seeking,' plur.  
masc. of *dhúndhtá* pres.  
part. of *dhúndhná* v. a.

*dikhá-ún* 'I can show,' 1st  
sing. pot. of *dikháná* v. a.

*dikhlá-ún* 'I can show,' 1st  
sing. pot. of *dikhláná* v. a.

*dikhláyá* 'exhibited,' masc.  
past indef. of *dikhláná*  
v. a.

*dil* s. m. 'the heart, the mind.'

*diláwe* 'he should cause to  
give,' 3d sing. aor. of *diláná*  
v. a.

*diláyá* 'caused to give,' masc.  
past indef. of *diláná* v. a.

*dil-jam'a-i* s. f. 'ease of mind.'

*Dillí* n. prop. 'Delhi.'

*din* s. m. 'a day' (1st decl.).

*dinon ke* 'of days,' gen. plur.

*din se* 'from the day,' abl.  
sing.

*diqq* s. m. 'irritation.'

*diqq honá* v. n. for *diqq men  
honá* 'to be irritated.'

*diyá* s. m. 'a lamp.'

*diyá* 'given,' past part. of  
*dená* v. a.

*diyá* 'gave,' past indef. of  
*dená* v. a.

*diyá já-egá* 'shall be given,'  
3d sing. masc. fut. of *diyá  
jáná* v. n.; see r. 160.

*diyá karná* v. a. 'to give con-  
stantly;' see r. 155 A.

*diyánatdár* adj. 'honest, faith-  
ful.'

*dí* 'gave,' fem. past indef. of  
*dená* v. a.

*díd* s. m. 'sight, seeing.'

*díd karná* v. a. 'to inspect,  
to behold, to view.'

*díṭhbandí se* 'by enchanting  
the sight,' abl. sing. of  
*díṭhbandí* s. f.

*dí thí* 'had given,' fem. plu-  
perf. of *dená* v. a.

*do* adj. 'two.'

*do* 'give,' 2d plur. imper. of  
*dená* v. a.

*donon* adj. 'both, two.'

*donon ke* 'of the two,' gen.

*donon waqt* for *donon waqt  
par* 'at both times, morn-  
ing and evening.'

*doshákha* s. m. 'a large bough,  
a forked branch.'

*dost* for *ai dost* 'O friend,'  
voc. sing. of *dost* s. m.

*dostí* s. f. 'friendship.'

*doston ke* 'of friends,' gen.  
plur. of *dost* s. m.

*dost se* 'to a friend,' abl. case  
of *dost* s. m. (abl. generally  
so used with *kahná* v. a.).

*du'á* s. f. 'prayer' (4th decl.).

*du'á-en* 'benedictions, pray-  
ers,' nom. plur.

*du'á-en de* 'having given benedictions,' conj. part. of

*du'á-en dená* v. a.

*dukh* s. m. 'grief, affliction.'

*dunyá* s. f. 'the world.'

*dunyá ká* 'of the world,' gen. sing.

*dushman* s. m. 'an enemy.'

*dushmaní* s. f. 'enmity, hatred.'

*dúbte ko* 'to the drowning,' dat. sing. of *dúbtá* pres. part. of *dúbná* v. n.

*dúná* adj. 'twofold.'

*dúngá* 'I shall give,' 1st sing. masc. fut. of *dená* v. a.

*dúr* s. f. 'distance.'

*dúr* adj. 'far remote, at a distance, a great way off, far off.'

*dúsrá* adj. 'second, other.'

*dústre ko* 'to another or a second,' dat. sing.

*dústre ne* 'by a second,' agent sing.

*e* particle connecting a noun with its following adjective, see r. 45.

*ek* adj. 'one,' frequently used as the English indefinite article 'a' or 'an.'

*ek ek* 'each, one,' adj.; see r. 326.

*ek ek ne* 'by each one,' agent.

*ek ko* 'to one,' dat. of *ek*.

*ek ne* 'by one,' agent of *ek*.

*eksán* adj. 'alike' (that is to say, 'belonging to the same family').

*ek to* 'on the one hand indeed.'

*etá* adj. 'so much, this much.'

*ete men* 'in this much (time),' loc. sing.

*faisal* s. m. 'decision, determination.'

*faisal honá* v. n. 'to be decided or settled.'

*faizrasání* s. f. 'munificence, liberality.'

*fajr* s. f. 'morning, break of day.'

*falán* adj. 'such a one.'

*faqír* s. m. 'a dervise.'

*faqírí* s. f. 'life of a dervise, poverty.'

*faqír ne* 'by a faqír or dervise,' agent sing. of *faqír*.

*fareb par* 'on deceit,' loc. sing. of *fareb* s. m.

*fareb se* 'from the deceit,' abl. sing. of *fareb* s. m.

*farmá-iye* 'you be pleased to command,' respectful of *farmáná* v. a.

*farmáyá* 'commanded, ordered, or said' (this last meaning only occurs when

- a great man speaks of himself, or is spoken of), masc. past indef. of *farmáná* v. a.
- farzand* s. m. 'a son.'
- fasád* s. m. 'rebellion, mischief.'
- fasíh* adj. 'eloquent, sweet-tongued.'
- fasíh o balíg* 'eloquent and persuasive.'
- fath* s. f. 'victory.'
- fauj ko* 'the army,' acc. sing. of *fauj* s. f.
- fauran* adv. 'instantly, directly.'
- fá-iq* adj. 'superior.'
- Fársí* adj. 'Persian.'
- fásid* adj. 'perverse, vicious.'
- fíkr* s. f. 'thought, care, solicitude.'
- fíkren* 'thoughts or reflections,' nom. plur.
- fíkr karná* v. a. 'to consider, to think, to reflect.'
- fíkr men* 'in a thought,' loc. sing. of *fíkr* s. f.
- fitna* s. m. 'sedition, strife.'
- fitna o fasád* 'sedition and rebellion.'
- fílbán* s. m. 'an elephant-driver.'
- fulána* adj. 'such a, a certain.'
- fuláne* inflected form of *fulána*.
- ga-e* 'went,' 3d plur. masc. past indef. of *jáná* v. n.
- gair* adj. 'foreign, other.'
- gair mulk* 'another country, a foreign country.'
- ga-í* 'went,' 3d sing. fem. past indef. of *jáná* v. n.
- ga-ín* 'went,' 3d plur. fem. past indef. of *jáná* v. n.
- gale* 'the neck,' oblique sing. of *galá* s. m.
- gale lagá liyá* for *gale ko lagá liyá* 'he embraced (him).'
- gale men* 'on the neck,' loc. sing. of *galá* s. m.
- gam* s. m. 'grief, sorrow.'
- gam karná* v. a. 'to mourn, to lament.'
- garaz* s. f. 'object, purpose, business.'
- garaz* adv. 'in short, in a word, in fine.'
- gardan* s. f. 'the neck.'
- gardan márí* 'beheaded,' fem. past indef. of *gardan már-ná* v. a. (governs gen. with *kí*).
- garhkar* 'having shaped,' conj. part. of *garhná* v. a.
- garíb* s. m. 'a poor person.'
- garíb o gurbá* 'the poor and needy.'
- gayá* 'is gone or went,' 3d

- sing. masc. past indef. of  
*jáná* v. n.  
*gayá hai* 'has been gone,' 3d  
 sing. masc. perf. of *jáná*  
 v. n.  
*gayá thá* 'had gone,' 3d sing.  
 masc. pluperf. of *jáná* v. n.  
*gáki* s. f. 'abuse.'  
*gáli-án* 'abuse,' nom. plur.  
*gáli* } *dená* v. a. 'to give  
*gáli-án* } abuse, to abuse.'  
*gáne* 'singing,' inflected infin.  
 of *gáná* v. a.  
*gár dí-e* 'buried,' masc. past  
 indef. of *gár dená* v. a.  
*gári* s. f. 'a carriage, a cart.'  
*gárte hain* 'they are burying,'  
 3d plur. masc. pres. of *gár-*  
*ná* v. a.  
*ghar* s. m. 'house, abode.'  
*ghar* for *ghar men* 'in the  
 house,' loc. sing.  
*gharáne men* 'in the family,'  
 loc. sing. of *gharána* s. m.  
*ghar kí* 'of a house,' gen. sing.  
*ghar ko* 'in the house,' acc.  
 sing.  
*ghar lega-í* for *ghar ko lega-í*  
 'she took home.'  
*ghar men* 'at home' or 'in  
 the house,' loc. sing.  
*gháron men* 'in the houses,'  
 loc. plur. of *ghar* s. m.  
*ghar se* 'from the house,' abl.  
 sing.
- ghonslá* s. m. 'a bird's nest.'  
*ghorá* s. m. 'a horse.'  
*gir gir* 'having fallen,' conj.  
 part. of *girná* v. a.  
*giriftár* adj. 'captive, pri-  
 soner.'  
*giriftár karke* 'having taken  
 captive,' conj. part. of *gi-*  
*riftár karná* v. a.  
*giroge* 'you will fall,' 2d plur.  
 fut. of *girná* v. n.  
*girtá* 'falls,' 3d sing. masc.  
 pres. indef. of *girná* v. n.  
*gizá* s. f. 'diet, food.'  
*gol* adj. 'round.'  
*gol gol sá* adj. 'very round.'  
*Ḡorí* n. prop.  
*goshmáli* s. f. 'chastisement'  
 (lit. 'pulling or pinching  
 the ears').  
*goshmáli dí* 'gave chastise-  
 ment' or 'punished,' fem.  
 past indef. of *goshmáli*  
*dená* v. a.  
*gosht* s. m. 'meat.'  
*goyá-í* s. f. 'speech, talk.'  
*gulám* s. m. 'a slave.'  
*gum* adj. 'lost, missing.'  
*gumán* s. m. 'notion, thought,  
 idea.'  
*gum honá* v. n. 'to be lost or  
 missing.'  
*gum hú-e* 'missing,' inflected  
 masc. of *gum hú-á* past  
 part. of *gum honá* v. n.



*gun* s. m. 'a quality, an attribute.'

*gunáh* s. m. 'a sin or crime.'  
*gunáh kiyá hai* 'have sinned,'  
 masc. past indef. of *gunáh*  
*karná* v. a.

*gundaiyá* s. nom. plur. 'bullies.'

*gurbá* Arabic plur. of *garīb*  
 s. m. 'the poor or needy.'

*gusse men* 'in anger,' loc.  
 sing. of *gussa* s. m.

*guzar* adj. 'passing.'

*guzar kiyá* 'passed,' past indef. of *guzar karná* v. a.

*hai* 'art,' 2d sing. pres. auxiliary tense; see r. 65.

*hai* 'is,' 3d sing. pres. auxiliary tense; see r. 65.

*haiñ* 'are,' 3d plur. pres. auxiliary tense; see r. 65.

*hairán* adj. 'annoyed.'

*hairán hokar* 'having been annoyed,' conj. part. of *hairán honá* v. n.

*haiwán* s. m. 'an animal.'

*haiwánát* 'animals,' Arabic plur. of *haiwán* s. m.

*haiwánát ko* 'the animals,' acc. of *haiwánát*.

*haiwánon ká* 'of the animals,' gen. plur. of *haiwán* s. m.

*haiwánon ko* 'to the animals,' dat. plur. of *haiwán* s. m.

*hakím* s. m. 'a physician, a philosopher.'

*halq men* 'in the throat or windpipe,' loc. sing. of *halq* s. m.

*ham* 'we,' nom. plur. of *main* 1st pers. pron.

*hamárá* 'our, of us,' gen. plur. masc. of *main*; see p. 15.

*hamáre* 'our, of us,' inflected masc. of *hamárá*.

*hamáre tumháre* 'of us and of you.'

*hamárá* 'our, of us,' fem. of *hamárá*; see p. 15.

*hamen* 'for us,' dat. plur. of *main* 1st pers. pron.

*hamen* 'us,' acc. plur. of *main* 1st pers. pron.

*hamesha* adv. 'always.'

*ham ko* 'us,' acc. plur. of *main* 1st pers. pron.

*hamla* s. m. 'attack.'

*hamla karná* v. a. 'to make an attack, to assail.'

*ham ne* 'by us,' agent plur. of *main* 1st pers. pron.

*ham par* 'on us,' loc. plur. of *main* 1st pers. pron.

*hamsáyon ke* 'of the neighbours,' gen. plur. of *hamsáya* s. m.

*hangáma* s. m. 'sedition, tumult.'

- hangáma macháná* v. a. 'to stir up or cause a tumult.'
- hansá* 'laughed,' 3d sing. masc. past indef. of *hansná* v. n.
- hansne* 'laughing,' oblique case of *hansná* v. n. 'to laugh,' used as a masc. noun.
- haqíqat* s. f. 'account, story, correct statement.'
- haqq* s. m. 'the deity.'
- haqq ta'álá* 'God the Most High.'
- haqq ta'álá ne* 'by the Almighty,' agent case.
- har* adj. 'every.'
- haran* s. m. 'a deer.'
- hará* adj. 'green.'
- hará hará* adj. 'very green.'
- harám* adj. 'forbidden.'
- harámzáda* s. m. 'a rascal.'
- har ek* adj. 'each one, each.'
- har ek kí* 'of each one,' gen. of *har ek*.
- har ek ko* 'to each one,' dat. of *har ek*.
- har ek se* 'from each one,' abl. of *har ek*.
- har taraf se* 'from every side.'
- hathyár* s. m. f. 'arms, weapons.'
- hawá* s. f. 'the air, the wind.'
- hawá ko* 'the wind,' acc. sing.
- hawá kháná* v. a. 'to take the air,' lit. 'to eat the air.'
- hawá kháne* for *hawá kháne ko* 'to take the air.'
- hazár* adj. 'thousand.'
- hazrat* s. m. f. 'majesty, highness' (this word depends for its gender on the connection, though originally fem.).
- hazrat ne* 'by his majesty or his highness,' agent sing.
- hazrat se* 'from his highness,' abl. sing.
- hádison ko* 'incidents, misfortunes,' acc. plur. of *hádisa* s. m.
- há-e há-e* interj. 'Alas! alas!'
- hákim* s. m. 'a governor, a ruler.'
- hákim ko* 'the ruler,' acc. sing. of *hákim* s. m.
- hákimon kí* 'of the rulers,' gen. plur.
- hán* adv. 'yes.'
- Háris* n. prop.
- Háris ne* 'by Háris,' agent.
- Hárún Rashíd* n. prop., the name of a celebrated Caliph.
- háth* s. m. 'the hand.'
- háth ko* 'to the hand,' dat. sing.
- háth men* 'in or on (his) hand,' loc. sing.

*háthon* 'hands,' oblique plur.  
*háthon se* 'from the hands,'  
 abl. plur.

*háth se* 'at the hands' for  
*háthon se* abl. plur.

*háth uṭhākar* 'having relin-  
 quished,' conj. part. of *háth*  
*uṭháná* v. a. (governs abl.  
 of thing).

*hāzir* adj. 'present.'

*hāzir hū-e hain* 'have become  
 present,' 1st plur. masc.  
 perf. of *hāzir honá* v. n.

*hāzirí* s. f. 'breakfast.'

*hāzir karen* 'let them make  
 present, produce,' 3d plur.  
 imper. of *hāzir karná*.

*hāzir karná* v. a. 'to make  
 present.'

*hidāyat* s. f. 'guidance.'

*hilde hain* 'are shaking,' 3d  
 plur. masc. pres. of *hílná*  
 v. n.

*Hindí* adj. 'Indian, relating  
 to India.'

*Hindú* s. m. 'a Hindoo.'

*Hindú-on ke* 'of the Hindús,'  
 gen. plur.

*Hindústán ko* 'Hindústán,'  
 acc. of *Hindústán* s. m.

*hiqárat se* 'from scorn or  
 disdain,' abl. sing. of *hi-*  
*qárat* s. f.

*hisáb* s. m. 'reckoning, ac-  
 counts.'

*hisáb lene* 'to take an account,  
 to reckon,' inflected infin.  
 of *hisáb lená* v. a.

*hisáb lene lagá* 'began to  
 take an account (or) to  
 reckon,' 3d masc. past  
 indef. of *hisáb lene lagná*  
 v. n.; see r. 163.

*hissa* s. m. 'portion, share.'

*hí* emphatic adverb 'indeed.'

*híle* 'stratagems, evasions,'  
 nom. plur. of *híla* s. m.

*ho* 'to be,' root of *honá* v. n.

*ho* 'he be,' 3d sing. pot. of  
*honá* v. n.

*ho* 'be,' 2d sing. imper. of  
*honá* v. n.

*ho chukí* 'had already been,'  
 3d sing. fem. past indef.  
 of *ho chukná* v. n.; see  
 r. 150.

*hogá* 'shall be,' 3d sing. masc.  
 fut. of *honá* v. n.

*hogí* 'will be,' 3d sing. fem.  
 fut. of *honá* v. n.

*hojátá hai* 'is becoming,' 3d  
 sing. masc. pres. of *hojáná*  
 v. n.

*hojáwe* 'should become,' 3d  
 sing. pot. of *hojáná* v. n.

*hokar* } 'having been or be-  
*hoke* } come,' conj. part. of  
*honá* v. n.

