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PHYSICS 354

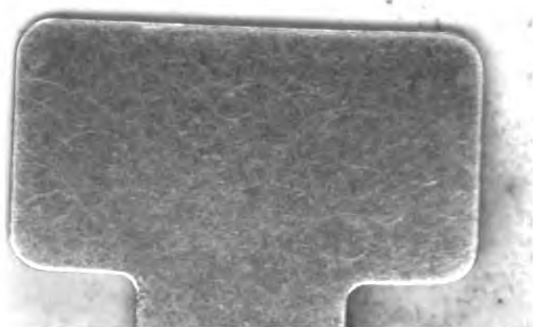
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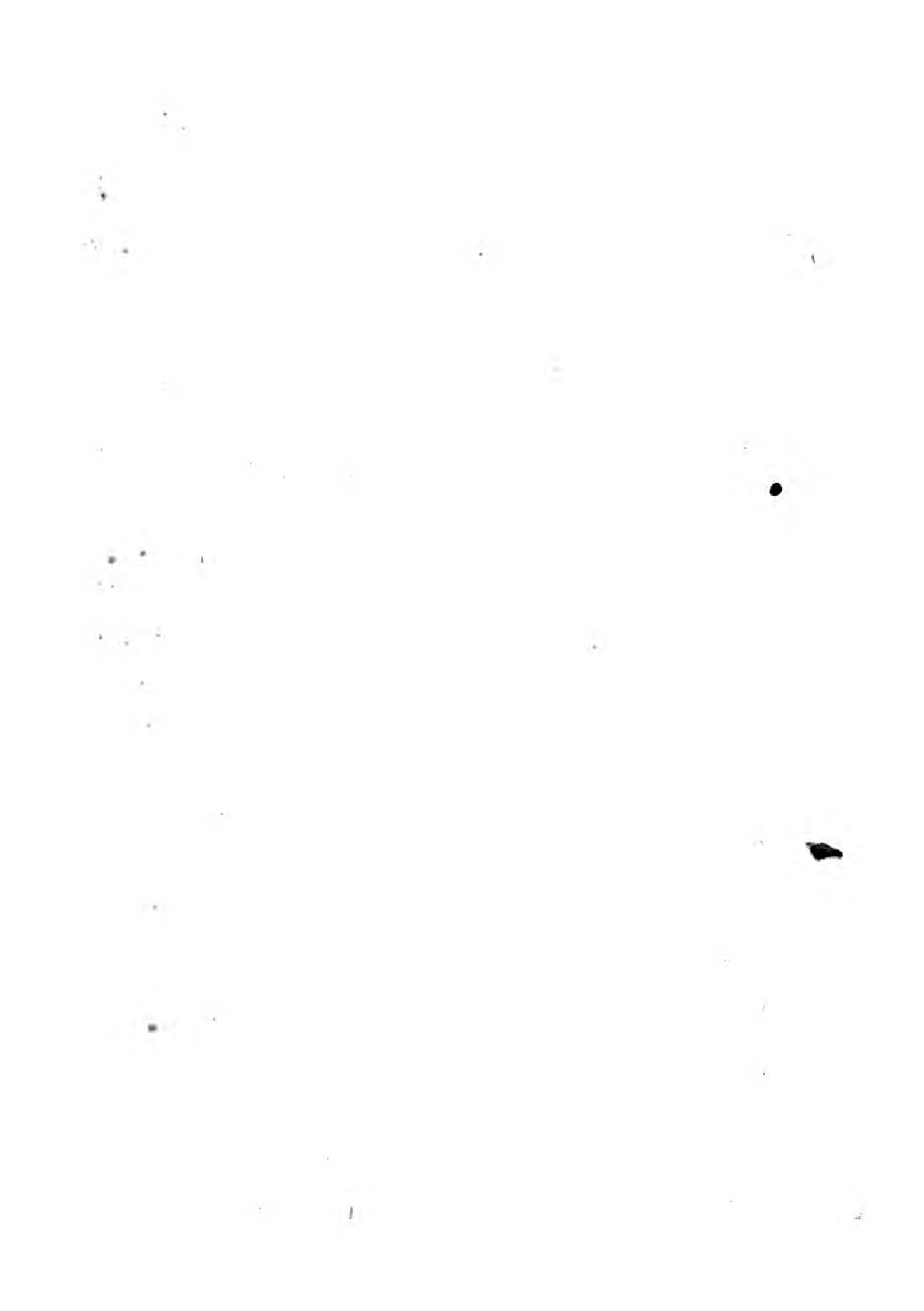
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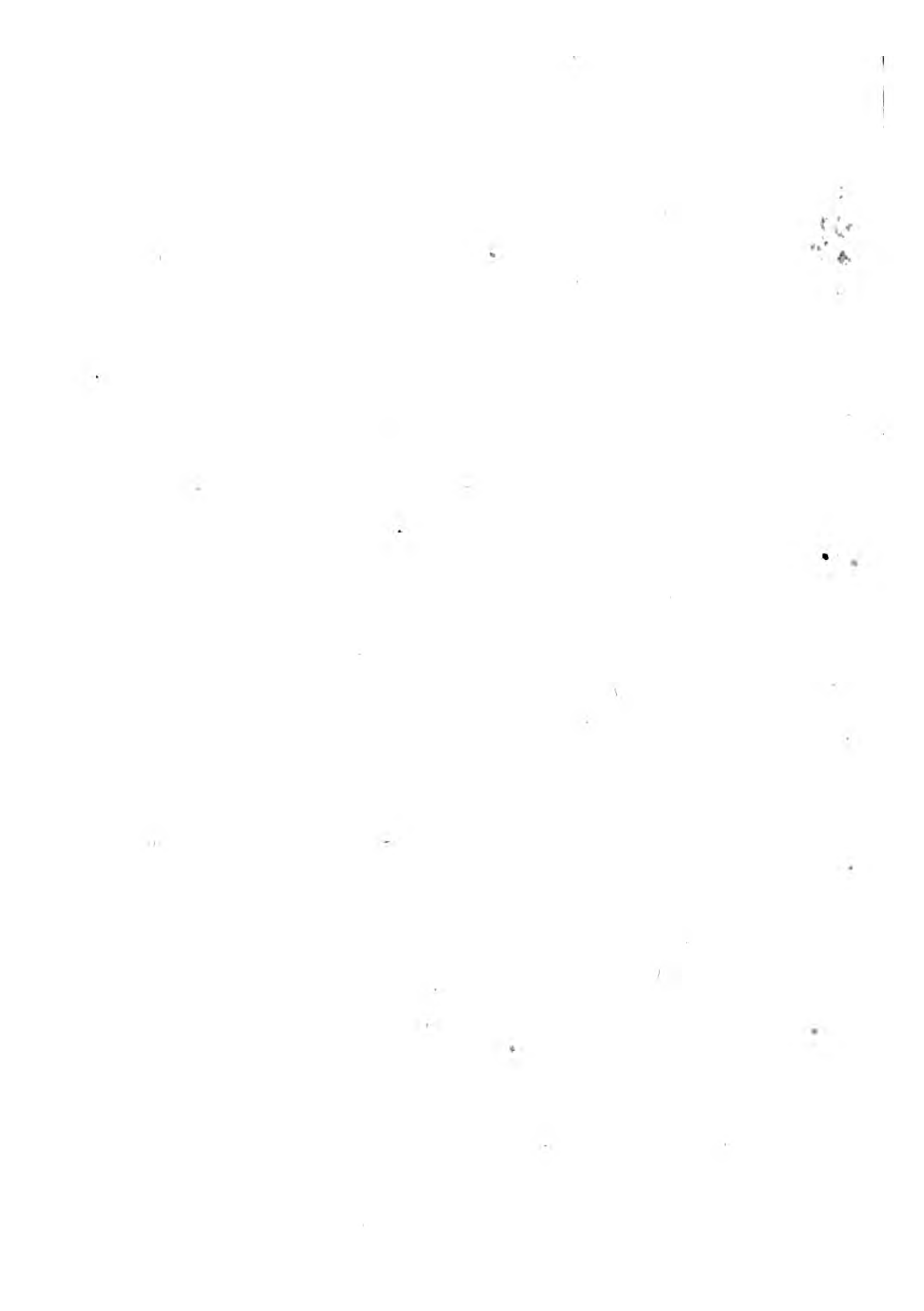
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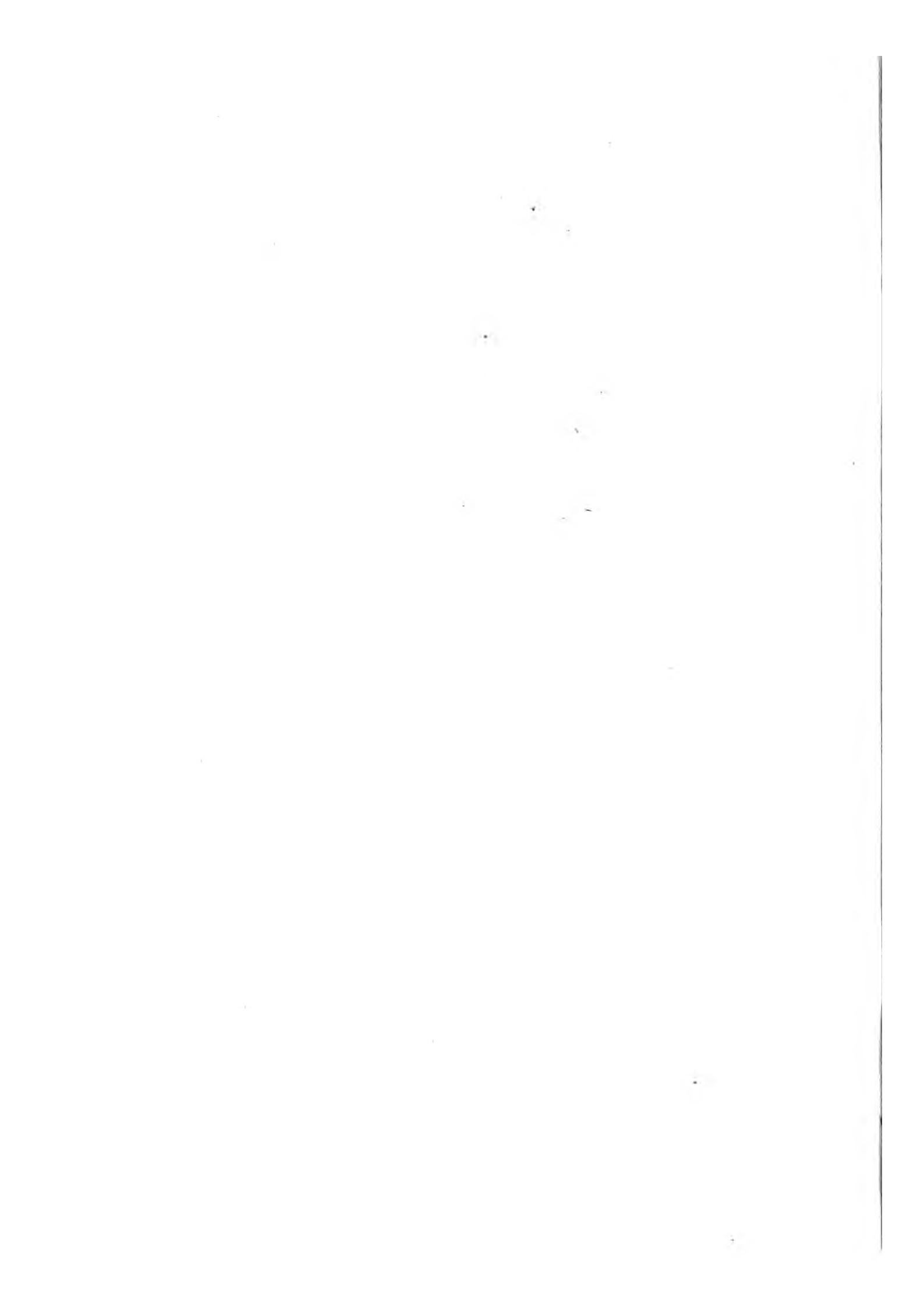
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A PRACTICAL
HINDÚSTÁNÍ GRAMMAR.



A PRACTICAL
HINDÚSTÁNÍ GRAMMAR;

CONTAINING
THE ACCIDENCE IN ROMAN TYPE,
A CHAPTER ON THE USE OF ARABIC WORDS,
AND
A FULL SYNTAX,

BY
MONIER WILLIAMS, M.A.,
OF UNIVERSITY COLLEGE, OXFORD; BODEN PROFESSOR OF SANSKRIT, ETC.

ALSO,

HINDÚSTÁNÍ SELECTIONS

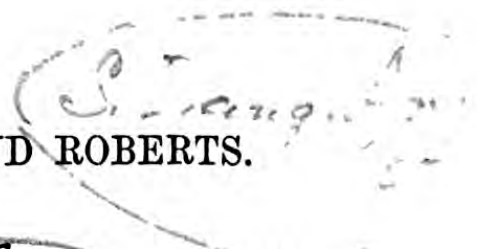
IN THE PERSIAN CHARACTER,

WITH A VOCABULARY AND DIALOGUES,

BY
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P R E F A C E.

URDÚ or Hindústání is the mixed and composite dialect which has resulted from the fusion of Hindí, the idiom of the Hindús, with the Persian and Arabic of the Musalmán invaders. It is not only the regular spoken language of Delhí, Lucknow, and at least fifty millions of persons in Central India, the North West Provinces and the Punjáb, but is also 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 employment of English letters to express Hindústání words, at least, in the grammatical portion of the work. 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 but students upon compulsion from attempting an entrance, do not here obtrude themselves before they are required. Nevertheless, 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 importance of acquiring a knowledge of the native alphabets.

My only object has been, so to remove the first difficulties of the subject, that the most unstudious of Englishmen may be allured onwards to the acquirement of a correct knowledge both of the language and the two principal alphabets, 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 everything 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 anything to prevent learners from afterwards making themselves masters of whatever character they find most essential."

But although my main design in applying the English alphabet to the explanation of Hindústání grammar 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 Roman type. Even Urdú newspapers and magazines (for example the Khair-khwáh i Hind, which has been ably conducted under the auspices of the Rev. R. C. Mather, of

Mirzapore) are now printed on this plan, and are largely read by anglicised natives. If our simple alphabet can be employed 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.

And let me here venture a remark which, however trite, cannot be too often repeated, that if we hope, not merely to retain India, but to avert a similar or perhaps a more general rebellion than that of 1857, we must endeavour gradually to remove the partition-wall between the races. The remembrance of that terrible mutiny is likely for a long period to embitter our intercourse with the natives. Such estrangement as that which has hitherto subsisted between governors and governed, ought not to continue. 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.

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 excellent Grammar of Professor Forbes, which everyone must acknowledge to be a work of standard-authority. I must also express my acknowledgments to Captain Henry J. W. Carter, of Cheltenham College, who has furnished me with some valuable hints. 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, formerly of Addiscombe College, and now of Woolwich; and both he and Major Robertson have kindly assisted me in revising the proof-sheets of the Grammar, and aided me by many useful suggestions.

MONIER WILLIAMS.

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AN
EASY INTRODUCTION

TO THE

STUDY OF HINDÚSTÁNÍ.



THE HINDÚSTANÍ ALPHABET IN THE DICTIONARY ORDER.

Name.	Power.	Detached.	Final.	Medial.	Initial.	Name.	Power.	Detached.	Final.	Medial.	Initial.
<i>alif</i>	' <i>a, d,</i> etc.	ا	ا	ا	ا	<i>da</i>	<i>d</i>	د	د	د	د
<i>be</i>	<i>b</i>	ب	ب	ب	ب	<i>zál</i>	<i>z</i>	ز	ز	ز	ز
<i>pe</i>	<i>p</i>	پ	پ	پ	پ	<i>re</i>	<i>r</i>	ر	ر	ر	ر
<i>te</i>	<i>t</i>	ت	ت	ت	ت	<i>ra</i>	<i>r</i>	ر	ر	ر	ر
<i>ta</i>	<i>t</i>	ث	ث	ث	ث	<i>ze</i>	<i>z</i>	ز	ز	ز	ز
<i>se</i>	<i>s</i>	س	س	س	س	<i>zhe</i>	<i>zh</i>	ژ	ژ	ژ	ژ
<i>jim</i>	<i>j</i>	ج	ج	ج	ج	<i>sín</i>	<i>s</i>	س	س	س	س
<i>che</i>	<i>ch</i>	چ	چ	چ	چ	<i>shín</i>	<i>sh</i>	ش	ش	ش	ش
<i>he</i>	<i>h</i>	ه	ه	ه	ه	<i>swád</i>	<i>s</i>	ص	ص	ص	ص
<i>khe</i>	<i>kh</i>	خ	خ	خ	خ	<i>zwád</i>	<i>z</i>	ض	ض	ض	ض
<i>dál</i>	<i>d</i>	د	د	د	د	<i>toe</i>	<i>t</i>	ط	ط	ط	ط

پ

ALPHABET IN DICTIONARY ORDER.—Continued.

Name.	Power.	Detached.	Final.	Medial.	Initial.	Name.	Power.	Detached.	Final.	Medial.	Initial.
<i>zoe</i>	<i>z</i>	ز	ز	ز	ز	<i>lám</i>	<i>l</i>	ل	ل	ل	ل
<i>'ain</i>	<i>'a, 'á,</i> etc.	ع	ع	ع	ع	<i>mím</i>	<i>m</i>	م	م	م	م
<i>gain</i>	<i>g</i>	ع	ع	ع	ع	<i>nún</i>	<i>n</i>	ن	ن	ن	ن
<i>fe</i>	<i>f</i>	ف	ف	ف	ف	<i>wáw</i>	<i>w</i>	و	و	و	و
<i>qáf</i>	<i>q</i>	ق	ق	ق	ق	<i>he</i>	<i>h</i>	ه	ه*	ه	ه
<i>káf</i>	<i>k</i>	ك	ك	ك	ك	<i>ye</i>	<i>y</i>	ي	ي	ي	ي
<i>gáf</i>	<i>g</i>	گ	گ	گ	گ						

The form \curvearrowright is used for the letters *b, p, t, t, s, n, y*, before *j* ج, *ch* چ, *h* ح, and *kh* خ, as in the word *bakht* بخت 'fortune.'

Observe.—*s* ث, *h* ح, *s* ص, *z* ض, *t* ط, *z* ظ, *'a* ع, *q* ق, are generally the mark of a pure Arabic word; *kh* خ, *z* ذ, *z* ز, *g* غ of Persian or Arabic; *zh* ژ of pure Persian; *p* پ, *ch* چ, *g* گ of Persian or Indian; *t* ت, *d* د, *r* ر of pure Indian.

Observe.—In the Hindústání alphabet there are two *d*'s (د and د̇); two *r*'s (ر and ر̇); two *h*'s (ح and ه); three *t*'s (ت, ت, and ط); three *s*'s (ث, س, and ص); and four *s*'s (ذ, ز, ض, and ظ).

When *alif* ا follows *l* ل it is slightly bent, as *lá* لا, or sometimes *lá* لا.

* This form of the letter *he* is expressed in some printed books by a slight bend below the line, thus $\underset{\curvearrowright}{ه}$ for ه .

Observe.—The nine letters marked in the preceding page with * never touch a *following* letter nor change their forms, whether initial, medial, or final ; but they always touch a *preceding* letter, like other consonants, unless that preceding letter be one of the nine. Two letters, *t* ب and *z* ظ, marked with †, although they may touch a following letter, resemble these nine in not changing their forms.

PECULIARITIES OF FORM, AND DISTINCTIVE MARKS.

	Power.	Detached.	Final.	Medial.	Initial.		Power.	Detached.	Final.	Medial.	Initial.
Never bends to the left at its lower extremity.	,a, á	ا	ا	ا	ا	When initial, form angles to the right; when medial, zigzags; when final, angles to the left.	j	ج	ج	ج	ج
Bends to the left at its lower extremity to touch a following letter.	ل	ل	ل	ل	ل		ch	چ	چ	چ	چ
	ل	ل	ل	ل	ل		h	ح	ح	ح	ح
Have the same initial and medial forms, excepting as to their dots.	b	ب	ب	ب	ب	Unfinished triangles.	kh	ك	ك	ك	ك
	p	پ	پ	پ	پ		d	د	د	د	د
	t	ت	ت	ت	ت		d.	د	د	د	د
	†	†	†	†	†	z	ز	ز	ز	ز	
	s	س	س	س	س	Segments of circles; but the last, <i>w</i> , has a black head.	r	ر	ر	ر	ر
	n	ن	ن	ن	ن		r	ر	ر	ر	ر
	y	ي	ي	ي	ي		r	ر	ر	ر	ر
hamza						z	ز	ز	ز	ز	
						zh	ژ	ژ	ژ	ژ	
						w	و	و	و	و	

	Power.	Detached.	Final.	Medial.	Initial.		Power.	Detached.	Final.	Medial.	Initial.
Scolloped lines.	س sh	س ش	س ش	س ش	س ش	Initial, a small circle; medial, lozenge shaped; final, flower-shaped.	m	م	م	م	م
Horizontal loops.	س ز	س ز	س ز	س ز	س ز	Initial, like dotted commas; medial, small circles.	f q	ف ق	ف ق	ف ق	ف ق
Loops, with hammer-like handles.	ت ز	ت ز	ت ز	ت ز	ت ز	Have bow-sprit-like lines.	k g	ك گ	ك گ	ك گ	ك گ
Initial, eye-shaped; medial, black triangles.	'a, 'd g	ع غ	ع غ	ع غ	ع غ	Initial, two-eyed; medial, butterfly-shaped and v-shaped; detached, an unfinished 8.	h	ح	ح	ح	ح

Observe.—The letters whose English equivalents require dots or other marks are, *t* ت, *s* ث, *h* ح, *kh* خ, *d* د, *r* ر, *s* ص, *z* ض, *z* ز, *t* ط, *z* ظ, 'a ع, g غ.

THE VOWEL SYSTEM.

1. The foregoing thirty-five letters constitute the alphabet, and are all considered consonants. The simple vowels are three, viz. 1. *a*, represented by a mark called *zabar*, thus \frown (over the letter which pronounces it); 2. *i*, represented by a mark called *zer*, thus \smile (under its letter, being the only mark below the line); and 3. *u*, represented by a mark called *pesh*, thus $\overset{\circ}{\smile}$ (over its

letter). Of these, the first mark, ـ (for *a*, pronounced like *a* in *cedar* or *u* in *fun*), is generally left out in printed books, and must be supplied after every consonant which has no other vowel given, or which is not deprived of the following vowel by the mark *jazm* ـ placed over it.* Each of these three simple vowels has a corresponding long form, viz. *á*, *í*, *ú*, and there are four diphthongal sounds, viz. *e*, *ai*, *o*, *au*. Altogether, therefore, we have ten vowel sounds, pronounced as in Italian or French, viz. *a*, *á*, *i*, *í*, *u*, *ú*, *e*, *ai*, *o*, *au*. (N.B. *au* is pronounced as in German, or as *ou* in *our*). The theory is, that these vowels cannot be uttered without the help of a consonant. Hence, strictly speaking, there is no such thing as an initial vowel in the Hindústání alphabet. When a vowel appears to begin a word or syllable, it is in reality uttered by the help of the consonants *alif* (ا) and 'ain (ع). Of these, *alif* generally changes its shape to ء or آ in uttering a vowel beginning a syllable in the middle of a word, when a previous syllable ends in a vowel. It is then called *hamza*.† *Alif* (ا) and 'ain (ع), therefore, may be regarded as

* The vowel-mark ـ , however, must not be supplied after a *final* consonant, nor after one which is followed by the butterfly form of the letter *he* ه; thus, كَيْت is *khet*, not *kahet*, 'a field;' nor must it, as a general rule, be supplied after *d* د or *ḍ* ḍ, followed by the ه form of *he*; thus, دَهْوَبِي is *dhobi*, not *dahobi*, 'a washerman,' and دَهَب is *dhab*, not *dahab*, 'mode;' but to this there are exceptions, as دَهَشْت *dahshat*, 'fear.'

† Occasionally, however, the form *alif* ا is retained in the middle of a word for the utterance of an initial vowel, and the mark ـ , which ought to be placed over it, is sometimes omitted in printed books; thus, تَأْمَل, less correctly, تَأْمَل ta-ammul, 'reflection.' مَأَل ma-al, less correctly, مَأَل or مَأَل 'end.' The ر which is generally placed below ء to denote *hamza*, has

aspirates or breathings, which help to articulate initial vowels ; so that *alif* might be represented by ' , to denote a simple breathing (as ' in the Greek ἀπὸ, or as *h* in the English *honor, hour, etc.*),* and *ain* by " , to denote a deeper breathing lower down in the throat, thus, | *a*, | *i*, | *u*; ˆ ' *a*, ˆ ' *i*, ˆ ' *u*.

2. But *alif* may serve another purpose. If instead of uttering *a*, it follows that vowel uttered by another consonant, being itself quiescent, then the effect of | is to lengthen *a* into *á*, as in the word مَا *má*. At the beginning of a word the preceding *a* may of course be uttered by *alif* itself, thus آ; but in this case one *alif* is written over the other in a curved form, and called *madda*, as in the word آَب *áp*.† In both cases the vowel

sometimes incorrectly two dots under it, in which case it is liable to be confounded with *ye*, as in مَائِل *ma-il*, more correctly written مَائِل 'inclined towards;' گَائِي *ga-i*, more correctly, گَائِي 'gone.' Observe, here, that 'ain never, like *alif*, changes its shape, or requires the mark ˆ in uttering an initial syllable in the middle of a word, after a previous syllable ending in a vowel. Ex. gr. مَعْلَق *mu-'allaq*, 'suspended,' مَعْف *mu-'áf*, 'pardon.'

* In transposing Hindústání letters into English, it will be desirable to understand the breathing ' for *alif*, so that | should be transposed into *a*, not ' *a*, the breathing being understood. But the vowel *a* must always be written in English letters, although in Hindústání its mark ˆ, as being more frequent than the other vowel-marks, is left to be supplied; thus, for | write *a*, and for ب write *bad*. 'Ain will then be more conveniently represented by ' instead of " .

† The *a* which precedes *alif* may of course be uttered by 'ain, as in the word عَام, or without ˆ, عَام 'ámm, 'common.' Observe, however, here, that 'ain cannot (like *alif* at the beginning of a word) follow *a* uttered by itself. But like *alif*, in the middle or end of a word, it may follow *a*, or any vowel uttered by any other consonant but itself, being itself quiescent, in

mark $\bar{\text{—}}$ is left out in printed books, so that practically, $\bar{\text{—}}$ in the middle of a word, and $\bar{\text{—}}$ at the beginning, stand for $\bar{\text{—}}$. The consonants *ye* and *wáw* are used in a similar manner to lengthen *i* and *u* respectively, as in $\bar{\text{—}}$ $\bar{\text{—}}$, $\bar{\text{—}}$ $\bar{\text{—}}$, $\bar{\text{—}}$ $\bar{\text{—}}$, 'an elephant,' $\bar{\text{—}}$ $\bar{\text{—}}$, 'full.'* The same two consonants also form the diphthongal sounds *e* and *o*; but the vowel-marks $\bar{\text{—}}$ and $\bar{\text{—}}$ are then omitted, as in $\bar{\text{—}}$ $\bar{\text{—}}$, $\bar{\text{—}}$ $\bar{\text{—}}$, $\bar{\text{—}}$ $\bar{\text{—}}$, 'a table,' $\bar{\text{—}}$ $\bar{\text{—}}$, 'that same.' When the simple vowel $\bar{\text{—}}$ precedes these same two consonants, it forms with them the diphthongal sounds *ai* and *au*, as in $\bar{\text{—}}$ $\bar{\text{—}}$, $\bar{\text{—}}$ $\bar{\text{—}}$, $\bar{\text{—}}$ $\bar{\text{—}}$, 'perambulation,' $\bar{\text{—}}$ $\bar{\text{—}}$, 'manner.'† Similarly in English, the letter *h*, like *alif*, may be said to lengthen the *a* in the word *ah!* and *y* and *w* are sometimes letters of prolongation, as in *key*, *raw*, and form diphthongal

which case it does not exactly lengthen the *a*, but gives it a kind of bleating guttural sound: thus the first two letters of the word $\bar{\text{—}}$ $\bar{\text{—}}$, 'after,' may be uttered with a sound something similar to the bleating of a sheep: similarly, $\bar{\text{—}}$ $\bar{\text{—}}$, 'together with,' $\bar{\text{—}}$ $\bar{\text{—}}$, 'a ruby,' $\bar{\text{—}}$ $\bar{\text{—}}$, 'poetry.' Occasionally 'ain is quiescent after a consonant at the end of a word in which case it gives a deep guttural aspiration to the final consonant, thus, $\bar{\text{—}}$ $\bar{\text{—}}$, 'prohibition.'