*ho-le* 'let it be completed,' 3d  
 sing. imper. of *ho-lená* v. n.

- ho-liyá* 3d sing. masc. past indef. of *ho-lená* v. n.; see *sáth ho-lená*.
- hone* 'to be,' inflected infin. of *honá* v. n.
- hone* 'to be' for *hone ko*, from *honá* v. n.
- hone lagá* 'began to be,' 3d sing. masc. past indef. of *hone lagná* v. n.; see r. 163.
- hone se* 'from being,' abl. of *honá* v. n., used as a masc. noun.
- honewála* s. m. 'one who is, a being,' noun of agency of *honá* v. n.
- ho rahá* 'continued to be or remained,' 3d sing. masc. past indef. of *ho rahná* v. n.
- hosh men* 'in his senses,' loc. sing. of *hosh* s. m.
- hotá hai* 'is being' or 'is,' 3d sing. masc. pres. of *honá* v. n.
- hote hain* 'are being' or 'are,' 3d plur. masc. pres. of *honá* v. n.
- hote hí* 'immediately on becoming,' adverb. part. of *honá* v. n.
- hotí hai* 'is being' or 'is,' 3d sing. fem. pres. of *honá* v. n.
- howen* 'may be,' 3d plur. aor. of *honá* v. n.
- hujra* s. m. 'a closet, a room.'
- hujre men* 'in the closet,' loc. sing.
- hujre setí* 'out from the closet.'
- hukm ke* 'of the order or commandment,' gen. sing. of *hukm* s. m.
- Humáyún* n. prop., the name of an emperor of Hindústán.
- hurmat se* 'with esteem or respect,' abl. sing. of *hurmat* s. f.
- huzúr men* 'into the presence,' loc. sing. of *huzúr* s. m.
- hú-á* 'was, became, has been, has become,' 3d sing. masc. past indef. of *honá* v. n.
- hú-e* 'were' or 'became,' 3d plur. masc. past indef. of *honá* v. n.
- hú-í* 'was' or 'became,' 3d sing. fem. past indef. of *honá* v. n.
- hún* 'I am,' 1st sing. pres. auxiliary tense; see r. 65.
- i* the Persian *izáfat*, a particle connecting a substantive with its following adjective; or else two substantives and has then the meaning 'of;' see rr. 22, 45.

- '*ibádatgáh* s. f. 'place of worship.'
- ibn* s. m. 'a son.'
- Ibn-i Ziyád* 'the son of Ziyád.'
- Ibráhím Adham* n. prop.
- idhar ko* 'hither.'
- iflás* s. m. 'poverty, indigence.'
- ikaṭṭhe* inflected form of *ikaṭṭhá* adj. 'collected together, assembled in one place.'
- ikaṭṭhe hone se* 'from being collected together,' abl. of *ikaṭṭhá honá* v. n., used as a masc. noun.
- ikhtiyár* s. m. 'authority, power, choice.'
- ikhtiyár dúngá* 'I shall give authority,' 1st sing. masc. fut. of *ikhtiyár dená* v. a.
- ikhtiyár karná* v. a. 'to choose, to adopt.'
- '*ilm* s. m. 'science, knowledge.'
- '*ilm-i nujúm* s. m. 'the science of the stars, astrology.'
- '*ilm ká* } 'of a science,' gen.
- '*ilm ke* } sing. of '*ilm* s. m.
- '*ilm men* 'in the science,' loc. sing. of '*ilm* s. m.
- imtihán* s. m. 'examination.'
- imtihán lená* v. a. 'to examine, to test.'
- in* 'these,' oblique plur. of *yih* pron.
- in ke* 'of these,' gen. plur. of *yih* pron.
- insáf* s. m. 'equity.'
- insán* s. m. 'a man, a human being.'
- iráda* s. m. 'desire, intention.'
- is* 'this,' oblique sing. of *yih* pron.
- ise* 'this, this one or him,' acc. sing. of *yih* pron.
- isí* 'this very,' oblique sing. of *yihí* pron.; see r. 171.
- isí waqt* for *isí waqt men* 'at this very time.'
- is ká* } 'of this,' gen. sing. of
- iske* } *yih* pron.
- is ko* 'to him,' dat. sing. of *yih* pron.
- is lá-iq* for *is ke lá-iq* 'worthy of this.'
- is liye* for *is ke liye* 'for this reason.'
- is liye ki* conj. 'because that.'
- is ne* 'by this one,' agent sing. of *yih* pron.
- is qábil* for *is ke qábil* 'worthy of this.'
- is se* 'from this one,' abl. sing. of *yih* pron.
- is tarah* for *is tarah men* 'in this manner.'
- istád kar* 'having erected or set up,' conj. part. of *istád karná* v. a.



- is waqt* for *is waqt men* 'at this time.'
- is wáste* for *is ke wáste* 'for this reason.'
- itná* adj. 'this much, so much.'
- itne* 'these many,' inflected masc. of *itná* adj.
- ittifáqan* adv. 'by chance, accidentally.'
- 'iyádat ko* 'visiting of the sick,' dat. sing. of *'iyádat* s. f.
- iztirábí* s. f. 'hurry, impatience.'
- jab* adv. 'when, as soon as.'
- jabran* adv. 'forcibly, by compulsion.'
- jab tak ki* 'until.'
- jagah* s. f. 'place, stead.'
- jagá-o* 'awaken,' 2d plur. imper. of *jagáná* v. a.
- jahán* adv. 'where.'
- jahán* s. m. 'the world.'
- jahándída* adj. 'experienced, one who has seen the world.'
- jahándída o fasíh* 'experienced and eloquent.'
- jahán panáh* 'Your majesty,' lit. 'refuge of the world.'
- jaház* s. m. 'a ship.'
- jaház men* 'in the ship,' loc. sing.
- jaisá* adj. 'such as, as, like as;' see p. 52.
- jaise* oblique form of *jaisá*.
- jaisí* fem. of *jaisá*.
- jaláke* 'having lighted,' conj. part. of *jaláná* v. a.
- jaláyá* 'inflamed,' masc. past indef. of *jaláná* v. a.
- jald* } adv. 'quickly.'
- jaldí* }
- jalkar* 'having been enraged,' conj. part. of *jalná* v. n.
- jaltá thá* 'was burning,' 3d sing. masc. imperf. of *jalná* v. n.
- jam'a* s. f. 'collection, accumulation.'
- jam'a* adj. 'collected, assembled.'
- jam'a hú-í* for *jam'a hú-ín* 'assembled,' 3d sing. fem. past indef. of *jam'a honá* v. n.
- jam'a-í* s. f. 'collection.'
- jam'a karke* 'having assembled or gathered together,' conj. part. of *jam'a karná* v. a.
- jam'a kartá* 'I gather,' 1st sing. masc. pres. indef. of *jam'a karná* v. a.
- jam'a kartá hai* 'art gathering,' 2d sing. masc. pres. of *jam'a karná* v. a.
- janam* s. m. 'life, birth.'
- janam páná* v. a. 'to receive life, to be born.'

- jarwáyá* 'caused to be set,'  
masc. past indef. of *jar-*  
*wáná* v. a.
- jashn* s. m. 'a feast, a banquet.'
- jatá-e* 'made known,' masc.  
plur. past indef. of *jatáná*  
v. a.
- jawáb* s. m. 'an answer.'
- jawáb dená* v. a. 'to give an  
answer, to reply.'
- jawáb diyá* 'answered,' masc.  
past indef. of *jawáb dená*  
v. a.
- jawáb men* 'in answer,' loc.  
sing. of *jawáb* s. m.
- jawáhir* (plur. of *jauhar*)  
s. m. 'jewels, gems.'
- jawánmardí* s. f. 'manliness,  
magnanimity.'
- jazíre ke* 'of an island,' gen.  
sing. of *jazíra* s. m.
- jazíre men* 'in the island or  
peninsula,' loc. sing. of *ja-*  
*zíra* s. m.
- já* 'having gone,' conj. part.  
of *jáná* v. n.
- já* 'go thou,' 2d sing. imper.  
of *jáná* v. n.
- já baiṭhá* 'went and sat.'
- jadúgar* s. m. 'a conjurer, a  
magician.'
- já-e* 'should go,' 3d sing. pot.  
of *jáná* v. n.
- já-egá* 'shall go,' 3d sing.  
masc. fut. of *jáná* v. n.
- jákar* 'having gone,' conj.  
part. of *jáná* v. n.
- jámi' masjid* s. m. 'a cathe-  
dral mosque.'
- ján* s. f. 'life, self.'
- jáná* 'knew, thought,' masc.  
past indef. of *jánná* v. n.
- ján-bakhshí* s. f. 'giving of life,  
pardon of a capital crime.'
- ján-bakhshí kí* 'pardoned,'  
fem. past indef. of *ján-*  
*bakhshí karná* v. a. (go-  
verns gen. with *kí*).
- jáne* 'to go,' inflected form  
of *jáná* v. n.
- jáne* oblique form of *jáná*  
'to go,' used substantively  
'going.'
- jáne dí* 'allowed to go,' fem.  
past indef. of *jáne dená*  
v. a.; see r. 164.
- ján-pahchánon* 'acquaint-  
ances,' oblique plur. of  
*ján-pahchán* s. m.
- jántá hún* 'am esteeming,'  
1st sing. masc. pres. of  
*jánná* v. a.
- jántá thá* 'was knowing,'  
1st sing. masc. imperf. of  
*jánná* v. a.
- jánte* 'know,' 2d plur. pres.  
indef. of *jánná* v. a.
- jánte hain* 'are supposing,'  
3d plur. masc. pres. of  
*jánná* v. a.

- jánwar ká* 'of an animal,'  
gen. sing. of *jánwar* s. m.
- já-o* 'go ye,' 2d plur. imper.  
of *jána* v. n.
- já pahunche* 'went and ar-  
rived.'
- jári* adj. 'flowing.'
- játá* 'going,' masc. pres. part.  
of *jána* v. n.
- játá hai* 'art going,' 2d sing.  
masc. pres. of *jána* v. n.
- játá hún* 'I am going,' 1st  
sing. masc. pres. of *jána*  
v. n.
- játá rah* 'depart,' 2d sing.  
imper. of *játá rahná* v. n.
- játá thá* 'was going,' 3d sing.  
masc. imperf. of *játá* v. n.
- játe ho* 'are going,' 2d plur.  
masc. pres. of *jána* v. n.
- játi* 'going,' fem. of *játá*.
- játi rahí* 'was lost,' 3d sing.  
fem. past indef. of *játá*  
*rahná* v. n.
- játi thá* 'was going,' 3d sing.  
fem. imperf. of *jána* v. n.
- já-úngá* 'I shall go,' 1st sing.  
masc. fut. of *jána* v. n.
- jháro* 'brush ye,' 2d plur.  
imper. of *jhárná* v. a.
- jhukáke* 'having bent down,'  
conj. part. of *jhukáná* v. a.
- jhukáte hain* 'are bowing,'  
3d plur. masc. pres. of  
*jhukáná* v. a.
- jhúkhálá* adj. 'snappish, pee-  
vish, morose.'
- jhúṭh* s. m. 'a falsehood, a  
lie.'
- jhúṭh bolná* v. n. 'to utter  
falsehoods, to lie.'
- jin ke* 'of whom, whose,' gen.  
plur. of *jo* relative pron.
- jin ko* 'whom,' acc. plur. of  
*jo* relative pron.
- jis* 'which,' oblique sing. of  
*jo* relative pron.
- jise* 'to whom,' dat. sing. of  
*jo* relative pron.
- jis ke* } 'whose, of whom,'  
*jis kí* } gen. sing. of *jo* rela-  
tive pron.
- jis ne* 'by whom,' agent sing.  
of *jo* relative pron.
- jis pás* for *jis ke pás* 'to  
whom.'
- jis waqt* for *jis waqt men* 'in  
which time, when.'
- jitne* 'as many,' inflected  
masc. form of *jitná* adj.
- jiyá hai* 'is alive,' 3d sing.  
masc. perf. of *jiná* v. n.
- ji men* 'into the mind,' loc.  
sing. of *jí* s. m.
- jo* relative pron. 'who, which,  
that, whatever.'
- jo* adv. 'when.'
- jo* conj. 'if.'
- jo jo* pron. 'whatever;' see  
r. 59.

*jo kahná hai* 'what you have to say.'

*jo kuchh* pron. 'whatever.'

*jonhín* adv. 'immediately, as soon as.'

*judé* 'separate, apart, distinct,' inflected masc. of *judá* adj.

*judé judé* 'separate, one by one.'

*judí* 'separate, distinct, different,' fem. of *judá* adj.

*judí judí* 'distinct.'

*jú-á* s. m. 'gaming, dice.'

*jú-á khelná* v. a. 'to gamble.'

*jú-á rí* s. m. 'a gambler.'

*jútí* s. f. 'a shoe.'

*kabhí* } adv. 'ever.'

*kabhú* }

*kah* 'say,' 2d sing. imper. of *kahná* v. a.

*kahá* 'said,' masc. past indef. of *kahná* v. a.

*kahán* 'where?' interrog. adverb of place.

*kahán se* 'from where?'

*kahegá* 'will say,' 3d sing. masc. fut. of *kahná* v. a.

*kahí* 'told,' fem. sing. past indef. of *kahná* v. a.

*kahín ko* 'somewhere, to some place.'

*kahlátá hai* 'is called,' 3d sing. masc. pres. of *kahláná* v. a.

*kahlá-ún* 'I should be called,' 1st sing. aor. of *kahláná* v. a.

*kahláyá* 'was called,' masc. past indef. of *kahláná* v. a.

*kahná* v. a. 'to tell, to say, to state.'

*kahne* 'to say,' inflected inf. of *kahná* v. a.

*kahne lagá* 'began to say,' 3d sing. masc. past indef. of *kahne lagná* v. n.; see r. 163.

*kahne lage* 'began to say,' 3d plur. masc. past indef. of *kahne lagná* v. n.

*kahne lagí* 'began to say,' fem. of *kahne lagá*.

*kahne lagná* v. n. 'to begin to say;' see r. 163.

*kaho* 'say, tell,' 2d plur. imper. of *kahná* v. a.

*kahtá* 'dost thou say?' 2d sing. masc. pres. indef. of *kahná* v. a.

*kahtá thá* 'was saying,' 3d sing. masc. imperf. of *kahná* v. a.

*kahte haín* 'they are saying,' 3d plur. masc. pres. of *kahná* v. a.

*kahte ho* 'you are saying,' 2d plur. masc. pres. of *kahná* v. a.

*kahúngá* 'I shall say,' 1st

- sing. masc. fut. of *kahná*  
 v. a.
- kaisá* adj. 'what-like? what  
 sort of? how?'
- kaisí* fem. of *kaisá* adj.
- ka-í* adj. 'some, several.'
- kal* s. m. 'yesterday.'
- kalapte* 'grieving,' inflected  
 pres. part. of *kalapná* v. n.
- kalolen* 'gambols,' nom. plur.  
 of *kalol* s. f.
- kalolen karná* v. a. 'to gam-  
 bol, to frisk about.'
- kal se* 'from yesterday,' abl.  
 of *kal*.
- kamá-e* 'earned, gained or  
 have gained,' masc. plur.  
 past indef. of *kamáná* v. a.
- kamánewálá* 'husband' (lit.  
 'earner'), noun of agency  
 of *kamáná* v. a.
- kamína* adj. 'mean, base, of  
 low condition.'
- kamíne* inflected form of *ka-  
 mína* adj.
- kamíne kí* 'of a mean (man),'  
 gen. sing. of *kamína* adj.
- kane* adverbial prep. 'near  
 to, to' (governs gen. with  
*ke*).
- kapron ko* 'clothes,' acc. plur.  
 of *kaprá* s. m.
- kar* 'having made,' conj. part.  
 of *karná* v. a.
- karam* s. m. 'kindness.'
- karam kar* 'show kindness,'  
 2d sing. imper. of *karam  
 karná* v. a.
- kare* 'may make, give, do,  
 &c.; should perform or  
 make;' 3d sing. aor. or  
 pot. of *karná* v. a.
- karen* 'let them make,' 3d  
 plur. imper. of *karná* v. a.
- karke* 'having made,' conj.  
 part. of *karná* v. a.
- karo* 'make ye,' 2d plur. im-  
 per. of *karná* v. a.
- kar rahe hain* 'are continu-  
 ing to make,' 3d plur.  
 masc. pres. of *kar rahná*  
 v. a.
- kar saktá* 'could do,' 3d sing.  
 masc. pres. indef. of *kar  
 sagná* v. n.; see r. 148.
- kartá* 'would make or do,'  
 3d sing. masc. pres. indef.  
 of *karná* v. a.
- kartá hai* 'art making,' 2d  
 sing. masc. pres. of *karná*  
 v. a.
- kartá hai* 'is making,' 3d  
 sing. masc. pres. of *karná*  
 v. a.
- kartá hún* 'I am doing or  
 performing,' 1st sing. masc.  
 pres. of *karná* v. a.
- kartá thá* 'was making,' 3d  
 sing. masc. imperf. of *kar-  
 ná* v. a.



- karte* 'making,' inflected form of *kartá* pres. part. of *karná* v. a.
- karte ho* 'are you following,' 2d plur. masc. pres. of *karná* v. a.
- karún* 'can I do,' 1st sing. aor. of *karná* v. a.
- karúngá* 'I will make or shall put,' 1st sing. masc. fut. of *karná* v. a.
- karwáyá* 'caused to be done,' 3d sing. masc. past indef. of *karwáná* v. a.
- karwí* fem. of *karwá* adj. 'bitter.'
- kasbion men* 'among harlots,' loc. plur. of *kasbí* s. f.
- kawn* interrog. pron. 'who?'
- ká* 'of,' sign of gen. case; see rr. 18, 21.
- kál* s. m. 'famine, dearth.'
- kálá* adj. 'black, dark.'
- kám* s. m. 'use, service, work, occupation, employment, business.'
- kám áná* v. n. for *kám men áná* 'to come into use, to be of service.'
- kámil* adj. 'complete, perfect.'
- kám karná* v. a. 'to follow an occupation.'
- kántá* s. m. 'a fork' (2d decl.).
- károbár* s. m. 'business, concern.'
- kát* 'having cut off,' conj. part. of *kátná* v. a.
- kát dálá* 'cut off,' masc. past indef. of *kát dálná* v. a.; see r. 147.
- kátegá* 'will cut off,' 3d sing. masc. fut. of *kátná* v. a.
- káten* 'let us spend' (lit. 'let us cut'), 1st plur. imper. of *kátná* v. a.
- káttá* 'reapest,' 2d sing. masc. pres. indef. of *kátná* v. a.
- káttá hún* 'I am reaping,' 1st sing. masc. pres. of *kátná* v. a.
- ke* 'of,' sign of gen. case; see r. 21.
- ketí* fem. of *ketá* adj. 'how much?'
- ketí dúr* for *ketí dúr par* 'at how much distance, how far.'
- khabar* s. f. 'information, news, an account.'
- khabardár* adj. 'careful.'
- khabar dená* v. a. 'to inform, to acquaint.'
- khafagí se* 'with anger,' abl. sing. of *khafagí* s. f.
- khafá* adj. 'angry.'
- khafá honá* v. n. 'to be angry;' see r. 168.
- khaima* s. m. 'a tent, a pavilion.'
- khará* adj. 'standing.'

*kharábí* s. f. 'evil, mischief, ruin.'

*kharáb-khasta* adj. 'worn out, wretched, miserable.'

*khará thá* 'was standing.'

*kharch* s. m. 'expenditure, spending.'

*kharch kar* 'to spend,' root of *kharch karná* v. a.

*kharch kar chúká* 'he had finished spending,' 3d sing. masc. past indef. of *kharch kar chukná* v. n.; see r. 150.

*khare hú-e* 'stood,' 3d plur. masc. past indef. of *khará honá* v. n.

*khasta* adj. 'disturbed.'

*khatá* s. f. 'a fault, an error.'

*khatá hojáná* v. n. 'to become a fault, to err, to fail.'

*khatt o kitábat* s. m. 'correspondence.'

*khá* 'to eat,' root of *kháná* v. a.

*khá* 'eat,' 2d sing. imper. of *kháná* v. a.

*khá-en* 'we may eat,' 1st plur. aor. of *kháná* v. a.

*khák* s. f. 'dust, earth.'

*kháke* 'having eaten,' conj. part. of *kháná* v. a.

*khána* s. m. 'a place, a house.'

*kháná* s. m. 'food.'

*khándán* s. m. 'family, race.'

*khándán-i lásání* 'an unequalled family.'

*kháne* inflected form of *kháná* v. a. 'to eat,' used as a masc. noun 'eating.'

*kháne ko* 'food,' acc. sing. of *kháná* s. m.

*khá-oge* 'will you eat?' 2d plur. masc. fut. of *kháná* v. a.

*khá sakúngá* 'I shall be able to eat,' 1st sing. masc. fut. of *khá sakná* v. n.; see r. 148.

*khátà* 'eats,' 3d sing. masc. pres. indef. of *kháná* v. a.

*kháte* 'eating,' inflected masc. of *khátá* pres. part. of *kháná* v. a.

*kháte hain* 'are eating,' 3d plur. masc. pres. of *kháná* v. a.

*kháte ho* 'are you eating?' 2d plur. masc. pres. of *kháná* v. a.

*khátir* adverb. prep. 'for the sake of, for' (governs gen. with *kí*).

*khátir* s. f. 'inclination, soul, mind, &c.'

*khátir-khwáh* adj., used adverbially, 'agreeably to one's wishes, satisfactorily.'

*khátir-khwáh jatáná* v. a. 'to make known satisfactorily.'

*khá-ún* 'shall I eat? I may eat,' 1st sing. pot. or aor. of *kháná* v. a.  
*kháwind* s. m. 'lord, master.'  
*kháwind kí* 'of the lord,' gen. sing.  
*kháwind ne* 'by the lord,' agent sing.  
*kháyá* 'eaten,' past part. of *kháná* v. a.  
*kháyá* 'ate,' masc. past indef. of *kháná* v. a.  
*kháyá cháhná* v. a. 'to wish to eat;' see r. 157.  
*kháyá thá* 'had eaten,' masc. pluperf. of *kháná* v. a.  
*kheltá hún* 'am playing,' 1st sing. masc. pres. of *khelná* v. a.  
*khet men* 'in the field,' loc. sing. of *khet* s. m.  
*kheton men* 'into the fields,' loc. plur. of *khet* s. m.  
*khidmat* s. f. 'service, presence.'  
*khidmat karná* v. a. 'to serve.'  
*khidmat men* 'into the service or presence,' loc. sing. of *khidmat* s. f.  
*khilákar* 'having given to eat,' conj. part. of *khiláná* v. a.  
*khiláyá* 'caused to eat,' past part. of *khiláná* v. a.  
*khiláyá karná* v. a. 'to con-

stantly make to eat;' see r. 155.  
*khiláyá kartá* 'would constantly make to eat,' 3d sing. masc. pres. indef. of *khiláyá karná* v. a.  
*khilqat* s. f. 'creation.'  
*khinchwáyá* 'caused to be drawn,' masc. past. indef. of *khinchwáná* v. a.  
*khítáb* s. m. 'a title.'  
*khítáb diyá* 'gave a title, called,' masc. past indef. of *khítáb dená* v. a.  
*khiyál* s. m. 'thought, idea.'  
*khínch* 'having drawn,' conj. part. of *khínchná* v. a.  
*khír* s. f. 'rice-milk.'  
*khodkar* 'having dug,' conj. part. of *khodná* v. a.  
*khogayá thá* 'was lost,' 3d sing. masc. pluperf. of *khojáná* v. n.  
*khoyá* 'lost,' past part. masc. of *khoná* v. a.  
*khoyá gayá hai* 'has been lost,' 3d sing. masc. perf. of *khoyá jáná* v. n.; see r. 160.  
*Khudá* s. m. 'God.'  
*Khudá aisá kare* 'may God do so.'  
*Khudá ke* 'of God,' gen. sing.  
*Khudá ko* 'to God,' acc. sing.



*Khudáwand* s. m. 'lord, master.'

*Khudáwand* for *ai Khudáwand* 'My lord!' voc. sing.  
*ai Khudáwand* 'O lord!'  
voc. sing.

*khule* 'uncovered,' inflected  
masc. of *khulá* past part.  
of *khulná* v. n.

*khush* adj. 'glad, pleased,  
delighted.'

*khush honá* v. n. 'to be glad,  
to be pleased.'

*khushí* s. f. 'gladness, mirth.'

*khushí karná* v. a. 'to be  
merry.'

*khushí karne lage* 'began to  
be merry,' 3d plur. masc.  
past indef. of *khushí karne*  
*lagná* v. n.; see r. 163.

*khushí maná-en* 'we may be  
merry,' 1st plur. aor. of  
*khushí manáná* v. a.

*khushí manáná* v. a. 'to make  
merry.'

*khushí maná-ún* 'I might  
make merry,' 1st sing. pot.  
of *khushí manáná* v. a.

*khushí men* 'into the joy,'  
loc. sing. of *khushí* s. f.

*khushka* s. m. 'boiled rice.'

*khushnúdí* s. f. 'pleasure.'

*khúb* adj. 'well, good, excel-  
lent, pleasant.'

*khúb*, used adverbially, 'very.'

*khúbí* s. f. 'pleasantness, well-  
being.'

*khúbí se* 'with excellence' or  
'excellently,' abl. sing. of  
*khúbí* s. f.

*khúb sá* adj. 'very well.'

*khúní* s. m. 'a murderer.'

*khúní-on ne* 'by the murder-  
ers,' agent plur. of *khúní*  
s. m.

*khwáb* s. m. 'a dream.'

*khwáb dekhná* for *khwáb men*  
*dekhná* v. a. 'to see in a  
dream.'

*khwáh* 'wishing, desiring'  
(used in compounds).

*ki* conj. 'so that, when, that,  
or, saying.'

*ki* pron. 'who, that.'

*kináre* for *kináre par* 'on the  
bank or coast,' loc. sing. of  
*kinára* s. m.

*kis* 'who? what?' oblique  
sing. of *kaun* interrog.  
pron.

*kis bhá-o* for *kis bhá-o par*  
'at what price or rate.'

*kisí* 'some, any, a certain,'  
oblique sing. of *koí* pron.

*kisí ká* 'of some one, of any  
one,' gen. sing. of *koí*  
pron.

*kisí ne* 'by some one,' agent  
sing. of *koí* pron.

*kis ká* 'of whom? whose?'

- gen. sing. of *kaun* interrog. pron.
- kis kám áwe* for *kis kám men áwe* 'into what service or use would it come?'
- kis kis* 'what, what?' oblique sing. of *kaun* pron.
- kis kī* 'whose? of whom?' gen. sing. of *kaun* interrog. pron.
- kis ne* 'by whom?' agent sing. of *kaun*.
- kisú* 'any,' oblique sing. of *kuchh* pron.
- kis wáste* for *kis ke wáste* 'for what? why?'
- kitáb* s. f. 'a book' (4th decl.).
- kitne* 'how many?' inflected masc. of *kitná* adj.
- kitte ko* 'for how much?' dat. sing. of *kittá* adj.
- kiyá* 'done,' past part. of *karná* v. a.
- kiyá* 'did, gave, made,' masc. past indef. of *karná* v. a.
- kiyá hai* 'have committed,' masc. perf. of *karná* v. a.
- kiyá karná* v. a. 'to do frequently or constantly;' see r. 155.
- kī* 'of,' sign of gen. case; see r. 21.
- kī* 'made' or 'gave,' fem. of *kiyá* past indef. of *karná* v. a.
- kíje* 'be pleased to make,' respectful of *karná* v. a.
- kíjiye* 'be pleased to practise,' respectful of *karná* v. a.
- kíjiyo* 'be pleased to make,' respectful of *karná* v. a.
- kín* 'had,' fem. plur. of *kiyá* past indef. of *karná* v. a.
- ko* sign of dat. and acc. cases, see r. 18; has meanings 'to, for,' when used for dat. case.
- ko-í* pron. 'any one, any, a certain, some, some one.' When there are several *ko-ís*, translate the first by 'one,' and the others by 'another.'
- kornish* s. f. 'salutations.'
- kos* s. m. a land measure varying in different parts of India from one to two miles.
- koson úpar* for *koson ke úpar* 'many miles off.'
- kotáhí* s. f. 'littleness, deficiency.'
- kothe par* 'on the house-top,' loc. sing. of *kothá* s. m.
- kotwál ke* 'of the kotwál,' gen. sing. of *kotwál* s. m. 'the head of the police in a city.'
- kotwál ne* 'by the kotwál,' agent sing. of *kotwál* s. m.



- kuchh* pron. 'any thing, any, some, something.'
- kurtí* s. f. 'a coat.'
- kusháda* adj. 'open, extended.'
- kusháda karná* v. a. 'to open, to expand.'
- kuttá* s. m. 'a dog.'
- kutte ko* 'a dog,' acc. sing. of *kuttá* s. m.
- kutte se* 'with a dog,' abl. sing. of *kuttá* s. m.
- kú-e* 'a well,' oblique sing. of *kú-á* s. m.
- kú-e men* 'in the well,' loc. sing. of *kú-án* or *kú-á* s. m.
- kú-e par* 'at a well,' loc. sing. of *kú-án* or *kú-á* s. m.
- Kúfe men* 'in Kúfa,' loc. of *Kúfa* s. m.
- Kúfi-on ne* 'by the Kúfans,' agent plur. of *Kúfi* s. m.
- kyá* interrog. pron. 'what?'
- kyún* interrog. adv. 'why?'
- kyúnkar* adv. 'how?'
- kyúnki* conj. 'for, because.'
- lagá* 'began; touched, reached; joined himself;' 3d sing. masc. past indef. of *lagná* v. n.
- lagá churáne* 'began to steal,' 3d sing. masc. past indef. of *lagná* v. n.; see r. 163.
- lagá dún* 'I can put,' 1st sing. aor. of *lagá dená* v. a.
- lagá púchhne* 'he began to ask,' 3d sing. masc. past indef. of *púchhne lagná* v. n.; see r. 163.
- lagá liyá* 'embraced or applied,' masc. past indef. of *lagá lená* v. a.
- lagátá hún* 'I am planting,' 1st sing. masc. pres. of *lagáná* v. a.
- lag chale the* 'having joined, they had come along,' 3d plur. pluperf. of *lag chalná* v. n.
- lage* 'began, are attached or belong,' 3d plur. masc. past indef. of *lagná* v. n.
- lagti hai* 'is seeming,' 3d sing. fem. pres. of *lagná* v. n.
- lahú luháná* adj. 'covered with blood, gory.'
- la'in* adj. 'accursed, detested.'
- langar* s. m. 'an anchor' (1st decl.).
- langar uṭháná* v. a. 'to weigh anchor.'
- lará-i* s. f. 'war, battle, fighting.'
- larká* s. m. 'a boy, a child.'
- larke* 'boy,' oblique sing. of *larká* s. m.
- larke ko* 'to the boy,' dat. sing. of *larká* s. m.

- larke ne* 'by the boy,' agent  
sing. of *larká* s. m.
- larke se* 'from the boy,' abl.  
sing. of *larká* s. m.
- larke* 'O children,' voc. plur.  
of *larká* s. m.
- lashkar* s. m. 'an army.'
- lashkar ká* 'of the army,' gen.  
sing. of *lashkar*.
- laundi ke tain* for *laundi ko*  
'to the slave-girl,' dat.  
sing. of *laundi* s. f.
- lauṭ* 'to return,' root of *lauṭ-  
ná* v. n.
- lauṭ áná* v. n. 'to come back.'
- lá* 'bring,' 2d sing. imper. of  
*láná* v. n.
- lágá* another form of *lagá*,  
q. v.
- lágé* poetic form of *lage*.
- láiq* adj. 'qualified.'
- lá-iq* adverb. prep. 'worthy'  
(governs gen. with *ke*).
- lá-iq o fá-iq* 'qualified and  
superior.'
- lá-ín* 'brought,' 3d plur. fem.  
past indef. of *láná* v. n.
- lálach* s. m. 'longing, covet-  
ousness.'
- lálach kiyá* 'coveted,' masc.  
past indef. of *lálach karná*  
v. a.
- lá-o* 'bring ye,' 2d plur. im-  
per. of *láná* v. n.
- lásání* adj. 'without a second  
or equal, unequalled, in-  
comparable.'
- lásání honá* v. n. 'to be un-  
equalled.'
- láṭhí* s. f. 'a club or stick.'
- lá-ún* 'I can bring,' 1st sing.  
pot. of *láná* v. n.
- láyá* 'hast brought,' 2d sing.  
masc. past indef. of *láná* v. n.
- lázim* adj. 'meet, proper.'
- le* 'having taken,' conj. part.  
of *lená* v. a.
- le* 'he should take,' 3d sing.  
aor. of *lená* v. a.
- lechalá* 'carried,' masc. past  
indef. of *lechalná* v. a.
- lega-e* 'took away,' 3d plur.  
masc. past indef. of *lejána*  
v. n.
- lega-í* 'took,' 3d sing. fem.  
past indef. of *lejána* v. n.
- legayá thá* 'had taken away,'  
3d sing. masc. pluperf. of  
*lejána* v. n.
- lejákar* 'having taken,' conj.  
part. of *lejána* v. n.
- lejánewáli* 'the taker,' fem. of  
*lejánewálá* noun of agency  
of *lejána* v. n.
- lejátá hai* 'art thou taking  
away?' 2d sing. masc. pres.  
of *lejána* v. n.
- lejátá hai* 'is taking away,'  
3d sing. masc. pres. of  
*lejána* v. n.

*lejátá thá* 'was taking along,'  
3d sing. masc. imperf. of  
*lejáná* v. n.

*lejáyá* 'carried,' regular past  
part. of *lejáná* v. n. (used  
only in compounds).

*lejáyá karná* v. a. 'to take  
away frequently;' see r.  
155.

*lekar* } 'having taken,' conj.  
*leke* } part. of *lená* v. a.