* There are a few words beginning with $\bar{\text{—}}$ $\bar{\text{—}}$, in which $\bar{\text{—}}$ has not this prolonging effect on a previous $\bar{\text{—}}$, as in $\bar{\text{—}}$ $\bar{\text{—}}$, 'pleased,' $\bar{\text{—}}$ $\bar{\text{—}}$, 'self,' the *u* being then represented by *u*. The explanation of this may be, that these words are really *khwush*, *khwud*, and that the sound of *w* is lost. (See 17, page 11.)

† But if *ye* and *wáw* are initial, or are followed by a vowel, *ye* is then sounded as *y*, and *wáw* as *w*; thus $\bar{\text{—}}$ $\bar{\text{—}}$, 'or,' $\bar{\text{—}}$ $\bar{\text{—}}$, 'that,' $\bar{\text{—}}$ $\bar{\text{—}}$, 'explanation,' $\bar{\text{—}}$ $\bar{\text{—}}$, 'a thought,' $\bar{\text{—}}$ $\bar{\text{—}}$, 'attainable,' $\bar{\text{—}}$ $\bar{\text{—}}$, 'except,' $\bar{\text{—}}$ $\bar{\text{—}}$.

sounds, as in *buy*, *cow*, etc. The following Table will now be clear.

Name.	Power	Final.	Medial.	Initial.	Examples.
<i>Zabar</i>	<i>a</i>	اَ	ـَ	أَ	أَبَد <i>abad</i>
<i>Alif after zabar</i>	<i>á</i>	أَ	أَ	آ or آآ	آبَاد <i>ábád</i>
<i>Zer</i>	<i>i</i>	اِ	ـِ	إِ	إِسْمِ جِنْسِ <i>ism-i-jins</i>
<i>Ye after zer</i> . . .	<i>í</i>	يِ	ـِ	إِ	پِرِی <i>piri</i> , اِیْنِ <i>in</i>
<i>Pesh</i>	<i>u</i>	اُ	ـُ	أُ	اُزْ <i>ur</i> , پُشْتِ <i>pusht</i>
<i>Wáw after pesh</i>	<i>ú</i>	وُ	ـُ	أُ	اُوْنِچِ <i>unch</i> , خُوبِ <i>khúb</i>
<i>Ye alone</i>	<i>e</i>	یِ	ـِ	ایِ	ایکِ <i>ek</i> , نیکِ <i>nek</i> , کی <i>ke</i>
<i>Ye after zabar</i> .	<i>ai</i>	آیِ	ـِ	آیِ	آیْنِٹھِ <i>ainṭh</i> , سَیْرِ <i>sair</i> , آئی <i>ai</i>
<i>Wáw alone</i>	<i>o</i>	وِ	ـِ	اوِ	اُورِ <i>or</i> , چُوبِ <i>chob</i>
<i>Wáw after zabar</i>	<i>au</i>	وَ	ـِ	اُو	اُورِ <i>aur</i> , چُوکِ <i>chauk</i>

3. Observe.—Although *zabar* and *zer* are never, strictly speaking, final, they are so, practically, when followed by the suppressed *h*. (See 18, p. 11.)

4. Observe.—Since the vowels (with the exception of *e* and *o*, which are not found in Arabic words) may be uttered by 'ain (ع) at the beginning of a word, as well as by *alif* (ا), the only difference in the pronunciation being, that in the case of

'*ain* the sound proceeds from the lower muscles of the throat, the following words are given as examples : عَدْل 'adl, 'justice,' عَام 'amm 'common,' عِشْق 'ishq, 'love,' عِيد 'id, 'a festival,' عُذْر 'uzr, 'an excuse,' عُود 'ud, 'aloes,' عَيْب 'aib, 'a fault,' عَوْرَت 'aurat, 'a woman.'

PRONUNCIATION, ORTHOGRAPHICAL MARKS, ETC.

5. CONSONANTS.—ا *alif* and ع '*ain*, have already been explained.
6. ب *b*, پ *p*, ت *t*, ج *j*, چ *ch*, د *d*, ر *r*, ز *z*, س *s*, ش *sh*, ف *f*, ك *k*, گ *g*, ل *l*, م *m*, may be pronounced as in English, but گ has always the sound of *g* in *go*.
7. د *d* and د̣ *ḍ*; the former is more dental than in English, more like *th* in *the*; the latter is exactly the English *d* in *drain*.
8. ر *r* and ر̣ *ṛ*; the latter of these is pronounced more like the *r* in the French *éternel*. It is, moreover, allied to and sometimes interchangeable with د̣ *ḍ*, or Sanskrit ढ *ḍ*.
9. ت *t*, ت̣ *ṭ*, ط *ṭ*; the first of these is more dental than in English, more like *th* in *thin*; the second is pronounced exactly like *t* in the English *true*; the third (*ṭ* or *toe*) is nearly like *t* in *tin*.
10. س *s*, ص *ṣ*, and ث *ṣ*, are all three like *s* in English, but the last (*ṣ*) is pronounced by the Arabs like *th* in *though*.
11. ز *z*, ذ *z*, ض *ẓ*, ظ *ẓ*, are all four like *z* in English, but the second (*z* or *zdl*) is pronounced by the Arabs like *th*, and the third (*ẓ* or *zwád*) like *d*.
12. ژ *zh* is peculiar to Persian, and pronounced like *z* in *glazier*.
13. ك *k*, and ق *q*; the latter of these is more guttural than the first, and is pronounced like *c* in *clique*, or *q* in *quoit*, *quack*, the root of the tongue being compressed against the upper part of the throat.

14. خ *kh* is a strong guttural, like *ch* in the Scotch word *loch*. Its sound has been compared to that made when clearing the throat before expectorating.

15. غ *g* is also a strong guttural, like the sound *gha* made in gargling.

16. ن *n* is like the English *n* in *not*; but at the end of a word, or sometimes in the middle, it 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: it may then be represented by *n*.

17. و *w* is like *w* in *way*. It also helps to form vowels, as already explained. Observe, that after خ *kh*, and followed by ا *á*, it is inaudible, and is then represented by و (with a dot); thus خواب *khwáb* is pronounced *kháb*, 'sleep.'

18. ح *h* and س *h* ($\text{ا}, \text{آ}, \text{س}, \text{ه}$); the former (*h*) is a strong aspirate, even stronger than *h* in *haul*; the latter, when initial, is a weaker aspirate, more like *h* in *have*, and when final, being preceded by a short vowel, is almost inaudible, as in بارس *bárah*, 'twelve,' و *wuh*, 'that,' متوجه *mutawajjih*, 'attentive;' it is then often suppressed in the English character; thus, ن *na* for *nah*, 'not,' ك *ki* for *kih*, 'that,' بند *banda* for *bandah*, 'a slave.' At the end of Arabic words it may have two dots over it, and is then pronounced like *t*, as خُلَاصَة *khuláṣat*, 'essence.'

19. Observe.—When *h* is employed to aspirate the letters *k, g, ch, j, t, d, t, d, p,* and *b*, thus $\text{ك}, \text{گ}, \text{چ}, \text{ج}, \text{ت}, \text{د}, \text{ت}, \text{د}, \text{پ}, \text{ب}$, it is sounded immediately after the letter which precedes it; thus ك *kh* is pronounced as in *ink-horn*, or dropping the first two letters, '*khorn*'; گ *gh*, as in *dog-hole*, or '*ghole*'; ت

th, as in *ant-hill* or *'thill*; *dh*, as in *adhere*, or *'dhere*; *bh*, as in *abhor* or *'bhor*. The butterfly form of *h* is then always used, excepting after *d* and *ḍ*. The *v*-shaped form (ح) must always have a preceding vowel.

20. *y*, like *y* in *year*; it also helps to form vowels, as explained.

21. VOWELS.—*ā*, as in *cedar*, *zebra*, or as *u* in *fun* (not as in *man*, *apple*, *fate*); *ā*, as in *art*; *i*, as in *it*; *ī*, as in *police*; *ū*, as in *pull*; *ū*, as in *rule*; *e*, as in *they*; *ai* as in *aisle*; *o*, as in *go*; *au*, as in the German *frau*, or as *ou* in *our*.

22. Observe.—A few Arabic words ending in *ye*, with *alif* over it (ا), thus, *ta'āla*, 'Most High.' Observe that *ā* is pronounced, though not written, in the words *allāh*, 'God' (originally *al ilāh*, 'the God'); *rahmán*, 'merciful'; *háza*, 'this.' It is generally indicated in Arabic by a small perpendicular *fathah* (or sign for *a*), thus, *háza*.

23. *Jazm* (meaning 'amputation,' 'cutting off,') placed over a letter, shews that it is quiescent, or has no vowel following it; as, *banda*, 'a slave.'

24. *Tashdīd* (meaning 'a strengthening'), placed over a letter, doubles it, and divides the syllable distinctly; as, *shid-dat*, 'force.' When placed over *ye* (ي) after *zabar*, the first *y* may be represented by *i*, thus *tai-yár*, 'ready;' and when placed over *wáw* (و) after *pesh*, the *u* may blend with the first *w* into *ú*, thus *qu-wat*, 'power,'

25. *Tanwīn* (meaning 'núnation,' or 'using of *n*' at the end of a word), placed over final *á* shortens it and adds *n*, thus, *ittifáqan*, 'by chance.'

26. *Wasla* $\tilde{}$ (meaning 'union,' 'conjunction'), connects the final vowel of an Arabic word with the Arabic article ال *al* prefixed to a following word, in such a way that the ا *alif* utters that vowel, instead of uttering the *a* of *al*, which is therefore lost; thus, امير المؤمنين *amir-ul-muminin*, 'commander of the faithful,' طالب العلم *talib-ul-'ilm*, 'a seeker of knowledge.' A final ي *i* is shortened into *i*; thus, في الحال *fi-l-hal*, 'instantly,' في الحقيقة *fi-l-haqiqat*, 'in truth.'

27. Observe.—That when the Arabic *al* is followed by any of the thirteen letters ت *t*, ط *t*, د *d*, ر *r*, ن *n*, ث *s*, س *s*, ص *s*, ش *sh*, ز *z*, ذ *z*, ض *z*, ظ *z*, it is entirely lost; or rather the *a* of *al* is lost as before, and the *l* assimilates in sound (*without losing its form*) with the following initial letter; to denote which the mark *tashdid* is placed over that letter; thus, إخوان الصفا *ikhwan-us-shafa*.

28. *Izafat* (meaning 'addition,' 'adjunct') is used in Persian phrases. It is formed, first, by *zer* or *i*, after every consonant but the suppressed س *h*, ي *ye*, ا *alif*, and و *waw*; secondly by *hamza*, with *zer* understood, after ي *ye* and after the suppressed س *h*; thirdly by ي *ye*, after ا *alif* and و *waw*; and either takes the place of the English 'of,' or connects a substantive with its following adjective, as 1. شهر بغداد *shahr-i-Bagdad*, 'the city of Bagdad,' زبان شیرین *zaban-i-shirin*, 'a sweet tongue.' 2. بندۀ خدا *banda-i-khuda*, 'a servant of God,' مای ناب *mai-i-nab*, 'pure wine.' 3. پای تخت *pa-e-takht*, 'the foot of the throne,' روی زیبا *ru-e-zeba*, 'a beautiful face.' Observe, however, that *zer* or *i* is used after س *h* (as well as after any other consonant) whenever the س *h* is manifested

(*ẓāhir*) and not suppressed (*makhfiy*); thus, پادشاه بزرگ *pād-shāh-i-buzurg*, 'a great king,' گره سخت *giriḥ-i-sakht*, 'a hard knot,' کوه نور *koh-i-nūr*, 'the mountain of light.'

29. TO BE TRANSPOSED INTO ENGLISH LETTERS.

اب , ابد , اعظم , امام , امارت , اکتیس , اجل , اجابت ,
 آثار , اثر , ابدال , آئین , آهو , اعضا , بادل , باد , باج , بائی
 بابو , بباہ , بابت , باپ , بباد , باب , باکرہ , بھائی , بیس , بیخ
 بیج , بسنت , بدن , بتی , بچہ , بانہ , بن , پات , پاپ , پتھر
 پیٹھ , پھوٹنا , پنبہ * , پیچ , تخم , تلخ , تجاوز , تشیر , تات , تابعدار
 تابع , تاب , تنبیہ * , تکلف , تأسف , تعویذ , تھاگر , تھتھول
 تھگ , تھندا , ثمرہ , ثالث , ثابت , جیبہ , جھنجھلانا , جوتا
 جناح , جگر , جفا , جبر , جب , چچا , چاہ , چتر , چپ , چھوٹا
 چیخ , چہرہ , چھاتی , حفاظت , حوصلہ , حجت , حجام
 حجاب , حامل , حالت , خیانت , خفا , خستہ , خچر , خاوند
 خاک , خام , خیرات , درمن , درم , دَر , داغ , داد , دیدار
 دھونا , دھشت , ڈال , ڈاک , ذکر , ذلیل , رزاق , رُخ , رحم
 رات , راج , ریاضت , ریختہ , رفاقت , زیان , زنانہ , زن , زشت
 زاہد , سہل , سائب * , سُرخ , سر , سود , سیزھی , سیس , شہد

* *n* before *b* or *p*, is pronounced and written *m*.

شَمْع , شِعْر , شِكْم , شَبِيه , شَارِع , شَاخ , صِلَاحًا , صَاف صَيْد , صَبْر
 ضَرر , طَهَارَت , طَيْش , طِلَا , طَاوُس , طَامِع , طَرَح , ظَلَمَت , ظَن
 ظَل , عَهْد , عُرِيَان , عَذَاب , عِبَارَت , عُمَر , عَابِد , عَجَب , عَقْد
 غِذَا , غَزَا , غَلَّة , غَوْل , غَوْر , فَصِيح , فَاقَه , فَرَبِه , فَخْر , قَوْس , قَلِيل
 قَصْر , قُرْب , كَهْوَد , كَهْلَا , كَوْرَنِش , كُرْسِي , كَان , كَهْرَانَا , كَهَات , كُرُوَه
 كَزْنَد , كَرْم , لَآچَار , لَثِيم , لَهْو , لَيْل , لَوْتِه , لِحَآظ , لَات , لَاف , مِيخ
 مَهِيَا , مَهَارَت , موزِه , مَلَال , مَشْرُوع , نَوْم , نَوْح , نَوَاب , نَبِيَانَا
 نَادِم , نَجْم , وَحْشَت , وَصْف , وَافِر , وَآلَا , هَيْبَت , هَوْش , هَلْكَآ , هَاتِه
 يَاس , يَارَآش , يَاد , دَارُ الْخِلَافَت , خُلَاصَةُ التَّوَارِيخ , بِسْمِ اللّٰهِ الرَّحْمٰنِ
 الرَّحِيْمِ , عَلَيْكُمْ السَّلَام .

30. TRANSPOSE INTO THE HINDUSTANI CHARACTER.

*Adá, áb, áj, aḥmaq, ádmí, iltifát, alqissah, ittílá', i'timád, ulfat, udás, únt, bad, bág, báwar, balkih, bijh, basti, billi, bahánah, padar, patá, phalná, pichhe, tabáh, taṣḍi', taṣarruf, tafáwut, ta'ajjub, taufiq, tukrá, táng, ṣawáb, járá, jaház, jhúthá, jins, chitthí, chibillá, chhokrá, chiriyá, ḥadd, ḥirṣ, ḥilah, khabar, khwár, khauz, khair-khwáh, dām, dárú, diyánat, dhyán, dārḥí, zabḥ, zauq, rutbah, ragbat, ranjīdah, zist, zambúr, * ziyán, subuk, sakht, sukhan, sūraj, shurú', shukr, ṣarráf, ṣa'if, ṣa'ám, ṣoṭá, ṣulm, 'umdah, 'ilm, 'álam, 'uhdah, 'álí, 'uzr, gam, fauran, faṣl, faẓl, qadam, qaná'at, qá-im, kisht, karámat, khulná, kholná, garh, gehún, lutf, lá-iq, maṭlab, makhlaṣí, mazhab, niẓámat, náfi', ni'mat, wa'z, wa'dah,*

* *m* before *b* or *p* becomes *n* when transposed into Hindústání.

hunar, yáwarí, árâ-ish-i mahfil, rû-e khûb, bandah-i wafâdâr, máhî-i daryâ, 'awâmm-un-nâs, iqbâl-ud-daulah, fi-l-hâl, fi-l-wâqî', nûr-ul-'ain, âkhir-ul-amr.

Ek roz ek zâlim Bâdshâh tanhá shahr se bâhir gayâ, aur ek shakhsh ko darakht ke niche baiþhá dekhâ, aur us se pûchhâ, ki Bâdshâh is mulk kâ kaisâ hai, zâlim hai, yâ 'âdil? Us ne kahâ, Barâ hî zâlim. Bâdshâh ne pûchhâ, ki Tû mujhe pahchântâ hai? kahâ, nahîn. Phir shâh ne kahâ, kih Main Bâdshâh is mulk kâ hûn. Yih sunte hî wuh shakhsh ðarâ, aur shâh se pûchhâ, ki Tû mujhe jântâ hai? Shâh ne kahâ Nahîn. Tab us ne kahâ, kih Main falâne saudâgar kâ beþâ hûn, har mahine men tîn tîn roz diwânah hotâ hûn, ðj kâ roz usî tîn roz se hai. Yih sunkar Bâdshâh ne hans diyâ, aur use kuchh nah kahâ.

GENDER OF NOUNS SUBSTANTIVE.

31. There is no neuter gender. All substantives are either masculine or feminine. Most names of living things in Hindústání will be known at once to be masculine or feminine from their meaning; thus, *beþâ*, 'a son,' *mard*, 'a man,' *qâzî*, 'a judge,' *bhâ-î*, 'a brother,' *râjâ*, 'a king,' are of course masculine; and *beþî*, 'a daughter,' *larķî*, 'a girl,' *'awrat*, 'a woman,' are feminine.

32. As to the names of the things without life, it is not so easy to fix their gender in Hindústání. We may, however, lay down a few general rules for the guidance of the learner, as follows:—

How to distinguish Feminine Nouns.

33. Nouns ending in *î*, *t*, *sh*, are mostly feminine; as, *roþî*, 'bread,' *bât*, 'a word,' *talâsh*, 'search,' *dânish*, 'knowledge.'

34. Many nouns in *r* and *n* are feminine; as, *sarkâr*, 'government,' *talwâr*, 'a sword,' *khâbar*, 'news,' *bahâr*, 'spring,' *þabr*, 'patience,' *qabr*, 'a grave,' *fajr*, 'morning,' *qadr*, 'worth,' *nazr*, 'a gift,' *nazar*, 'sight,' *khâtîr*, 'heart,' *fîkr*, 'thought,' *'umr*, 'life,'

gor, 'a tomb,' *lahar*, 'a wave,' *muhr*, 'a seal,' *nahr*, 'a stream,' *zanjir*, 'a chain,' *shamsher*, 'a sword,' *bhír*, 'a crowd,' *bher*, 'a sheep,' *dīwār*, '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 39.

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

36. Except from r. 33 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 *i*. Words like *qázi*, 'a judge,' *bhá-i*, 'a brother,' *dándí*, 'a waterman,' are necessarily masculine.

37. A few common exceptions in *t* and *sh* are also masculine; as, *bakht*, 'fortune,' *bánt*, 'a share,' *but*, 'an idol,' *dánt*, 'a tooth,' *darakht*, 'a tree,' *dast*, 'a hand,' *dost*, 'a friend,' *gosht*, 'meat,' *khet*, 'a field,' *post*, 'skin,' *sharbat*, 'a drink,' *zarbaft*, 'brocade,' *takht*, '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.

38. Nouns ending in *a* or *á*, or any other letter besides those mentioned at r. 33, are generally masculine; as, *bachcha*, 'the young of any animal,' *banda*, 'a slave,' *daryá*, 'a river,' *mulk*, 'a country,' *táj*, 'a crown,' *díl*, 'the heart,' *pánw*, 'the foot,' *sir*, 'the head,' *'bág*, 'a garden,' *munh*, 'the mouth,' *gunáh*, 'a fault.'

39. 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,' *dín*, 'a day,' *dín*, 'religion,' *mihmán*, 'a guest,' *badan*, 'the body,' *dáman*, 'skirt,' *darman*, 'a remedy,' *khirman*, 'a store of grain,' *á-in*, 'a rule:' but see r. 34.

40. Arabic words of three syllables beginning with *ta* and

having a medial consonant doubled, like *taṣarruf*, '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 *inṣáf*, 'justice.' A common exception, however, under the first head is the feminine word *tawajjuh*, 'favour.'

41. Except from r. 38 the following common feminine nouns: *kitáb*, 'a book,' *shab*, 'night,' *ṭalab*, 'search,' *ṭap*, 'fever,' *top*, 'a cannon,' *fauj*, 'an army,' *mauj*, 'a wave,' *ṣubḥ*, 'morning,' *fath*, 'victory,' *ṭarah*, 'manner,' *ṣaláh*, 'counsel,' 'plan,' *ṣulḥ*, '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,' *ḥamd*, 'praise,' *masnad*, 'a throne,' *nind*, 'sleep,' *ummed*, 'hope,' 'id', 'a feast,' *qaid*, 'bondage,' *áwáz*, 'voice,' *niyáz*, 'petition,' *chiz*, 'thing,' *mez*, 'a table,' *sáns*, 'a sigh,' *majlis*, 'an assembly,' *jins*, 'race,' *ḥirs*, 'avarice,' 'arz', 'a petition,' *ṭama*, 'avarice,' *tawaqqu*, 'hope,' *teg*, 'a sword,' *ṭaraf*, 'side,' *kharif*, 'autumn crop,' *khalq*, 'people,' *raunaq*, 'beauty,' *bandúq*, 'a musket,' *ṣandúq*, 'a box,' *ṭariq*, 'a way,' *khák*, 'dust,' *dák*, 'post,' *poshák*, 'dress,' *nák*, 'the nose,' *kumak*, 'aid,' *ág*, 'fire,' *bág*, 'a rein,' *báng*, 'voice,' *ṭáng*, 'the leg,' *jang*, 'war,' *dál*, 'pulse,' *dál*, 'a branch,' *maṣal*, 'proverb,' *manzil*, 'a day's journey,' 'a stage,' 'aql', 'wisdom,' *naql*, 'a story,' *jhil*, 'a lake,' *shám*, 'evening,' *rasm*, 'custom,' *qism*, 'kind,' 'sort,' *qasam*, 'an oath,' *chashm* (also m.) 'the eye,' *qaum*, 'a tribe,' *bú*, 'smell,' *náw*, 'a boat,' *dárú*, 'medicine,' *jilau*, 'retinue,' *sipáh*, 'an army,' *nigáh*, 'a look,' *jibh*, 'the tongue,' *ánkh*, 'the eye,' *jagah*, 'a place.'

42. 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,' *khaṭá*, 'fault,' *ibtidá*, 'beginning,' *intihá*, 'end,' *ḍunyá*, 'the world,' *tamanná*, 'a request,' *ṣaná*, 'praise,' *gizá*, 'food,' 'aṭá', 'a gift,' *du'á*, 'prayer,' *qazá*, 'fate,' *add*, 'performance,' *dagá*, 'deceit,' *dawá*, 'medicine,' *ḥayá*, 'shame;' and a few others, as *ṭhiliyá*, 'a water-pot,' *ḍibiyá*, 'a small box,' *parwá*, 'care,' *chá*, 'tea.'

DECLENSION OF NOUNS.

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

For the Agent	<i>ne</i> , 'by.'
— Genitive either	<i>ká</i> or <i>ke</i> or <i>kí</i> , 'of.'
— Dative and Accusative	<i>ko</i> , 'to.'
— Ablative	<i>se</i> , 'from,' 'with,' 'than.'
— Locative	<i>men</i> , <i>par</i> , <i>tak</i> , 'in,' 'on,' 'up to.'

44. Hence it appears that in Hindústání the cases are expressed by little words like the English 'by,' 'of,' 'to,' 'from,' 'in,' etc.; but these in Hindústání, instead of being placed before, are placed after a noun to form a case. Thus the Agent is expressed by *ne* placed *after* a noun.

45. The Genitive case is expressed by either *ká*, or *ke*, or *kí*, placed *after* a noun; the Dative by *ko*; the Ablative by *se*; the Locative by *men*, or *par*, or *tak*.

46. The Accusative (or Objective) is expressed either by *ko* like the dative, or, as in English, it is the same in form with the nominative.

47. The Vocative case is expressed by placing *ai* *before* a word, in the same way as 'O' in English.

48. The Nominative may be regarded as the first form of a word, and the only word in a sentence which is not in any case. If *singular*, it is always unchangeable in Hindústání.

49. So also the nominative *plural* of all *masculine* words in Hindústání which end in any other letter but *á* or *a* is unchangeable.

50. But if a *masculine* word end in *á* or *a* then *á* or *a* are changed to *e* in the nominative plural; thus, *beṭá*, 'a son,' becomes *beṭe*, 'sons,' in the nominative plural, and *banda*, 'a slave,' becomes *bande*, 'slaves.' (Many learned Muhammadans, however, retain *banda* both in singular and plural.)

51. If a *feminine* word end in *í* it adds *án* in the nominative plural, as *beṭí*, 'a daughter,' becomes *beṭí-án*, 'daughters.'

52. Note.—In the same way, *jorú*, 'a wife,' makes *jorú-án*, 'wives.' Masculine words ending in *í*, like *sipáhi*, 'a soldier,' are of course unchangeable in the nominative plural.

53. If the word end in *á* or any other letter but *í* or *ú*, and be *feminine*, then *en* is added in the nominative plural; thus, *balá*, 'evil,' becomes *balá-en*, 'evils,' and *bát*, 'a word,' becomes *bát-en*, 'words,' in the nominative plural.

54. Note.—Masculine words ending in *á*, like *rájá*, ‘a king,’ are of course unchangeable in the nominative plural.

55. Nearly all masculine words ending in *á* change that letter to *e* in all the cases of the singular, as well as in the nominative plural.

56. Every noun in the language, of whatever gender, and whether ending in vowel or consonant, must add *on* in all the cases of the plural, that is in all other forms of the plural noun but the nominative.

57. The vocative plural, however, rejects the *n* and leaves *o*.

58. Taking then the four kinds of nominative plural at Rules 49, 50, 51, 53, we have four sorts or classes of nouns, two for the masculine, and two for the feminine.

59. Observe.—The nominative plural is the mark of difference between the four classes.

60. FIRST DECLENSION.—MASCULINE NOUNS.

Like *mard*, ‘a man,’

<p>{ Nom. Sing. <i>Mard</i>, a man. { Agent, <i>Mard ne</i>, by a man. Gen. <i>Mard ká</i>, or <i>ke</i>, or <i>kí</i>, of a man. Dat. <i>Mard ko</i>, to a man. Acc. <i>Mard ko</i> (or <i>mard</i>), a man. Ab. <i>Mard se</i>, from a man. Loc. <i>Mard men</i>, in a man. Voc. <i>Ai mard</i>, O man.</p>	<p>{ Nom. Plural. <i>Mard</i>, men. { Agent. <i>Mardon ne</i>, by men. Gen. <i>Mardon ká</i>, or <i>ke</i>, or <i>kí</i>, of men. Dat. <i>Mardon ko</i>, to men. Acc. <i>Mardon ko</i> (or <i>mard</i>), men. Ab. <i>Mardon se</i>, from men. Loc. <i>Mardon men</i>, in men. Voc. <i>Ai mardo</i>, O men.</p>
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61. A few masculine nouns in *á* and *i* may be declined like *mard*; as *rájá*, ‘a king,’ *Khudá*, ‘God,’ *qázi*, ‘a judge,’ *bhá-i*, ‘a brother.’ The nominative plural of these will be the same as the singular, see. r. 65.

62. *Pánw*, ‘a foot,’ *gánw*, ‘a village,’ and *nánw*, ‘a name,’ of the first declension of masculines, change *nw* 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.

63. SECOND DECLENSION.—MASCULINE NOUNS.

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

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

64. 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, except the vocative, which ends in *o*.