*lekin* conj. 'but, yet.'

*le-liyá* 'taken away,' past  
part. of *le-lená* v. a.

*le liyá já-egá* 'shall be taken  
away,' 3d sing. masc. fut.  
of *le liyá jáná* v. n.; see  
r. 160.

*len* 'they may take,' 3d plur.  
aor. of *lená* v. a.

*len den* s. m. 'trade, traffic,  
buying and selling.'

*len den karke* 'having traded,'  
conj. part. of *len den karná*  
v. a.

*lene ke* 'of taking,' gen. of  
*lená* v. a., used as a masc.  
noun.

*letá hai* 'is taking,' 3d sing.  
masc. pres. of *lená* v. a.

*li-l-láhi* 'by God or to God,'  
an Arabic expression.

*liyá* 'took, conquered,' masc.  
past indef. of *lená* v. a.

*liyá hai* 'hast purchased' (lit.

'hast taken'), masc. perf.  
of *lená* v. a.

*liyáqat* s. f. 'fitness, capabi-  
lity, ability.'

*liye* adverb. prep. 'for, on  
account of' (governs gen.  
with *ke*).

*lí* 'took,' fem. of *liyá* past  
indef. of *lená* v. a.

*lí-e* 'having taken' or simply  
'having,' conj. part. of *lená*  
v. a.

*lí-e hú-e* 'taking,' past part.  
of *lená*, used adjectively;  
see p. 41.

*lí-e játá hai* 'art taking  
along,' 2d sing. masc. pres.  
of *lí-e jáná* v. n.

*líjiye* 'be pleased to take,'  
respectful of *lená* v. a.

*Lodí* n. prop.

*log* s. m. 'people.'

*logon* oblique plur. of *log*  
s. m. 'people.'

*logon ne* 'by the people,' agent  
plur. of *log*.

*lohár ko* 'to a blacksmith,'  
dat. sing. of *lohár* s. m.

*machákar* 'having excited  
or caused,' conj. part. of  
*macháná* v. a.

*machchharon ne* 'by the  
mosquitoes,' agent plur.  
of *machchhar* s. m.

- machhlī* s. f. 'a fish.'
- madd* s. f. 'extension.'
- madd-i nazar* s. f. 'extension of sight.'
- magrūr* adj. 'proud, fastidious.'
- mahājan* s. m. 'a banker.'
- mahājan ne* 'by the banker,' agent sing.
- mahārat* s. f. 'proficiency.'
- mahfūz* adj. 'secure, preserved.'
- Mahmūd* n. prop. 'Mahmūd.'
- Mahmūd-i Gāznavī* n. prop.
- mahrūm* adj. 'excluded.'
- maidān men* 'in the plain,' loc. sing. of *maidān* s. m.
- main* 1st pers. pron. 'I.'
- main ne* 'by me,' agent sing.
- makān* s. m. 'a place.'
- makānāt* 'abodes' or 'houses,' Arabic plur. of *makān* s. m.
- makānon men* 'in places,' loc. plur. of *makān*.
- makkhī* s. f. 'a fly.'
- makkhī kī* 'of a fly,' gen. sing.
- makr* s. m. 'guile, fraud.'
- malak-ul-maut* s. m. 'the angel of death.'
- malhūz* adj. 'contemplated, considered.'
- malhūz-i khātir* 'contemplated in mind.'
- ma'lūm* adj. 'known, apparent, evident.'
- ma'lūm honā* v. n. 'to become known.'
- manā-en* 'we may make,' 1st plur. aor. of *manānā* v. a.
- manā-ūn* 'I might make,' 1st sing. pot. of *manānā* v. a.
- manāyā* 'entreated,' masc. past indef. of *manānā* v. a.
- mangā-o* 'send for,' 2d plur. imper. of *mangānā* v. a.
- manjī* 'was or became polished,' 3d sing. fem. past indef. of *manjnā* v. n.
- manjte* 'becoming polished,' inflected masc. of *manjtā* pres. part. of *manjnā* v. n.
- manjte manjte* 'by continually being polished.'
- mansūba* s. m. 'scheme, project.'
- marātib* Arabic plur. of *martaba* s. m. 'affairs, matters.'
- marīz ne* 'by the sick (man),' agent sing. of *marīz* adj.
- mar-jā-oge* 'you will die,' 2d plur. masc. fut. of *mar-jānā* v. n.
- mar-jā-ūngā* 'I shall die,' 1st sing. masc. fut. of *mar-jānā* v. n.
- martā hūn* 'I am dying,' 1st sing. masc. pres. of *marnā* v. n.

- marzī* s. f. 'pleasure.'  
*marzī-i mubārak men* 'into the august pleasure.'  
*masal* s. f. 'a proverb.'  
*mashgūl* adj. 'engaged, employed.'  
*mashgūl honā* v. n. 'to be employed.'  
*mashhūr* adj. 'well known, celebrated.'  
*masjid* s. m. 'a mosque.'  
*masnad* s. f. 'a large cushion, a seat.'  
*masnū'* adj. 'formed, created.'  
*ma'sūm* adj. 'innocent.'  
*mat* 'do not,' negative particle, used with imperative and respectful; see r. 174 note.  
*mat mār* 'do not strike.'  
*marujūd* adj. 'at hand, present.'  
*mazdūron* oblique plur. of *mazdūr* s. m. 'a labourer, a hired servant.'  
*mazdūron ko* 'to the labourers or hired servants,' dat. plur. of *mazdūr* s. m.  
*mā* s. f. 'a mother.'  
*mā bāp* s. m. 'parents.'  
*māh* s. m. 'a month.'  
*māh ba māh* adv. 'monthly' (lit. 'month by month').  
*mājarā* s. m. 'a circumstance, an incident.'  
*māl* s. m. 'wealth, property, goods, substance.'  
*mālik ne* 'by the lord,' agent sing. of *mālik* s. m.  
*māl kā* 'of goods,' gen. sing. of *māl* s. m.  
*mānā* 'minded,' masc. past indef. of *mānnā* v. a.  
*mānd* s. f. 'the den of a wild animal.'  
*māndaqī* s. f. 'fatigue.'  
*mā ne* 'by the mother,' agent sing. of *mā* s. f.  
*mānind* adv. prep. 'like' (governs gen. with *kī*, also *ke*).  
*mānus* s. m. 'a man, an individual.'  
*mār* 'having struck' or 'having conquered,' conj. part. of *mārnā* v. a.  
*mār* 'strike thou,' 2d sing. imper. of *mārnā* v. a.  
*mārā* 'struck' or 'beat,' masc. past indef. of *mārnā* v. a.  
*mārā gayā hai* 'has been killed,' 3d sing. masc. perf. of *mārā jānā* v. n., passive of *mārnā* v. a.; see r. 102.  
*mārā hai* 'has beaten,' masc. perf. of *mārnā* v. a.  
*mār-dālā* 'killed,' masc. past indef. of *mār-dālnā* v. a.  
*māre* adv. prep. 'by reason, on account' (governs gen. with *ke*).



- māre* 'has struck,' 3d sing. aor. of *mārnā* v. a.; see r. 414.
- māri* 'struck,' fem. past indef. of *mārnā* v. a.
- māri ga-ī* 'has been cut off,' 3d sing. fem. past indef. of *mārá jānā* v. n.; see r. 102.
- mār lí* 'overcame,' sing. fem. past indef. of *mār-lenā* v. a.
- māṭī men* 'on the earth,' loc. sing. of *māṭī* s. f.
- māyūs* adj. 'hopeless, desperate.'
- mekh* s. f. 'a tent-pin.'
- mekh gārnā* v. a. 'to drive a tent-pin fast into the ground.'
- men* 'in, into,' sign of loc. case.
- men se* 'from among.'
- merá* 'of me, my,' gen. sing. of *main* 1st pers. pron.
- mere* 'of me, my,' inflected masc. of *merá*.
- mere ghar hai* for *mere ghar men hai* 'is in my house.'
- merí* 'my, of me,' fem. of *merá*.
- mihnat* s. f. 'labour.'
- mihrbán* s. m. 'a friend.'
- milá hai* 'is found,' 3d sing. masc. perf. of *milná* v. n.
- mile* 'were got,' 3d plur. masc. past indef. of *milná* v. n.
- mile the* 'had attained,' 3d plur. masc. pluperf. of *milná* v. n.
- milkíyat* s. f. 'possession, property.'
- miltí hai* 'is to be got,' 3d sing. fem. pres. of *milná* v. n.
- Mirzá falán Beg* 'Mirzá such a one Beg,' corresponding to our 'Mr. so and so.'
- misl* s. f. 'example, likeness.'
- misl-i* 'like to.'
- mittí* s. f. 'earth.'
- mizáj* s. m. 'temperament, habit of body.'
- mizáj kaisá hai* 'how are you?' lit. 'how is your temperament?'
- mol* s. m. 'purchase, price.'
- mol ho le* 'let the purchase be completed.'
- mol lekar* 'having purchased,' conj. part. of *mol lenā* v. a.
- mol ṭhahránā* v. a. 'to fix a price, to determine the price.'
- moṭá* adj. 'fat, fatted.'
- moṭe* 'fat,' inflected masc. of *moṭá*.
- moṭí* 'fat, plump,' fem. of *moṭá*.
- mu'allim ke* 'of the teacher,' gen. sing. of *mu'allim* s. m.

- mu'allim ko* 'to a teacher,'  
dat. sing. of *mu'allim* s. m.
- mu'áf* adj. 'excused, absolved,  
forgiven.'
- mu'álij* s. m. 'a physician.'
- mubáarak* adj. 'well, auspicious,  
august.'
- muddat* s. f. 'a long time.'
- muddat ba'd* 'after a long  
time' for *muddat ke ba'd*.
- mufassal* adv. 'distinct, full,  
specific, in detail.'
- mufsid* s. m. 'a seditious person,  
a rebel.'
- muft* adv. 'for nothing, gratuitously.'
- muft lená* v. a. 'to take gratuitously,  
to take that which one has not toiled  
for.'
- muhabbat* s. f. 'affection, love.'
- muhabbaton se* 'with affections,'  
abl. plur. of *muhabbat* s. f.
- Muhammad Sháh* n. prop.
- muháwara* s. m. 'current speech,  
idiom.'
- muhibb* s. m. 'a friend.'
- muhtáj* adj. 'indigent, in want.'
- mujhe* 'to me,' dat. sing. of *main*.
- mujhe* 'me,' acc. sing. of *main*.
- mujh ko* 'to me,' dat. sing. of *main*.
- mujh par* 'on me,' loc. sing. of *main*.
- mujh úpar* for *mere úpar* 'on me.'
- mukhálif* adj. 'adverse, contrary.'
- mukhtár* adj. 'invested with power and  
authority, absolute.'
- mukhtár karúngá* 'I will make a ruler,  
I will appoint with full powers.'
- mulk* s. m. 'a country.'
- mulk kí* 'of a country,' gen. sing.
- mulk ko* 'to a country,' dat. sing.
- mulk men* 'in or into a country,' loc. sing.
- mulkon se* 'from countries,' abl. plur.
- munásib* adj. 'proper, expedient.'
- mundáná* v. a. 'to shave.'
- munh* s. m. 'mouth, face.'
- munh par* 'on the face,' loc. sing.
- munh se* 'from the mouth,' abl. sing.
- munkir* adj. 'denying.'
- munsif* adj. 'equitable.'
- muqarrar* adj. 'fixed, settled, established.'
- muqarrar* adv. 'certainly, assuredly.'
- muqarrar hú-í* 'became fixed'

- or settled,' 3d sing. fem.  
past indef. of *muqarrar*  
*honá* v. n.
- muqábale* 'confronting' for  
*muqábale ke* gen. sing. of  
*muqábala* s. m.
- muríd* s. m. 'a disciple, a  
follower.'
- murshid* s. m. 'a spiritual  
guide, an instructor.'
- Musalmán kí* 'of a Muham-  
madan,' gen. sing. of *Mu-  
salmán* s. m.
- Musalmánon ká* 'of Muham-  
madans,' gen. plur. of *Mu-  
salmán* s. m.
- musáfir* s. m. 'a traveller.'  
*musáfir ke* 'of a traveller,'  
gen. sing.
- musáhib se* 'from a com-  
panion,' abl. sing. of *mu-  
sáhib* s. m.
- mushkil* s. f. 'difficulty' (4th  
decl.).
- mushkil* adj. 'difficult, hard,  
intricate.'
- Muslim* n. prop.
- musta'idd* adj. 'prepared,  
ready.'
- musta'idd hokar* 'having be-  
come prepared,' conj. part.  
of *musta'idd honá* v. n.
- mutakabbiron kí* 'of the  
proud,' gen. plur. of *mu-  
takabbir* adj.
- mutanaffir* adj. 'detesting,  
disgusted.'
- muttafiq* adj. 'agreeing,  
united.'
- mutṭhí men* 'in the fist,' loc.  
sing. of *mutṭhí* s. f.
- muwáfiq* adverb. prep. 'con-  
formable, according to'  
(governs gen. with *ke*).
- mú-á thá* 'was dead,' 3d sing.  
masc. pluperf. of *marná* v. n.
- na* adv. 'not.'
- na*, with respectful tense, 'do  
not.'
- nahín* adv. 'not.'
- nahren* 'streams,' nom. plur.  
of *nahr* s. f.
- nahr ko* 'the stream or canal,'  
acc. sing. of *nahr* s. f.
- najíb* adj. 'excellent, noble.'
- najíb-záde se* 'from the noble  
or well-born,' abl. sing. of  
*najíb-záda* adj.
- nakhkhás* s. m. 'a market for  
cattle.'
- nakhwat ke* 'of the pride or  
haughtiness,' gen. sing. of  
*nakhwat* s. f.
- na na* 'neither-nor.'
- naql* s. f. 'story.'
- naqlí* adj. 'fictitious.'
- naqs* s. m. 'defect.'
- nasíhat* s. f. 'advice, admoni-  
tion.'

- nasihat kī* 'advised, admonished,' fem. past indef. of *nasihat karnā* v. a.
- naukar* s. m. 'a servant.'
- naukar-chákaron ne* 'by servants,' agent plur. of *naukar-chákar* s. m.
- naukar ko* 'a servant,' acc. sing. of *naukar*.
- naukaron ká* 'of servants,' gen. plur. of *naukar*.
- naukaron ko* 'to servants,' dat. plur. of *naukar*.
- naukaron ko* 'servants,' acc. plur. of *naukar*.
- nauwáb* s. m. 'king's lieutenant, deputy.'
- nayá* adj. 'new.'
- nazar* s. f. 'sight, view, glance.'
- nazar áná* for *nazar men áná* v. n. 'to come into sight, to appear.'
- nazar átá hai* for *nazar men átá hai* 'appears,' 3d sing. masc. pres. of *nazar áná* v. n.
- nazar ucháná* v. a. 'to look up.'
- nazdik* adverb. prep. 'nigh, near,' also 'in the opinion' (governs gen. with *ke*).
- nábíná ne* 'by a blind (man),' agent sing. of *nábíná* adj.
- náchne kī* 'of dancing,' gen. of *náchná* v. n., used as a masc. noun.
- nágahání* adj. 'sudden, unlooked for.'
- nálá* s. m. 'a rivulet, a brook.'
- nále ká* 'of the brook,' gen. sing. of *nálá* s. m.
- nálish* s. f. 'a complaint.'
- nálishí* s. m. 'a complainant, a plaintiff.'
- nálish kī* 'made a complaint,' fem. past indef. of *nálish karnā* v. a.
- nám* s. m. 'a name.'
- námon men* 'in names or nouns,' loc. plur. of *nám* s. m.
- nám nihád* for *nám aur nihád* 'name and race.'
- nápák* adj. 'impure, polluted.'
- nápák karnā* v. a. 'to pollute, to defile.'
- nás* s. m. 'death, annihilation.'
- nás lená* v. a. 'to take annihilation, to die.'
- nátawání* s. f. 'weakness, want of strength.'
- náw* s. f. 'a boat' (4th decl.).
- ne* 'by,' sign of agent case.
- ni'amat* s. f. 'a good thing, a delicacy.'
- nidán* adv. 'at length, at last.'
- nihád* s. m. 'race, family.'
- niháyat* adj. 'extreme, very much.'