<p>{ Nom. Sing. <i>Beṭá</i>, a son. { Agent. <i>Beṭe ne</i>, by a son. Gen. <i>Beṭe ká</i>, or <i>ke</i>, or <i>kí</i>, of a son. Dat. <i>Beṭe ko</i>, to a son. Acc. <i>Beṭe ko</i> (or <i>beṭá</i>), a son. Ab. <i>Beṭe se</i>, from a son. Loc. <i>Beṭe men</i>, in a son. Voc. <i>Ai beṭe</i>, O son.</p>	<p>{ Nom. Plural. <i>Beṭe</i>, sons. { Agent. <i>Beṭon ne</i>, by sons. Gen. <i>Beṭon ká</i>, or <i>ke</i>, or <i>kí</i>, of sons. Dat. <i>Beṭon ko</i>, to sons. Acc. <i>Beṭon ko</i> (or <i>beṭe</i>), sons. Ab. <i>Beṭon se</i>, from sons. Loc. <i>Beṭon men</i>, in sons. Voc. <i>Ai beṭo</i>, O sons.</p>
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65. Similarly, *banda*, 'a slave;' gen. sing. *bande ká*, *-ke*, *-kí*; nom. pl. *bande †*; gen. *bandon ká*, *-ke*, *-kí*, etc. Words 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.

66. A few masculine nouns derived from the Sanskrit, Persian, or Arabic, preserve their finals unchanged like *mard* in the sing. and nom. pl. In the other cases they add *on* to the final: thus, *rájá*, 'a king;' Nom. *rájá*; Gen. *rájá ká*, *-ke*, *-kí*; Nom. pl. *rájá*; Gen. *rájá-on ká*, *-ke*, *-kí*, etc. Similarly, *Khudá*, 'God,' *gaddá*, 'a beggar,' *dándá*, 'a sage,' *pitá*, 'a father,' *daryd*, 'a river,' *mullá*, 'a teacher,' *lálá*, 'a master,' *bábdá*, 'a father.'

67. Observe—*d* and *ah* as the final of feminine nouns also remain unchanged in the sing., but in the nom. pl. add *en*; see rr. 73, 75.

68. *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

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

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

also, *ro-án*, 'a hair,' makes *ro-en ká*, etc. This rule applies to one or two other similar nouns.

69. THIRD DECLENSION.—FEMININE NOUNS.

Like *beṭí*, '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. 72, 73.

70. 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.

<p>{ Nom. Sing. <i>Beṭí</i>, a daughter. { Agent. <i>Beṭí ne</i>, by a daughter. Gen. <i>Beṭí ká</i>, or <i>ke</i>, or <i>kí</i>, of a daughter. Dat. <i>Beṭí ko</i>, to a daughter. Acc. <i>Beṭí ko</i> (or <i>beṭí</i>), a daughter. Ab. <i>Beṭí se</i>, from a daughter. Loc. <i>Beṭí men</i>, in a daughter. Voc. <i>Ai beṭí</i>, O daughter.</p>	<p>{ Nom. Pl. <i>Beṭí-án</i>, daughters. { Ag. <i>Beṭí-on ne</i>, by daughters. Gen. <i>Beṭí-on ká</i>, or <i>ke</i>, or <i>kí</i>, of daughters. Dat. <i>Beṭí-on ko</i>, to daughters. Accus. <i>Beṭí-on ko</i> (or <i>beṭí-án</i>), daughters. Ab. <i>Beṭí-on se</i>, from daughters. Loc. <i>Beṭí-on men</i>, in daughters. Voc. <i>Ai beṭí-o</i>, O daughters.</p>
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71. *Jorú*, 'a wife,' like *beṭí*, makes *jorú-án* in nom. plural.

72. FOURTH DECLENSION.—FEMININE NOUNS.

Like *bát*, 'a word,' *balá*, 'evil.'

<p>{ Nom. Sing. <i>Bát</i>, a word. { Agent. <i>Bát ne</i>, by a word. Gen. <i>Bát ká</i>, or <i>ke</i>, or <i>kí</i>, of a word. Dat. <i>Bát ko</i>, to a word. Acc. <i>Bát ko</i> (or <i>bát</i>), a word. Ab. <i>Bát se</i>, from a word. Loc. <i>Bát men</i>, in a word. Voc. <i>Ai bát</i>, O word.</p>	<p>{ Nom. Plural. <i>Bát-en</i>, words. { Agent. <i>Báton ne</i>, by words. Gen. <i>Báton ká</i>, or <i>ke</i>, or <i>kí</i>, of words. Dat. <i>Báton ko</i>, to words. Acc. <i>Báton ko</i> (or <i>báten</i>), words. Ab. <i>Báton se</i>, from words. Loc. <i>Báton men</i>, in words. Voc. <i>Ai báto</i>, O words.</p>
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73. Like *bát*, are declined feminine nouns in *á*; as, *balá*, 'evil,' nom. pl. *balá-en*, gen. pl. *balá-on ká*, etc.; and all other feminine nouns excepting those ending in *í*, which constitute the third declension. *Gá-e*, f. 'a cow,' makes *gá-en* in the nom. pl.; and resembles *gánw*, 'a villager,' (r. 62) in making *gá-on* in the oblique plural.

74. A few feminine nouns in *iyá* form their nom. pl. by adding *n* instead of *en*: thus, *ṭhiliyá*, 'a water-pot;' nom. pl. *ṭhiliyán*.

75. 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,' gen. pl. *jaghon ká* or *jagahon ká*. Similarly, *baras*, m. 'a year,' *barson ká*. The nom. pl. of *jagah* is said to be *jaghen*; but the nom. sing. may be used for the nom. pl., as in the case of nouns ending in the imperceptible *h*, like *malika*, 'a princess,' *fátiḥa*, 'an opening prayer:' see also r. 65, note.

76. Note.—Persian and Arabic nouns sometimes adopt the Persian pl. termination *án* for animate objects, and *há* or (Arabic) *át* or *ját* for inanimate; as, *sáqí-án*, 'cup-bearers,' *sálhá*, 'years,' *ṣúbaját*, 'provinces.' These terminations may occur in Persian phrases where the *izáfat* (r. 28) is used, as *máddar-i-bráhmanán*, 'mother of the Brahmans,' for the Hindústáni *má bráhmanon kí*. In one or two words *án* is used for the plural of inanimate objects; as *chirágán*, 'lamps.'

OF THE THREE WAYS OF FORMING THE GENITIVE.

77. In all Hindústáni nouns the genitive is formed in one of three ways, either, firstly, by adding *ká*; or, secondly, by adding *ke*; or, thirdly, by adding *kí*. It is most important, then, to know whether *ká*, *ke*, or *kí*, has to be used, and in order to explain this subject more clearly, we will, for shortness, call the noun which is in the genitive case (formed by the addition of either *ká*, *ke*, or *kí*) the genitive noun. And, first, let it be noted, that as words ending in *á* are generally masculine, and those ending in *í* feminine, so in the same manner *ká* is masculine, and *kí* feminine; but we are not, therefore, to suppose that when a word is masculine it must take *ká*, and when feminine take *kí*, to form the genitive.

78. In truth the choice of *ká*, or *ke*, or *kí*, to form the genitive, has nothing to do with the gender of the genitive noun itself, but only with the gender of that other noun in the sentence

to which it is most closely joined or related. The other noun (which we may call the governing or directing noun) may either come before or after the genitive noun, as in English; thus, 'the man's shoe,' or 'the shoe of the man;' where the genitive noun is 'man' (in Hindústání *mard*), and the governing noun which is to direct us in forming the genitive is 'shoe' (*júti*). Now *júti*, 'a shoe,' in Hindústání happens to be feminine; therefore the genitive noun, *mard*, 'a man,' although masculine, must take the feminine *kí* to form the genitive. Hence 'the man's shoe,' in Hindústání will be *mard kí júti*. So also in a sentence like 'the daughter's pitcher,' *beṭi ká ghará*, the genitive noun *beṭi*, 'a daughter,' does not form its genitive with *kí*, although *beṭi* is feminine, but with *ká*, because the governing or directing noun *ghará*, 'a pitcher,' is masculine.

79. When, however, the directing noun is masculine, and *not* in the nominative singular, then the genitive noun must take *ke* instead of *ká*, just as nouns like *beṭá* and *ghará* change *á* to *e* in all other forms of the singular but the nominative; thus, 'in the pitcher of the daughter,' would be in Hindústání *beṭi ke ghare men*; *ke* being used instead of *ká*, because *ghare men* is *not in the nominative* singular.

80. The fact is, that a noun in the genitive case may be regarded as a kind of adjective agreeing with the word to which it is joined, just as in English, we change a genitive noun into an adjective when we say 'a golden platter,' for 'a platter of gold,' expressed in Hindústání by *sone kí rikábi*. The genitive noun being thus made into a kind of adjective, generally goes before the noun to which it is joined, just as an adjective goes before its substantive in English; thus, *sone kí rikábi*, 'gold-of platter,' or 'golden platter,' *mard kí júti*, 'man-of shoe.'

81. Note, however, that in many books framed on the Persian model, this order is often reversed; as, *rikábi sone kí*, 'platter gold-of,' *júti mard kí*, 'shoe man-of.'

The following three rules will now be clear, and must be carefully learnt by heart:—

82. Rule 1.—The genitive noun (that noun which in English is either preceded by *of* or ends in 's) takes *ká*, when the other noun to which it is joined is masculine and in the nominative singular; thus, *mard ká beṭá* [or *beṭá mard ká*], 'the son of the man.'

83. Rule 2.—The genitive noun takes *ke* when the other noun to which it is joined is masculine, but *not* in the nominative singular. (Also, when the other noun is a masculine substantive in any case or form but the nominative used *adverbially*, some preposition being generally understood). Examples, *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.'

84. Rule 3.—The genitive noun takes *kí* when the other noun is feminine, whatever its case, and whether singular or any case or form but the nominative used *adverbially*). Examples, plural. (Also, when the other noun is a feminine substantive in *mard kí beṭi* [or *beṭi mard kí*], 'the daughter of the man,' *mard kí beṭi-án* [or *beṭi-án mard kí*], 'the daughters of the man,' *mard kí beṭi se* [or *beṭi se mard kí*], 'from the daughter of the man,' *mard kí beṭi-on se*, 'from the daughters of the man,' *shahr kí taraf*, 'towards (in the direction of) the city.'

85. Note.—The Persian genitive is sometimes used in Hindústání, and is formed by putting the vowel *i*, or sometimes *e*, in the place of the English 'of,' as indicated at r. 28.

ADJECTIVES.

86. Adjectives ending in *á* change this termination to *e* or *í*, according to the number, gender, or case of the substantive they

qualify; the rule being the same as for *ká, ke, kí* (see rr. 82–84); as, *bará, -re, -rí*, ‘great.’

87. Some adjectives, however, ending in *á* of Arabic and Persian origin remain unchanged; as, *dánd*, wise.’

88. 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.’

89. 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* (rr. 82–84): thus, *tujh sá ádmí*, ‘a man like you,’ *parí sí ’aurat*, ‘a fairy-like woman,’ *bahut se ghore*, ‘a great many horses.’

90. Observe.—*Sá* governs the genitive case either expressed or understood; when *ká* is expressed, *ká sá*, (‘like that of’) will follow the rule for the changes of *sá*.

91. 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.

92. *Báyán* ‘left’ (not ‘right’) follows the same rule.

93. Adjectives generally precede their substantives. But in Persian phrases the vowel *i* or sometimes *e* (called *izáfat*) 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,’ *jawán-i-khúbsúrat*, ‘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.’

94. 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*); *aise achche kámon se*, ‘from such good deeds.’

95. But when the adjective comes last, it may sometimes (especially in poetry) assume the plural terminations; as, *rátén bhári-án*, ‘tedious nights,’ *koṭhrí-án bahut únchí-án*, ‘very lofty rooms.’

96. The following table exemplifies the preceding rules :

á	e	í
<i>gorá lar̄ká</i> 'a fair boy.'	<i>gore lar̄ke ko,</i> 'to a fair boy.'	<i>gori lar̄kí,</i> 'a fair girl.'
	<i>gore lar̄ke,</i> 'fair boys.'	<i>gori lar̄kí-d̄n,</i> 'fair girls.'
	<i>gore lar̄kon ká,</i> 'of fair boys.'	<i>gori lar̄kí-on ká,</i> 'of fair girls.'
<i>bará mard̄,</i> 'a great man.'	<i>barē mard̄ ká,</i> 'of a great man.'	<i>bari kitáb ká,</i> 'of a large book.'
	<i>barē mard̄,</i> 'great men.'	<i>bari kitāben,</i> 'large books.'
	<i>barē mardon̄ par,</i> 'on great men.'	<i>bari kitābon̄ men,</i> 'in large books.'
<i>khúb lar̄ká,</i> 'a fine boy.'	<i>khúb lar̄ke,</i> 'fine boys.'	<i>khúb lar̄kí,</i> 'a fine girl.'
<i>kálá sá ghorá,</i> 'a blackish horse.'	<i>kále se ghorē par,</i> 'on a blackish horse.'	<i>káli si ghorí-d̄n,</i> 'blackish mares.'
<i>dáná mard̄,</i> 'a wise man.'		
<i>dánd mard̄,</i> 'wise men.'		
<i>dáná mard̄ ko,</i> 'to a wise man.'		
<i>us ká sá jism,</i> 'a body like that of his.'	<i>us ke se jism ko,</i> 'to a body like that of his.'	<i>Hátim kí sí sakháwat,</i> 'liberality like that of Hátim.'
<i>pahlá mard̄,</i> 'the first man.'	<i>dústre mard̄ ko,</i> 'to the second man.'	<i>tisri randí,</i> 'the third woman.'
<i>pánchván̄ lar̄ká,</i> 'the fifth boy.'	<i>chhat̄wen lar̄ke ko,</i> 'to the sixth boy.'	<i>sátwin̄ lar̄kí,</i> 'the seventh girl.'

COMPARISON OF ADJECTIVES.

97. 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,' *ṣulḥ jang se achchhí hai*, 'peace is better than war,' *wuh sultán se bará hai*, 'he is greater than a king:' see syntax, r. 368.

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

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

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

101. The Persian terminations *tar* and *tarín* and the Arabic prefix *a* are occasionally used; as, *khúb-tar* or *aḥsan*, 'more beautiful,' *khúb-tarín* or *aḥsan*, 'most beautiful.' Similarly, *bihtar*, *bihtarín*, 'better,' 'best.'

PRONOUNS.

102. In Hindústání, pronouns have no difference of form to express difference of gender. They differ only in number and person; thus:

FIRST PERSON.

103.	<i>Main</i> , I.
{ Nom. Sing. <i>Main</i> , I.	{ Nom. Plural. <i>Ham</i> , we.
{ Agent. <i>Main ne</i> , by me.	{ Agent. <i>Ham ne</i> , or <i>hamon ne</i> , by us.
Gen. <i>Merá</i> , or <i>mere</i> , or <i>merí</i> (<i>mujh ká</i> , etc.), of me, my.	Gen. <i>Hamará</i> , or <i>hamáre</i> , or <i>hamárí</i> , of us, our.
Dat. Acc. <i>Mujh ko</i> , or <i>mujhe</i> , to me, me.	Dat. Acc. <i>Ham ko</i> , or <i>hamen</i> , us.
Ab. <i>Mujh se</i> , from me.	Ab. <i>Ham se</i> , from us.
Loc. <i>Mujh men</i> , in me.	Loc. <i>Ham men</i> , in us.

104.

SECOND PERSON.

	<i>Tú</i> , Thou.
{ Nom. Sing. <i>Tú</i> , or <i>tain</i> , thou.	{ Nom. Plural. <i>Tum</i> , you.
{ Agent, <i>Tú ne</i> , by thee.	{ Agent. <i>Tum ne</i> , or <i>tumhon ne</i> , by you.

Gen. *Terá*, or *tere*, or *teri* (*tujh ká*, etc.), of thee, thy.

Dat. Acc. *Tujh ko*, or *tujhe*, to thee, thee.

Ab. *Tujh se*, from thee.

Loc. *Tujh men*, in thee.

Voc. *Ai tú*, O thou.

Gen. *Tumhárá*, or *tumháre*, or *tumhári*, of you, your.

Dat. Acc. *Tum ko*, or *tumhen*, to you, you.

Ab. *Tum se*, from you.

Loc. *Tum men*, in you.

Voc. *Ai tum*, O ye.

105.

THIRD PERSON.

Wuh, He, she, it, that.

{ Nom. Sing. *Wuh*, he, she, it, that.
Agent. *Us ne*, by him.

Gen. *Us ká*, or *ke*, or *kí*, of him, of her, his, etc.

Dat. Acc. *Us ko*, *use*, to him, him, her, etc.

Ab. *Us se*, from him, from her, etc.

Loc. *Us men*, in him, in her, etc.

{ Nom. Plural. *We*, or *wuh*, they, those.
Agent. *Un ne*, or *unhon ne*, by them, etc.

Gen. *Un ká*, or *ke*, or *kí*, or *unh ká*, etc., or *unhon ká*, etc., of them, etc.

Dat. Acc. *Un ko*, or *unhen*, or *unhon ko*, to them, them, etc.

Ab. *Un se*, or them, etc.

Loc. *Un men*, in them, etc.

106.

Yih, He, she, it, this.

{ Nom. Sing. *Yih*, he, she, it, this.
Agent. *Is ne*, by him, by her, by this, etc.

Gen. *Is ká*, or *ke*, or *kí*, of him, of her, etc.

Dat. Acc. *Is ko*, or *ise*, to him, to her, etc.

Ab. *Is se*, from him, from her, from this, etc.

Loc. *Is men*, in him, in her, in this, etc.

{ Nom. Plural. *Ye*, or *yih*, they, these.
Agent. *In ne*, or *inhon ne*, by them, etc.

Gen. *In ká*, or *ke*, or *kí*, of them, etc.

Dat. Acc. *In ko*, or *inhen*, or *inhon ko*, to them, etc.

Ab. *In se*, from them, etc.

Loc. *In men*, in them, etc.

107. 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 *-áří* for their gen. pl., according to the rule for the use of *ká*, *ke*, *kí*, in the declension of nouns (see rr. 82-84). In the dat. and acc. 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.

108. Observe that the forms *merá*, *terá*, etc., are rather pronoun adjectives, used like our English 'my,' 'thy,' 'our,' etc., and that *mujh ká*, *tujh ká*, are the proper forms of the genitive, though they rarely appear except in poetry, or when the pronoun is separated from *ká* (the sign of the genitive case) by another word, or rarely before adverbs governing the genitive; thus, *merá betá*, 'my son;' but *mujh kam-bakht ká*, 'of me ill-fated,' *mujh pás* (for *mujh ke pás*), 'near me.' So also the sign of the agent (*ne*) is added to the nominative forms *main* and *tú*, and not to *mujh* and *tujh*, unless the *ne* be separated from its pronoun by another word; thus, *main ne*, 'by me,' but *mujh kam-bakht ne*, 'by me the ill-fated.'

109. The nominative form of the pronouns *wuh*, *yih*, *jo*, *so*, etc., 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.

110. The relative pronoun which answers to 'who,' 'which,' in English, is *jo* or *jaun* (nominative singular and plural). The cases of this relative pronoun are formed exactly like those of *yih* at r. 106, the only difference being that the letter *j* is put before each; thus, gen. sing. *jis ká*, gen. pl. *jin ká*, dat. and acc. sing. *jis ko* or *jise*, and so on.

111. Note.—The relative *jo* is sometimes joined to *koi* and *kuchh* to express

the English 'whoever,' 'whatever,' etc.; thus, *jo koi*, 'whoever,' 'whosoever,' *jo kuchh*, 'whatsoever.'

112. The pronoun used in asking a question, like 'who?' 'which?' in English, is *kaun* (nominative singular and plural). In forming its cases we have merely to put *k* for the *j* of the relative at r. 106; thus, *kis ká*, *kin ká*, etc.

113. Another useful pronoun, *kyá*, used like 'what?' 'how?' makes *káhe ká*, *káhe ko*, etc. *Kyá* may be used with plural nouns, but has no plural cases.

114. In English the pronouns 'he,' 'that,' 'they,' 'those,' 'that same,' are used correlatively to the relative pronouns 'who,' 'which,' 'whoever,' 'whatever,' etc. In Hindústání the pronoun often used correlatively to *jo* is *wuh*, at r. 105; but the proper correlative to *jo* is *so* or *taun* for the nominative sing. or plural (the cases being formed by putting *t* before the cases of *yih*); thus, *tis ká*, *tin ká*, etc.

Note.—The pronoun correlative to *jo* often comes in Hindústání in the latter part of the sentence; thus, the English sentence, 'I will do that which you order,' would be in Hindústání, 'whatever you order, that same will I do.'

115. The pronoun which answers to the English 'self,' in Hindústání is *áp* (nominative singular and plural), and this word *áp* may equally stand for 'myself,' 'thymself,' 'himself,' 'themselves,' etc.; thus, *main áp*, 'I myself;' *áp áyá*, 'he himself has come,' *áp áe*, 'they themselves have come.'

116. The genitive case of *áp*, 'self,' is *apná* or *apne*, or *apní* (never *ápná* or *áp ká*); and the accusative used in books is either *apne taín* or *áp ko*. For the ablative and locative, *áp se* and *áp men* are found; and in the plural a phrase *ápas men* is common, to express 'among themselves.'

117. But of all forms of this pronoun, the genitive *apná* (changed to *apne* or *apní*, according to the rules for *ká*, *ke*, *kí*, see rr. 82–84) is the most useful, and may equally stand for any of the adjective pronouns, 'my,' 'thy,' 'his,' 'our,' 'your,' 'their,'

when they refer to the nominative of the sentence. In English we often apply the word 'own' in the same manner to all the persons; thus, *us ne apná kám kiyá*, 'he did his own work;' whereas *us ne us ká kám kiyá* would mean 'he did his work' (meaning some other person's work). So again, *main apní khushí se*, 'I of my own free will;' *wuh apne ghar men gayá*, 'he went into his own house.' Whereas to express 'my,' 'thy,' 'his,' 'our,' 'your,' 'their,' when they do *not* refer to the nominative of the sentence, the genitive case of the personal pronouns must always be used; as, 'he went into my house,' *wuh mere ghar men gayá*; 'I did your work,' *main ne tumhárá kám kiyá*.

118. The learner must be most careful not to confound the pronoun *áp*, 'self,' 'oneself,' 'one's own,' used in the manner just described, with another *áp*, called the *honorific pronoun* (because used like the English 'your honour,' 'your worship,' 'your highness,' 'your lordship,' 'your majesty,' 'you, sir,' to show respect in addressing a person of rank). The genitive case of this last *áp* is *áp ká*, *ke*, *kí*, not *apná*, *ne*, *ní*; thus, *áp kí tawajjuh se*, 'by the favour of your honour.' The accusative is *áp ko*, ablative *áp se*, agent *áp ne*. It is often used without intending much respect, in the same manner as in English we say, 'sir.'

119. Note.—The plural of the pronouns may often be used for the singular out of respect; but it does not always follow that, because the plural is used for the singular, any real respect is intended. In fact, the singular of the pronouns is seldom used at all, except in addressing the Deity and in speaking of one's self. So in English, we use *you* for *thou* and *thee*.

120. Although it is a mark of good taste to use *main* in speaking of one's self, yet *ham* in Hindústání constantly means 'I,' not 'we.' To mark the plural, the word *log*, 'people,' is often added; thus, *ham log*, 'we people,' meaning simply 'we,' and *tum log*, 'you people,' meaning 'you.' In the same way, without implying respect, *un ne*, *in ne*, constantly mean 'by him,' not 'by them,' whereas *unhon ne*, *unhon ká*, *unhon ko*, *inhon ne*, etc. are the forms more in use for the plural, and are not used for the singular unless respect is intended.

121. It may be taken as a general rule, that, in addressing equals as well as superiors, the honorific *áp* of r. 118 should be used. In speaking to inferiors, or to servants, the plural *tum*, 'you,' should always be used. Indeed, it would be as unusual to use *tú* in such cases, as it would be to say 'thou' in English.

122. In addressing God, however, the singular *tú*, 'thou,' is always used in Hindústání.

123. In speaking of one's self, the singular *main*, 'I,' should be used rather than *ham*, 'we.' It is bad taste to apply the plural to one's self even in speaking to servants.

124. In addressing gentlemen and superiors, such words as *ṣáhīb*, *khudáwand*, etc. (like our English 'sir,' 'your honour,' etc.), are as common as *áp*; and just as in England we speak of ourselves as 'your humble servant,' 'your obedient servant,' 'your faithful servant,' etc., so a Hindú, instead of saying 'I,' often speaks of himself as *gulám*, 'your slave,' *fidwí*, 'your faithful one,' *banda*, 'your devoted slave,' etc. Observe. *It is most important to study these points, if we wish to speak politely, and not give offence needlessly.*

125. There are one or two indefinite useful pronouns in Hindústání, such as *koí*, 'any one,' 'some one,' *kuchh*, 'some,' 'any,' 'anything;' the former being generally applied to persons, and the latter to things. *Kuchh*, however, may now and then be used for persons as well as things. These two pronouns are changed, the first (*koí*) to *kisí*, and the second (*kuchh*) to *kisú*, in the cases singular, but in the plural *koí* and *kuchh* stand for all forms. They are sometimes used like our 'a,' 'an,' 'a certain;' thus, *kisí gánw men*, 'in a certain village;' *koí larhá*, 'a certain boy.' *Ek*, 'one,' is used in the same way; thus, *ek bádsháh*, 'a certain king.'

TABLE OF PRONOUNS AS EXPLAINED

SINGULAR.

	NOM.	GEN.	DAT. & ACC.	ABL. LOC.	AGENT.	
'I'	<i>main</i>	<i>me-rá,</i> <i>-re, ri,</i> <i>mujh ká, etc.</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>	1
'thou'	<i>tú</i> or <i>tain</i>	<i>te-rá, -re, -ri</i> <i>tujh ká, etc.</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, etc.</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?'	<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?'	<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-i</i>	<i>kisi-ká,</i> <i>-ke, -kí</i>	<i>kisi-ko</i>	<i>kisi-se</i> <i>kisi-men</i>	<i>kisi-ne</i>	9
'some,' 'anything,' '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>áp-ná,</i> <i>-ne, -ní</i>	<i>ápne ta-in</i> <i>áp-ko</i> <i>ápne-ko</i>	<i>áp-se</i> <i>ápne-se</i> <i>áp-men</i>	.....	12

IN THE PRECEDING RULES.

PLURAL.

	NOM.	GEN.	DAT. & ACC.	ABL. LOC.	AGENT.
1	<i>ham</i>	<i>ham-drd,</i> <i>-dre, -dri</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-drd,</i> <i>-dre, -dri</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-ka, -ke, -ki</i> <i>unh-ka, etc.</i> <i>unhon-ka, etc.</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-ka, -ke, -ki</i> <i>inh-ka, etc.</i> <i>inhon-ka, etc.</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>jin-ka, -ke, -ki</i> <i>jinh-ka, etc.</i> <i>jinhon-ka, etc.</i>	<i>jin-ko</i> <i>jinh-en</i> <i>jinhon-ko</i>	<i>jin-se</i> <i>jinhon-se</i> <i>jin-men</i>	<i>jin-ne</i> <i>jinhon-ne</i>
6	<i>so or</i> <i>taun</i>	<i>tin-ka, -ke, -ki</i>	<i>tin-ko</i>	<i>tin-se</i>	<i>tin-ne</i>
7	<i>kaun</i>	<i>kin-ka, -ke, -ki</i>	<i>kin-ko</i>	<i>kin-se</i>	<i>kin-ne</i>
8	<i>kyá</i>	.....	.....	.....	.....
9	<i>ko-i or</i> <i>ka-i</i>	.....	.....	.....	.....
10	<i>kuchh</i>	.....	.....	.....	.....
11	<i>áp</i>	.....	.....	.....	.....
12	<i>áp</i>	.....	.....	<i>ápas men,</i> <i>'among themselves'</i>	.....

127. *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.

128. Some useful adjectives in *á* (changeable to *e* and *í* by rule 86), 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.'

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

VERBS.

130.

AUXILIARY TENSES.

(Anomalous formations derived from *ho-ná*, 'to be,' see r. 173.)

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 were.'
<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> , etc.	Fem. <i>ham thín</i> , etc.

131. 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.

132. 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*.

133. The infinite or verbal noun ends in *ná*; as, *bol-ná*, 'to speak.' This *ná* is changeable to *ne*, like substantive in *á* of the

second declension (r. 64), and is declined with the postpositions *ká, ke, kî, ko*, etc., 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.

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

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

136. Observe.—This *tá* is only used for the masc. sing. It is changeable to *te* for the masc. plural, to *tí* for the fem. sing., and to *tín* or *tí-án* for the fem. plural.

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

138. 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.

139 A. Three tenses come from the root, viz., 1. the aorist often used as a potential, subjunctive, conditional, or future indefinite; 2. the future, and 3. the imperative (with the respectful forms of the last two). These three 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,

1.	For the aorist,	sing. <i>ún, e, e</i> ; pl. <i>en, o, en</i> .
2.	—	{ future masc. <i>úngá, egá, egá</i> ; <i>enge, oge, enge</i> .
		{ future fem. <i>úngí, egí, egí</i> ; <i>engín, *ogín, engín</i> .*
		{ respectful fut. <i>iyegá, etc.</i> , fem. <i>iyegí, etc.</i>
3.	—	{ imperative, <i>ún, root, e</i> ; <i>en, o, en</i> .
		{ respectful imp. <i>iye, pl. iyo</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 3rd person plural of the respectful imperative, or perhaps of a respectful form of the aorist.

140 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.

141 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. 178.

TRANSITIVE OR ACTIVE VERBS.

142. 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.'

143. Observe the peculiarity which distinguishes them from intransitives at r. 156:—that in the *past* tenses, formed by the past participle (see C. p. 40), 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.

144. 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.'

145. TRANSITIVES ENDING IN CONSONANTS.

Model, *MÁR-NÁ*, 'to strike.'

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

A. Root and 2nd 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.'

146. A. Three tenses from the root.

1. 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 *gi* for the fem. sing., *ge* for the masc. and *gín* or *giyán* for the fem. plural.]

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

3. Imperative, 'strike.'

[The same as 1, except in the 2nd 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,' *már-iyegá*, etc.

147. B. *Three tenses from the present participle.*

1. Present indefinite, 'I strike or would strike;' '(if) I had struck.'

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

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

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

* *Máren-gi* may be used for *máren-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)

148. 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 *hain* 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. pl. the forms will be *már-e*, *már-e hain*, *már-e the*, respectively; when fem. sing. *már-í*, *már-í hai*, *már-í thí*; when fem. pl. *már-ín*, *már-í hain*, *már-í thín*: thus, 'I struck the boy,' *main* *ne lar̥ká már-á*; 'I struck the boys,' *main* *ne lar̥ke már-e*; 'I struck the girl,' *main* *ne lar̥kí már-í*; 'I struck the girls,' *main* *ne lar̥kí-án már-ín* or *már-ín*. But when *ko* is added to the object, then the past participle remains unchanged; thus, *main* *ne lar̥kí 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-ti hú-i*; pl. or inflected, *már-te hú-e*; f. *már-ti hú-in*) 'striking.'

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

Adverbial participle.

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

Noun of agency.

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

149. 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.

150. 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 aorist (or potential), future, and imperative; thus, *bulá-ná*, 'to call,' makes *bulá-y-á* in the past participle; and *dhoná*, 'to wash,' becomes *dhoyá*. As to the insertion of *w*, see middle of next page.

151. Model, *BULÁ-NÁ*, 'to call.'

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

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

B. Present participle, *bulá-tá*, f. *bulá-ti*, pl. *bulá-te*, f. *bulá-tin*, 'calling.'

C. Past participle, *bulá-y-á*, f. *bulá-i*, pl. *bulá-e*, f. *bulá-in*, 'called.'

* But *karná*, although ending in a consonant, makes *kíyá*, irregularly.

152. A. *Three tenses from the root.* 1. *Aorist (or potential), '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>tum bulá-o</i>
2. - <i>bulá-ín-gá</i>	- <i>bulá(w)-e-gá</i>	- <i>bulá-o-ge</i>
3. - <i>bulá-ín</i>	- <i>bulá</i>	- <i>bulá-o</i>
R.	<i>bulá-íye, fut. bulá-íyegá</i>	<i>bulá-íyo.</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.

153. 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>wuh bulá-tá</i>	<i>ham bulá-te</i>	<i>tum bulá-te</i>	<i>we bulá-te</i>
2. — <i>hún</i>	— <i>hai</i>	— <i>hai</i>	— <i>hain</i>	— <i>ho</i>	— <i>hain</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-tin*, etc., pl. *bulá-ti hún*, etc.; for 2. *bulá-ti hai*, etc., pl. *bulá-ti hain*, etc.; for 3. *bulá-ti thi*, etc., pl. *bulá-ti thin*, etc.

154. 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 tú ne bulá-y-á us ne bulá-y-á</i>	<i>ham ne bulá-y-á tum ne bulá-y-á unhon ne bulá-y-á</i>
2. — <i>hai</i> — <i>hai</i> — <i>hai</i>	— <i>hai</i> — <i>hai</i> — <i>hai</i>
3. — <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-i*, *bulá-i hai*, *bulá-i thi*; when fem. pl. *bulá-in*, *bulá-i hain*, *bulá-i thin*; see p. 40 note*.

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

Adjective participles; present, *bulá-tá hú-á* (f. *bulá-ti hú-i*; pl. or inflected, *bulá-te hú-e*; f. *bulá-ti hú-in*), 'calling'; past, *bulá-y-á hú-á* (f. *bulá-i hú-i*; pl. or inflected, *bulá-e hú-e*; f. *bulá-i hú-in*), 'called.'

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

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

155.

Useful transitive verbs conjugated like *bulá-ná*.

<i>khd-ná</i> , 'to eat.'	<i>pahunchá-ná</i> , 'to convey.'	<i>bachá-ná</i> , 'to save.'	<i>baná-ná</i> , 'to make.'
<i>lagá-ná</i> , 'to apply.'	<i>satá-ná</i> , 'to vex.'	<i>khilá-ná</i> , 'to feed.'	<i>chhipá-ná</i> , 'to conceal.'
<i>jagá-ná</i> , 'to awaken.'	<i>batá-ná</i> , 'to show.'	<i>chhurá-ná</i> , 'to set free.'	<i>pilá-ná</i> , 'to give to drink.'
<i>farná-ná</i> , 'to command.'	<i>pdá-ná</i> , 'to find.'	<i>gdá-ná</i> , 'to sing.'	<i>swlá-ná</i> , 'to put to sleep.'

INTRANSITIVE OR NEUTER VERBS.

156. 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.

157.

Model, BOL-NÁ, 'to speak.'

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

A. Root and 2nd sing. imperative, *bol*, 'speak thou.'

B. Present participle, *bol-tá*, f. *bol-tí*, pl. *bol-te*, f. *bol-tin*, 'speaking.'

C. Past participle, *bol-á*, f. *bol-í*, pl. *bol-e*, f. *bol-in*, 'spoken.'

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

	f.	f.	f.	f.	f.
1. main	<i>bol-ún</i>	<i>tú bol-e</i>	<i>wuh bol-e</i>	<i>ham bol-en</i>	<i>tum bol-o</i> <i>we bol-en</i>
2. -	<i>bol-ún-gá (-gi)</i>	<i>bol-e-gá (-gi)</i>	<i>bol-e-gá (-gi)</i>	<i>bol-en-ge (-gin)</i>	<i>bol-o-ge (-gin)</i> - <i>bol-en-ge (-gin)</i>
3. -	<i>bol-ún</i>	<i>-bol</i>	<i>-bol-e</i>	<i>-bol-en</i>	<i>-bol-o</i> <i>bol-en</i>
R.		<i>bol-íye</i> , fut. <i>bol-íyegá</i>			<i>bol-íyo</i>

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

<p>f. <i>tú bol-tá (-ti)</i> } 1. <i>main bol-tá (-ti)</i> } <i>tú bol-tá (-ti)</i> } 2. - <i>bol-tá (-ti) hain</i> - <i>bol-tá (-ti) hai</i> } 3. - <i>bol-tá thá</i> } - <i>bol-tá thá</i> } f. -<i>tí thí</i> } f. -<i>tí thí</i> }</p>	<p>f. <i>tum bol-te (-tin)</i> } 1. <i>ham bol-te (-tin)</i> } <i>tum bol-te (-tin)</i> } <i>we bol-te (-tin)</i> } 2. - <i>bol-te (-ti) hain</i> - <i>bol-te (-ti) ho</i> - <i>bol-te (-ti) hain</i> } 3. - <i>bol-te the</i> } - <i>bol-te the</i> } f. -<i>tí thin</i> } f. -<i>tí thin</i> }</p>
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160. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'spoken.' 2. *Perfect definite*, 'have spoken.' 3. *Pluperfect*, 'had spoken.'

<p>f. <i>tú bol-á (-i)</i> } 1. <i>main bol-á (-i)</i> } <i>tú bol-á (-i)</i> } 2. - <i>bol-á (-i) hain</i> - <i>bol-á (-i) hai</i> } 3. - <i>bol-á thá</i> } - <i>bol-á thá</i> } f. <i>bol-i thí</i> } f. <i>bol-i thí</i> }</p>	<p>f. <i>tum bol-e (-in)</i> } 1. <i>ham bol-e (-in)</i> } <i>tum bol-e (-in)</i> } <i>we bol-e (-in)</i> } 2. - <i>bol-e (-i) hain</i> - <i>bol-e (-i) ho</i> - <i>bol-e (-i) hain</i> } 3. - <i>bol-e the</i> } - <i>bol-e the</i> } f. <i>bol-i thin</i> } f. <i>bol-i thin</i> }</p>
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Conjunctive participle, *bol*, *bol-e*, *bol-ke*, *bol-kar*, *bol-karke*, *bol-karkar*, 'having spoken.'

Adjective participles; present, *bol-tá hú-á* (f. *bol-tí hú-i*; pl. or inflected, *bol-te hú-e*; f. *bol-tí hú-in*) 'speaking'; past, *bol-d hú-d* (f. *bol-i hú-i*; pl. or inflected, *bol-e hú-e*; f. *bol-i hú-in*) '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.

161. Observe.—Intransitive verbs ending in vowels only differ from those ending in consonants by inserting *y* before the *d* of the past participle (in accordance with r. 150), and by optionally inserting *w* before the *e* and *en* of the aorist (or potential), future, and imperative.

162.

Model, *lÁ-NÁ*, 'to bring.'

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

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

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

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

46

163. A. *Three tenses from the root.* 1. *Aorist (or potential)*, '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>tú</i> <i>lá-(w)e</i>	<i>wuh</i> <i>lá-(w)e</i>	<i>ham</i> <i>lá-(w)en</i>	<i>tum</i> <i>lá-o</i>
2. <i>-lá-ún-gá(-gi)</i>	<i>-lá-(w)e-gá(-gi)</i>	<i>-lá-(w)e-gá(-gi)</i>	<i>-lá-(w)en-ge(-gin)</i>	<i>-lá-o-ge(-gin)</i>
3. <i>lá-ún</i>	<i>-lá</i>	<i>-lá-(w)e</i>	<i>-lá-(w)en</i>	<i>-lá-o</i>
R.	<i>lá-eye</i> , fut. <i>lá-eyegá</i>			<i>lá-eyo</i>
				<i>-lá-(w)en</i>
				<i>we</i> <i>lá-(w)en</i>

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

<p>f. 1. <i>main lá-tá (-ti) tú lá-tá (-ti) wuh lá-tá (-ti)</i></p> <p>2. <i>-lá-tá (-ti) hún -lá-tá (-ti) hai -lá-tá (ti) hai</i></p> <p>3. <i>-lá-tá thá } -lá-tá thá }</i> f. <i>-ti thí } f. -ti thí }</i></p>	<p>f. <i>ham lá-te (-tín) tum lá-te (tín) we lá-te (-tín)</i></p> <p><i>-lá-te (-ti) hain -lá-te (-ti) ho -lá-te (-ti) hain</i></p> <p><i>-lá-te the } -lá-te the }</i> f. <i>tí thín } f. -ti thín }</i></p>	<p>f. 1. <i>main lá-yá (lá-i) tú lá-yá (lá-i) wuh lá-yá (lá-i)</i></p> <p>2. <i>-lá-yá (lá-i) hún -lá-yá (lá-i) hai -lá-yá (lá-i) hai</i></p> <p>3. <i>-lá-yá thá } -lá-yá thá }</i> f. <i>lá-i thí } f. lá-i thí }</i></p>
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The feminine forms will be, for 1. *lá-tí*, etc., pl. *lá-tín*, etc.; for 2. *lá-ti hún*, etc., pl. *lá-ti hain*, etc.; for 3. *lá-ti thí*, etc., pl. *lá-ti thín*, etc.

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

<p>f. 1. <i>main lá-yá (lá-i) tú lá-yá (lá-i) wuh lá-yá (lá-i)</i></p> <p>2. <i>-lá-yá (lá-i) hún -lá-yá (lá-i) hai -lá-yá (lá-i) hai</i></p> <p>3. <i>-lá-yá thá } -lá-yá thá }</i> f. <i>lá-i thí } f. lá-i thí }</i></p>	<p>f. <i>ham lá-e (-ín) tum lá-e (-ín) we lá-e (-ín)</i></p> <p><i>-lá-e (-i) hain -lá-e (-i) ho -lá-e (-i) hain</i></p> <p><i>-lá-e the } -lá-e the }</i> f. <i>lá-i thín } f. lá-i thín }</i></p>	<p>f. 1. <i>main lá-yá (lá-i) tú lá-yá (lá-i) wuh lá-yá (lá-i)</i></p> <p>2. <i>-lá-yá (lá-i) hún -lá-yá (lá-i) hai -lá-yá (lá-i) hai</i></p> <p>3. <i>-lá-yá thá } -lá-yá thá }</i> f. <i>lá-i thí } f. lá-i thí }</i></p>
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Conjunctive participle, *lá, lá-e, lá-ke, lá-kar, lá-karke, lá-karkar*, 'having brought.'

Adjective participles: present, *lă-tă hă-á* (f. *lă-tă hă-í*; pl. or inflected, *lă-te hă-e*; f. *lă-tă hă-ín*) 'bringing'; past, *lă-yá hă-á* (f. *lă-í hă-í*; pl. or inflected, *lă-e hă-e*; f. *lă-í hă-ín*) 'brought.'

Adverbial participle, *lăte-hí*, 'immediately on bringing,' 'in the act of bringing.'

Noun of agency, *lăne-wálá*, 'a bringer,' 'one who brings.'

166.

PASSIVE VOICE WITH JÁNÁ, '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 *jáná*, 'to go'; thus, *măr-á jă-ná*, 'to be beaten'; aorist (or potential), *main măr-á jă-ún*, 'I may be beaten'; future, *we măr-e jă(w)enge*, 'they shall be beaten'; *wuh măr-í jă(w)egí*, 'she will be beaten.' The past participle of *jă-ná* is *ga-yá* irregularly (f. *ga-í*, pl. *ga-e*, f. *ga-ín*). In other respects it is like *lă-ná*, as follows:—

167.

JÁ-NÁ, 'to go.'

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

A. Root and 2nd sing. imperative, *já*, 'go thou.'

B. Present participle, *jă-tá*, f. *jă-tă*, pl. *jă-tin*, f. *jă-tin*, 'going.'

C. Past participle, *ga-y-á*, f. *ga-í*, pl. *ga-e*, f. *ga-ín*, 'gone.'

168. A. *Three tenses from the root.* 1. *Aorist (or potential), '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. <i>main</i> <i>jà-ún</i>	<i>tú</i> <i>jà-(w)e</i>	<i>wuh</i> <i>jà-(w)e</i>	<i>ham</i> <i>jà-(w)en</i>	<i>tum</i> <i>jà-o</i>
			<i>we</i> <i>jà-(w)en</i>	
2. <i>-jà-ún-gá(-gi)</i>	<i>-jà-(w)e-gá(-gi)</i>	<i>-jà-(w)e-gá(-gi)</i>	<i>-jà-(w)en-ge(-gin)</i>	<i>-jà-(w)en-ge(-gin)</i>
3. <i>-jà-ún</i>	<i>-jà</i>	<i>-jà-(w)e</i>	<i>-jà-o</i>	<i>-jà-(w)en</i>
R.	<i>jà-íye, fut. já-íyegá</i>		<i>jà-íyo</i>	

169. 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. <i>main</i> <i>jà-tá (-ti)</i>	<i>tú</i> <i>jà-tá (-ti)</i>	<i>wuh</i> <i>jà-tá (-ti)</i>	<i>ham</i> <i>jà-te (-tin)</i>	<i>tum</i> <i>jà-te (-tin)</i>
			<i>we</i> <i>jà-te (-tin)</i>	
2. <i>-jà-tá (-ti)</i>	<i>hún</i> <i>-jà-tá (-ti)</i>	<i>hai</i> <i>-jà-tá (-ti)</i>	<i>hain</i> <i>-jà-te (-ti)</i>	<i>ho</i> <i>-jà-te (-ti)</i>
			<i>the</i> <i>-jà-te the</i>	<i>the</i> <i>-jà-te the</i>
3. <i>-tí thá</i>	<i>f. -tí thá</i>	<i>f. -tí thá</i>	<i>f. -tí thín</i>	<i>f. -tí thín</i>

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

f.	f.	f.	f.	f.
1. <i>maiŋga-yá(ga-i) tú ga-yá(ga-i)</i>	<i>wuh ga-yá(ga-i)</i>	<i>ham ga-e (-in)</i>	<i>tum ga-e (-in)</i>	<i>we ga-e (-in)</i>
2. <i>-ga-yá(ga-i) hún -ga-yá(ga-i) hai</i>	<i>-ga-yá(ga-i) hai</i>	<i>-ga-e (-i) hain</i>	<i>-ga-e (-i) ho</i>	<i>-ga-e (-i) hain</i>
3. <i>-ga-yá thá } f. ga-i thí }</i>	<i>-ga-yá thá } f. ga-i thí }</i>	<i>-ga-e the } f. ga-i thín }</i>	<i>-ga-e the } f. ga-i thín }</i>	<i>-ga-e the } f. ga-i thín }</i>

Conjunctive participle, *já, já-e, já-ke, já-ke, já-kar, já-karke, já-karkar*, 'having gone.'

Adjective participles; present, *já-tá hú-á* (f. *já-tí hú-i*; pl. or inflected, *já-te hú-e*; f. *já-tí hú-in*), 'going'; past, *ga-yá hú-á* (f. *ga-i hú-i*; pl. or inflected, *ga-e hú-e*; f. *ga-i hú-in*), 'gone.'

Adverbial participle, *já-te-hí*, 'immediately on going,' 'in the act of going.'

Noun of agency, *jáne-wáá*, 'a goer,' 'one who goes.'

171. Observe.—The passive voice, formed with the tenses of *já-ná*, placed after a past participle, is generally used when the agent is unknown, or not specifically referred to. When the agent is known and expressed, it will generally be sufficient to use the past participle alone; see past tenses of *már-ná* (at r. 148) and syntax (r. 348, a).

172. Observe also, that *já-ná* is sometimes added to the roots of verbs, but does not then necessarily give a passive signification: thus, *ho já-ná*, 'to become'; *so já-ná*, 'to go to sleep'; *mar já-ná*, 'to die'; *rah já-ná*, 'to stop'; *khá já-ná*, 'to eat up'; *uth já-ná*, 'to rise up'; *ǵar já-ná*, 'to fear'; *dúb já-ná*, 'to be drowned'; *ghabrá já-ná*, 'to be agitated': see intensive verbs at r. 211 A.

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

The past participle of this verb is *hú-á* irregularly (f. *hú-i*, pl. *hú-e*, f. *hú-in*). It resembles roots ending in *d* in allowing *w* to be optionally inserted before the *e* and *en* of the aorist (or potential), 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 *eye*.

HO-NÁ, 'to be' or 'to become.'

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

A. Root and 2nd sing. imperative, *ho*, 'be thou.'

B. Present participle, *ho-tá*, f. *ho-tí*, pl. *ho-te*, f. *ho-tin*, 'being.'

C. Past participle, *hú-á*, f. *hú-i*, pl. *hú-e*, f. *hú-in*, 'been.'



174. A. Three tenses from the root. 1. Aorist (or potential), 'may be.' 2. Future, 'shall be.'

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

1. main <i>ho-ún</i>	} <i>tú ho-(w)e</i>	} <i>wuh ho-(w)e</i>	} <i>ham ho-(w)en</i>	} <i>tum ho-o</i>	} <i>we ho-(w)en</i>
or <i>hon</i>	} or <i>ho</i>	} or <i>ho</i>	} or <i>hon</i>	} or <i>ho</i>	} or <i>hon</i>
2. - <i>ho-úngá</i>	} - <i>ho-(w)egá</i>	} - <i>ho-(w)egá</i>	} - <i>ho-(w)enge</i>	} - <i>ho-oge</i>	} - <i>ho-(w)enge</i>
or <i>hún-gá</i>	} or <i>ho-gá</i>	} or <i>ho-gá</i>	} or <i>honge</i>	} or <i>ho-ge</i>	} or <i>honge</i>
					f. - <i>gin</i>
3. - <i>ho-ún</i> or <i>hon</i> - <i>ho</i>					- <i>ho-o</i> or <i>ho</i> - <i>ho-(w)en</i> or <i>hon</i>
R.	<i>hú-j-eye</i> , fut. <i>hú-j-iyegá</i>				<i>hú-j-iyó</i>

175. B. *Three tenses from the present participle.* 1. *Present indefinite*, 'would be,' 'used to be.'

2. *Present definite*, 'am.' 3. *Imperfect*, 'was,' 'was becoming.'

<p>f. <i>main ho-tá (-tí)</i> } <i>-ho-tá (-tí) hún</i> } <i>-ho-tá thá</i> } f. <i>-tí thí</i> }</p>	<p>f. <i>wuh ho-tá(-tí)</i> } <i>-ho-tá(-tí) hai</i> } <i>-ho-tá thá</i> } f. <i>-tí thí</i> }</p>	<p>f. <i>ham ho-te (-tín)</i> } <i>-ho-te (-tí) hain</i> } <i>-ho-te the</i> } f. <i>-tí thín</i> }</p> <p>f. <i>tum ho-te (-tín) we ho-te (-tín)</i> } <i>-ho-te (-tí) ho</i> } <i>-ho-te the</i> } f. <i>-tí thín</i> }</p>
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176. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'became.' 2. *Perfect definite*, 'have become.' 3. *Pluperfect*, 'had become.'

<p>f. <i>main hú-á (hú-í)</i> } <i>-hú-á (-í) hún</i> } <i>-hú-á thá</i> } f. <i>hú-í thí</i> }</p>	<p>f. <i>wuh hú-á(hú-í)</i> } <i>-hú-á (-í) hai</i> } <i>-hú-á thá</i> } f. <i>hú-í thí</i> }</p>	<p>f. <i>ham hú-e (hú-ín) tum hú-e (hú-ín) we hú-e (hú-ín)</i> } <i>-hú-e (-í) hain</i> } <i>-hú-e the</i> } f. <i>hú-í thín</i> }</p> <p>f. <i>tum hú-e (hú-ín) we hú-e (hú-ín)</i> } <i>-hú-e (-í) ho</i> } <i>-hú-e the</i> } f. <i>hú-í thín</i> }</p>
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Conjunctive participle, *ho, hú-e, ho-ke, ho-kar, ho-karke, ho-karkar*, 'having been.'

Adjective participles; present, *ho-tá hú-á* (f. *ho-tí hú-í*; pl. or inflected, *ho-te hú-e*; f. *ho-tí hú-ín*) 'being'; past, *hú-á* (f. *hú-í*; pl. or inflected, *hú-e*; f. *hú-ín*) 'been.'

Adverbial participle, *hote-hí*, 'immediately on being,' 'in the act of being.'

Noun of agency, *hone-wála*, 'one who is.'

SIX ADDITIONAL TENSES FOR ALL VERBS.

177. The verb *mar-ná*, 'to die,' is like *ho-ná* in making *má-d* (f. *má-i*, pl. *má-e*, f. *má-in*) 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, aorist (or potential), *mar-ún*, -e, -e; -en, -o, -en: indefinite, *mar-tá*, etc.

178. Observe, that the aorist (or potential), future, and present 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. <i>Present aorist</i> , 'I may be speaking,' <i>main bol-tá ho-ún</i> or <i>hon</i> | <i>tú bol-tá ho-(w)e</i> or <i>ho</i> , etc. |
| 2. <i>Present future</i> , 'I shall be speaking,' <i>main bol-tá ho-ún-gá</i> or <i>húngá</i> | <i>tú bol-tá ho-(w)egá</i> or <i>ho-gá</i> . |
| 3. <i>Present conditional</i> , 'had I been speaking,' <i>main bol-tá ho-tá</i> | <i>tú bol-tá ho-tá</i> , etc. |

Three additional tenses from the past participle.

- | | |
|---|---|
| 1. <i>Past aorist</i> , 'I may have spoken,' <i>main bol-d ho-ún</i> or <i>hon</i> | <i>tú bol-d ho-(w)e</i> or <i>ho</i> , etc. |
| 2. <i>Past future</i> , 'I shall or will have spoken,' <i>main bol-d ho-ún-gá</i> or <i>húngá</i> | <i>tú bol-d ho-(w)egá</i> or <i>ho-gá</i> . |
| 3. <i>Past conditional</i> , 'had I spoken,' <i>main bol-d hotá</i> | <i>tú bol-d ho-tá</i> , etc. |

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

179.

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

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

KAR-NÁ, 'to do.'

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

A. Root and 2nd sing. imperative, *kar*, 'do thou.'

B. Present participle, *kar-tá*, f. *kar-ti*, pl. *kar-te*, f. *kar-tin*, 'doing.'

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

A. *Three tenses from the root.* 1. *Aorist (or potential)*, '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> we <i>kar-en</i>
2. -	<i>kar-úngá (-gi)</i>	- <i>kar-egá (-gi)</i>	- <i>kar-egá (-gi)</i>	- <i>kar-enge (-gin)</i>	- <i>kar-enge (-gin)</i>
3. -	<i>kar-ún</i>	- <i>kar</i>	- <i>kar-e</i>	- <i>kar-o</i>	- <i>kar-en</i>
R.		<i>ki-j-ije</i> , fut. <i>ki-j-iyegá</i>		<i>ki-j-iyó</i>	

181. 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(-ti)</i>	<i>tú kar-tá(-ti)</i>	<i>wuh kar-tá(-ti)</i>	<i>ham kar-te (-tin)</i>	<i>tum kar-te (-tin)</i> we <i>kar-te (-tin)</i>
2. -	<i>kar-tá(-ti)hún</i>	- <i>kar-tá(-ti)hai</i>	- <i>kar-tá(-ti)hai</i>	- <i>kar-te (-ti)ho</i>	- <i>kar-te (-ti)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>ti thí</i>	f. - <i>ti thí</i>	f. - <i>ti thí</i>	f. - <i>ti thí</i>	f. - <i>ti thín</i>	f. - <i>ti thín</i>

182. 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. <i>main ne ki-yá(ki) hai</i>	1. <i>tú ne ki-yá(ki) us ne ki-yá(ki)</i>	1. <i>ham ne ki-yá(ki) tum ne ki-yá(ki)</i>	1. <i>unhon ne ki-yá(ki)</i>
- <i>ki-yá(ki) hai</i>	- <i>ki-yá(ki) hai</i>	- <i>ki-yá(ki) hai</i>	- <i>ki-yá(ki) hai</i>
- <i>ki-yá thá</i>	- <i>ki-yá thá</i>	- <i>ki-yá thá</i>	- <i>ki-yá thá</i>
f. <i>ki thí</i>	f. <i>ki thí</i>	f. <i>ki thí</i>	f. <i>ki thí</i>

N.B.—The above forms only hold good when the object is masc. or fem. sing.; see note to r. 148.

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

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

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

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

183. 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'lúm kar-ná*, 'to perceive;' *shádi k.*, 'to marry;' *mauqúf k.*, 'to stop;' *daryáft k.*, 'to discover;' *kam k.*, 'to lessen;' *shurú' k.*, 'to begin;' *chhoṭá k.*, 'to diminish.'

184. It also forms a frequentative compound after a past participle (see r. 219 A); as *jd-yá har-ná*, 'to go frequently;' *dekh-d k.*, 'to look frequently;' *ki-yá k.*, 'to do frequently.'

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

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

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

DE-NÁ, 'to give.'

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

- A. Root and 2nd sing. imperative, *de*, 'give thou.'
 B. Present participle, *de-tá*, f. *de-ti*, pl. *de-tin*, f. *de-tin*, 'giving.'
 C. Past participle, *di-y-á*, f. *di*, pl. *di-e*, f. *din*, 'given.'