- niháyat* adv. 'extremely, very.'
- nikal ga-e the* 'had gone out,'  
3d plur. masc. pluperf. of  
*nikal jáná* v. n.
- nikamme* 'unprofitable, use-  
less,' inflected form of *ni-  
kammá* adj.
- nikálá* 'took out or turned  
out,' masc. past indef. of  
*nikálná* v. a.
- nikálá diyá* for *nikál diyá*  
'turned out,' masc. past  
indef. of *nikál dená* v. a.
- nikálá hai* 'has turned out,'  
masc. perf. of *nikálná* v. a.
- niklá* 'hast turned out or  
proved,' 2d sing. masc.  
past indef. of *nikálná* v. n.
- niklá* 'issued or appeared,  
went out,' 3d sing. masc.  
past indef. of *nikálná* v. n.
- nikle* 'departed,' 3d plur.  
masc. past indef. of *ni-  
kálná* v. n.
- nipaṭ* adv. 'very, exceedingly.'
- níche* adv. 'down, below.'
- noch* 'having clawed,' conj.  
part. of *nochná* v. a.
- noch nochke* 'having plucked  
off bit by bit the flesh.'
- nosh-i ján* 'eat away,' a Per-  
sian phrase.
- nosh ján bád* 'let there be  
the eating,' a Persian ex-  
pression.
- nujúm* 'stars,' plur. of *najm*  
s. m.
- nujúm men* 'in astrology' for  
'ilm-i *nujúm men*, q. v.
- numá-í*, used only in com-  
position, 'showing.'
- o* conj. 'and.'
- pa* postpos. 'on.'
- pahar* s.m. a watch or a space  
of time amounting to three  
hours.
- pahár* s.m. 'a mountain' (1st  
decl.).
- pahiná-o* 'cause to put on,'  
2d plur. imper. of *pahi-  
náná* v. a.
- pahle* adv. 'in the first place,  
at first, first.'
- pahunchá* 'arrived,' 3d sing.  
masc. past indef. of *pa-  
hunchná* v. n.
- pahunche* 'may reach or ar-  
rive at,' 3d sing. pot. of  
*pahunchná* v. n.
- pahunche* 'arrived,' 2d plur.  
masc. past indef. of *pa-  
hunchná* v. n.
- pahunchkar* 'having arrived,'  
conj. part. of *pahunchná*  
v. n.
- pahunchtá* 'reaches,' 3d sing.  
masc. pres. indef. of *pa-  
hunchná* v. n.



- pahunchtá hai* 'falleth' or 'is reaching,' 3d sing. masc. pres. of *pahunchná* v. n.
- paidá* adj. 'produced.'
- paidá kí-e* 'gained,' masc. past indef. of *paidá karná* v. a.
- paigambar ne* 'by the prophet,' agent sing. of *paigambar* s. m.
- paise* 'copper coins,' nom. plur. of *paisá* s. m. 'a copper coin corresponding nearly to one half-penny; money, cash.'
- pakarkar* 'having caught,' conj. part. of *pakarná* v. a.
- paká* 'having cooked,' conj. part. of *pakáná* v. a.
- pakrá* 'caught,' masc. past indef. of *pakarná* v. a.
- palá* 'fatted,' past part. of *palná* v. n.
- pale hú-e* 'fatted,' inflected masc. of past part. (used adjectively) of *palná* v. n. 'to be fattened.'
- panáh* s. f. 'asylum, refuge, protection.'
- par* conj. 'but, yet,' &c.
- par* 'upon, on,' sign of loc. case.
- pará* 'fell, happened,' 3d sing. masc. past indef. of *parná* v. n.
- pará hai* 'has fallen' or 'has entered,' 3d sing. masc. perf. of *parná* v. n.
- parhezgáron* 'the temperate,' oblique plur. of *parhezgár* s. m.
- parí-án* 'fairies,' nom. plur. of *parí* s. f.
- parwarish* s. f. 'support, sustenance, maintenance.'
- parwarish kare* 'may nourish,' 3d sing. aor. of *parwarish karná* v. a.
- parwarish páná* v. a. 'to receive maintenance or support.'
- pas* adv. 'therefore.'
- pasmándon ko* 'the remaining (persons),' acc. plur. of *pasmánda* adj. 'those staying behind.'
- Pathánon ke* 'of the Patháns,' gen. plur. of *Pathán* n. prop.
- patthar* s. m. 'a stone.'
- pádsháh* s. m. 'a king, an emperor.'
- pádsháh kí* 'of a king,' gen. sing.
- pádsháh ko* 'the king,' acc. sing.
- pádsháh ne* 'by the king,' agent sing.
- pá-e the* 'had received,' masc. past indef. of *páná* v. a.

- pá-í* 'acquired,' fem. past indef. of *páná* v. a.
- pálá thá* 'had reared,' masc. pluperf. of *pálná* v. a.
- páلكى* s. f. 'a palankeen, a litter.'
- pálne men* 'in the rearing,' loc. of *pálná* v. a., used as a masc. noun.
- pánch* adj. 'five.'
- pání* s. m. 'water.'
- pání andar* for *pání ke andar* 'within the water.'
- pání bharnewáلى* s. f. 'the filler of water.'
- pánw men* 'on the feet,' loc. sing. of *pánw* s. m.
- pás* adverb. prep. 'near, at the side, beside, to' (governs gen. with *ke*).
- pát* s. m. 'a leaf.'
- pát* s. m. 'a millstone.'
- pátá* 'I should have received,' 1st sing. masc. pres. indef. of *páná* v. a.
- pátá hai* 'is receiving,' 3d sing. masc. pres. of *páná* v. a.
- páte the* 'were receiving,' 3d plur. masc. imperf. of *páná* v. a.
- páton ke ta-ín* 'the leaves,' acc. plur. of *pát* s. m.
- páyá* 'found, received,' &c., masc. past indef. of *páná* v. a.
- páyá thá* 'had received,' masc. pluperf. of *páná* v. a.
- peṭ* s. m. 'belly, stomach.'
- phal* s. m. 'fruit.'
- phande* 'snares,' nom. plur. of *phandá* s. m.
- phans* 'to stick,' root of *phansná* v. n.
- phans já-e* 'should stick,' 3d sing. aor. of *phans jáná* v. n.
- phir* adv. 'again, then.'
- phirá hai* 'has returned,' 3d sing. masc. perf. of *phirná* v. n.
- phir-já-e* 'should go back,' 3d sing. aor. of *phir-jáná* v. n.
- phirná* v. n., used as a masc. noun 'wandering.'
- phiro* 'turn ye,' 2d plur. imper. of *phirná* v. n.
- phirtá thá* 'was wandering,' 3d sing. masc. imperf. of *phirná* v. n.
- phúl* s. m. 'a flower.'
- pichhlá* adj. 'last, latter.'
- pichhle* inflected masc. of *pichhlá*.
- pichhle pahar* for *pichhle pahar men* 'in the last watch.'
- pidar ko* 'for the father,' dat. sing. of *pidar* s. m.
- piyá* 'drank,' masc. past indef. of *píná* v. a.
- piyár* s. m. 'affection, love.'

- piyáre* inflected masc. of *pi-yará* adj. 'beloved.'
- piyáse* 'thirsty,' masc. plur. of *piyásá* adj.
- piyá thá* 'had drunk,' masc. pluperf. of *píná* v. a.
- píchhe* adverb. prep. 'in the rear, behind, after' (governs gen. with *ke*).
- píchhe lage* 'followed,' 3d plur. masc. past indef. of *píchhe lagná* v. n. (governs gen. with *ke*).
- píchhe se* 'from behind' or 'from the rear,' abl. of *píchhá* s. m.
- pídrí* s. f. 'a tomtit.'
- píke* 'having drunk,' conj. part. of *píná* v. a.
- píne* inflected masc. of *píná* v. a. 'to drink,' used as a masc. noun 'drinking.'
- pír* s. m. 'a saint, a spiritual guide.'
- pírhí* s. f. 'a generation.'
- pírhí ba pírhí* 'for successive generations.'
- pír murshid* 'Your majesty' or 'Sir,' a respectful form of address.
- písná* v. a. 'to grind.'
- pítá hún* 'I am drinking,' 1st sing. masc. pres. of *píná* v. a.
- pítte hain* 'are beating,' 3d plur. masc. pres. of *pítná* v. a.
- poshák* s. f. 'raiment, robe.'
- prajá* s. m. 'a subject.'
- puráná* adj. 'old.'
- púchhá* 'asked' or 'enquired,' masc. past indef. of *púchhná* v. a.
- púchhne* 'to ask,' inflected infin. of *púchhná* v. a.
- púchhne lage* 'began to ask,' 3d plur. masc. past indef. of *púchhne lagná* v. n.; see r. 163.
- púchhte ho* 'are you asking?' 2d plur. masc. pres. of *púchhná* v. a.
- púchhti hai* 'art thou asking?' 2d sing. fem. pres. of *púchhná* v. a.
- púchhúngá* 'I shall ask,' 1st sing. masc. fut. of *púchhná* v. a.
- pújá* s. f. 'worship, adoration.'
- pújá karná* v. a. 'to worship, to adore.'
- qadím se* 'from of old,' abl. of *qadím* adj.
- qadr* s. f. 'value, importance.'
- qadrdání* s. f. 'appreciation of merit, patronage.'
- qaid* s. f. 'imprisonment, confinement.'

- qaid karne kí* 'of making captive or imprisoning,' gen. of *qaid karná* v. a., used as a masc. noun.
- qalamrau men* 'in the empire,' loc. sing. of *qalamrau* s. m.
- qaríne se* 'with order, in connection,' abl. sing. of *qarína* s. m.
- qasam* s. f. 'an oath.'
- qasam kháná* v. a. 'to take an oath,' lit. 'to eat an oath.'
- qatl kar dǎlá thá* 'had murdered or killed outright,' masc. pluperf. of *qatl kar dǎlná* v. a.
- qaum* s. f. 'a tribe.'
- qazákár* adv. 'by chance.'
- qazzáqon ne* 'by robbers,' agent plur. of *qazzáq* s. m., our word 'Cossack' from this.
- qábil* adverb. prep. 'capable of, worthy,' &c. (governs gen. with *ke*).
- qáfile ke* 'of the caravan,' gen. sing. of *qáfila* s. m.
- qásidon ko* 'the couriers,' acc. plur. of *qásid* s. m.
- qátíl* s. m. 'a murderer, a slayer.'
- qází* s. m. 'a judge, a cadí.'
- qází ke* 'of the judge,' gen. sing.
- qází ne* 'by the judge,' agent sing.
- qil'a* s. m. 'a fort.'
- qil'a-i mubáarak* 'the auspicious fort.'
- qímat* s. f. 'price.'
- raf'a* s. m. 'finishing.'
- raf'a hǔ-í* 'was removed,' 3d sing. fem. past indef. of *raf'a honá* v. n.
- raft* s. f. 'going.'
- rah* 'continue,' 2d sing. imper. of *rahná* v. n.
- rahá* 'remained, continued,' 3d sing. masc. past indef. of *rahná* v. n.
- rahe* 'remained,' 3d plur. masc. past indef. of *rahná* v. n.
- rahe the* 'had remained,' 3d plur. masc. pluperf. of *rahná* v. n.
- rahiye* } 'be pleased to re-  
*rahiyo* } main,' respectful of  
*rahná* v. n.
- rahí* 'remained,' 3d sing. fem. past indef. of *rahná* v. n.
- rahm* s. m. 'compassion.'
- rahne* 'to remain,' inflected infin. of *rahná* v. n.
- rahne detí* 'does allow to remain,' 3d sing. fem. pres. indef. of *rahne dená* v. a.; see r. 164.

- rahne ke* 'of remaining, living,' &c., gen. of *rahná* v. n., used as a masc. noun.
- rahne ko* 'for staying,' dat. of *rahná* v. n., &c.
- rahne lage* 'began to live,' 3d plur. masc. past indef. of *rahne lagná* v. n.; see r. 163.
- rahne se* 'from remaining,' abl. of *rahná* v. n., used as a masc. noun.
- rahnewále* 'dwellers,' nom. plur. of *rahnewálá* s. m., noun of agency from *rahná* v. n.
- rahnewále ke* 'of a dweller,' gen. sing.
- rahnewálon kí* 'of the dwellers or inhabitants,' gen. plur.
- rahnewálon ne* 'by the inhabitants,' agent plur.
- rah-numá-í* s. f. 'guidance, direction.'
- raho* 'remain ye,' 2d plur. of *rahná* v. n.
- rahtá hai* 'is living,' 3d sing. masc. pres. of *rahná* v. n.
- rahte* 'do remain,' 2d plur. masc. pres. indef. of *rahná* v. n.
- rahte ho* 'are remaining,' 2d plur. pres. of *rahná* v. n.
- rahte the* 'were living,' 3d plur. masc. imperf. of *rahná* v. n.
- rahtí thín* 'were living,' 3d plur. fem. imperf. of *rahná* v. n.
- ra-íson ko* 'princes, chiefs,' &c., acc. plur. of *ra-ís* s. m.
- rakh* 'having placed,' conj. part. of *rakhná* v. a.
- rakh* 'hold' or 'have,' 2d sing. imper. of *rakhná* v. a.
- rakhá* 'kept,' masc. past indef. of *rakhná* v. a.
- rakhe* 'may keep,' 3d sing. pot. of *rakhná* v. a.
- rakhegí* 'she will keep,' 3d sing. fem. fut. of *rakhná* v. a.
- rakhní* 'the having,' fem. of *rakhná* v. a. 'to have,' used as a noun.
- rakhtá ho* 'he may be having,' 3d sing. masc. pres. aor. of *rakhná* v. a.; see r. 114.
- rakhtí* 'has,' 3d sing. fem. pres. indef. of *rakhná* v. a.
- rakhwáli* s. f. 'guarding, protecting.'
- rakhwálon ká* 'of the keepers,' gen. plur. of *rakhwál* s. m.
- rang* s. m. 'colour.'
- rang ba rang* 'various colours.'



- rassí* s. f. 'a string, a cord.'
- raste men* 'in the way' or 'on the road,' loc. sing. of *rasta* s. m.
- rawána* adj. 'proceeding.'
- rawána honá* v. n. 'to go, to proceed.'
- razámandí* s. f. 'satisfaction.'
- ráh* s. f. 'a road, a way.'
- ráhí se* 'to a traveller,' abl. of *ráhí* s. m. (abl. frequently so used with *kahná* v. a.).
- ráh men* 'in the way, in or on the road,' loc. sing. of *ráh* s. f.
- rájá* s. m. 'a king, a ruler.'
- rákas* s. m. 'a demon.'
- ráste men* 'in or on the road,' loc. sing. of *rástá* s. m. (2d decl.).
- rihlat* s. f. 'departure.'
- rihlat kí* 'has departed or died,' fem. past indef. of *rihlat karná* v. a.
- rishta* s. m. 'connection, kindred.'
- rishta-i 'Alí* s. m. 'connection or kindred of 'Alí.'
- ro-e* 'wept,' masc. plur. of *royá* past part. of *roná* v. n.
- ro-í* 'wept,' 3d sing. fem. past indef. of *roná* v. n.
- rokar* 'having wept,' conj. part. of *roná* v. n.
- rokar* s. f. 'cash, treasure.'
- roná* v. n. 'to weep,' used as a masc. noun 'weeping.'
- rone lage* 'began to cry,' 3d plur. masc. past indef. of *rone lagná* v. n.; see r. 163.
- ronewálá* 'a weeper, one who weeps,' noun of agency from *roná* v. n.
- roshan* adj. 'light, bright.'
- roshní* s. f. 'light, brightness, splendour.'
- rote* 'weeping,' inflected masc. pres. part. of *roná* v. n.
- rote hú-e* 'weeping,' pres. adj. part. of *roná* v. n.
- rote rote* 'continually crying.'
- roṭi* s. f. 'bread.'
- roton ke ta-ín* for *roton ko* 'the weepers,' acc. plur. of *rotá* pres. part. of *roná* v. n.
- roz* s. m. 'a day.'
- rozgár* s. m. 'service, employment, livelihood.'
- roz se* 'from the day,' abl. sing. of *roz* s. m.
- rukḥ* s. m. 'face.'
- rukḥ kiyá* 'turned to,' hence 'went in a particular direction,' masc. past indef. of *rukḥ karná* v. a.
- rukḥsat* s. f. 'leave, permission, congé, dismissal.'
- rukḥsat honá* v. n. 'to have leave to depart, to take leave.'

*rukhsat hū-ī* 'had leave to depart,' 3d sing. fem. past indef. of *rukhsat honā* v. n.  
*rupa-e* nom. plur. of *rūpiya* s. m. 'a rupee.'  
*rupaiyā* 'rupees,' nom. plur. of *rūpiya* s. m.  
*rupa-on kā* 'of rupees,' gen. plur. of *rūpiya* s. m.  
*rupayā* } s. m. 'a rupee.'  
*rūpayā* }  
*rūpaye* or *rūpa-e* nom. plur. of *rūpiya* s. m. 'a rupee.'

*sab* adj. 'all.'  
*sabab* s. m. 'cause, reason.'  
*sabab* adverb. prep. 'by reason, because' (governs gen. with *ke*).  
*sab hī* 'all indeed.'  
*sabhon kī* 'of all,' gen. plur. of *sab* adj.  
*sab kuchh* 'all, every thing.'  
*sabqat* s. f. 'excellence, surpassing, excelling.'  
*sabqat le-jānā* v. n. 'to bear away the palm.'  
*sabr* s. f. 'patience, endurance.'  
*sabr karnā* v. a. 'to have patience, to be patient.'  
*sabza* s. m. 'verdure, herbage.'  
*sach* s. m. 'truth.'  
*sach* adj. 'true.'  
*sachchī* fem. of *sachchā* adj. 'true.'