187. A. Three tenses from the root. 1. Aorist (or potential), '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> } or <i>dún</i> }	<i>ti de-w-e</i> } or <i>de</i> }	<i>wuh de-w-e</i> } or <i>de</i> }	<i>tum de-o</i> } or <i>do</i> }	<i>we de-w-en</i> } or <i>den</i> }
2. - <i>de-úngá</i> } or <i>dúngá</i> }	- <i>dewegá</i> } or <i>degá</i> }	- <i>dewegá</i> } or <i>degá</i> }	- <i>de-oge</i> } or <i>doge</i> }	- <i>dewenge</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>di-j-iye</i> fut. <i>di-j-iyegá</i>			<i>di-j-iyó</i>

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

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

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

f.	f.	f.
1. <i>main ne di-yá (dì)</i> tú <i>ne di-yá (dì)</i> us <i>ne di-yá (dì)</i>	<i>ham ne di-yá (dì)</i> tum <i>ne di-yá (dì)</i> unhon <i>ne di-yá (dì)</i>	
2. <i>-di-yá (dì)</i> hai <i>-di-yá (dì)</i> hai <i>-di-yá (dì)</i> hai	<i>-di-yá (dì)</i> hai <i>-di-yá (dì)</i> hai <i>-di-yá (dì)</i> hai	
2. <i>-di-yá thá</i> } <i>-di-yá thá</i> }	<i>-di-yá thá</i> } <i>-di-yá thá</i> }	<i>-di-yá thá</i> }
f. <i>dì thí</i> } f. <i>dì thí</i> }	f. <i>dì thí</i> } f. <i>dì thí</i> }	f. <i>dì thí</i> }

N.B.—The above forms only hold good when the object is masc. or fem. singular; see note to r. 148.

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

Adjective participles; present, *de-tá hú-á* (f. *de-tí hú-i*; pl. or inflected, *de-te hú-e*; f. *de-tí hú-in*), 'giving'; past, *di-yá hú-á* (f. *dì hú-i*; pl. or inflected, *dí-e hú-e*; f. *dì hú-in*), 'given.'

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

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

190.

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

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

LE-NÁ, 'to take.'

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

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

B. Present participle, *le-tá*, f. *le-ti*, pl. *le-te*, f. *le-tin*, 'taking.'

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

191. A. *Three tenses from the root.* 1. *Aorist (or potential)*, 'may take.' 2. *Future*, 'shall take.'

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

1. <i>main le-un</i>	} <i>tú le-w-e</i>	} <i>wuh le-w-e</i>	} <i>ham le-w-en</i>	} <i>tum le-o</i>	} <i>we le-w-en</i>
or <i>lun</i>	} or <i>le</i>	} or <i>le</i>	} or <i>len</i>	} or <i>lo</i>	} or <i>len</i>
2. - <i>le-ungá</i>	} - <i>le-w-egá</i>	} - <i>le-w-egá</i>	} - <i>le-w-enge</i>	} - <i>le-oge</i>	} - <i>le-w-enge</i>
or <i>lungá</i>	} or <i>le-gá</i>	} or <i>le-gá</i>	} or <i>le-nge</i>	} or <i>lo-ge</i>	} or <i>le-enge</i>
					f. - <i>gin</i>
3. - <i>le-un</i> or <i>lun</i>	- <i>le</i>	- <i>le-w-e</i> or <i>le</i>	- <i>le-w-en</i> or <i>len</i>	- <i>le-o</i> or <i>lo</i>	- <i>le-w-en</i> or <i>len</i>
R.	<i>li-j-iyé</i> , fut. <i>li-j-iyegá</i>				<i>li-j-iyó</i>

192. B. *Three tenses from the present participle.* 1. *Present indefinite, 'would take.'* 2. *Present definite, 'am taking.'* 3. *Imperfect, 'was taking.'*

<p>f. f. f.</p> <p>1. <i>main le-tá (-ti) hún</i> } <i>-le-tá (-ti) hai</i> } <i>-le-tá thá</i> } f. -ti thá</p>	<p>f. f. f.</p> <p><i>tú le-tá (-ti) wuh le-tá (-ti) hai</i> } <i>-le-tá (-ti) hai</i> } <i>-le-tá thá</i> } f. -ti thá</p>	<p>f. f. f.</p> <p><i>ham le-te (-tin) tum le-te (-tin) we le-te (-tin)</i> } <i>-le-te (-ti) hain</i> } <i>-le-te (-ti) ho</i> } <i>-le-te the</i> } f. -ti thín</p>
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193. C. *Three tenses from the past participle.* 1. *Perfect indefinite, 'taken.'* 2. *Perfect definite, 'have taken.'* 3. *Pluperfect, 'had taken.'*

<p>f. f. f.</p> <p>1. <i>main ne li-yá (li) hai</i> } <i>-li-yá (li) hai</i> } <i>-li-yá thá</i> } f. lí thá</p>	<p>f. f. f.</p> <p><i>tú ne li-yá (li) us ne li-yá (li) hai</i> } <i>-li-yá (li) hai</i> } <i>-li-yá thá</i> } f. lí thá</p>	<p>f. f. f.</p> <p><i>ham ne li-yá (li) tum ne li-yá (li) umhon ne li-yá (li)</i> } <i>-li-yá (li) hai</i> } <i>-li-yá thá</i> } f. lí thá</p>
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Observe.—The above forms only hold good when the object is masc. or fem. singular; see note to r. 148.

Conjunctive participle, *le*, *li-e*, *le-ke*, *le-kar*, *le-karke*, *le-karkar*, 'having taken.'
 Adjective participles; present, *le-tá hú-á* (f. *le-tí hú-í*; pl. or inflected, *le-te hú-e*; f. *le-tí hú-ín*),
 'taking'; past, *li-yá hú-á* (f. *li hú-í*; pl. or inflected, *li-e hú-e*; f. *li hú-ín*), 'taken.'
 Adverbial participle, *lete-hí*, 'immediately on taking,' 'in the act of taking.'
 Noun of agency, *lene-wáldá*, 'a taker,' 'one who takes.'

194. Observe, that the regular form of the past participle of the verb *pi-ná*, 'to drink,' will be *piy-á* (f. *pi*, pl. *pi-e*, f. *piñ*), like the irregular forms of *kar-ná*, *de-ná*, and *le-ná*. *Pi-ná* also inserts *j* before the *iye* and *iyo* of the respectful imperative, and optionally before *iyegá*.

195. 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>hú-á</i>	<i>hú-í</i>	<i>hú-e</i>	<i>hú-ín</i>
<i>mar-ná</i> , 'to die'	<i>mú-á</i>	<i>mú-í</i>	<i>mú-e</i>	<i>mú-ín</i>
<i>kar-ná</i> , 'to do'	<i>koy-á</i>	<i>kí</i>	<i>ki-e</i>	<i>kin</i>
<i>de-ná</i> , 'to give'	<i>diy-á</i>	<i>dí</i>	<i>di-e</i>	<i>dín</i>
<i>le-ná</i> , 'to take'	<i>liy-á</i>	<i>lí</i>	<i>li-e</i>	<i>lin</i>

196. 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>ki-jiye</i> , 'be pleased to do.'
<i>de-ná</i> , 'to give'	<i>di-jiye</i> , 'be pleased to give.'
<i>le-ná</i> , 'to take'	<i>li-jiye</i> , 'be pleased to take.'
<i>pi-ná</i> , 'to drink'	<i>pi-jiye</i> , 'be pleased to drink.'

197. Observe.—Dissyllabic roots enclosing a short *a* in the second syllable, drop this *a* in the tenses formed from the root and past participle: thus—

	AORIST (OR POTENTIAL).	PAST PARTICIPLE.
<i>nikal-ná</i> , 'to issue'	<i>nikl-ún</i>	<i>nikl-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>

Common verbs conjugated throughout their most useful forms.

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

a. Remember that the following verbs are neuter, and therefore not susceptible of *ne* (see rr. 143, 439):
bol-ná, 'to speak'; *bhūl-ná*, 'to forget'; *chuk-ná*, 'to finish'; *dar-ná*, 'to fear'; *lag-ná*, 'to fight'; *lá-ná*, 'to bring.'

199. *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.

200. 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,’ etc.

201.

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>ḍaurná</i> , ‘to run’	<i>ḍaurá-ná</i>	
<i>sun-ná</i> , ‘to hear’	<i>suná-ná</i>	<i>sunwá-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>

202. N.B. Dissyllabic roots, enclosing a short *a* in both syllables, drop this vowel from the second syllable 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>

NEUTER.	ACTIVE OR CAUSAL.	DOUBLE CAUSAL.
<i>sarak-ná</i> , 'to move'	<i>sarká-ná</i>	<i>sarakwá-ná</i>
<i>laṭak-ná</i> , 'to hang'	<i>laṭká-ná</i>	<i>laṭakwá-ná</i>

203. 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.—

<i>bol-ná</i> , 'to speak'	<i>bulá-ná</i>	<i>bulwá-ná</i>
<i>bhul-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>bhig-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>ḍub-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>

204. Observe.—Roots ending in vowels, after shortening the final vowel, according to r. 203, generally add *l* to the root, which with *á* and *wá* makes *lá* for causals, and *lwá* for double causals :—

<i>pi-ná</i> (v.a.), 'to drink'	<i>pilá-ná</i>	<i>pilwá-ná</i>
<i>ji-ná</i> , 'to live'	<i>jilá-ná</i>	<i>jilwá-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>rulwá-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>

205. 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*.

206. 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>

207. *Kah-ná* (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.'

208. 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>káṭ-ná</i>	<i>kaṭwá-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>

209. 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>phará-ná</i>	
<i>phúṭ-ná</i> , 'to be split'	<i>phor-ná</i> , 'to split'	<i>phurwá-ná</i>
<i>ṭúṭ-ná</i> , 'to be broken'	<i>ṭor-ná</i> , 'to break'	<i>ṭurwá-ná</i>
<i>chhuṭ-ná</i> , 'to go off'	<i>chhor-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*.

210.

COMPOUND VERBS.

1st. *From the root.*

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

211 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.’

pī-jáná or *pī-lená*, ‘to drink off or up.’

rakh-lená, ‘to lay by.’

rakh-dená, ‘to set down,’ ‘to place.’

so-jáná, ‘to go to sleep.’

kāt-dálná, ‘to cut off.’

kah-dená, ‘to speak out.’

khá-jáná, ‘to eat up.’

kho-dená, ‘to squander away.’

gār-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.’

212 B. POTENTIALS;—expressing ability to do anything.

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.'

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

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

pi-chukná, 'to have done drinking.'

khá-chukná, 'to have done eating.'

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

215. 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.'

2ndly. *From the present participle.*

216 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.'

217 B. STATISTICALS ;—expressing motion whilst in the *state* of doing anything. 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 daur-tá hai, 'he runs weeping' (i.e. 'in a weeping condition').

218. 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.

3rdly. *From the past participle.*

219. 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 make a practice of coming.'

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.'

220. 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*.

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

likh-á cháh-ná, 'to wish to write.'

mar-á cháh-á, 'he wished to die,' or 'was about to die.'

mar-á cháh-tí, 'she wished to die.'

222. They may often express futurity, or the being about to do anything: thus, *já-yá cháh-tí hai*, 'she wishes to go or is about to go,' *mar-á cháh-tí hai*, 'she is about to die.'

223. By using the respectful form *cháh-iye*, 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. 543.

224. 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. 166.

225. 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.

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

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

228. 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:'

229. 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.'

230. 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 hain*, '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 and comprehended,' 'wilfully,' 'purposely;' *samjhá bujhá-kar*, 'having explained or caused to understand.'

231. 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.

232. 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.'

233. IDIOMATIC REPETITION OF PARTICIPLES.

baiṭh-e biṭhá-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.

234. Quintuple series derived from the pronouns *yih*, *wuh*, *kaun*, *jaun*, *taun*.

	NEAR.	REMOTE.	INTERROGATIVE.	RELATIVE.	CORRELATIVE.
1. Time	<i>yih</i> , 'this' <i>ab</i> , 'now'	<i>wuh</i> , 'that' (<i>us-wagt</i>)	<i>kaun</i> , 'who?' <i>kab</i> , 'when?'	<i>jaun</i> , 'who,' 'which' <i>jab</i> , 'when'	<i>taun</i> , 'that same' <i>tab</i> , 'then'
2. } 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>jaun</i> , }	<i>tyún</i> , } 'so' <i>ton</i> , or <i>taun</i> , }
5. Likeness	<i>aisá</i> , 'likethis,' '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'

Observe.—These last are extremely uncommon.

235. By adding *i*, *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-i* or *yah-i*, 'this same.' In the oblique case *is-i*.
wuh-i or *wahí*, 'that same.' In the oblique case *us-i*;
 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,' 'anywhere.'
aur ka-hín, 'elsewhere.'
yún-hín, 'in this very way, time, or place.'
wún-hín or *won-hín* or *wo-hín* or *wuhín* or *únhín* or *unhín*, 'in that very way, time, or 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 and *kyúnki*, 'how?' 'why?' 'because.'

236. 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.'

237. 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 or other.'

kab-hi kab-hi, 'sometimes,' 'rarely,' 'seldom.'

jab kab-hi, 'whenever.'

jahán ka-hín, 'wherever.'

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

238. *Other adverbs and adverbial compounds.*

ab, 'now.'

achának, 'suddenly.'

áj, 'to-day.'

ákhir or *ákhir ko* or *ákhirash*,
'at last.'

ás pás, 'around,' 'on all sides.'

aur bhí, 'still more.'

bhí, 'also,' 'even.'

chupke, 'secretly,' 'privately.'

faqat, 'only,' 'merely.'

garaz, 'in short,' 'in a word.'

hamesha, 'always.'

is liye, 'for this reason,' 'therefore.'

is wáste, 'on this account,'
'therefore.'

kabhí nahín, 'never.'

kab ke, 'how long?'

kal, 'yesterday,' 'to-morrow.'

kis wáste, 'why?'

mat,* 'do not.'

na,* 'not.'

nahín,* 'not.'

nahín-to, 'otherwise,' 'if not.'

nágáh, 'suddenly.'

nidán, 'at length.'

nit, 'always.'

par, 'but,' 'over.'

pare, 'beyond.'

pas, 'therefore,' 'then.'

phir, 'again,' 'then.'

sháyad, 'perhaps.'

tak or *talak*, 'up to.'

to or *tau*, 'then,' 'in that case.'

ware, 'on this side.'

ziyáda, 'more.'

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

andar, 'within.'

áge, 'before,' 'in front.'

* *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>ba'd</i> , 'after.'	<i>muwáfiq</i> , 'according to,' 'fit for.'
<i>badle</i> , 'instead.'	<i>nazdík</i> , 'near.'
* <i>ba-madad</i> , 'by aid of.'	<i>niche</i> , 'under,' 'beneath.'
<i>barábar</i> , 'equal to.'	<i>pár</i> , 'across,' 'on the other side.'
<i>báhir</i> , 'without.'	<i>pás</i> , 'by,' 'near.'
<i>bá'is</i> , 'by reason of.'	<i>pichhe</i> , 'behind.'
<i>bich</i> , 'in,' or 'among.'	<i>qaríb</i> , 'near.'
<i>dar miyán</i> , 'in the midst of.'	<i>qábil</i> , 'capable.'
<i>gird</i> , 'around.'	<i>rú-ba-rú</i> , 'in presence of.'
<i>háth</i> , 'in the hand of,' 'by the hand of.'	<i>sabab</i> , 'by reason of.'
<i>'iwaz</i> , 'instead.'	<i>sámhne</i> , 'in front.'
<i>khárij</i> , 'without.'	<i>sáth</i> , 'with' ('in company').
<i>lá-iq</i> , 'worthy.'	<i>siwá</i> or <i>siwá-e</i> , 'except.'
<i>liye</i> , 'on account of.'	<i>ta-in</i> ,† 'to.'
* <i>mánind</i> , 'like.'	<i>tale</i> , 'under.'
<i>máre</i> , 'by reason of' ('stricken with').	* <i>ṭaraf</i> (<i>ke</i> or <i>kí</i>), 'towards.'
<i>mújib</i> , 'by means of.'	<i>úpar</i> , 'above.'
<i>mutábiq</i> , 'conformable to.'	<i>wár-pár</i> , 'right through.'
	<i>wáste</i> , 'on account of.'
	<i>yahán</i> , 'at the abode of.'

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

<i>ba-daulat</i> , 'by means of.'	<i>ma'rifat</i> , 'by means of,' or 'through.'
<i>ba-madad</i> , 'by aid of.'	<i>mánind</i> , 'like.'
<i>bábat</i> , 'concerning.'	<i>nisbat</i> , 'relative to.'
<i>iihat</i> , 'on account of.'	<i>ṭaraf</i> , 'towards.'
<i>khátir</i> , 'for the sake of.'	<i>ṭarah</i> , 'in the manner 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 2nd personal pronouns, *re* of course takes the place of *ke*; as *siwá-e mere*, 'except me.'

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

241.

ARABIC AND PERSIAN PREFIXES.

<i>az</i> , 'from.'	<i>bilá</i> , 'without.'
' <i>ala</i> , 'upon.'	<i>dar</i> , 'in.'
' <i>an</i> , 'from.'	<i>fi</i> , 'in.'
<i>ba</i> , <i>bah</i> , <i>bi</i> , 'in,' 'by.'	<i>illá</i> 'except.'
<i>bar</i> , 'in,' 'on,' 'at.'	' <i>ind</i> , 'near,' 'with.'
<i>bará-e</i> , 'on account of.'	<i>la</i> or <i>li</i> , 'to,' 'from.'
<i>bá</i> , 'with.'	<i>ma'</i> , 'with.'
<i>be</i> , 'without.'	<i>min</i> , 'from.'

242.

ARABIC ADVERBS.

<i>albatta</i> , 'certainly.'	<i>fi-l-ḥaqīqat</i> , 'in truth.'
<i>al-qīṣṣa</i> , 'in short.'	<i>ittifáqan</i> , 'by chance,' 'accidentally.'
<i>bi-l-fi'l</i> , 'in fact,' 'at present,' 'now.'	<i>jabran</i> , 'by force.'
<i>fi-l-ḥál</i> or <i>fi-l-faur</i> , 'instantly,' 'immediately.'	<i>khuṣúṣan</i> , 'especially.'
	<i>ya'ne</i> , 'that is to say.'

243.

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,' 'but.'
<i>az bas-ki</i> , 'since,' 'for as much as.'	<i>nahín to</i> , '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>ḥál-ánki</i> , 'whereas.'	<i>to</i> , 'then,' 'in that case.'
<i>jo</i> , 'if,' 'when,' 'that;'	<i>wa</i> or <i>o</i> , 'and.'
—(also 'who,' 'which;' seer.110).	<i>war</i> (for <i>wa agar</i>), 'and if.'
<i>ki</i> , 'that,' 'because,' 'than,' 'saying.'	<i>war-na</i> , 'and if not.'
	<i>yá</i> , 'or,' 'either.'

244.

INTERJECTIONS.

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

245.

NUMERALS.—CARDINALS.

1 <i>ek</i> .	24 <i>chaubís</i> .	47 <i>saintális</i> .
2 <i>do</i> .	25 <i>pachís</i> .	48 <i>aṭhtális</i> .
3 <i>tin</i> .	26 <i>chhabbís</i> .	49 <i>unchás</i> .
4 <i>chár</i> .	27 <i>satá-ís</i> .	50 <i>pachás</i> .
5 <i>pánch</i> .	28 <i>aṭhá-ís</i> .	51 <i>ikáwan</i> .
6 <i>chhah</i> .	29 <i>untís</i> .	52 <i>báwan</i> .
7 <i>sát</i> .	30 <i>tis</i> .	53 <i>tirpan</i> .
8 <i>áṭh</i> .	31 <i>iktís</i> .	54 <i>chawwan</i> .
9 <i>nau</i> .	32 <i>battís</i> or <i>batís</i> .	55 <i>pachpan</i> .
10 <i>das</i> .	33 <i>tentís</i> or <i>taintís</i> .	56 <i>chhappan</i> .
11 <i>igárah</i> or <i>gyárah</i> .	34 <i>chauntís</i> or <i>chautís</i> .	57 <i>sattáwan</i> .
12 <i>bárah</i> .	35 <i>paintís</i> .	58 <i>aṭháwan</i> .
13 <i>terah</i> .	36 <i>chhattís</i> .	59 <i>unsath</i> .
14 <i>chaudah</i> .	37 <i>saintís</i> .	60 <i>sáṭh</i> .
15 <i>pandrah</i> .	38 <i>aṭh-tis</i> .	61 <i>iksath</i> .
16 <i>solah</i> .	39 <i>untális</i> .	62 <i>básath</i> .
17 <i>satrah</i> .	40 <i>chális</i> .	63 <i>tirsáṭh</i> .
18 <i>aṭhárah</i> .	41 <i>iktális</i> .	64 <i>chausath</i> .
19 <i>unís</i> or <i>unnís</i> .	42 <i>be-ális</i> .	65 <i>painsath</i> .
20 <i>bis</i> .	43 <i>tentális</i> or <i>taintális</i> .	66 <i>chhiyásath</i> .
21 <i>ikkís</i> or <i>ekís</i> .	44 <i>chau-ális</i> .	67 <i>satsath</i> .
22 <i>bá-ís</i> .	45 <i>paintális</i> .	68 <i>aṭhsath</i> .
23 <i>te-ís</i> .	46 <i>chhiyális</i> .	69 <i>unhattar</i> .

70 <i>sattar.</i>	81 <i>ikási.</i>	91 <i>ikánawe.</i>
71 <i>ikhattar.</i>	82 <i>be-ási.</i>	92 <i>bánawe.</i>
72 <i>bahattar.</i>	83 <i>tirási.</i>	93 <i>tiránawe.</i>
73 <i>tihattar.</i>	84 <i>chaurási.</i>	94 <i>chauránawe.</i>
74 <i>chauhattar.</i>	85 <i>pachási.</i>	95 <i>pachánawe.</i>
75 <i>pachhattar.</i>	86 <i>chhiyási.</i>	96 <i>chhiyánawe.</i>
76 <i>chhihattar.</i>	87 <i>satási.</i>	97 <i>satánawe.</i>
77 <i>sathattar.</i>	88 <i>aṭhási.</i>	98 <i>aṭhánawe.</i>
78 <i>aṭhattar.</i>	89 <i>nau-ási.</i>	99 <i>ninánawe.</i>
79 <i>undási.</i>	90 <i>nauwe.</i>	100 <i>sau or sai.</i>
80 <i>assí.</i>		

246. 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*.

247. *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, *unis bis*, 'a little less than,' or 'about twenty.'

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

248.

ORDINALS.

1st <i>pahlá</i> or <i>pahilá.</i>	6th <i>chhatwán</i> or <i>chhathá.</i>
2nd <i>dúsrá.</i>	7th <i>sátwán.</i>
3rd <i>tísrá.</i>	8th <i>áṭhwán.</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.

249.

AGGREGATE NUMBERS.

<i>gandá</i> , 'aggregate of 4.'	<i>korí</i> , 'a score.'
<i>gáhi</i> , 'aggregate of 5.'	<i>chálisá</i> , 'aggregate of 40.'

chillá, 'a period of 40 days.' *lákḥ*, 'one hundred thousand.'
saiḥrá, 'a hundred.' *karor*, 'one hundred lákḥs,' or
hazár, 'a thousand.' 'ten millions.'

250. 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 rupai*, 'hundreds of thousands of rupees,' *saiḥron shahr*, 'hundreds of cities.' The same rule applies to nouns expressing time ; as, *barson*, 'years' (for *baras*).

251. *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 sátan larḥi-án*, 'these seven girls.'

252. 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, *áṭḥ din ke ba'd*, 'after eight days,' *do mahine men*, 'in two months,' but *do mahinon men*, 'in the two months.'

253.

FRACTIONAL NUMBERS.

$\frac{1}{4}$ <i>pá-o</i> or <i>chauthá-i</i> .	$1\frac{1}{2}$ <i>ḍerḥ</i> .
$\frac{1}{3}$ <i>tihá-i</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-i</i> .
$\frac{3}{4}$ <i>paun</i> or <i>pauná</i> .	$3\frac{1}{2}$ <i>sáṛhe</i> (with a half) <i>tin</i> .
$1\frac{1}{4}$ <i>sawá</i> (with a quarter).	

254. 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>ḍerḥ hazár</i> .
150 <i>ḍerḥ sau</i>	1750 <i>paune do hazár</i> .
175 <i>paune do sau</i> .	2250 <i>sawá do hazár</i> .
250 <i>aṛhá-i sau</i> .	2500 <i>aṛhá-i hazár</i> .

DERIVATION OF WORDS.

255. *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 *lakaṛ*, 'wood,' *lakaṛ-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 (Sanskṛit *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 ferryman;' *gáři-bán*, 'a carter;' *mez-bán*, 'an entertainer' (lit. 'a table-keeper.')

bardár, 'a bearer;' as from *sonṭá* or 'aṣá (inflected), 'a club;' *sonṭe-bardár*, 'a mace-bearer.'

chí; as from *ṭambúr*, 'a drum,' *ṭambúr-chí*, 'a drummer.'

dár, 'a keeper,' 'a master,' 'a possessor:' as from *zamín*, 'land,' *zamín-dár*, 'a land-holder;' from 'amal, 'jurisdiction,' 'amal-dár, 'one who has jurisdiction,' 'a collector of revenue' (= 'ámil).

gar (Sanskṛit *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.'

guzár, 'a passer,' 'a performer;' as from *haqq*, 'justice,' *haqq-guzár*, 'a doer of justice.'

- gár*, 'a doer' (same as last); as from *khidmat*, 'service,' *khidmat-gár*, 'a servant,' 'an attendant;' from *gunáh*, 'fault,' *gunáh-gár*, 'a sinner.'
- gír*, 'a taker;' as from *jahán*, 'the world,' *jahán-gír*, 'world-taker,' 'world-subduer.'
- sár* (denoting, 1. plenty, 2. similitude); as *koh-sár*, 'full of mountains,' *sháh-sár*, 'like a king,' *tum-sár*, 'like you.'
- í*; as from *sipáh*, 'an army,' *sipáh-í*, 'a soldier.'
- wán* (same as *bán* above); as from *dar*, 'a door,' *dar-wán*, 'a door-keeper;' from *dhan*, 'wealth,' *dhan-wán*, 'wealthy.'

256. *Affixes denoting place, locality, etc.*

- ábád*, 'an inhabited place;' as from *sháh-jahán*, 'the emperor of that name,' *sháh-jahán-ábád*, 'the city of Sháh-jahán, or Dillí.'
- dán*, 'receptacle,' 'stand;' as from *qalam*, 'a pen,' *qalam-dán*, 'a pen-holder;' so *shama'dán*, 'a candlestick.'
- gáh*, 'place;' as from *árám*, 'rest,' *árám-gáh*, 'resting-place;' so *guzar-gáh*, 'a thoroughfare, ferry;' *'ibádat-gáh*, '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 *śálá*), '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,' *phul-wári* 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.'

257. *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,' *shádi*, 'pleasure.' If the primitive word ends in the weak *h* (*s*), the *h* is rejected, and *gí* is added instead of *í*: thus from *tázah*, 'fresh,' *tázagí*, 'freshness.'

pan or *paná*; as from *larzá*, 'a child,' *larzá-pan*, 'childhood;' so also *baniyá-pan*, 'the business of a merchant;' *búrhá-pan*, 'old age;' *chhut-paná*, 'infancy.'

hat; as from *karwá*, 'bitter,' *karwá-hat*, 'bitterness.'

258. Observe—Arabic abstract nouns are formed by the addition of *at* or *iyat*; as from *khitáb*, 'speech,' *khitábat*, 'eloquence;' from *insán*, 'mankind,' *insán-iyat*, '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.'

259. *Affixes forming diminutives.*

ak; as from *mard*, 'a man,' *mardak*, 'a manikin;' from *tífl*, 'a child,' *tíflak*, '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 cauldron,' *deg-chí*, 'a small saucepan' (*deg-cha* is rather a large one); *bág-cha*, 'a small garden.'
ícha; as from *bág*, 'a garden,' *bágícha*, 'a little garden,' 'a kitchen garden.'

260. *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 *Bráhmañ-í*, 'a female Brahman,' 'a Brahman's wife.'
ní; as *sher-ní*, 'a lioness;' *sunár-ní*, 'a goldsmith's wife.'

261. *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,' *sháhána*, 'kingly.'

ílá 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;' '*maqdur-bhar*, '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,' 'entertainer.'
- 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.'

262. *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,' 'ill-dispositioned.'
- 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-ḥaqq*, 'unjust.'
- ni*; as *ni-dar* or *ni-dharak*, 'fearless;' *ni-chint*, 'free from thought,' 'disengaged.'
- nir*; as *nir-ás*, 'hopeless.'

263. *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*, 'everywhere;' *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 bášh*, 'residence.'

ON THE USE OF ARABIC WORDS IN HINDUSTANI.

264. 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.'

265. Observe.—The root is identical with the 3rd sing. masc. 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 medial 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*.

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

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

† Sometimes called conjugations.