*sadā* adv. 'always.'  
*sadqe honewālā* 'one who becomes a sacrifice,' noun of agency of *sadqe honā* v. n.  
*safar* s. m. 'a journey, travel, travelling.'  
*safar karnā* v. a. 'to travel.'  
*safar karte waqt* 'at the time of travelling.'  
*safar kiyā* 'travelled or took his journey,' masc. past indef. of *safar karnā* v. a.  
*safar kī* 'of the journey,' gen. sing. of *safar* s. m.  
*sag* s. m. 'a dog.'  
*sahrā kī* 'of the desert,' gen. sing. of *sahrā* s. m.  
*sahīn* 'endure,' 3d plur. fem. pres. indef. of *sahnā* v. n.  
*sainon se* 'with signs, hints, signals,' abl. plur. of *sain* s. f.  
*sair* s. f. 'excursion, perambulation, travelling.'  
*sair karne* 'to make excursions, to travel,' inflected form of *sair karnā* v. a.  
*sakhāwat* s. f. 'liberality.'  
*sakht* adj. 'harsh, austere, stern.'  
*sakht-mizāj* 'of a harsh disposition or stern nature.'  
*saktā* 'is able,' 3d sing. masc. pres. indef. of *saknā* v. n.  
*sakūngā* 'I shall be able,' 1st sing. masc. fut. of *saknā* v. n.

*saláh* s. f. 'advice, counsel.'  
*salám* s. m. 'salutation, compliments.'  
*salámat* s. f. 'health.'  
*salámat chhorá* for *salámat men chhorá* 'left in safety.'  
*salámat ko* 'safety,' acc. sing. of *salámat* s. f.  
*salámun* 'alaika 'peace or safety to thee,' an Arabic phrase.  
*salámun* 'alaika karke 'having said, Peace or safety to thee.'  
*saltanat* s. f. 'sovereignty, dominion.'  
*saltanat ká* 'of sovereignty or empire,' gen. sing.  
*samajhke* 'having considered,' conj. part. of *samajhná* v. a.  
*sambhálá* 'supported, held up,' masc. past indef. of *sambhálná* v. a.  
*samet* adverb. prep. 'with' (governs gen. with *ke*).  
*samjhá* 'explain,' 2d sing. imper. of *samjhána* v. a.  
*sangtaráshon* 'stone-cutters,' oblique plur. of *sangtarásh* s. m. (compounded of *sang* 'stone' and *tarásh* 'one who cuts').  
*sardáron ko* 'chiefs,' acc. plur. of *sardár* s. m.

*sarráfon ko* 'to the exchangers or money-changers,' dat. plur. of *sarráf* s. m.  
*sarzamín* s. f. 'country, region.'  
*satáti hai* 'is annoying,' 3d sing. fem. pres. of *satána* v. a.  
*sattar* adj. 'seventy.'  
*saudá* s. m. 'trade, marketing in the common way.'  
*saudágar* s. m. 'a merchant.'  
*saudágar ká* 'of a merchant,' gen. sing.  
*saudá-suhif* s. m. 'traffic, barter.'  
*sá* adj. 'like, very.'  
*sábiq* adj. 'former, foregoing.'  
*sáf* adj. 'clean.'  
*sáf karná* v. a. 'to make clean, to clean.'  
*sáhib* s. m. 'a gentleman, master, Sir;' in addressing any one, 'you Sir, your Honour.'  
*sáhib-i Qirán* 'the lord of conjunction' (of two planets).  
*sáhib salámat* 'paying respects.'  
*sá-ín* s. m. 'a faqír' (lit. 'lord, master').  
*sámhne* adverb. prep. 'before, in front, in the presence' (governs gen. with *ke*).  
*sámp* s. m. 'a snake.'

*sáni* s. m. 'creator, maker.'  
*sáni* adj. 'second.'  
*sára* adj. 'all, the whole.'  
*sárbán* s. m. 'a camel-driver.'  
*sári* fem. of *sára*.  
*sáth* adv. 'with, along with, together with' (governs gen. with *ke*).  
*sáth* for *apne sáth* 'along with himself.'  
*sáth hí* adv. 'simultaneously with, immediately upon.'  
*sáth ho-lená* v. n. 'to go along with, to accompany, to follow.'  
*sáthí* s. m. 'a companion, an associate.'  
*sáth us ke* 'along with her.'  
*se* 'from, with, at, between,' sign of abl. case.  
*se* 'than,' after a comparative adj.  
*setí* postpos. 'from.'  
*shafaqat* s. f. 'kindness.'  
*shahr* s. m. 'a city.'  
*shahr ká* } 'of the city,' gen.  
*shahr ke* } sing.  
*shahr kí* }  
*shahr ko* 'the city,' acc. sing.  
*shahr men* 'into the city,' loc. sing.  
*shahron ke* 'of the cities,' gen. plur.  
*shahrpanáh* s. f. 'fortifications, intrenchments.'

*shahr se* 'from the city,' abl. sing. of *shahr* s. m.  
*shahzáda* s. m. 'a prince.'  
*shaitán* s. m. 'Satan, the devil.'  
*shakhs* s. m. 'a person, an individual.'  
*shakhs ko* 'to a person,' dat. sing.  
*shakhs ne* 'by a person,' agent sing.  
*shaklen* 'forms,' nom. plur. of *shakl* s. f.  
*shar'a men* 'in the law' (lit. 'in the precepts of Muhammad'), loc. sing. of *shar'a* s. m.  
*sharáb* s. f. 'wine or any kind of intoxicating liquor.'  
*sharábí* s. m. 'a drunkard.'  
*sharábí kí* 'of the drunkard,' gen. sing.  
*sharuq* s. m. 'cheerfulness, zest, penchant.'  
*shábásh* interj. 'well done! excellent!'  
*shádáb* adj. 'moist, verdant.'  
*shádi* s. f. 'festivity, rejoicing, pleasure.'  
*Sháhjahán* n. prop. (lit. 'king of the world').  
*Sháhjahán-ábád* n. prop.  
*shámil* adj. 'included, communicating.'  
*shámil ho* 'enter ye or be

- included,' 2d sing. imper. of *shámil honá* v. n.
- sháyad* adv. 'may be, perhaps.'
- shifá* s. f. 'recovery from illness, a cure.'
- shifá-e kámil* 'a complete cure.'
- shikast* s. f. 'defeat.'
- shikár* s. m. 'prey, hunting.'
- shikár karná* v. a. 'to catch, to hunt.'
- shikár ká* 'of hunting,' gen. sing. of *shikár*.
- shikoh* s. f. 'dignity, state, grandeur.'
- shikoh karná* v. a. 'to give oneself airs, to arrogate dignity.'
- shitábi* adv. 'quickly.'
- shor* s. m. 'cry, noise, disturbance.'
- shubha* s. m. 'doubt, suspicion.'
- sidhárá thá* 'had departed,' 3d sing. masc. pluperf. of *sidhárná* v. n.
- sikhá-o* 'teach,' 2d plur. imper. of *sikháná* v. a.
- sipáhi-on men* 'among soldiers,' loc. plur. of *sipáhi* s. m.
- sir* s. m. 'the head.'
- sirf* adv. 'merely, only, solely.'
- sir-khule* 'bare-headed,' inflected masc. of *sir-khulá* adj.
- siwá* adverb. prep. 'besides' (governs gen. with *ke*).
- siwá-e* adverb. prep. 'besides, except' (governs gen. with *ke*).
- sikhá* 'learnt,' masc. past indef. of *sikhná* v. a.
- sikhá thá* 'had learnt,' masc. pluperf. of *sikhná* v. a.
- sikhiye* 'be pleased to learn,' respectful of *sikhná* v. a.
- sikhí* 'learnt,' fem. past indef. of *sikhná* v. a.
- sikho* 'learn,' 2d plur. imper. of *sikhná* v. a.
- so* pron. 'that same.'
- so* adv. 'so, therefore.'
- sochne* inflected form of *sochná* v. a. 'to think.'
- sochne lagná* v. n. 'to begin to think;' see r. 163.
- sompá* } 'delivered over,'  
*sompe* } masc. past indef. of *sompná* v. a.
- sompke* 'having entrusted,' conj. part. of *sompná* v. a.
- sone ko* 'for sleeping,' dat. of *soná* v. n., used as a masc. noun.
- subh* s. f. 'morning.'
- subhitá* s. m. 'convenience, accommodation.'
- sufaid* adj. 'white.'



- Sulaimán* n. prop. 'Solomon.'
- sulákar* 'having put to sleep,'  
conj. part. of *suláná* v. a.
- suluf* s. m. 'money advanced  
for merchandise.'
- sultán* s. m. 'a king, an em-  
peror, a sultan.'
- suná* 'heard,' masc. past in-  
def. of *sunná* v. a.
- suná játá* 'is heard,' 3d sing.  
masc. pres. indef. of *suná*  
*jáná* v. n.; see r. 160.
- sunáyá* 'told, informed,'  
masc. past indef. of *su-  
náná* v. a.
- sunegí* 'shall hear,' 3d sing.  
fem. fut. of *sunná* v. a.
- suní* 'heard, have heard,'  
fem. past indef. of *sunná*  
v. a.
- suní hai* 'have heard,' fem.  
perf. of *sunná* v. a.
- sunkar* 'having heard,' conj.  
part. of *sunná* v. a.
- suno* 'hear ye,' 2d plur. im-  
per. of *sunná* v. a.
- sunte hí* 'immediately on  
hearing,' adverb. part. of  
*sunná* v. a.
- sunún* 'let me hear,' 1st sing.  
imper. of *sunná* v. a.
- supurd* s. f. 'charge, trust.'
- supurd kiyá* 'gave in charge'  
or 'delivered,' masc. past  
indef. of *supurd karná* v. a.
- sust* adj. 'tired, languid,' then  
'slothful,' but rarely 'lazy.'
- suwál* s. m. 'a question, a  
query, an interrogation;  
a petition, begging.'
- suwál jawáb karná* v. a. 'to  
ask questions and give an-  
swers.'
- suwál karná* v. a. 'to ask a  
question, to interrogate.'
- suwál kiyá* 'begged,' masc.  
past indef. of *suwál karná*.
- súar* s. m. 'a hog.'
- súar charáne* 'to feed swine'  
for *súar charáne ko* dat.  
of *súar charáná* v. a., used  
as a masc. noun.
- súd* s. m. 'usury, interest.'
- súd samet* 'with usury.'
- súraj* s. m. 'the sun.'
- súrat* s. f. 'a form, a figure'  
(4th decl.).
- súrákh* s. m. 'a hole.'
- ta'álá* adj. 'the most high.'
- tab* adv. 'then.'
- tabáhi* s. f. 'ruin, wreck.'
- tab'iat* s. f. 'temperament.'
- tab se* 'from then.'
- tad* adv. 'then.'
- tahsíl* s. f. 'acquisition, learn-  
ing.'
- tahsíl kí* 'acquired or learnt,'  
fem. past indef. of *tahsíl*  
*karná* v. a.

- taiyár* adj. 'ready.'
- ta-ín* (preceded by *ke*) is equivalent to *ko* 'to.'
- tajwíz* s. f. 'inquiring into, considering.'
- tajwíz hú-á* 'was sought out or contrived,' 3d sing. masc. past indef. of *tajwíz* *honá* v. n.
- tak* 'up to, till, for,' sign of locative case.
- takht* s. m. 'a throne.'
- takht-i tá-ús* 'the throne of the peacock' or 'the peacock throne.'
- takht par* 'on the throne,' loc. sing. of *takht* s. m.
- ṭakkar* s. f. 'collision, equality.'
- ṭakkar khátí* 'bears comparison,' 3d sing. fem. pres. indef. of *ṭakkar kháná* v. a.
- talab* s. f. 'summons, sending for.'
- talak* postposition 'until, up to.'
- talásh* s. f. 'search.'
- tale* adverb. prep. 'under, below' (governs gen. with *ke*).
- talwár* s. f. 'a sword.'
- tamám* adj. 'entire, all, the whole.'
- ta'mír* s. f. 'building,' &c.
- ta'mír karwáyá* 'caused to be built,' masc. past in-
- def. of *ta'mír karwáná* v. a.
- tanábon se* 'with tent ropes,' abl. plur. of *tanáb* s. f.
- ta'ne* 'reproaches, taunts,' nom. plur. of *ta'na* s. m.
- ta'ne detá thá* 'was taunting,' 3d sing. masc. imperf. of *ta'ne dená* v. a.
- tanhá* adj. 'alone, solitary.'
- tan men* 'in the body,' loc. sing. of *tan* s. m.
- tan se* 'from the body,' abl. sing. of *tan* s. m.
- tap ke* 'of fever,' gen. sing. of *tap* s. f.
- taraf* s. f. 'side, quarter, direction.'
- taraf* adverb. prep. 'in the direction, towards' (governs gen. with *kí*).
- taraf ke* for *tarafon ke* 'of sides or directions,' gen. plur. of *taraf* s. f.
- tarah* s. f. 'manner, kind.'
- tarah tarah ke* 'of different kinds.'
- tarázú hojáná* v. n. 'to pierce right through.'
- taslímát* s. f. 'salutations, obeisances,' Arabic plur. of *taslím* s. f.
- taslímát bajá láná* v. n. 'to make obeisances, to pay one's respects.'

- ṭaṭolkar* 'having touched or fingered,' conj. part. of *ṭaṭolná* v. a.
- ṭaur* s. m. 'manner, mode.'
- ṭábi*' adj. 'obedient, subject.'
- ṭálá* s. m. 'a lock.'
- ṭámbá* s. m. 'copper.'
- ṭání* 'pulled,' fem. past indef. of *ṭánná* v. a.
- ṭá-ús* s. m. 'a peacock.'
- ṭáze* inflected masc. of *táza* adj. 'fresh.'
- ṭázi* fem. of *táza* adj. 'fresh.'
- teg* s. f. 'a sword, a scimitar.'
- teḡá* s. m. 'a short scimitar.'
- terá* 'thine, thy, of thee,' gen. sing. of *tú* 2d pers. pron.
- tere* 'thy, of thee,' inflected masc. of *terá*.
- tere huzúr* 'in thy presence' for *tere huzúr men*.
- ṭeṛhá* adj. 'crooked, bent.'
- ṭeṛhá karke* 'having bent,' conj. part. of *ṭeṛhá karná* v. a.
- terí* 'of thee, thine, thy,' fem. of *terá*.
- ṭahrákar* 'having settled,' conj. part. of *ṭahráná* v. a.
- ṭahrá-ún* 'I can settle or fix,' 1st sing. aor. of *ṭahráná* v. a.
- ṭahrí* 'was fixed on,' 3d sing. fem. past indef. of *ṭaharná* v. n.
- thá* 'was,' 1st, 2d, and 3d sing. masc. past auxiliary tense; see r. 65.
- the* 'were,' 3d plur. masc. past auxiliary tense; see r. 65.
- thí* 'was,' fem. of *thá* 3d sing. past auxiliary tense; see r. 65.
- thore* 'a few,' inflected masc. of *thorá* adj.
- thore din ba'd* for *thore dinon ke ba'd* 'after a few days.'
- thore men* 'in a little,' loc. of *thorá* adj.
- thorí* 'a little, short,' fem. of *thorá*.
- thorí dūr* for *thorí dūr tak* 'to a short distance.'
- tinke ká* 'of a straw,' gen. sing. of *tinká* s. m.
- tis* 'that same,' oblique sing. of *so* correlative pron.
- tis par* 'in addition to that, besides, after that, then,' loc. sing. of *so* or *taun* pron.
- tis pás* 'to that same person' for *tis ke pás*.
- tín* adj. 'three.'
- tír* s. m. 'an arrow.'
- tírandáz* s. m. 'an archer.'

*tír lagáná* v. a. 'to plant an arrow.'

*tísre ko* 'to a third,' dat. of *tísrá* adj.

*tísre ne* 'by the third,' agent of *tísrá* adj.

*to* adv. 'indeed, in fact, then.'

*ṭopí* s. f. 'a hat.'

*torá* s. m. 'a bag of 1000 rupees, a talent.'

*toṛe* 'talents,' nom. plur.

*toṛne ko* 'for the demolishing,' dat. sing. of *toṛná* v. a., used as a masc. noun.

*tujhe* 'to thee, for thee,' dat. sing. of *tú* 2d pers. pron.

*tujhe* 'thee,' acc. sing. of *tú* 2d pers. pron.

*tujh ko* 'thee,' acc. sing. of *tú* pron.

*tujh se* 'from thee,' abl. sing. of *tú* pron.

*ṭuk* adj. 'a little.'

*tum* 'you,' nom. plur. of *tú* 2d pers. pron.

*tumhárá* 'your, of you,' gen. plur. of *tú* 2d pers. pron.

*tumháre* 'your, of you,' inflected masc. of *tumhárá*.

*tumhári* 'your, of you,' fem. of *tumhárá*.

*tumhen* 'to you,' dat. plur. of *tú* 2d pers. pron.

*tum ko* 'to you,' dat. plur. of *tú* 2d pers. pron.

*tum ko* 'you,' acc. plur. of *tú* 2d pers. pron.

*tum ne* 'by you,' agent plur. of *tú* 2d pers. pron.

*tum par* 'on you,' loc. plur. of *tú* 2d pers. pron.

*tum par se* 'from off you.'

*tum se* 'with or from you,' abl. plur. of *tú* 2d pers. pron.

*turt* adv. 'instantly, quickly, straightway.'

*tú* 'thou,' 2d pers. pron.

*tú ne* 'by thee,' agent sing. of *tú*.

*uchátí* 'she raises,' 3d sing. fem. pres. indef. of *ucháná* v. a.

*'uhda* s. m. 'a commission, an office, a situation.'

*ujálá* adj. 'bright, shining.'

*ulfat* s. f. 'affection, attachment.'

*ulfat karná* v. a. 'to manifest affection.'

*'ulúm* s. m. 'sciences,' Arabic plur. of *'ilm*.

*ummed* s. f. 'hope, expectation.'

*un* 'those, them,' oblique plur. of *wuh* pron.

*unhen* 'to them,' dat. plur. of *wuh* pron.

*unhen* 'them,' acc. plur. of *wuh* pron.

- unhīn* 'those same,' oblique plur. of *wuhī* pron.
- unhīn ke* 'of them indeed,' gen. plur. of *wuhī* pron.
- unhon ká* 'of them,' gen. plur. of *wuh* pron.
- unhon ko* 'them,' acc. plur. of *wuh* pron.
- unhon ne* 'by them,' agent plur. of *wuh* pron.
- un ká* 'of them,' gen. plur. of *wuh* pron.
- un ke* 'their, of them, theirs,' inflected masc. of *un ká*.
- un ko* 'them,' acc. plur. of *wuh* pron.
- un men se* 'from among them.'
- un ne* 'by him,' agent plur. of *wuh* pron., used for *us ne*.
- un se* 'from or with them,' abl. plur. of *wuh* pron.
- '*uqáb* s. m. 'an eagle.'
- uráyá* 'squandered, wasted, dissipated,' masc. past indef. of *uráná* v. a.
- urdú* s. m. 'a camp.'
- urdú-e mi'allá* s. m. 'the royal camp.'
- urdú kí* 'of the camp, of Urdú,' gen. sing. of *urdú* s. m.
- urne* inflected infin. of *urná* v. n. 'to fly.'
- urne sakná* v. n. 'to be able to fly;' see r. 456.
- us* 'that,' oblique sing. of *wuh* pron.
- us din* for *us din ko* 'on that day.'
- use* 'to him,' dat. sing. of *wuh* pron.
- use* 'him, it,' acc. sing. of *wuh* pron.
- usí* 'that very or that same,' oblique sing. of *wuhī* pron.
- usí waqt* for *usí waqt men* 'at that very time.'
- us kame* for *us ke kame* 'to him.'
- us ká* 'of him, his, its, of it,' gen. sing. of *wuh* pron.
- us ke* 'his, of him, of her, of it, its, of that,' inflected masc. of *us ká*.
- us ke ghar* for *us ke ghar par* 'at his house.'
- us ke pás* 'near him.'
- us kí* 'of him, his, her, of it, its,' fem. of *us ká*.
- us kí jagah* for *us kí jagah men* 'in his stead.'
- us ko* 'to him, to it,' dat. sing. of *wuh* pron.
- us ko* 'him, it,' acc. sing. of *wuh* pron.
- us men* 'in it,' loc. sing. of *wuh* pron.



- us ne* 'by him, her, it,' agent sing. of *wuh* pron.
- us par* 'on it,' loc. sing. of *wuh* pron.
- us se* 'from him, with it,' abl. sing. of *wuh* pron.
- utarkar* 'having alighted or disembarked,' conj. part. of *utarná* v. n.
- uṭh* 'having arisen,' conj. part. of *uṭhná* v. n.
- uṭhákár* 'having removed,' conj. part. of *uṭháná* v. a.
- uṭháyá* 'raised,' masc. past indef. of *uṭháná* v. a.
- uṭháyá thá* 'had endured,' masc. pluperf. of *uṭháná* v. a.
- uṭh ga-í thín* 'had been removed,' 3d plur. fem. pluperf. of *uṭh jáná* v. n.
- uṭhke* 'having risen up,' conj. part. of *uṭhná* v. n.
- utre* 'came down,' 3d plur. masc. past indef. of *utarná* v. n.
- úrchá* adj. 'high, lofty.'
- úrnche* inflected masc. of *úrchá*.
- úrnṭ* s. m. 'a camel.'
- úpar* adverb. prep. 'above, over, on' (governs gen. with *ke*).
- úpar se* 'from above.'
- wafádár* adj. 'faithful, constant.'
- wagaira* 'et cætera, and so forth.'
- wahán* adv. 'there.'
- wahán ká* 'of that place.'
- wahán ke* 'of there, of that place.'
- wahán kí* 'of that place.'
- wahán se* 'from there.'
- wahshí-on ne* 'by the wild (beasts),' agent plur. of *wahshí* adj.
- waisá* adj. 'so;' see p. 52.
- walí* (s. m. or f.) 'a saint, a slave.'
- waqt* s. m. 'time.'
- waqt* (preceded by *ke*) for *waqt men* 'at the time.'
- wargaláná hai* 'has deceived,' masc. perf. of *wargalánná* v. a.
- watan* s. m. 'native country, home.'
- wazír* s. m. 'a vizier or minister of state.'
- wár dálá* 'encircled,' masc. past indef. of *wár dálná* v. a.
- wárí* 'encircling.'
- wáste* adverb. prep. 'on account, for the sake, for' (governs gen. with *ke*).
- we* 'those, they,' nom. plur. of *wuh* pron.
- wiláyat* s. f. 'a foreign coun-

- try' (here referring to Persia).
- wiláyat ga-e* for *wiláyat ko ga-e* 'went abroad.'
- wonhín* adv. 'immediately, at that very time.'
- wuh* pron. 'he, she, that, it, that one.'
- wuhí* pron. 'that very or that same.'
- yahán* adv. 'here, this place.'
- yahán* (preceded by *ke*) 'at the abode.' Instances; *qází ke yahán* 'at the house of the judge:' *rahnewále ke yahán* 'at the house of an inhabitant or citizen.'
- yahán ke* 'of this place.'
- yahán se* 'from here.'
- yahán tak* 'up to this place.'
- yatím* s. m. 'an orphan.'
- yá* conj. 'or.'
- yá na* 'or not.'
- yár* s. m. 'a friend.'
- yár* for *ai yár* 'O friend!' voc. sing.
- yár ne* 'by a friend or comrade,' agent sing.
- ye* 'these,' nom. plur. of *yih* pron.
- ye sab* 'all these.'
- yih* pron. 'he, she, this, it, this one.'
- yihí* pron. 'this very or this same.'
- yún* adv. 'thus.'
- yúnhín* adv. 'thus, in this very manner, likewise.'
- zabardast* adj. 'powerful.'
- zabán* s. f. 'language.'
- zabán kí* 'of the language,' gen. sing.
- zabán ko* 'the language,' acc. sing.
- zabánon ne* 'by the languages,' agent plur.
- zabán se* 'from or with the language,' abl. sing.
- zabh* s. f. 'slaughter, sacrifice.'
- zabh karo* 'kill, sacrifice,' 2d plur. imper. of *zabh karná* v. a.
- zabh kiyá* 'slaughtered, sacrificed,' masc. past indef. of *zabh karná* v. a.
- zabh kiyá hai* 'hath killed,' masc. perf. of *zabh karná* v. a.
- zabúní* s. f. 'ill, badness, misfortune.'
- za'm* s. m. 'opinion.'
- zamáne ke* 'of the world,' gen. sing. of *zamána* s. m.
- za'm-i fásid* s. m. 'a perverse opinion' or 'vicious way of thinking.'

- zamín* s. f. 'ground, soil, the earth.'
- zamíndár* s. m. 'a landholder, a farmer.'
- zamín men* 'in the earth,' loc. sing. of *zamín* s. m.
- zarra* s. m. 'a little.'
- zarúr* adj. 'necessary, expedient.'
- záde* inflected masc. of *záda* adj., used in composition, 'born.'
- záhid* s. m. 'an ascetic, a monk, a recluse, a zealot.'
- záhid ke* } 'of the monk,'  
*záhid kí* } gen. sing.
- záhir* adj. 'apparent, manifest.'
- záhir karná* v. a. 'to disclose, to reveal, to tell.'
- zálim* s. m. 'a tyrant, an oppressor.'
- zárí* s. f. 'supplication, entreaty, crying, crying for help.'
- zárí karná* v. a. 'to supplicate, to entreat.'
- zerdast* adj. 'powerless.'
- zindagání* s. f. 'life.'
- Ziyád* n. prop. 'Ziyád.'
- ziyáda* adj. 'more.'
- zor* s. m. 'strength, power.'
- zubán* s. f. 'language.'
- zulm* s. m. 'tyranny, oppression.'
- zulm karná* v. a. 'to tyrannise, to oppress.'
- zulm ká* 'of tyranny or oppression,' gen. sing. of *zulm* s. m.

## DIALOGUES.

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<p>Who is he ? The brother of your honour's teacher.</p>	<p><i>Wuh kaun hai ? Áp ke munshí ká bhá-í.</i></p>
<p>What has he come here for ? He has come to borrow some money from his brother.</p>	<p><i>Wuh yahán káhe ko áyá ? Apne bhá-í se kuchh qarz lene áyá ?</i></p>
<p>What is his brother's salary ? Fifteen rupees a month. Out of that do you think he will be able to give him any thing ? I really don't know.</p>	<p><i>Us ke bhá-í kí tankhwáh kyá hai ? Pandrah rupaiyá mahína. Itne men se kyá tumhári dánist men use kuchh de sakegá ? Mujhe ma'lúm nahín; or fi-l-haqíqat, main nahín jántá.</i></p>
<p>Tell the groom to bring the horse. Are you going for a ride ?</p>	<p><i>Sá-ís se kaho ghorá láná. Áp ghore par hawá kháne játe hain ?</i></p>
<p>Yes, and shall return in an hour or two. Will you look at these papers this evening ?</p>	<p><i>Hán aur ghante do ek men phir á-úngá. Áp in kágazát par áj shám ko muláhaza karenge or kíjiyenge ?</i></p>
<p>No; I have not heard any thing about them from government.</p>	<p><i>Nahín; kyúñki main ne in kí bábat sarkár se kuchh khabar nahín pá-í.</i></p>

- When will the matter be decided ? *Is ká faisala kab hogá ?*
- I don't know. *Mujhe kuchh khabar nahín.*
- That poor helpless man will die of hunger through such taxation. *Wuh garíb bechára is mál-guzárá ke sabab se tabáh hoke bhúkhon maregá.*
- 'Tis very sad ; but what can I do in the matter ? *Afsos ká bát hai ; lekin main is mu'ámale men kyá kar saktá hún ?*
- If you were to speak to the magistrate about it, the matter could easily be settled. *Agar ap magistrat sáhib se kuchh kahte, to is ká thikáná jald lag saktá hai.*
- Such is not the custom of Englishmen, to petition a ruler in such a matter. *Angrezon ká aisá dastúr nahín ki hákim se aisí bát men 'arz karen.*
- Can you speak English ? *Tum Angrezí bol sakte ho ?*
- No, Madam : I know only Hindústání. *Nahín, Mem sáhib: sirf Hindústání jántá hún.*
- Why do you not learn English ? It might be of service hereafter. *Tum Angrezí kyún nahín síkhte ? Sháyad ko-í din kám áwe.*
- If I had begun in childhood I might certainly have learnt something ; but I am old, and learning is not easy. *Agar larakpan men shurú' kiyá hotá to zarúr kuchh síkhtá, lekin ab main búrhá hú-á aur síkhná mushkil hai.*
- How soon can you learn the rules of Hindústání grammar ? *Urdú ke qawáid kitne dinon men síkh sakte ho ?*
- In six months, if one applies. *Chha mahíne men agar ko-í dil lagákar síkhe.*
- Do many Englishmen speak Hindústání well ? *Bahut Angrez Hindústání sáf bolte ki nahín ?*



Through want of leisure or indifference few gentlemen are acquainted with this language.

I wish to purchase a horse, what is your advice?

You had better consult the broker, as he knows more about such things.

I have heard that the brokers here are great knaves, and cheat people.

Khánsámán, what are you going to get for dinner in the market?

Madam, there is nothing to be had except fowls and fish.

What is the price of fowls?

Sixteen for the rupee.

That is very cheap.

Buy me two fowls, one and a half seers of sugar, two and a half seers of rice, and some preserved butter.

When do you wish dinner?

Half-past seven o'clock.

Many gentlemen are coming.

I shall need assistance.

Call Pír Bakhsh the khidmatgár to help you, and let there be no negligence.

Very well, Madam.

*Kam fursat yá befikrî ke bá'is thore sâhib is zubân se wâqif hojâte.*

*Main ghorâ mol lene châhtâ, tumhârî kyâ salâh hai?*

*Dallâl se pûchhiye, kyûnki us ko in bâton men ziyâda dakhl hai.*

*Main ne sunâ hai ki yahân ke dallâl bare dagâbâz hain aur logon ko thagte.*

*Khânsámán, tum bázâr se khâne ke wâste kyâ mol lene jâte ho?*

*Mem sâhib, murgî aur machhlî ke siwâ kuchh aur mil nahîn saktâ.*

*Murgî kitte par bikte?*

*Rûpiye ko solah.*

*Wuh bahut sastâ hai.*

*Mere wâste do murgî derh ser chîní arhâ-î ser chân-wal aur kuchh ghâ kharîdo.*

*Khânâ ap kis waqt khâwen?*

*Sârhe sât baje.*

*Bahut sâhib log âte hain.*

*Mujhe madad zarûr hogî.*

*Pír Bakhsh khidmatgâr ko madad dene ke wâste bulâ-o, aur kisî tarah kî gâflat na hone do.*

*Bahut achchhâ, Mem sâhib.*

I saw the advertisement in yesterday's newspaper.

What was it about?

Mr. F. wanted to sell his horses, carriage and all the furniture of his house by auction.

What is the reason of this?

The gentleman is going to England because of sickness.

For how many months has he been ill?

Two months.

What illness does he suffer from?

Tertian ague.

What is that girl's age?

She is not more than ten years old.

Whose daughter is she?

Míran the cook's.

I have heard that he has suffered great affliction in his family.

Yes, Sir; it is true. Two of his children died lately, and his creditors in the bázár have been giving him a deal of trouble.

I wonder people are so foolish as to get into debt.

*Kal ke akhbár men main ne wuh ishtihár-náma dekhá.*

*Us ká kyá mazmún thá?*

*F. sáhib apne ghore, gárá aur ghar ke sab asbáb ná-lám men bechne cháhte.*

*Is ká kyá sabab hai?*

*Sáhib bímárá ke sabab wilá-yat ko jáne cháhte hain.*

*Ká mahinon se bímár hain?*

*Do mahíne se.*

*Sáhib kí beárámí kis tarah kí hai?*

*Járe kí tap jo tísre din átí hai.*

*Us larķí kí kitnā 'umr hai?*

*Das baras se ziyáda nahín hogí.*

*Wuh kis kí beṭí hai?*

*Míran báwarchí kí.*

*Main ne suná hai ki us ne apne ghar men bahut ranj uṭháyá.*

*Hán, sáhib; sach hai. Kuchh din húe ki us ke do larķe mar ga-e; aur bázár men qarz-ḵhwáh us se bahut ta-qázá karte or use satáte.*

*Mujhe ta'ajjub hotá hai ki log aise nádán hain ki qarzdár hojáte.*

Sir, Hindústání people in consequence of marriages and expenses of different kinds are always in debt.

*Sáhib jī, Hindústán ke log byáh ke ikhrájút wagaira ke bá'is hamesha qarzdár rahte.*

Has the washerman come to-day?

*Dhobí áj áyá?*

No, Madam. You gave him no orders.

*Nahín, Mem sáhib. Áp ne kuchh hukm nahín áyá.*

I told him last week to be sure and come to-day, as there were a number of things to go to the wash.

*Áj hí áne ko us hafte men kahá, is liye ki bahut se kapre pare hain or bahut sá kaprá dhauláná hai.*

He could not have understood you, or he would have been sure to come.

*Áp kí báton ko na samjhá hogá; nahín to zarúr átá.*

He is very indolent, and does not do his work well.

*Wuh bahut álasí hai, aur apná kám achchhí tarah se nahín kartá.*

If you are not satisfied, another can soon be got.

*Agar áp us se rází nahín, to dúsrá bahut jaldí mil saktá.*

Is there any respectable man whom you can recommend?

*Ko-í nek-nám ádmí hai jo áp ko ma'lúm ho?*

Motí Lál, who appears a respectable man.

*Motí Lál to mu'atabar shakhs nazar átá hai.*

Where does he live?

*Wuh kahán rahtá?*

Close to the southern gate (of the city), opposite the confectioner's shop.

*Dakkhin pháṭak ke pás, halwá-í kí dúkán ke sámhne.*

Do these articles pay duty?

*Kyá, aisí ajnás par mahsúl lagtá hai?*

You will have to pay two

*Ba hisáb qímat ke áp ko do*

per cent of the value to the government.

The duty is very heavy. Many people say the same, but no one has petitioned the government about it.

How are the taxes paid? in cash or notes?

Only in rupees.