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

The 2nd and 4th forms make transitive verbs from intransitives, and doubly transitives or causals from transitives. In a few instances, the 2nd (*kattaba*) gives the sense of the first with emphasis, and the 4th (*aktaba*) its simple meaning.

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

The 5th generally implies obeying or submitting to the sense of 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 has always a neuter or passive signification. The 8th, though sometimes passive, has often a reciprocal or reflexive signification.

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

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 a great variety of verbal nouns; but the 9th and 11th have no passive. 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.

267. 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 num-

ber, viz., *t, s, m, n*, with *ye, wáw*, and *alif* [usually remembered by the technical Arabic word *yatasammanu*, 'they fatten.']

NO.	SENSE.	VERBAL NOUN.	ACTIVE PARTICIPLE.	PASSIVE PARTICIPLE.
1.	Separation	a. <i>FaRQ</i> b. <i>FiRQ</i> c. <i>FuRQ</i> *	<i>FáRiQ</i> (irreg. plur.) <i>FuRráQ</i>	<i>maFRúQ</i>
2.	Causing to separate } Intensive in a few } instances }	<i>taFRiQ</i> <i>taFRiQat</i>	<i>muFaRriQ</i>	<i>muFuRraQ</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.	Submitting to be } separated }	<i>taFaRruQ</i>	<i>mutaFáRriQ</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 and deformity	<i>iFRiQáq</i>	<i>muFRaQq</i>	
10.	Desire for separation	<i>istiFRáQ</i>	<i>mustaFRiQ</i>	<i>mustaFRaQ</i>
11.	Intensity of colour, etc.	<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. *FaRaQat*; k. *FaRiQat*; l. *FaRáQat*; m. *FiRáQat*; n. *FaRúQ*; o. *FaRúQat*; p. *FuRúQat*.

268. Table exhibiting models of other useful nouns, etc., derived from triliteral roots.

Nouns of instrument Instrument of —	} <i>miFRáQ</i>	<i>miFRaQ</i>	<i>miFRáQat</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>FuRaQi</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>FaRQdt</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>

269. The foregoing models are all deduced from a regular or perfect triliteral 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.

270. 1st, *Surds*, or those in which the second and third radicals are the same, when a contraction may take place, the middle vowel being left out; as, *madda* for *madada*, 'he ex-

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

tended.' But the Hindústání forms derived from these roots are generally regular; as *madd*, 'extension,' *madíd*, 'long.' So also *makhšúš*, 'peculiar,' Pass. P. 1. of *khašša*; *mukhaffaf*, 'alleviated,' Pass. P. 2. of *khaffa*; *khafif*, 'light,' adj. from the same.

271. 2nd, *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* (i) are liable to be substituted for *hamzated alif*; or two *alifs* meeting may be contracted into long *á*: thus *tá'kid*, 'injunction,' V. N. 2. of 'akada; *tá'díb*, 'correction,' V. N. 2. of 'adaba; *má'múr*, '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.

272. 3rd, *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*; *yatim*, '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*; *muwáfiq*, 'conformable,' Act. P. 3. of *wafaqa*; *muwáṣalat*, 'conjunction,' V. N. 3. of *waṣala*.

273. 4th, *Concave*, or those in which the medial 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*, 'stand-

ing,' Act. P. 1. of *qáma* for *qawama*; *mushtáq*, 'desirous,' Pass. P. 8. of *sháqa* for *shawaqá*; *muşawwir*, 'a painter,' Act. P. 2. of *şawara*; *ihtiyáj*, 'necessity,' V. N. 8. of *hawaja*; *ikhhtiyár*, 'choice,' V. N. 8. of *khára* for *khayara*; *mukhtár*, 'absolutely powerful,' Pass. P. 8. of *khára* for *khayara*.

274. 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: *rázi*, 'contented,' Act. P. 1. of *raziya* for *raziwa*; 'ádi, 'wicked,' 'transgressing,' Act. P. 1. of 'ada for 'adawa; 'ári, 'naked,' Act. P. of 'ara for 'araya; 'ási, 'criminal,' Act. P. 1. of 'asa for aşaya; 'áfiyat, 'safety,' from 'afa for 'afawa; 'áli, 'high,' Act. P. of 'ala for 'alawa; *gázi*, 'a hero,' Act. P. of *gaza* for *gazawa*; *muláqát*, 'meeting,' V. N. 3. of *laqa* for *laqaya*; *tamáshá*, 'spectacle,' V. N. 6. of *masha* for *mashaya*; *istirzá*, 'seeking to please,' V. N. 10. of *raziya*.

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.

275. 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.

276. Root *TaLaBa* :—*TaLaB*, ‘asking, ‘seeking;’ *TáLiB*, ‘an asker;’ *maTLúB*, ‘required,’ ‘asked;’ *maTLaB*, ‘object;’ *muTáLaBa* or *muTáLaBat*, ‘inquiring for.’
277. 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.’
278. Root *HaMaDa* :—*HaMD*, ‘praise;’ *taHMíD*, ‘greatly praising God;’ *HaMíD*, ‘laudable;’ *muHaMmaD*, ‘greatly praised;’ *maHMúD*, ‘praised.’
279. Root *KaTaBa* :—*KiTáB*, ‘a book;’ *KáTiB*, ‘a writer;’ *maKTúB*, ‘written;’ *maKTab*, ‘a school,’ ‘the place of writing.’
280. 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.

281. 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.’

282. 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 koí lomrí parí phirtí thí*, ‘in a wood a fox was prowling about.’

COLLOCATION OF WORDS.

283. 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. 281, 282.

284. Again, the subject or nominative case is not always expressed, being understood from the context or implied in the termination of the verb: thus, *ḥaqīqat Urdú kī zabān kī buzurgon ke munh se sunī hai*, 'I have heard from the mouths of my ancestors the history of the Urdú tongue,' where the agent *main ne* is understood from the context. So also, *āgāz qisṣe kā kartā hūn*, 'I commence the story,' where the nominative *main* is inherent in *hūn*.

CONCORD OF THE VERB WITH THE NOMINATIVE CASE.

285. The verb generally agrees with the nominative case in gender, number, and person; as, *burhiyā bolī*, 'the old woman said;' *wuh chālā gayā*, 'he went away;' *main kyā jānūn*, 'how should I know?' *chāron darvesh wahān ga-e*, 'the four Darveshes went there.'

286. 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 ā-e* 'fields appeared,' *dost pūchhne lage*, 'friends began to ask.'

287. If there are two or more nominative cases to a verb, of different gen-

ders, the verb generally agrees with the masculine rather than the feminine : thus, *tīn dīn rāt guzre*, 'three days and nights passed;' *'aql o hosh jāte rahe*, 'understanding and sense went away;' *mutlaq t̄āqat aur hosh kuchh bāqī na thā*, 'no power or consciousness at all remained;' *ek roz āndhī aur t̄ufān āyā*, 'one day a storm and typhoon came.'

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 pūn̄jī ho saktī hai*, 'this crown, and dress, and pearls, and jewels, might form the capital stock of a thousand merchants;' *ānkhoṅ ko sukḥ aur kaleje ko thandak hū-ī*, 'joy came to my eyes and refreshment to my heart.'

288. Observe—Two or more objects, when enumerated together, are sometimes regarded as an aggregate of one, and joined to a singular verb, which generally agrees in gender with the noun to which it stands nearest. 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 naukār aur asbāb kahān̄ 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*, 'on a throne rubies, diamonds, pearls, and coral were set.'

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

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

CONCORD OF THE ADJECTIVE WITH THE SUBSTANTIVE.

291. Adjectives in Hindústānī, as in English, commonly precede their substantives, excepting in Persian phrases where the *izāfat* is used ; see the examples at rr. 88, 93.

Those that end in *ā* (see r. 86) 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 ānkḥ*, 'the right eye.' Except only a few ending in *ā* of Arabic and Per-

sian origin, which remain unchanged; see *dáná*, 'wise' at r. 96.

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

292. 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. 94, and add the following: *andekhe Khudá ko* (not *andekhá*, and not *andekhe ko Khudá 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.'

293. When an adjective forms the predicate of a proposition it must of course come last; as, *zamtñ wahán kí achekhi 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. 95: but this is rarely the case in prose; as, *ánkhen nichí*, 'eyes cast down,' not *ánkhen nichí-án*.

294. 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?' *díwár ko kálá* (not *káli*) *karegá*, 'he will make the wall black.'

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

296. As a general rule no adjectives, excepting those in *á*, admit of change; see examples at r. 88. Even those ending in *a* do not follow the rule for substantives in *a* (r. 63); as, *ziyáda* (not *ziyádi*) *muḥabbat*, 'excessive affection;'; *áftáb o mahtáb us ke ḥusn ke rúbarú sharminda* (not *sharminde*) *hain*, 'the sun and moon are put to shame before his beauty;'; *jab we rawána hú-e*, 'when they departed.' 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.'

297. 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;' *chautheróz*, 'on the fourth day;' *áthwín rát*, 'the eighth night;' *áthwendin*, 'on the eighth day;' *bá-ín taraf*, 'the left side,' 'on the left hand.'

298. 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 achchhi hain*, 'the clothes, plates, and books, are very good.'

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

CONCORD OF THE RELATIVE WITH THE ANTECEDENT.

300. 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*, 'the lords and ministers who were present;' *donon qafas jin men ádmí qaid káin*, 'the two cages in which the men are confined;' *áp ki tawájjuh jo áksír ki tášír 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*

haweli, ki pahle makán se bihtar thi, ‘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 dūkán hai, us men do pinjre laṭakte hain,* ‘I saw there was a shop, in it (for *in which*) two cages were suspended.’

b. And in imitation of the Persian idiom the conjunction *ki* may be prefixed to the demonstrative pronoun: thus, *aisi bát par ki jhúth is ká ṣábit nahín,* ‘in such a matter that the falsehood 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 jis ne parwarish pá-i,* ‘that slave by whom education had been received;’ *itná mál ki jis ká hisáb nahín,* ‘so much wealth, an account of which cannot be made.’

301. 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 ṣáhib dáná hain, un kí 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.’

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

303. 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 ba-maqdúr karún,* ‘whatever remedy is possible (that) I will perform to the best of my power;’ *jo nálá wahán bahtá thá,* ‘the stream which flowed there,’ for *wuh nálá jo wahán bahtá thá*; *jo marzi-i mubárah,* ‘whatever may be your royal will (let that be done).’ See other uses of the relative, under pronouns, at r. 384, etc.



SYNTAX OF SUBSTANTIVES,

WITHOUT REFERENCE TO THEIR CONNEXION WITH PARTICULAR VERBS.

NOMINATIVE CASE.

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

305. 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 us ke sáth dostí paidá ki*, '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 ki khidmat nahín kar sakte*, 'you cannot serve God and mammon.'

GENITIVE CASE.

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

307. The rules for the use of *ká*, *ke*, *ki*, have already been given at pp. 23, 24, r. 78. 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. *Darwesh ki sair*, 'the travels of the darvesh,' *Khudá ki tawajjuh se*, 'by the favour of God,' *mere báp ki haweli men*, 'in the house of my father,' *khidmat ki khátir*, 'for the sake of service.'

308. 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, *us kí 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 laríkí ke khánsámán ke ghar kí mekhon ká mol*, 'the price of the pegs of the wood of the house of the steward of the daughter of this man.'

309. '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 washing-place (but to both).'

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

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

312. 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;' *ruq'a ká jawáb*, 'an answer to a letter;' *us ká jawáb*, 'an answer to him;' *baiṭhne ká hukm*, 'the order to sit down;' *bát ká sachchá*, 'true to one's word.'

313. 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.'

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

315. It may even in rare instances have the force of the English 'in' or 'on;' as, *admí kī zindagī ká kuchh bharosá nahīn*, '(there is) no reliance on the life of man;' *in kī dostī ká bharosá nahīn*, 'there is no reliance on their friendship.'

316. After adverbial prepositions (see rr. 239, 577) the genitive is frequently used in some of the above senses: thus, *tumhāri khāṭir*, 'for your sake;' *qarīb do kos ke*, 'for nearly two kos;' *us ke barābar*, 'equal to him;' *ek gaz ke muwāfiq garhā*, 'a hole a yard deep.'

317. These adverbial prepositions may sometimes be dropped, leaving the sign *ke* to stand by itself: thus, *bādshāh ke ek beṭā paidā hū-ā*, 'in the family or at the house of a king a son was born,' where *pās* or *yahān* is understood. Similarly, *un ke laṛkā na thā*, 'to them (*un ke pās*) there was no boy.'

318. Again, the genitive sign *ká*, *ke*, *kī*, may be dropped, leaving the adverbial preposition to stand alone: thus, *zer jharokhe* (for *zer jharokhe ke*), 'under the lattice,' etc.; similarly, *zer sāye*, 'under the shadow;' *ḥakīm pās* (for *ḥakīm ke pās*), 'near the physician;' *mujh pās* (for *mere pās*), 'near me;' *is faqīr pās* (for *is faqīr ke pās*), 'near this faqīr;' *us bagair* or *us bin* (for *us ke bagair*, etc.), 'without him;' *bagair murabbī (ke)*, 'without a patron;' *is wāste* or *is liye*, 'on this account;' *kis wāste*, 'on what account?' *jis tarah*, 'in the manner which.'

319. 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 *kī*, according to gender and number: thus, *dā-ī angā sab kī sab*, 'the nurses and maids, one and all;' *pit kī pit*, 'true affection;' *kuchh ká kuchh*, 'something different;' *bāhar ká bāhar*, 'quite out,' 'altogether excluded;' *án kī án men*, 'at the very instant;' *waisī kī waisī hī šurat*, 'appearance just as it was.'

a. Analogous to the above is the use of *ká* in such a phrase as *ek tore ká tora*, 'a number of trays.'

320. The genitive sign may be used after words expressing weight, measure, and distance, or it may be omitted; as, *la'l wazn men sāt miṣṣál ká*, 'a ruby

weighing seven *mişqáls* ;' *ser bhar gosht*, 'full two pounds of flesh ;' *kos bhar ká bándh*, 'a dyke a *kos* long : ' see r. 356. It may also be used like the English 'worth,' to express value ; as, *ek paise ki afim*, 'a pice 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. 369) ; *take kí murgi*, 'a hen of the value of a *take*.'

321. 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 páť ká daryá*, 'a river of great breadth,' for 'a very broad river.'

322. By the use of *ká*, adjectives may be formed from nouns, verbs, or adverbs, to almost any extent : thus, *khushámád kí báten*, '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 banyan-tree.'

DATIVE AND ACCUSATIVE CASES.

323. 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. 409, 416.

324. 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.'

325. The dative and accusative sign *ko* is frequently used to express 'time ;' as, *rát ko*, 'at night ;' *şubh ko*, 'in the morning ;' *ákhir ko*, 'at last ;' see under nouns of time at r. 351.

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

327. It may be idiomatically omitted in such phrases as *bádsháh salámat*, 'Hail, O king.'

a. It may also be omitted when two or more words in the accusative case are in close succession; see r. 349.

328. The postposition *ta-in*, governing the genitive, is sometimes substituted for *ko*; thus *mard ke ta-in* 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-in* being more usual than either *áp ko* or *apne ko*: thus, *apne ta-in sab se bihtar samajhtá hai*, 'he thinks himself better than all.' Similarly, *mere ta-in* is equivalent to *mujh ko* or *mujhe*.

ABLATIVE CASE.

329. 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.'

330. 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, *mihr 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.'

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

332. Hence it passes to the other collateral relations, which in English are expressible by 'with,' as *ján o dil se*, 'with heart

and soul :’ thus, *bádsháhon se kyá kám*, ‘what business (have we) with kings?’ *mujhe apne kám se kám (hai)*, ‘my business (is) with my own affairs;’ *khwája se muhabbat hú-í*, ‘a friendship arose with the merchant;’ *bande kí taraf se*, ‘on the part of your slave.’

333. 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,’ etc.: thus, *faráqat se*, ‘leisurely;’ *khafagí se*, ‘angrily;’ *sharmindagí se*, ‘with shame;’ *na-e sir se*, ‘anew;’ *is tarah se*, ‘in this manner;’ *kis shurat se*, ‘in what manner;’ *jis tis tarah se*, ‘somehow or other;’ *kisi shurat se*, ‘in some way or other;’ *kisú baháne se*, ‘under some pretence;’ *da’wat ke baháne se*, ‘under pretence of an invitation;’ *qaríne se*, ‘in order;’ *apní khushi se*, ‘of my own free will;’ *áp se áp*, ‘of one’s own accord.’

334. The *se*, however, may be idiomatically omitted; as, *usi tarah*, ‘in that very way;’ *kisi tarah*, ‘in any way;’ *sab tarah*, ‘in every way.’ Especially in expressions like *háthon háth*, ‘from hand to hand,’ *ḍál ḍál*, ‘from branch to branch,’ *pát pát*, ‘from leaf to leaf.’

335. Hence it may denote ‘by way of,’ especially if joined to *ráh*, ‘road,’ and preceded by a genitive case; as *darwáze se* or *darwáze kí ráh se*, ‘by way of the door;’ *surang kí ráh se*, ‘by way of the underground passage;’ *dostí kí ráh se*, ‘by way of friendship.’

336. 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 kyá kám hai*, ‘what is the use to me of shares?’ *bádsháh se arz karke*, ‘having made representation to the king;’ *us kí marzi se*, ‘at his will;’ *waise hí kapron se*, ‘in the very same clothes;’ *ánkh nákh se durust*, ‘correct (comely) 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.’

337. It is used after words expressing ‘length of time;’ as, *tin din se*, ‘for three days,’ *bahut muddat se*, ‘for a long time’ (see r. 351); 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.’

338. The ablative *se* must not be confounded with *se* the inflected form of

sá, the affix of similitude; as, *Hátim se shakhṣ 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. 368.

LOCATIVE CASE.

339. 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.'

340. 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. 434.

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

342. 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.'

343. *Par* may even have the force of 'by reason of,' 'in consequence of;' as, *itní dáná-i par*, 'by reason of so much knowledge:' or of 'according to,' in such phrases as *qadim qá'ide par*, 'according to his usual custom.'

344. It is used after nouns expressing 'time' and 'distance:' thus, *thore dinon men*, 'in a few days;' *kos ek par*, 'at about a kos:' see rr. 351, 354.

345. The locative sign *men* is used in expressing 'the matter' or 'subject'

presented for consideration in some statement, description or narrative : thus, *mausim i bahār ki ta'rif men*, 'on the subject of the praises of spring ;' *bhainse ke auṣāf men*, 'on the subject of the characteristics of the buffalo.'

346. 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 gānw 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 huṣūr*, 'into the presence of the king ;' *dahnī ṭaraf*, 'on the right hand ;' *jharokhe*, 'at the lattice ;' *bāp ki jagah*, 'in the place of a father ;' *āshnā-i ke bharose*, 'in the confidence of friendship.'

a. Some words which omit *men* have the force of adjectives ; thus *gusse hai*, 'he is angry,' is literally *gusse men hai*, 'he is in anger.' Similarly, *achambhe hai*, 'he is (in) astonishment,' and *gāṛab 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 men hai*, 'whatever is in earth and in heaven ;' compare r. 349. This may hold good when the words are connected by the conjunction *o* ; as, *zamīn o āsmān men* ; see r. 349 c.

347. *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-oṅ tak*, 'from one ashrafi up to forty.'

CONJUNCTION OF THE LOCATIVE AND ABLATIVE POSTPOSITIONS.

348. 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 māshe*, 'six māshas of this ;' *ghore par se*, 'from off the horse ;' *āsan par se*, 'from off the seat ;' *āsmān par se*, 'from the heaven :' see under r. 339.

Agent with ne.

a. The consideration of this most important head of Syntax falls properly under nouns in their relation to verbs ; see r. 439.

SYNTAX OF NOUNS IN APPOSITION OR IN CLOSE SUCCESSION.

349. 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 ní'mat, sháhib i murúwat, najibon ke qádrán, Ján Gilkrist sháhib 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 pine kí talásh*, 'search for meat and drink.' Or even when a conjunction intervenes; as, *apne naukar aur rafiqon ne jab yih gaflat dekhí*, 'when my own servants and companions saw this carelessness.'

a. A similar rule holds good with regard to the first two personal pronouns, when in apposition; see r. 389.

b. Also when any list or enumeration of persons or things is made; as, *beí, bhá-i, bahin 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 *dalil o hujjat ke bagair*, 'without proof and argument.'

VOCATIVE CASE.

350. *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, *aḥmaq*, 'O fool;' *yáro*, 'O friends;' *khudá-wand*, '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.

351. 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 post-

positions *ko*, *men*, *se*, *tak*, *talak*, and sometimes adverbial prepositions like *ba'd*, etc., are employed in Hindústání: thus, *rát ko*, 'at night;' *ṣubḥ ko*, 'in the morning;' *din ko*, 'by day;' *thore dinon men* or *ka-i dinon men*, 'in a few days;' *chauthe roz ṣubḥ ko*, 'on the morning of the fourth day;' *tin din se*, 'for the past three days;' *ka-i roz se*, 'for the last few days;' *sát baras se*, 'for the past seven years;' *ek muddat se* or *bahut muddat se* or *qadim se*, 'for a long time past;' *do mahine talak*, 'for two months;' *pánch baras tak*, 'for five years;' *sát baras tak*, 'for seven years;' *kab talak*, 'for how long?' *ek mahine ke qarib*, 'for nearly a month;' *ab hi 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 picḥhe*, 'after some days;' *bis din ke 'arṣe men*, 'after an interval of twenty days.'

352 But the omission of postpositions and prepositions as explained at r. 346 is here strikingly exemplified: 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;' *chauthe baras*, 'in the fourth year;' *dústre din*, 'on the second day,' or 'next day;' *átḥwen din*, 'on the eighth day;' *gyarahwen roz*, 'on the eleventh day;' *shivrát ke roz*, 'on the day of shivrát;' *chand roz*, 'for a few days;' *sát din*, 'for seven days;' *mahine bhar*, 'for a full month;' *átḥ mahine*, '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 mahine*, '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 ki bár*, 'this time.'

353. 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 ki 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.

354. 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;' *qar'ib 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 *i* is idiomatically affixed; as, *do kos-i shahr ke bāhir*, 'to the distance of two kos outside the town.'

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

356. 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 tūl ká bāndh*, 'an embankment a kos in length;' *bhar kos*, 'for a full kos;' *bāns bhar*, 'for the length of a bamboo (ten feet); *kauri bhar khaṭra nahin*, '(there is) not the slightest particle (*lit.* small shell-full) of danger.'

SYNTAX OF ADJECTIVES.

357. Adjectives (see their syntax rr. 93, 94, and 95,) 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.

358. 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 bādsháhon ko lá-iq*, 'whatever is suitable for kings.'

359. So also adjectives denoting 'want,' 'need;' as *nahin 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 rūpiya paisā kuchh darkār nahīn*, 'I have no need of rupees or pice' (*lit.* 'rupees, etc., are not necessary to me.')

360. Other examples of adjectives followed by a genitive are, *us ke bardbar*, 'equal to him;' *ummedwār 'afū kā*, 'hopeful of forgiveness.' In the Bāg o Bahār *ummedwār* is once used with the nominative; as, *yih [not is kā] ummedwār hūn*, 'I am hopeful of this.' But this is probably an error.

ADJECTIVES GOVERNING THE ABLATIVE.

361. Adjectives or participles which signify 'being filled,' 'sated,' or 'satiated,' govern this case; as, *ek barā ghar jawāhir se bharā hū-ā*, 'a large house filled with jewels;' *ek qulfi mā'jūn se bharī hū-ī*, 'a pot full of electuary;' *ṭhiliyā pānī se bharā*, 'a pitcher full of water;' *zindagī se ser*, 'satiated with (or tired of) life;' *tum aisī jalḍī is būrhe khādīm se ser hū-e*, 'have you so quickly become tired of this old man your servant?'

362. The ablative sign may sometimes be omitted; as, *jawāhir bharā*, 'filled with jewels;' *bhar karwā tel*, 'full of mustard (bitter) oil.'

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

364. Adjectives implying 'care,' 'caution,' 'watchfulness,' take an ablative: as, *len den se hoshyār*, 'careful (sharp, clever) in commercial transactions;' *kārkhāne se hoshyār*, 'prudent in conducting household affairs;' *bhā-i-on kī ṭaraf se hoshyār*, 'on (my) guard against (my) brothers.'

365. Adjectives signifying 'acquainted with,' 'informed,' 'destitute of,' require the ablative; as, *in bāton se wāqif*, 'informed of these matters;' *ḥaqīqat se mutṭali*, 'acquainted with the truth;' *rakhwālon se sūnā*, 'empty of guardians,' 'without keepers.'

a. Other examples of adjectives governing an ablative are, *Khudā ki rahmat se mahrum*, 'excluded from the mercy of God;' *tujh se nā-ummed*, 'despairing of thee' (*i.e.* 'of aid from thee'); *yih ḥarakat salāṭīnon se badnumā (hai)*, 'this action (is) unbecoming in kings;' *marḍumī se ba'id*, 'far from manliness;' *khālī hikmat se*, 'without art.'

ADJECTIVES GOVERNING THE LOCATIVE.

366. Adjectives or participles denoting 'filled with' may rarely

govern the locative as well as the ablative: thus, *guṣṣe men bhará*, 'filled with anger;' *ṭaish men bhará hú-á*, 'being filled with rage.'

367. Other examples of adjectives requiring the locative sign *par* are, *baiḷ par sawár*, 'mounted on an ox;' *ghoṛe par sawár*, 'riding on horseback;' *kishti par sawár*, 'embarked on board a boat;' *tujh par mihrbán*, 'kind towards you.'

COMPARISON OF ADJECTIVES.

368. The ablative sign *se* joined to the substantive expresses 'comparison,' the adjective itself undergoing no change, as explained at r. 97. 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;' *apni beṭi se ziyáda us ki muḥabbat 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 Kisra 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 chhoṭi thi, par 'aql men sab se barí thi*, 'she was the youngest of all her sisters, but in understanding was the oldest.' See other examples at r. 97, etc.

b. The Persian comparative terminations *tar* for the comparative and *tarín* for the superlative are sometimes used; as, *apne ta-in 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.

369. 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. 250–252 :—
chális darwáze, ‘forty doors;’ *chálison darwáze se* or *chális darwázon se*, ‘through the forty doors;’ *cháliswen darwáze ki ráh se*, ‘by way of the fortieth door;’ *bis ashrafí-án*, ‘twenty ashrafis;’ *gyarah badre ashrafi-on ke*, ‘eleven bags of ashrafis;’ *sáton kawákib men*, ‘among the seven planets;’ *do darwesh ká aḥwál*, ‘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 thousands of camels;’ *hazáron gulám*, ‘thousands of slaves;’ *us ke ghar men sát beṭi-án paidá hú-in*, ‘in his house were born seven daughters;’ *ye sáton beṭi-án*, ‘these seven daughters.’

370. 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 bighás.’

371. *Ek* placed after a high number is often equivalent to our ‘about:’ thus, *pachás ek*, ‘about fifty;’ *ka-i ek*, ‘some few.’

SYNTAX OF PRONOUNS.

The syntax of pronouns has been partially explained at rr. 107–125, and the concord of the relative pronoun at r. 300.

372. Although the forms *merá*, *terá*, *us ká*, from the three pronouns *main*, ‘I,’ *tú*, ‘thou,’ *wuh* or *yih*, ‘he,’ are generally used as pronominal adjectives, to express ‘my,’ ‘thy,’ ‘his,’ etc., yet they are also employed in prose as the genitives of those pronouns, to express ‘of me,’ ‘of thee,’ ‘of him,’ etc.; thus *merá inkár* may either mean ‘my denial’ or ‘denial of me,’ and *us ká inkár*, ‘his denial’ or ‘denial of him.’ Similarly, *meri ek beṭi 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. 108.

373. 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,' etc., must always take the postpositions (excepting only as explained at r. 389): 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,' etc., 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 ḥarakat se*, 'from that action,' (not *us se ḥarakat se*); *is meri ḥarakat ko dekhkar*, 'having seen this action of mine;' *jo ko-i is qiṣṣe ko* (not *is ko qiṣṣe ko*) *sunegá*, 'whoever shall hear this story.'

374. The same applies to the interrogative and indefinite pronouns *koun*, 'who?' and *ko-i*, *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 chizon*, 'the things of what persons?' 'whose things?' but *kin chizon ká*, 'of what things?' *kisi ke ghar men*, 'in the house of some one;' but *kisi ghar men*, 'in some house.'

375. 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. 125, and add *main apni khushi se*, 'I of my own free will;' *wuh apne darwáze par baiṭhá*, 'he sat down at his own door;' *áp zindán ke munh par pará rahtá*, 'he himself always lay at the mouth of the prison;' *áp mujhe nikálne á-e*, 'they have come themselves to take me out.'

376. 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.'

377. *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 pās dyá aur apnon ne use qabúl na kiyá*, 'he came unto his own, and his own received him not.'

378. 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 *áp ká*, not *apná*: thus, *áp ki tawajjuh se*, 'by the favour of your majesty.'

379. The third person 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?'

380. 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' (though followed by a plural verb); and to indicate the real 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*, etc., are the forms in general use for the plural. But see r. 120.

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

382. 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 *kiní*, *kinú*, 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.'

383. The interrogative pronouns are frequently used for the relative: thus, *jántá hai ki tumhen kin kin chizon 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.

384. The affixes *í*, *hí*, *hín*, added to some of the pronouns, especially *yih*, *wuh*, *is*, *us*, *tujh*, *mujh*, etc., 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 áp hí*, 'I myself.'

385. 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 jì ke andar hai, so tadbír se báhar hai*, 'the anxiety which is within my heart is not to be remedied,' literally 'whatever anxiety is within my heart, that same, etc. ;' *jo cháhte so lejáte*, '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. 592, 593.

386. The pronominal adjectives referred to at r. 87 are much used in the manner of relatives and correlatives, the relative generally coming first (compare r. 301): 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 aḥwál suná thá apní ánkhoṅ se dekhá*, ‘just as I had heard the story I beheld (that) with my own eyes.’

387. In the use of the pronouns and pronominals a peculiar attraction or assimilation is often to be observed in Hindústání, as in Sanskrít 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:—*jis ko* (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 chiz ká sawál kartá*, ‘whoever demanded any thing.’

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

389. 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. 349, will not require a postposition: thus, *mujh bad-ṭáli’ ká*, ‘of me unfortunate,’ not *mujh ká* (or *merá*) *bad-ṭáli’ ká*. So also, *mujh be-ḥayá ká*, ‘of me shameless;’ *us akele ká*, ‘of him alone;’ *mujh búrhe ko*, ‘to me an old man,’ etc.

REPETITION OF NOUNS, PRONOUNS, NUMERALS, ETC.

390. Instead of employing words like the English ‘each,’ ‘every,’ etc., 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 páñch páñch sát sát rūpa-e detá*, ‘to each one he

gives five or seven rupees a-piece;’ *we donon musáfir jude jude makánon men*, ‘those two travellers, each in separate places.’

391. 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 khi’aten*, ‘robes of various kinds;’ *kháne aqsám aqsám ke*, ‘eatables of various kinds;’ *kyá kyá shúraten*, ‘what various forms;’ *us ne rang ba rang kí shaklen judi judi band-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.’

392. 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,’ etc.: thus, *harj-marj*, ‘worry,’ ‘confusion;’ *zarq-barq*, ‘glitter;’ *jhúth múth*, ‘falsehood;’ *búrhá árhá*, ‘old;’ *ráz niyáz*, ‘secrets;’ *nauskar chákar*, ‘servants;’ *barham darham*, ‘topsy turvy;’ *darham barham*, ‘higgledy piggedly;’ *lashtam pashtam*, ‘with much ado;’ *saj dhaj*, ‘form and fashion;’ *díl daul*, ‘shape and figure.’ Sometimes the two words are separated by a conjunction; as, *lá-íq o fá-íq*, ‘worthy and deserving.’

393. 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, *arż ma’rúż*, ‘representation;’ *zíkri mazkúr*, ‘mention;’ *wahín ká kuchh zíkri mazkúr na kiyá*, ‘I made no mention at all of (what had happened) there.’

SYNTAX OF VERBS.

394. 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?’

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

396. And in proverbs or proverbial expressions; as, *bagal men larhá, shahr men dhandhorá*, ‘the child (is) under the arm, the proclamation (is) in the city.’

NOMINATIVE CASE IN CONSTRUCTION WITH VERBS.

397. Verbs signifying 'to be,' 'to become,' 'to appear,' 'to be called,' etc., take two nominative cases: thus, *ádmī 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 hú-á*, 'he appeared to me very bad;' *we shahzádi-án kahláti hain*, 'they are called princesses;' *Musalmán kahátá hún*, 'I am called a Musalmán.'

GENITIVE CASE IN CONSTRUCTION WITH VERBS.

398. The uses of this case have been already explained at r. 306. 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.

399. It may rarely be used in place of the ablative, in connexion with the object of the sentence, after verbs of 'filling,' etc.; thus, *loṭá pání ká* (for *pání se*) *bharkar*, 'having filled a metal-pot with water' (see r. 424): so also after verbs of 'informing,' etc.; as, *apne aḥwál kí ittilá' dijiye*, 'acquaint me with your circumstances.' Similarly after verbs of 'trusting,' 'relying,' etc., in place of the locative; as, *in kí dosti ká bharosá rakhte ho*, 'do you place reliance in their friendship?'

400. 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 ḥawále kiya*, '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 karñewále ká dhyán rakh*, 'fix thy thoughts on thy Creator;' *bhá-i-on ká sharík na hú-á*, 'he was not an accomplice of his brothers;' *apne marne jine kí kuchh parwá nahín*, 'I don't care whether

I live or die;’ *ádmi har ek ’uhde ke ta’indt hain*, ‘men are appointed to every office;’ *ásmán kí qasam khátá hún*, ‘I swear by heaven.’

401. 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 betí thí*, ‘the king of that country had a daughter;’ *merí ek betí hai*, ‘I have a daughter.’

DATIVE AND ACCUSATIVE CASES IN CONSTRUCTION WITH VERBS.

402. The use of these cases has been already explained at r. 323. 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.

403. The following are examples of transitive or active verbs governing an accusative with *ko* :—*dushman ko márúngá*, ‘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 kíjiye*, ‘be pleased to accept me;’ *ba-zor apne ta-ín* (see r. 328) *thámbá*, ‘by an effort I supported myself;’ *mere ta-ín sikhá-o*, ‘teach me;’ *is taur kí zindagi ko dil nahín cháhtá*, ‘my heart does not desire a life of this kind;’ *sab saudágaron ko bulákar*, ‘having called all the merchants.’

404. Observe, however, that *ko* is not often used with the past tenses of transitive verbs, another construction being then usual (see r. 439), but when *ko* is used, the agent with *ne* must always precede the past tense or be understood : thus, *main ne us wazír ko márd*, ‘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. 441; *dushmanon ko piyár karo*, ‘love thy enemies.’

405. 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;’

kam-záton kí ṣuḥbat ázád ko gulám kartí hai, 'the society of the low-bred makes the free man a slave.'

406. 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 ginno 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 employed, as in other cases were *men*, *par*, *ká*, etc., 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. 318, 352).

407. 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 ṣandúq le*, 'take the box of food;' *apná aḥwál kahúngá*, 'I will tell my story.'

408. 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.'

409. 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 *ko*'s, 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 round 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 *ko*'s may then be avoided by using forms like *mujhe*, etc. instead of *mujh ko*, etc.: thus, *kitáb ko mujhe de*, 'give the book to me.'

410. In the past tenses of these verbs the peculiar construction required by r. 143 removes all difficulty: thus, *main ne us ko hazár rúpae dí-e*, 'I gave him a thousand rupees.'

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

412. The near association of two *ko*'s in a sentence may, however, take place under certain circumstances, as in the following examples from the *Bág o Bahár*: *main ne dúsre ko us ke buláne ko rukhshat kiyá*, 'I dismissed the other to call him back;' *bádsháhzáde ko bág kí sair ko le ga-e*, 'they took the prince for a stroll in the garden.'

413. 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. 324. When the infinitive is used, *ko* may sometimes be omitted, but the infinitive remains in the inflected form; as, *wuh namáz parhne áya*, 'he came to recite (his) prayers.'

414. 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,' etc. is inherent generally take *ko* for the person commanded; as, *mujh ko hukm kiyá*, 'he commanded me;' *gumáshte ko farmáyá*, 'he commanded his agent.'

415. Verbs of 'telling,' 'relating,' 'informing,' etc., may take *ko* for the person to whom any thing is told (see r. 422): thus, *main ne sab haqiqat malika ko suná-i*, 'I told the whole truth to the princess;' *aisí bát mujh ko* (or *mujhe*) *na suná-o*, 'tell me not so;' *ek admí 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. 421.

416. Verbs of 'motion' generally require *ko*; as, *wuh apne makán ko chala*, 'he went to his own place;' *kahín ko gayá*, 'he has gone somewhere;' *main us simt ko chala*, 'I proceeded 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 ki simt chala*, 'he proceeded in a northerly direction.'

417. The dative case with *ko* is often used in construction with the verbs *hona*, 'to be,' and *ána*, '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 tasalli hu-i*, 'a little comfort was to me,' *i.e.* 'I became somewhat comforted;' *mujh ko yaqín ayá*, 'to me certainty came,' *i.e.* 'I became certain;' *us ko Hátim ke sáth dushmani hu-i*, 'enmity arose between him and Hátim;' *mendaki ko zukán hu-á*, 'the frog has caught cold;' *mere ta-in* (for *mujh ko*, r. 328) *yih báten pasand nahín átin*, 'these words are not pleasing to me;' *sab ko lalach ayá*, 'to all covetousness came,' *i.e.* 'all felt covetous;' *us ko un par rahm ayá*, 'he felt pity for them.'

ABLATIVE CASE IN CONSTRUCTION WITH VERBS.

418. The diversified manner in which the ablative postposition *se* is employed has already been explained at rr. 329-338.

In connexion with verbs it is constantly equivalent to 'from:' thus, *loṭá us ke munh se chhúṭá*, 'the metal-pot slipped from his mouth;' *us ko maḥall ke andar jáne se man'a 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 śuraten paidá kīn*, '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. 439), and the instrument *with which* by *se*: thus, *dushman ko tīr se mārúngá*, 'I will slay (my) enemy with an arrow;' *gainchí 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.'

419. 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,' etc.: thus, *yih taq̄s̄ir is gulám se hú-i*, 'this fault has been (committed) *by* this slave;' *agar yih ḥarakat tujh se hú-i*, 'if this deed was done *by* thee;' *yih kám mujh se hú-d*, 'this deed was done *by* me;' *mujh se baṛá gunáh hú-d 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 that could be done *by* him;' *sháyad is gundhgar se kuchh quṣúr hú-d*, 'perhaps some fault has been committed *by* this sinner' (guilty person).

420. *Se* may also be used for the agent after causal verbs; as, *mihnat mujh se karwdegá*, 'he will *cause* labour to be performed *by* me;' *kalima us se parḥwáyá*, 'I *caused* the creed to be learnt *by* her' (I had her taught to repeat the creed).

421. The verbs *kah-ná*, 'to say,' 'to speak,' and *púchh-ná*, 'to ask,' as well as all verbs, simple, compound, or nominal, in 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 with the teacher;' *rafiqon se ṣaláh lekar*, 'having taken counsel with friends;' *mujh se mukhātīb hú-d*, 'he addressed me;' *mujh se hamkalám hú-d*, 'he conversed with me;' *tujh se sawál karne á-e hain*, 'they are come to question you;' *kisí se yih bhed zāhir na kijiyo*, 'do not reveal this secret to any one.'

a. *Bolná*, 'to speak,' is rarely found with the ablative; as, *kisú se na bol*, 'speak to none.'

422. 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-i wāqif na thá*, 'no one was informed of this matter;' *apní sarguzasht se mujhe muttali farmáye*, 'make me acquainted with your history;' *agar aḥwál se mujhe muttali kijiye*, 'if you would inform me of the circumstances;' *zamáne ke bhale bure se kuchh wāqif na thá*, 'I was wholly unacquainted with the good and evil of the age;' *main is ḥarakat se mutlaq khabar na rakhtá thá*, 'I had not the slightest information of this action.'

423. Verbs of 'fearing' require the ablative case of the thing or person

feared; as, *bare but se na dard*, 'did he not fear the great idol?' *Khudd se dar*, 'fear God.'

424. Verbs of 'filling' take an ablative (compare r. 361); as, *ṣandūqcha jawdhir se bhar liyá*, 'he filled the casket with jewels.'

425. Verbs which imply 'acting by,' 'dealing with,' 'treating,' require an ablative of the person; as, *jo marzi men dwe us se sulūk kijiye*, 'treat him in any way you think fit;' *bahin se kuchh sulūk na kiya*, 'I had no dealings with my sister;' *jo jo mujh se dagd-en kin thin*, 'whatever treacherous acts they had committed against me;' *main tujh se aisá sulūk karungá ki apni sári muṣibat bhúl jáwegá*, 'I will so treat you that you will forget all your troubles;' *jab mujh se yih sulūk hú-d*, 'when I received such treatment.'

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

427. 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 saudá-garon se sabqat le-gayá*, 'I passed by (outstripped) all the merchants of that place.'

428. Verbs which imply 'caution,' 'taking care of,' etc., 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 ádmi se khabardár raho*, 'beware of that man.'

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

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

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

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

433. Other examples of verbs in construction with the ablative are, *háth zindagi se dho-e* or *apni ján se háth dho-e*, 'I washed my hands of life;' *main*

apni taq̄sir se khajil hokar, 'having become ashamed of my fault;' *zindagi se ba tang áyá hún*, 'I have become weary of my life;' *insán ki zindagi kháne pine se hai*, 'the life of mortals is (supported) by eating and drinking;' *meri h̄arakat se h̄airán hú-í*, 'she was astonished at my conduct;' *aisi daulat ke háth lagne se niháyat khushi h̄ásil hú-í*, 'I was much pleased at getting so much money into my hands;' *main us jawán se rukhsat hú-d*, 'I took leave of that young man;' *haqq-i-pidari se adá howe*, 'may there be a performance of paternal duty;' *is se nikáh kare*, 'let him marry her;' *apni beṭi se is ki shádi kar dijo*, 'marry him to your daughter;' *shahzáde ki shádi us se karke*, 'having married the prince to her;' *Khudd se lau lagá-e*, 'having prayed earnestly to God;' *bádsháh se yih bát sunte hí*, 'on hearing this speech of the king;' *sir pattharon se takráte*, 'dashing one's head against stones;' *parosi se dosti rakh*, 'have friendship with (your) neighbour.'

LOCATIVE CASE IN CONSTRUCTION WITH VERBS.

434. The usual senses in which this case is employed, irrespectively of verbs, have already been explained at r. 339. 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 us ki dükán par gayá*, 'I went to his shop;' *jab shahr ke darwáze par gayá*, 'when I arrived at the gate of the city;' *mere ta-in ek haweli men legayá*, 'he took me to a house.'

435. The locative sign *men* may be used in construction with the verb *ána*, 'to come,' or even *honá*, 'to be,' to express 'passing into any state;' thus, *wuh hosh men áyá*, 'he came to his senses;' *wuh khafagi men áyá*, 'he became angry;' *main achambhe men hú-d*, 'I became astonished.' Observe the difference of construction here and at r. 417.

436. Verbs which denote 'tying' or 'fastening' require the locative case with *men*, 'of the thing to which' any thing is fastened; as, *suráhi dori men bándhkar*, 'having tied a goblet to a cord;' *ḍol rassi men bándhkar*, 'having tied the bucket to a rope;' *das khumen zanjiron men jhakri hú-í*, 'ten jars fastened to chains.'

437. The following examples illustrate the use of *men*, to express 'among' or 'between,' in connexion with verbs:—*malika un men na thi*, 'the princess was not among them;' *laundon men khelne na de*, 'do not allow him to play among the servant-boys;' *haiwán aur insán men kyá tafáwut hai*, 'what is the difference between a brute and a man?' *haqq o báṭil men farq kartá hai*, 'he distinguishes between truth and falsehood;' *sáton kawákib men naiyir i a' zam hai*, 'among the seven planets it is the chief luminary.'

438. 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,' etc.:—*tumhári beṭi par 'áshiq hai*, 'he is in love with your daughter;' *wuh us par rijhi*, 'she was in love with him;' *raugan i bádám sirke men mildkar*, 'having mixed oil of almonds with vinegar;' *apni jún par khelá hún*, 'I have sported with my life;' *mujh par khafagi ká kyá sabab hai*, 'what is the cause of (his) being angry with me?' *tujh par guṣṣe ká yih bá'is*, 'this was the cause of (my) being angry with you;' *bhá-i par guṣṣe hai*, 'he is angry with his brother;' *is guftgú men sharik hú-á*, 'I shared in this conversation;' *tír nikálne men sharik hú-á*, 'I assisted in taking out the arrow;' *meri talásh 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 katti*, 'the whole night was spent in feasting and merriment;' *waṣiyat par 'amal na kiyá*, 'he did not act on the will;' *is kí bekaśi kí ḥálat par raḥm 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 bari muṣibat pari hai*, 'a great calamity has befallen them;' *aisi haibat mujh par gálib hú-i*, 'such terror overpowered me;' *ko-i mere jáne par rázi na hú-á*, 'no one assented to my departure;' *kisú par hargiz na khulá*, 'it was never revealed to any one;' *sára yih mulk mere ḥukm men thá*, 'all this empire was subject to me;' *jis mewe par ji chale kháyá karo*, 'continue to eat any fruits you may have an inclination for;' *main ne us kí sharárat par nazar na kí*, 'I did not regard his villany;' *mujh se mukhálafat kartá hai*, 'he opposes me or makes enmity against me.'

Agent with ne in construction with verbs.

439. The peculiar construction required with the past tenses of transitive or active verbs has already been explained at rr. 143, 144. 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. 108, 384.

440. 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.

441. 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. 144. 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.

442. The following are other examples of the simple and mixed construction, as explained above :—*main ne kutte kí d̄wáz suní*, ‘I heard the barking of the dog’ (lit. ‘by me the barking of the dog was heard’); *us ne aisá jawáhir kabhú 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 kíyá*, ‘the king smiled;’ *mardon ko Khudá ne kamáne ke liye bandyá hai*, ‘God has created man to labour;’ *main ne ek laundí ko bhejá*, ‘I sent a female slave.’

443. 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. 404. So also, *yih sunkar (us ne) kahá*, ‘having heard this, she said.’

444. 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.’

445. 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;’ *dar-ná*, ‘to fear;’ *chúk-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;’ *ján-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 laríki 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,' etc.

446. 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-chálná*, 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.

447. 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*.

448. 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.'

449. 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-in 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.'

450. 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-i de-ná*, 'to appear' is treated as neuter; as, *do ádmí dikhá-i dí-e*, 'two men appeared.'

451. 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-i aur bolá*, 'I heard this speech and said,' where *main* is understood before *bolá*. Again,

us andhe ne mujhe buláyd aur us makán men legayá, 'that blind man called me and took me to that place,' where *wuh* is understood before *legayá*; see r. 445.

452. The reverse holds good, and is perhaps still more common: thus, *ek faqír áyd aur sawál kiyá*, 'a faqír came and made a request,' where *us ne* is understood before *kiyá*. Again, *main ghore par charh baiñhá 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 governor.'

453. *Se* being used for the instrumental case in Hindústání (see r. 331) *ne* is confined to the agent, and is rarely, therefore, found in conjunction with words which stand for inanimate objects or things.

454. 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 márdá*, 'the king's blood boiled;' *ishtiyáq ne wahán rahne na diyá*, 'my desire did not permit me to remain;' *dil ne na cháhá*, 'my heart did not desire,' etc.

455. The construction of active past tenses with *ne* will often cause ambiguity as to the gender of the subject of the sentence: thus, *wuh bolí* 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.

456. 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.

457. 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.'

458. As a genitive case it assumes *ká*, *ke*, and *kí*, exactly in the same manner as a noun, see r. 78 : thus, *bolne kí t̄áqat na thí*, 'there was no power of speaking,' where *bolne kí* agrees with the feminine noun *t̄áqat*. So also, *qiṣṣa us ke na rukhṣat karne ká 'arṣ kiyá*, 'he related the story of his not letting me go.'

459. The genitive case of the infinitive is often used in construction with *wáste*, *liye*, *khátir*, etc. (see r. 577) : thus, *tarbiyat karne ke wáste*, 'for the sake of causing instruction;' *lakrī-án torne ke wáste*, 'for the sake of breaking firewood;' *bhikkh mángne ke liye*, 'for the sake of begging alms;' *buláne kí khátir*, 'for the sake of calling.'

460. 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 baiṭhne ko kahá*, 'he told me to sit down;' *ek tukrá kháne ko do*, 'give me a morsel to eat;' *pání pine ko mángtá*, 'he asks for water to drink.'

461. The sign *ko* may sometimes be omitted, leaving the infinitive in its inflected form : thus, *kuchh 'arṣ karne ayá*, 'he has come to make some representation;' *mujhe súlí charháne le-ga-e*, 'they took me away to put me on the stake;' *us ko buláne gayá*, 'he went to call him.'

462. 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*.

463. The use of the infinitive as an ablative and locative is equally common : thus, *main us ke milne se árám pdí*, *wuh mere dekhne se khush hotá*, 'I obtained satisfaction by meeting him, he was gratified by seeing me ; *mere*

āne men̄ barī qabāhat hai, 'in my coming there is great shamefulness ;' *in bāton̄ ke kahne men̄*, 'in telling these matters.'

464. The infinitive may govern the case of the verb : thus, *mujh se kahne lagā*, '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 ;' *dilāsā dene lagā*, 'he began to give consolation.' But the inflected form of the pronoun may occur : thus, *us khabar lāne kā qaṣḍ*, 'the design of bringing that intelligence.'

465. Sometimes, however, the infinitive of a verb may govern the genitive case, when the verb itself generally takes the accusative : thus, *un makānon̄ ke dekhne ko āyā*, 'he came to see those places ;' *main̄ un ke dekhne kā mushtāq hūn̄*, 'I am desirous of seeing her.'

466. 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, *mihmān ko taklif denī khūb nahīn̄*, 'giving trouble to a guest is not good ;' *bahut bāten̄ banānīn̄ khush nahīn̄*, 'putting too many words together is not pleasant ;' *yih ruswā-ī zāhir karnī khūb nahīn̄*, 'disclosing this disgraceful affair is not well ;' *dāstān kahnī shurū' kī*, 'the relating of the story was commenced ;' *be sabab dānt kholne adab se bāhar hain̄*, 'to shew the teeth (grin) without a cause is inconsistent with good manners.'

467. 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 marnā hai*, 'one day we shall have to die ;' *yūn̄ honā thā*, 'it was to happen thus ;' *agar tum ko aisī nā-dshnd-ī karnī thī*, 'if you intended to act with such unfriendliness ;' *agar tujhe mar jānā thā*, 'if thou wast to die ;' *jo kahnā hai jald kah*, 'say quickly what thou hast to say ;' *parndle kī rdh se nikalnā hai*, 'one can get out by way of the drain.'

468. It is very idiomatically used in the genitive case as a kind of future participle in *rus* ; thus in the *Bāg o Bahār* we have *main̄ nahīn̄ mānne kā*, 'I will never believe.' And again, *ab main̄ 'Ajam nahīn̄ jāne kā*, 'now I do not intend going to Persia.'

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

470. 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 wih bálig ho us ko takht hawále karná*, 'when he is grown up [I command you to] make over the throne to him.'

471. The infinitive is frequently used in this manner after the conjunction *ki*: thus, *apne farzand ko naṣīhat kí ki hamesha dánd-on ke sáth guzrán 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*, 'I had told you that you were not to stay in my dominions.' Or *ki* may be left out: thus, *main tumhen kahtá hún hargiz qasam na khána*, 'I say unto you, Swear not at all.'

472. The infinitive may have a passive sense after some words; as, *kahne ke lá-ig*, 'fit to be told,' (fit to tell).

USE AND APPLICATION OF THE TENSES.

Aorist (or Potential).

473. This tense is usually called the Aorist, but as it generally implies 'possibility,' 'liberty of action,' 'fitness,' 'necessity,' etc., as denoted by the English auxiliaries 'may,' 'might,' 'should,' 'would,' etc., the name Potential seems to agree best with its usual functions: thus, *jo ho so ho*, 'let what may happen;' *jo marz'í men áwe*, 'whatever may come into your wish' (will).

474. As expressing 'may,' 'might,' 'should,' etc., it is generally used in construction with the conjunctions *ki*, *táki*, *jo*, 'that;' *agar*, *jo*, 'if,' etc. *Bihtar hai 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 un kí ta'z'ím karen*, 'that people may do them honour;' *agar bahut bhúkhá ho*, 'if he be very hungry;' the conjunction may sometimes be omitted, as *sab ko kah do házir rahen*, 'tell them all to be in attendance.'

475. *Ki* and *jo* with the potential are often translatable by the English 'to;'

as, *qas̄d̄ kiyā ki us rāh se chalūn*, 'I wished to go by that road;' *nazar ki majāl na thī jo us ke jamāl par thāhre*, 'the sight had no power to rest upon her beauty.'

476. The potential is often used in praying or expressing a wish; *Khuddā kare bādshāh ki marzi dwe jo rūbarū bulāwe*, 'may God grant it may please the king to summon (us) before him;' *Khuddā sab ko is bald̄ se mahfūz rakhe*, 'may God preserve every one from this calamity.'

477. It often expresses 'obligation' or 'necessity;' as, *malika qaul qardr kareñ ki apne kahne se na phireñ*, 'the princess must promise that she will not swerve from her word;' *ko-i mere pās na dwe*, 'no one must come near me.'

In some of the above examples, however, the potential is not distinguishable from the imperative.

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

479. It is mostly used as a present in proverbial expressions; as, *unt̄ charhe kuttā kd̄te*, 'though he be mounted on a camel, the dog bites him:' but it may also be so employed in narration; as, *Khuddā jāne kyā karegā*, 'God knows what he will do;' *na jānūn*, 'I do not know.'

480. It is often used for the future: thus, *jo tū merā rafiq ho to main Naishāpur ko chalūn*, 'if thou wilt be my companion I will go to Naishāpur;' *āj tumheñ bādshāh pās le chalūn*, 'to-day I will take you to the king.'

481. It is rarely used for a past tense: thus, *main daurā, dekhūn to malika kī chihra surkh̄ ho gayā hai*, 'I ran and beheld that the face of the princess had become red.'

Future.

482. This tense expresses 'futurity' either definitely or indefinitely, and may sometimes have the sense of the aorist (or potential); as, *jab bhūkhā hūngā to na in ko chabā sakūngā; pas agar aur bhī do, mere kis kām ā-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 jam'a ho-enge, main tujhe le-jāūngā*, 'to-morrow they will assemble, I will take you (there);' *jab tum kahlā bhejoge main ā-ūngā*, 'when you send word I will come.'

483. A future tense is sometimes substituted for the present or potential by

a kind of attraction; compare r. 488; thus, *jaisá doge waisá pá-oge*, 'as you may give, so you will receive.'

Imperative.

484. The imperative is not distinguishable from the aorist (or potential) 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.

485. 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.

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

487. 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.'

488. 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 fareb se már-dál*, 'act in such a manner as to slay the prince by some artful stratagem.'

489. This attraction of similar tenses is a very noticeable feature in Hindústání syntax, and is not confined to the potential and imperative; compare r. 483.

Respectful tenses.

490. The respectful form of the imperative is much used: thus, *mu'df kijiye*, 'be pleased to pardon;' *khābardār rahiyo*, 'be pleased to remain careful;' *bālākhāne par baiṭhiye*, 'be pleased to sit on the balcony;' *mujhe kisī jagah gār dijo*, 'be pleased to bury me somewhere.'

491. It is not unfrequently employed impersonally, and sometimes with a sense of obligation, as expressed in English by 'one should,' 'let us,' 'you may,' etc.: thus, *daryāft kijiye*, 'one should learn,' 'you may learn;' *dekhiye*, 'one should see;' *rahiye*, 'one should remain.' See also rr. 544, 553, 554.

492. In accordance with the sympathy between the imperative and potential tenses, noticed at r. 488, 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 haqīqat se muttali' kijiye*, 'if you would be pleased to inform me of these circumstances;' *jis ko chāhiye pahchān lije*, 'whichever you may wish you may recognise;' *agar dikhāiye*, 'if you would be pleased to show.'

493. In corroboration of this view a form *iyen* occurs in the *Bāg o Bahār* for the 1st and 3rd plural: thus, *yih ḥarakat salāṭīnon se badnumā hai ki ḥukm qatl kā farmāiyen aur tamām 'umr ki khidmat bhūl 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 *bhūl jāiyen* are clearly softened or respectful forms of the potential.

494. The respectful future is not common. The sentences in which it occurs are generally interrogative: thus, *paidā kijiye gā us shakhṣ ko jo rū-e zamīn par fasād barpā kare*, 'wilt thou be pleased to create a person who may raise sedition on the face of the earth?'

Present indefinite.