Only those coined at the mint.

Where are my coat, trousers, and shoes?

I don't know, Sir.

Of what use are you as a servant, if you can't even look after my clothes.

It was not my fault, because you did not intrust them to my care.

What is this you say? It is your work, and you know nothing about my clothes. If such a thing happens again, you will immediately receive your dismissal.

I will take great care in future.

Have you given the porters their hire?

*rúpaiyá saikrā sarkār ko dene paṛegá.*

*Mahsúl bahut bhárá hai. Bahut se log aisá kahte, lekin kisí ne sarkār se is kí bábat dar $\bar{a}$ khvást nahín kí.*

*Mahsúl kyúnkar khazáne men bhar dī-e játe? hún-dīán lete yá faqat rúpiye? Sirf rúpiye.*

*Wuh rúpai jo sarkār ke tak-sál-ghar men zarb kháte.*

*Merá kurtá páe-jáme aur jútíán kahán hain?*

*Sáhib, mujhe to kuchh ma'lúm nahín.*

*Tum kis kám ke naukar ho, jo mere kapron kí khabar-dárá bhí nahín kar sakte.*

*Merá qusúr na thá; is liye kí ap ne unhen mujhe su-purd nahín kiyá.*

*Yih kyá bát hai? Yih tum-hárá kám hai, aur tum ko mere kapron kí kuchh khabar nahín. Agar aisá hál phir á já-e, to fauran jawáb pá-oge.*

*Main áyanda ko achchhí khabargírí rakhúngá or karúngá.*

*Tum ne kúli-on ko un kí mazdúrá dī hai?*

No, Sir; the treasurer has gone home on leave.

You had better pay them yourself to-day, and get the money from the treasurer.

I have no money.

What will those poor people do?

If your honour were to give me permission, I would send to the treasurer's house for the keys, and then there would be no difficulty.

Very well, do so.

Sir, a dwarf has come to see you.

Where has he come from?

His home is in Benares, but he wanders about the country and gets presents from great people.

He appears very old.

You had better ask him his age.

What is your age?

About seventy years.

What sort of birds are these?

They are wild ducks.

For what will you sell them to my master?

*Nahin, Sahib; khazanchi chhutti leke ghar gaya hai.*

*Bihtar hai, ki apni taraf se aaj un ko mazduri de do aur kal khazanchi se le lo.*

*Mere pas ek taka bhi nahin.*

*We garib log kya karenge?*

*Agar ap ijazat dete, to main khazanchi ke yahan chabi-on ke lane ke waste kisi shaks ko bhej deta, aur tab rupaiya milna kuchh mushkil bat nahin hoti.*

*Bahut achchha, aisa karo.*

*Sahib ji, ek bauna ap ki mulaqat ko aya hai.*

*Kahan se aya hai?*

*Us ka ghar Banaras mein hai, lekin tamam mulk mein phira karta aur bare admi-on se bakhshishen patata hai.*

*Wuh bahut burha nazar ata.*

*Agar ap us ki umr daryaft karte, to achchha.*

*Tumhari umr kitni hai?*

*Sattar baras ke qarib.*

*Ye kaisi chiriye hain?*

*Murgabi hain.*

*Kitte par mere khawind ke hath bechoge?*



For six annas.

Where did you catch them?

In the large sheet of water  
on the outside of the city.

Are there many wild fowl?

Hundreds of ducks, wild  
swans, cranes and snipes  
assemble there in the  
evening.

When do you go to catch  
them?

Two hours before daybreak.

Who is making so great  
noise?

Your children are playing  
in the veranda.

Forbid them, and tell them  
that I shall really be angry  
with them if they make  
such a noise.

Very well, Sir; I will tell  
them.

Is the chaprásí in attend-  
ance?

No, Sir; he has not come  
from the post-office this  
morning.

There must have been some  
delay either in the coming  
of the mails or their deli-  
very, or he would have  
been sure to have ar-  
rived.

He is coming.

*Chha áne par.*

*Tum ne un ko kahán pakrá?*

*Barí jhíl men jo shahr ke  
báhar hai.*

*Kyá bahut se janglí chiríye  
wahán milte?*

*Wahán saikron batak, ráj-  
hans ghongle aur pankarul  
shám ko jam'a hote hain.*

*Tum un ke pakarne ko kab  
játe?*

*Pau phatne se do gharí áge.*

*Kaun itná shor kartá hai?*

*Ap ke atfál barámade men  
khelte hain.*

*Unhen man'a karo, aur kaho  
ki agar we itná gul ma-  
chá-en to ham zarúr un  
se náráz hongé.*

*Bahut achchá, sáhib; main  
áp ká hukm suná-úngá.*

*Chaprásí házir hai?*

*Nahín, khudáwand; wuh áj  
dák-ghar se nahín áyá.*

*Dák ke áne yá chitthí ke  
bántne men kuchh derí  
hú-í hogí; nahín to, wuh  
yaqínan pahunchá hotá.*

*Wuh átá hai.*

Why were you not here before, Pírkhán?

Sir, the western mails were delayed in consequence of the heavy fall of rain, and I could not get the letters as soon as usual.

That is enough: I now want you to take a note to the bank and bring me three hundred rupees.

If you will give me the note I will take it.

Here is the order.

Make haste and bring the rupees, for I have other jobs for you.

I shall not be long.

Teach me to speak Hindústání.

Is there no difficulty in speaking it?

Speak very slowly and you will get the language.

Say that again.

You speak too quickly.

Shall I begin again?

Yes, it will be better to do so.

I do not understand your language.

I said, Is there any news to-day?

There is no difference in the

*Pírkhán, tum kyúñ ziyáda sawere nahín á-e?*

*Sáhib jī, pachchim ke dák ke áne men derí hú-í barí barsát ke sabab se; aur mujhe aur roz ke taur par chitthí jald nahín milín.*

*Khair: main ab cháhtá hún kí tum chitthí leke bank-ghar já-o aur tén sau rúpa-e mere liye lá-o.*

*Áp ruq'a dījiye to main le já-úngá.*

*Yihí chitthí hai.*

*Jaldí jáke rúpa-e le áná, kí aur kám tumháre liye bahut hai.*

*Ham abhí le áte.*

*Hindústání bolne ko mujhe sikhlá-o.*

*Kyá use bolne men kuchh mushkil nahín hai?*

*Thaharke boliye to bolí áwegí.*

*Wuh bát phir kaho.*

*Tum bahut jaldí bolte.*

*Main phir shurú' karún?*

*Hán, bihtar hai.*

*Main áp kí bolí nahín samajhtá.*

*Main ne kahá, Áj kí ko-í khabar hai?*

*Mulk ká wuhí hál jo us*

state of things since last week.	<i>hafte men hū-á so ab bhí hai.</i>
What are the rumours in the bázár?	<i>Bázár men ko-í afwáh phailí hain?</i>
Have you not heard of this matter?	<i>Áp ne is májare kí kuchh khabar nahín páyí?</i>
They say that robbers having plundered Mádho Dás the banker's house have got safe off across the river.	<i>We kahte hain kí dákú Mádho Dás sáhú kí koṭhí lúṭ kar pár nikal ga-e hain.</i>
I am now going out: tell the groom to get the horse ready.	<i>Main ab bahár játá: sá-ís se kaho kí ghorá taiyár kare.</i>
The whip is in the house.	<i>Chábuk ghar men hai.</i>
Then run and fetch it.	<i>To daurke lá-o.</i>
Bring water to wash my hands, and tell the khidmatgár to bring the breakfast.	<i>Háth dhone ká pání lá-o, aur khidmatgár se kaho kí házirí láwe.</i>
Give me some more milk.	<i>Kuchh aur dúdh to do.</i>
This fish is by no means good.	<i>Yih machhlí kuchh achchlí nahín.</i>
I bought it in the market this morning, and they told me it was fresh.	<i>Áj hí subh ko main ne use bázár men kharídá aur unhon ne use táza kahá.</i>
Hear, I want a boat to go to Calcutta.	<i>Suno Kalkatta jáne ko ek ná-o ham ko darkár hai.</i>
What is the hire of it?	<i>Is ká bhára ketá hai?</i>
Fifty rupees.	<i>Pachás rúpiye.</i>
When can you go?	<i>Tum kis waqt khol sakte?</i>
We can go at once.	<i>Ham ab hí já sakte hain.</i>
Bring the boat here quickly.	<i>Ná-o jald yahán lá-o.</i>
Is the tide in or out?	<i>Is waqt jú-ár hai kí bháṭhá?</i>

It is in.

*Jú-ár hai.*

What is the name of that village?

*Us bastí ká kyá nám?*

Who live there?

*Wahán kaun rahte?*

Do you think we can get any thing to eat or drink there?

*Tumhári dānist men, wahán hamen kuchh khāne pīne kí chíz mil saktí hain ki nahín?*

Well, bring to here.

*Bahut achchhá, to yahín lagá-o.*

I dine at Mr. —'s, you must go there in the afternoon.

*Ham — sáhib ke yahán kháná khá-enge, tumhen sipahrí ko wahán jáná hogá.*

Where is the nurse?

*Dá-í kahán hai?*

She has gone out with the children into the garden.

*Wuh óp ke bálbachchon ke sáth bágíche men ga-í hai.*

Go and see where she is, and tell her I wish to speak to her.

*Já-o aur dekho ki wuh kahán hai, aur us se kaho ki main us se kuchh kahne cháhtí hún.*

Very well, Madam.

*Bahut achchhá, Mem sáhib.*

Here is the nurse. She is carrying the baby.

*Dá-í házir hai. God ke bachche ko lí-e átí hai.*

Nurse, I don't like your children coming to play with mine. I should be glad if you would keep them at home.

*Dá-í, main nahín cháhtí hún ki tumháre larke mere ke sáth khelen. Agar tum unhen ghar men rakhtín to main ziyáda khush hotí.*

I have told them, Madam, not to come, but yet you know it is very difficult to keep children away from their mother.

*Main ne unhen man'a kiyá ki na áwen, lekin óp jántí hain ki larakon ko aprí má se báz rakhná bahut mushkil hai.*

Have you no one to take care of them?

My eldest girl is at home, but the young ones do not mind her.

Where is your husband?

He goes out to work all the day, and is seldom home much before evening.

Ride with us to-morrow, and you will have more appetite when you return.

How can you expect to be able to eat immediately after getting up?

We cannot wait for those people any longer, as breakfast is on the table.

Are you sure they said they would come?

Do you know what they generally eat for breakfast?

I like a more substantial breakfast than this.

Have you nothing besides?

Why do you not employ the man from whom you formerly took bread, which used to be very good?

*Ko-í tumháre ghar men nahín jo un kí khabardárá kare?*

*Merí pahlaúthí beṭí ghar par hai, lekin chhoṭe bachche us ko nahín mánte.*

*Tumhárá khasam kahán hai?*

*Wuh subh ko jáke tamám din kám kartá, aur aksar auqát shám tak nahín phir áta.*

*Kal tum ham logon ke sáth sawár hújiyo, aur laúṭne ke ba'd tumhen ziyáda bhúkh lagegí.*

*Tum kyúnkar yih ummed rakhte ho ki uṭhte hí kháná khá sakoge?*

*Un logon ke wáste nahín ṭhahar sakte ki házirí mez par hai.*

*Tumhen yaqín hai ki unhone kahá hai ki ham áwenge?*

*Tum jánte ho ki we házirí par aksar kyá kháte hain?*

*Házirí men is se ziyáda muqawwí chízon ká mushtáq hún.*

*Is ke síwá aur kuchh tumháre pás nahín?*

*Us nánbá-í ke yahán kyún nahín játe, jis se áge tum roṭí lete the, ki wuh bahut achchhí thí?*



- Do you know at what hour they breakfast in that house? ask one of the servants. *Tum jānte ho we kis waqt us ghar men hāziri khāte hain? naukaron men kisi se pūchho.*
- Tell him breakfast is ready. *Us se kaho ki hāziri taiyār hai.*
- Let there not be so much delay in future, as we must go to town early every morning. *Āyanda ko itni der na ho, kyūnki hamen har roz sawere shahr ko jānā hai.*
- The water with which this tea is made has not been boiling, it has no taste at all. *Chā kā pāni khaultā na thā, is men maza mutlaq nahīn.*
- What do you generally breakfast upon? *Tum hāziri men aksar kyā khāte ho?*
- I do not often eat any thing in the morning. *Tarke main aksar kuchh khātā nahīn.*
- Wake me very early tomorrow morning. *Mujhe bare sawere jagā denā.*
- I shall wake if you call out, Master! master! *Agar tum Sāhib! sāhib! karke pukāroge to jāg uṭhūngā.*
- Should not this awake me, knock at the door. *Is se agar main na jāgūn darwāza khatkhatā-o.*
- I am awake, go away; I will not get up; I got no sleep till late, and am not able to keep my eyes open this morning. *Main jāgā hūn, tum jā-o, main na uṭhūngā, ki rāt ko der tak mujhe nīnd nahīn āyī aur is waqt merī ānkhen bhāri ma'lūm hotīn.*

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#### CORRECTIONS.

Page 8, line 9, for r. 27. read r. 28.

P. 17, l. 20, for are read were

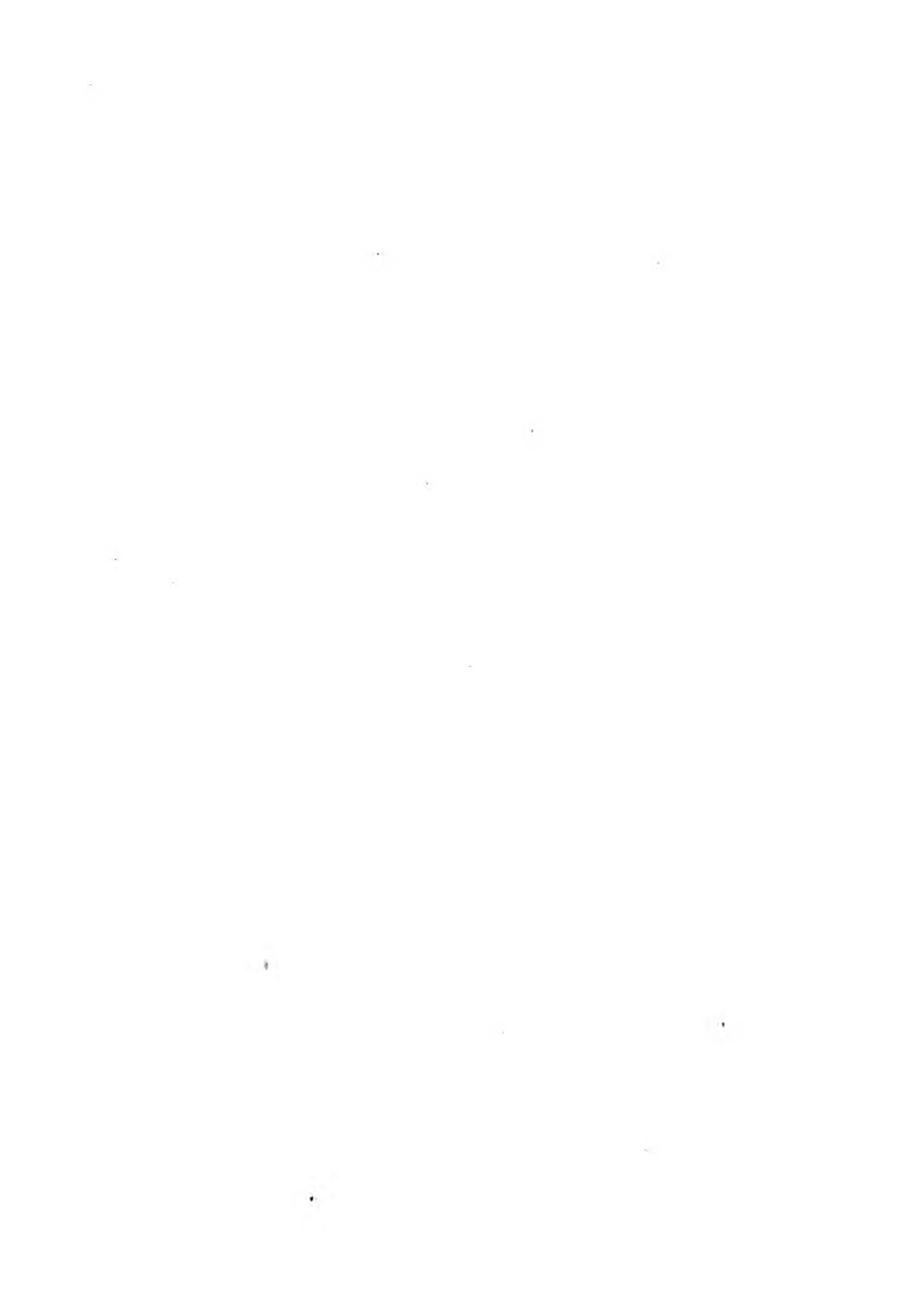
P. 137, l. 22, for *Báp na mári* read *Báp ne mári*

P. 139, l. 2, for *luhár* read *lohár*

P. 144, l. 33, for *sulf* read *suluf*

P. 152, l. 15, for *loháná* read *luháná*









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