495. 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 bikā nahīn kar saktā*, 'it cannot disorder one of his hairs.'

496. 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 round loaf before it, or 'they were in the habit of flinging down,' etc. ; *akṣar bādshāh un se chuhal karte*, 'often-times the king was in the habit of making merry with them ;' *wuh tājir darbār ke waqt ḥāzīr rahtā*, 'that merchant used to be present at the time of the court.'

497. 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.'

498. It is often used as a kind of perfect or pluperfect conditional, when it may generally be translated by 'would have,' 'had,' 'did,' etc. : thus, *agar wuh pānī na lātī to yih us ke bāsan phor-dāltā*, 'if she did not bring the water, then he would break her pots;' *kāsh ki tere 'iwāz main patthar jāntī*, 'would that instead of thee I had brought forth a stone;' *kāsh ki yih shafaqat na karte*, 'would that you had not shewn this kindness.'

499. It may even take the place of a past subjunctive after *ki* : thus, *munāsib thā ki tū detā*, 'it was proper that you should give' or 'should have given.'

Present definite.

500. This tense is commonly used in the ordinary manner of a present; as, *samundar hazāron lahren mārta hai*, 'the ocean rolls thousands of billows;' *itnā jāntā hūn*, 'this much I know ;'

*jo kuchh tu kahtā hai main yih sab samajhtā hūn, 'I understand all this that thou sayest.'

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

502. It may have a future signification; as, *ab main ise aisā qaid kartā hūn*, 'I will now imprison him in such a manner;' *main apnā aḥwāl kahtā hūn sar ba sar*, 'I will tell my adventures from beginning to end.'

503. 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, *wahān ke bāshindon ko dekhā, to sab kā libās siyah hai aur har dam nāla 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 dekhā ki makān i'ālishān hai*, 'he beheld that it was a magnificent abode.'

504. 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. 553.

Imperfect.

505. The use of this tense corresponds to that of the imperfect in English and other languages; thus, *hawā narm narm bahtī thī*, 'a very soft breeze was blowing;' *us bāg men sair kartā phirtā thā*, 'I was walking and rambling about in that garden;' *ḥauz men fauwāre chhūtte the*, 'in the reservoirs fountains were springing up' (playing).

Perfect indefinite and perfect definite.

506. Examples of these tenses are given at rr. 442-454; and the peculiar construction required with active or transitive verbs is explained at rr. 439-442.

Pluperfect.

507. The pluperfect in Hindústānī is employed where in English we use 'had:' thus, *main ne aisā jawāhir kabhū na dekhā thā*, 'I had never seen such a jewel;' *jo kuchh zabt kiyā thā okhor diyd*, 'whatever he had seized he gave up;' *jidhar se*

áyá thá udhar ko chálá, 'he went in the direction whence he had come.'

508. 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*.

509. 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.

510. Of the six uncommon tenses given at r. 178, 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 a state, nor could have heard of it;'
sháyad bádsháh ne pasand kí hogí, 'perhaps she may have been approved by the king;'
ko-í shakhṣ na hogá jis par ek na ek wáridát i 'ajīb na hú-í hogí, 'there will be no individual to whom some wonderul event or other 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 shakhṣ wahán baiṭhá hogá, 'a person will be seated there.'

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

Passive voice.

512. The method of forming the passive voice with *já-ná*, 'to go,' is indicated at r. 166, 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 participle *ne*, as explained at r. 439, usually takes the place of the past tenses of the passive verb; see rr. 440, 442.

513. When, however, the agent is not expressly mentioned, the passive is generally employed: thus, *un kī qīmat dī jā-egī*, 'the price of them shall be paid;' *wuh pahchānī na jā-e*, 'she may not be recognised;' *us ke aḥwāl kī pursish kī jā-egī*, 'an inquiry into his circumstances shall be made;' *mārā jā-egā*, 'he shall be killed.'

a. In one passage in the *Bāg o Bahār* the past participle is separated from the auxiliary: thus, *taqdir se larā nahīn jātā*, 'it is not fought with destiny,' i.e. 'one cannot contend with destiny.'

CAUSAL VERBS.

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

The following examples illustrate the syntax of these verbs: *bandon ko kutte kā jhūṭā khilāyā*, 'he caused the slaves to eat the dog's leavings;' *un ko nāshtā karwāyā*, 'he had breakfast made for them;' *bāg ko tā'mīr karwāyā*, 'I had a garden made;' *malika ko kuchh khilāyā*, 'he gave the princess something to eat;' *ek jān sharāb kā mere tā-īn pilāyā*, 'he gave me to drink a cup of wine;' *wuh mere khāwind ko paṇḍītkhāne se makhlaṣī dilwātā*, 'he would have caused my husband to be released from prison.' See also r. 420.

COMPOUND VERBS.

Intensives.

515. These are explained at r. 211 A. The following are other examples:—

Main baiṭh gayā, 'I sat down;' *chirāg bujhā de*, 'extinguish the lamp;' *us ne piyāla pī liyā*, 'he drank off the cup;' *nīnd uchāṭ ho ga-ī*, 'sleep was altogether broken;' *darwāza band kar de*, 'shut the door close;' *jo kuchh kahlā bhejā*, 'whatever he has sent to say;' *pilā diyā*, 'he gave to drink;' *jawāhir kā dher lag rahā hai*, 'a heap of jewels was collected;' *sāri muṣibat bhūl jāegā*, 'thou wilt forget all thy misfortunes;' *rah gayā*, 'he remained behind;' *chhip gayā*, 'he became concealed.'

516. *Lag rahnā*, 'to continue fixed' (see r. 544), and *lag jānā*, 'to be formed,'

'to be brought together,' are also instances of intensive verbs: thus, *dnkhen darwāze kī tarāf lag rahī thīn*, 'my eyes continued fixed on the door;' *ambār lag gayā*, 'a heap was formed;' *bhīr lag ga-i*, 'a crowd was collected.'

517. The intensive compounds *ho-lend* and *lag-lend* are often associated with the adverbs *pichhe*, *sāth*, etc., to express 'following after,' 'going along with,' etc.: thus, *main us ke sāth ho liyā*, 'I followed or went along with him;' *main pichhe lag liyā*, 'I followed behind;' *main us ke hamrah ho liyā*, 'I accompanied him.'

518. The compound *lagd-lend* is often used with the sense of 'clasping,' 'embracing,' etc.: thus, *use chhātī se lagā liyā*, 'I clasped him to my breast;' *mā ne beṭī ko chhātī se lagā liyā*, 'the mother clasped the daughter to her breast;' *un ne mujhe gale se (or kaleje se) lagā liyā*, 'he embraced me.'

519. 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 rakhā* for *rakh diyā*, 'he placed.'

a. The following are examples of an intensive formed with a past participle (see r. 225): *ek jangal men ko-i lomṛī paṛī phirtī thī*, 'in a wood a certain fox was prowling about;' *kyūn gharbār chhoṛkar akelā paṛā phirtā hai*, 'why, having left your family, are you wandering about alone?'

Potentials, completives, frequentatives, desideratives.

520. The syntax of these compound verbs is explained at rr. 212-231.

POTENTIALS.—Example: *main kar saktā hūn*, 'I am able to do.' The inflected infinitive is rarely substituted for the root; as, *main karne nahīn saktā*, 'I am not able to do.'

521. COMPLETIVES.—Other examples: *tum sun chuke ho*, 'ye have heard;' *main us kā aḥwāl sun chukā hūn*, 'I have heard his adventures.'

522. FREQUENTATIVES.—Other examples: *main ne royā kiyā aur ānsūn se munh dhoyā kiyā*, 'I kept weeping and bathing my face with my tears;' *jāyā kartā hūn*, 'I am in the habit of going;' *yih mahall men rahā kare*, 'let him continue in the female apartments;' *sair kiyā karo*, 'continue to walk about.'

523. DESIDERATIVES.—Another example is, *agar mujhe yād rakhā chāhte ho*, 'if you wish to keep me in remembrance.' With regard to *chāhiye*, see rr. 223, 544.

Inceptives, permissives, acquisitives, with the inflected infinitive.

524. INCEPTIVES.—Other examples: *farmāne lagā*, 'he began to command;' *kāmpne lagi*, 'she began to tremble.'

525. 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 rahme do*, 'let (him) remain in the house.'

526. ACQUISITIVES.—*Asmán ki taraf nigáh na karne páwe*, 'let him not have leave to look at the sky,' or 'let him not get an opportunity,' etc.

NOMINAL VERBS.

527. 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 ki*, 'he formed a friendship with him;' *us ne kyá kyá ṣúraten paidá kīn*, '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 larḳi-án kharīn thīn*, 'these seven girls were standing.'

528. The greater number of nominals are formed with *karná* (r. 180) and *honá* (r. 173). When *karná* is joined to the nouns *qaṣd*, '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;' *qaṣd Damishq ká karo*, 'set out for Damascus.'

Peculiar and idiomatic uses of certain other nominal verbs.

529. *KHÁNA*, 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 piṭ khd-i*, 'I suffered a beating;' *us ne raḥm na kháyá*, 'he felt no compassion;' *main ne us ki ḥálat par tars kháyá*, 'I took pity on him;' *pechtáb khákar*, 'having felt indignation;' *goṭe par goṭe khátá thá*, 'I was suffering immersion on immersion;' *ghin khána*, 'to feel disgust.'

530. It is also employed in other senses: thus, *hawd khána*, 'to eat the air,' is a common idiom for 'to take the air or an airing;' *qasam khána*, 'to eat an oath,' for 'to take an oath,' 'to swear;' *chugli khána*, 'to calumniate,' 'to backbite,' etc.

531. *UṬHÁNA*, v.a. 'to raise,' 'to take up,' 'to bear up.'—This verb is used, like *khána*, in the sense of 'to bear,' 'to suffer,' or even 'to enjoy:' thus, *us ne barī mīḥnat uṭhá-i*, 'he has undergone great labour;' *ṣadme uṭhátá hú-dá*, 'suffering blows;' *main ne ḥazz uṭháya*, 'I enjoyed pleasure.'

532. *KHENCHNA* or *KHAINCHNA*, v.a. 'to draw.'—This verb may also be employed, like *khána* and *uṭhána*, with the sense of 'to suffer,' etc. : thus, *us ne bahut sakhtí-dñ khenchín*, 'he endured many hardships;' *main ne do tñ fáqe khenche*, 'I endured two or three fasts.'

533. *ANA*, v.n. 'to come.'—This verb, joined to substantives, is constantly employed in place of other verbs: thus, *us ko yaqín áyá*, 'to him certainty came,' is a common idiom for 'he felt certain.' Similarly, *jí men gairat á-í*, 'a feeling of honourable rivalry arose in my mind;' *kuchh us ko ṣabr áyá*, 'she became a little patient;' *mujh ko tujh par afsos dtá hai*, 'I feel compassion for you;' *un ko yád áyá*, 'they remembered;' *jo kuchh mere dil men khiyál áyá thá*, *us ne waisá hí kiyá*, 'he did exactly as I had imagined in my heart : ' compare r. 417.

534. So also, *kám ánd*, 'to come into use,' for 'to be of use;' as, *agar merá máil 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?'

535. *Nazar ánd*, 'to come into sight,' for 'to appear;' *makán nazar áyá* or *dekhne men áyá*, 'a dwelling appeared.'

536. *Pesh ánd*, 'to come before,' for 'to happen;' *kyá tujh ko aisi mushkil pesh á-í*, 'what such-like difficulty has occurred to you?'

537. *Pasand ánd*, 'to come into approbation,' for 'to please;' *terí himáqat mujh ko pasand na á-í*, 'your folly did not please me;' *mere ta-in yih baten pasand nahín dtín*, 'these words do not please me.'

538. *Ban ánd*, 'to be effected,' 'to succeed;' *aisí ṣurat ban nahín dti*, 'such a plan could not be effected.'

539. *MILNA*, 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, *ḥaqq ḥaqqdár ko milegá*, 'rights to the rightful owner will accrue,' for 'the heir will obtain his rights.' Similarly, *barí árzú aur murád mujh ko mili*, '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 neki ke 'iwaz neki milegi*, 'you will receive good in return for the good you have done.'

540. 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.

541. *LAGNA*, 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?' *áṭhwen din kináre já lage*, 'on

the eighth day we reached the shore;’ *peṭ men̄ dg lagi*, ‘the fire kindled in my stomach;’ *dunyá kí hawá us ko na lagti*, ‘the air of heaven does not reach him;’ *sachhí bát karwi lagti hai*, ‘sincere words appear bitter;’ *na kisú kí śurat achchhí lagi*, ‘no form appeared pleasing;’ *burá lagta*, ‘it looks bad;’ *hamári miñnat nek lagi*, ‘our labour has had a good effect;’ *chhuri lagte hí*, ‘immediately on the knife entering;’ *maut hayát sab ko lagi pari hai*, ‘life and death are fixed (or fated) to all.’

542. The active verb *lagána*, ‘to apply,’ is often used in the sense of ‘striking’ or ‘inflicting a blow:’ thus, *bhá-i ne talwár sháne par lagá-i*, ‘my brother struck me a blow with a sword on my shoulder;’ *main̄ ne talwár khainchkar aisi gardan men̄ lagá-i*, ‘having drawn my sword, I struck him such a blow on the neck.’

a. Observe—*Lagna* is used with the infinitive to form inceptives; see r. 227. See also rr. 516, 517.

543. *CHAHNA*, v.a. ‘to wish.’—This verb forms desideratives when joined to past participles, as explained at r. 221. The construction may sometimes be varied: as, *cháhá ki chalún*, ‘I wished or was about to go;’ *mujhe apne sáth lejáne ko cháhá*, ‘he wished to take me with him;’ *cháhta thá ki hamla kare*, ‘he was about to attack me;’ *jalládon̄ ne cháhá ki báhar le jáwen̄*, ‘the executioners were about to take him out.’

544. The respectful tense *cháhiye* is used with past participles (thus, *kyá kiya cháhiye*, ‘what ought to be done;’ *haqíqat jáná cháhiye*, ‘one ought to know the exact circumstances’), to express ‘obligation,’ ‘fitness,’ as explained at r. 223. 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 šabr 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.’

545. *RAHNA*, v.n. ‘to remain,’ ‘to continue.’ This verb is used with present participles to form continuatives: thus, *istigfár kartí rahí*, ‘she continued asking for pardon;’ see r. 216. It is also used with roots: thus, *gá rahí*, ‘she continued singing;’ *kyá śurat ban rahi hai*, ‘into what a state has it fallen, and there remained;’ see also rr. 515, 516.

546. The compound verb *játa rahná* is commonly used with the sense ‘to be lost,’ ‘to go away,’ ‘to pass away,’ ‘to die:’ thus, *játa rahá*, ‘he is gone,’ ‘he is dead;’ see also example at r. 287.

547. *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 nahin rakhta*, ‘he has no offspring;’ *mujhe mu’áf rakh*, ‘excuse me’ (i.e. ‘hold me excused’); *kuchh qadr nahin rakhta*, ‘it possesses no value.’

548. The nominal verb *nám rakhná* is used like the English verb ‘to call

names :’ thus, *shahrodle ko nám rakhtá hai*, ‘he calls the citizen names;’ *un ne nám sag-parast rakhtá hai*, ‘they call me a dog-worshipper’ (they have attached to me the name, etc.)

549. *MARNA*, v.a. ‘to strike.’—This verb has various uses to form nominals : thus, *dh márná*, ‘to heave a sigh;’ *dam márná*, ‘to speak,’ ‘to utter a word,’ ‘to breathe;’ *chhán márná*, ‘to search;’ *girwí márná*, ‘to put in pledge;’ *goṭa márná*, ‘to dive.’

550. 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 márí*, ‘he struck such a (blow with his) sword;’ *gamchí-án mártá hai*, ‘he strikes whips’ for ‘he strikes blows with a whip.’ Similarly, *mujhe ek lát márí*, ‘he kicked me;’ *us ne ek háth márd*, ‘he struck such a blow with his fist;’ *aisá ṭamáncha márd*, ‘he hit me such a slap.’

551. *FARMANA*, 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-iyé*, ‘be pleased to grant assistance,’ or ‘to assist;’ *irshád farmá-iyé*, ‘be pleased to proceed,’ i.e. ‘speak on;’ *jawáb farmáyá*, ‘he gave answer;’ *buzurgí ko kám farmáyá*, ‘he acted with magnanimity;’ *inṣáf farmáyá*, ‘he acted with justice;’ *gaur farmáiyé*, ‘be pleased to reflect.’

552. *BANNA*, v.n. ‘to be made,’ ‘to become.’—This verb has idiomatic uses : thus, *gend kí ṣurat bankar*, ‘having taken the form of a ball;’ *malika jallád bankar*, ‘the princess having assumed the character of an executioner,’ etc. The intensive *ban-jáná* may be noticed here; *ág ká baḡúlá ban ga-í*, ‘she became a whirlwind of fire.’

Preference of the direct or dramatic to the indirect form of speech.

553. This preference, which is more or less displayed in all Oriental languages, is a remarkable feature of Hindústání; thus, *ánkhen darwáze kí ṭaraf lag rahí thín kí dekhiye kyá zāhir hotá hai*, ‘my eyes were fixed on the doors to see what would be revealed :’ where observe that *kí* (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.’

554. Similarly *ki* often involves the sense of 'saying : ' thus, *do dāmi 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 qaṣd 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 un kī sir kaṭ dāl*, 'I ordered the executioner to cut off their heads' (lit. 'I ordered the executioner, saying, Cut off their heads'); *fikr men gayā ki kis ṣurat se un la'lon ko le jā-ūn*, 'he deliberated how he should carry away those rubies' (lit. 'saying, How shall I carry away,' etc. ?).

555. Sometimes *ki* is omitted; as, *to main ne dekhā na wuh majlis hai*, 'then I saw that neither that assembly was there' (lit. 'then I saw that neither that assembly is there').

PARTICIPLES.

Conjunctive participle.

556. 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 pukārkar kahā*, 'having come to the door, and having called out in a loud voice, he said to the maidservant ;' which in English would be rendered, 'when he had come to the door, and had called out,' etc. Again, *shāh ne yih bāt pasand kar in'ām de us ko rukhsat kiyā*, 'the king having approved this word, having given him a reward, dismissed him.'

557. 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' (he brought); see also examples at r. 554.

558. Observe, that a form *ānkar* is sometimes used for *ākar*, 'having come,' from the verb *ā-nā*, 'to come.'

Present and past participles.

559. The present and past participles being often used as past

tenses, it is usual to add to them the auxiliary *hú-á* (changeable to *hú-e* and *hú-í*)*, 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 kahtí hú-í chali ga-í*, 'saying this she went away;' *wuh du'á detá hú-á chala gayá*, 'he went away uttering blessings;' *wuh baiṭhá hú-á bāten karne laga*, 'he being seated began to converse.'

560. Sometimes, however, *hú-á* is omitted: thus, *do admi purāne kapre pahne*, 'two men dressed in old clothes;' *un ko dekhtá bhāltá aur sair kartá hú-á áge chala*, 'I advanced, gazing at them and walking round.'

561. 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 rassi háth men pakre hú-e átá thá*, 'he having taken a rope in his hand was coming along.'

562. They may be even so used in connexion with a feminine noun: thus, *dá-í sáth lí-e mere makán men á-í*, 'having taken the nurse with her, she came to my apartment;' *gáte átí hai*, 'she comes singing.'

563. In the above cases the past participle seems to be employed in the manner of the conjunctive participle, and to be hardly distinguishable from it. Both participles are usually expressed in English by 'having,' or by the particles 'as,' 'whilst,' 'when,' etc.: 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.'

564. Participles may govern the case of the verb to which they belong: thus, *us ko dekhtá*, 'looking at him.'

565. 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.'

566. Or it may in some instances be inflected, as in the following example from the *Bág o Bahár*: *use hathyár bāndhe aur maḥall men áte dekhkar*, 'having seen him fully armed and entering the palace.'

* Something in the same way in Sanskrit *sat* is added to the past participle.

567. 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 badnām kiya*, '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. 233.

568. Two past participles from the same verb may be joined together, the latter taking the feminine form to denote 'reciprocal action;' see the examples at r. 233. 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.

569. 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 rāt ga-e*, 'on a watch of the night being past;' *ṣubh hote*, 'on its becoming morning.'

a. As nouns, however, they may be used with any of the postpositions: thus, *mujhe sote se jagāyā*, 'he awoke me from a state of sleeping.'

Adverbial participle.

570. 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. 569, the emphatic *hi* (r. 235) 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 *ṣubh hote*, 'on its becoming morning,' might be converted into an adverbial participle by adding *hi*: thus, *ṣubh hote hi*, 'immediately on its becoming morning.'

571. 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.'

572. 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.

573. 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.

574. 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.

575. Two words are often associated together in Hindústání without a copulative conjunction, something after the manner of a Dwandwa compound in Sanskrit: thus, *chhoṭe baṛe*, 'small and great;' *bhúkhe pyáse*, 'hungry and thirsty' (plural); *bhalá burá*, 'good and bad;' *kona kuthrá*, 'hole and corner;' *pir murshid*, 'saint and spiritual guide.'

576. Sometimes an adjective is compounded with a substantive, after the manner of a Sanskrit Karma-dháraya: thus, *pir-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 Tat-purusha compounds: thus, *jahán-panáh*, 'protection of the world' (i.e. 'world protector,' a title of kings); *gá-o-sarwár*, 'riding on a bull;' *mutṭhí khák*, 'a handful of dust;' *khush-uslub*, 'well-formed;' *pur-khaṭar*, '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, ETC.

577. 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, *teri tashaffi ke liye*, 'to encourage you' (*lit.* 'for the sake of encouraging'); *lakṛī-dn torne ke wáste pahunchá*, 'he came to cut wood;'; *mere qiblagáh ne tarbiyat karne ke wáste ustád muqarrar ki-e the*, 'my father had appointed teachers to instruct (me).' Compare r. 459.

578. When associated with the pronouns, *ke* is usually omitted; thus, *jis wáste*, 'for the sake of which;'; see r. 238.

579. *Máre*, 'through,' 'in consequence of' (*lit.* 'stricken with'), 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 ḍar ke*, 'through fear;'; *máre khushí ke*, 'joyfully.'

580. *Jab tak* or *jab talak* (r. 236), in the sense of 'until,' may be followed by the aorist (or potential), and generally (but not necessarily) by the negative *na*: thus, *jab talak jawdn na ho* or *jab tak jawdn ho*, 'until he becomes a young man;'; *jab tak main tujhe khabar na dún*, 'until I bring thee word.'

581. *Jab*, 'when,' 'whenever,' may also govern the aorist (or potential): thus, *jab pakṛá já-e*, 'whenever he was taken.' In the sense of 'when' it is generally followed by a past tense; as, *jab meri bárí hú-i*, 'when my turn came;'; *jab darwáze par gayá*, 'when I arrived at the gate.'

582. *Jab talak* and *tab talak* are used as relative and correlative: thus, *jab talak sáns hai tab talak ds hai*, 'as long as there is breath, so long there is hope.'

583. *Jab* rarely stands for *tab*; as, *jab se*, 'since when,' 'since which time,' for 'since then.'

584. Some of the adverbs at r. 239 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 shahrpanh*, 'round (it) was a rampart.'

585. *Bagair*, 'without,' is often joined with the inflected past or conjunctive past participle: thus, *bagair jáne pahcháne*, 'without knowing or

recognizing;’ *bagair kahe sune*, ‘without speaking or hearing;’ *bagair mánge*, ‘without asking for;’ *bagair púchhe*, ‘without asking;’ *bagair máre mar gayá*, ‘I died without being killed;’ *bagair dekhe*, ‘without seeing or being seen;’ *bagair dekhe bhále*, ‘without seeing.’

586. *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.’

587. Both *bagair*, *be*, and *bin* may govern a noun or pronoun without a postposition: thus, *bagair murabbí*, ‘without a guardian;’ *us bagair*, ‘without him;’ *meri be şaláh*, ‘without my advice;’ *us bin*, ‘without him.’

588. *Mat*, *na*, *nahín*; the use of these negatives is explained at r. 238 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*, ‘please not to interfere in any matter;’ *apne dil men andesha na kar*, ‘do not be anxious in your mind;’ *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.’

589. 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 (smallest shell-full) of danger.’

590. 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).’

591. 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.’

592. The relative *jo*, ‘who,’ may be used as a conjunction with the sense of ‘that:’ thus, *jo meri khatir jam’a ho*, ‘that I may be at peace;’ *kyá zarúr hai jo main ziyáda mujawwiz hún*, ‘what necessity is there that I should be more urgent?’

593. *Jo* or *jau* may also have the sense of 'if,' 'when,' 'since;' thus, *jo tū merá rafiq ho to main chalún*, 'if thou wilt be my companion I will go;' *us ko jo kholá to ek kitáb dekhi*, '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.'

594. The conjunction *ki*, 'that,' generally governs the aorist (or potential); see r. 474. It may sometimes be omitted: thus, *khúb hú-á tum á-e*, 'it is well (that) you have come;' *cháhá dekhe*, 'he wished that he might see;' *sab ko kah do házir rahen*, 'tell them all to attend.'

a. This conjunction may rarely have the force of 'or.'

595. *Agar*, 'if,' may be followed by the aorist (or potential), 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 hárakat 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 kabhi mujh se kuchh bát kí yá mujhe jagáiyá*, 'if ever again (you) address me or wake me up;' *agar tadbir rást á-í*, 'if the plan succeed.'

a. Observe, that *agar* is often followed by *to* in the concluding clause of a sentence.

596. *Agar* is often omitted: thus, *hárám-záda ho to kaurí na lún*, '(if) he is a vicious one, 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.'

597. *Agarchi*, 'although,' like *agar*, may be followed by a past tense as well as by the aorist (or potential): thus, *agarchi bádsháh ne man'a kíyá hai*, 'although the king has forbidden;' *agarchi bhá-í-on ne badkhułqí kí*, 'although (my) brothers had acted unkindly.'

598. The conjunction *yá* is generally equivalent to 'or;' as, *merí 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 ramaq thí yá sunsán ho gayá*, 'just before there was this display, and then all was still.'

599. *Áyá* is occasionally employed as an interrogative conjunction, but only one instance occurs in the *Bág o Bahár* : thus, *áyá ye kaun hainge*, 'who ever can these be?'



EXPLANATION
OF THE
DEVA-NÁGARÍ OR SANSKRIT ALPHABET,
AS APPLIED TO HINDUSTANI AND HINDI.

Hindústání is often written in the Deva-nágarí or Sanskrít character, and Hindí ought always to be so written. In this alphabet there are fourteen vowels and thirty-three simple consonants. To these may be added the nasal symbol, called *anuswára*, and the symbol for a final aspirate, called *visarga*. They are here exhibited in the dictionary order. All the vowels, excepting *a*, have two forms; the first is the initial, the second the medial or non-initial.

VOWELS.

अ *a*, आ *á*, इ *i*, ई *í*, उ *u*, ऊ *ú*, ऋ *ri*, ॠ *rí*,
ऌ *lri*, ॡ *lrí*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

Nasal symbol, *·* *n* or *m*. Symbol for the final aspirate, *:* *h*.

CONSONANTS.

Gutturals	क <i>k</i>	ख <i>kh</i>	ग <i>g</i>	घ <i>gh</i>	ङ <i>n</i> .
Palatals	च <i>ch</i>	छ <i>chh</i>	ज <i>j</i>	झ <i>jh</i>	ञ <i>ñ</i>
Cerebrals	ट <i>t</i>	ठ <i>th</i>	ड <i>d</i>	ढ <i>dh</i>	ण <i>ṇ</i>
Dentals	त <i>t</i>	थ <i>th</i>	द <i>d</i>	ध <i>dh</i>	न <i>n</i>
Labials	प <i>p</i>	फ <i>ph</i>	ब <i>b</i>	भ <i>bh</i>	म <i>m</i>
Semivowels	य <i>y</i>	र <i>r</i>	ल <i>l</i>	व <i>v</i>	
Sibilants	श <i>ś</i>	ष <i>sh</i>	स <i>s</i>		
Aspirate	ह <i>h</i>				

The compound or conjunct consonants may be multiplied to the extent of four or five hundred. The most common are given here.

THE MORE COMMON OF THE COMPOUND OR CONJUNCT
CONSONANTS.

क्क kk, क्त kt, क्र kr, क्ल kl, क्व kw, क्श ksh, क्य khy, ग gn, ग्र gr, ग्ल gl, घ ghr, ङ्क n.k, ङ्ग n.g, च्च chch, च्छ chchh, च्य chy, ज्ज jj, ज्ञ jñ, ज्व jw, च्च nich, च्छ nichh, ज्ञ nj, ट्ट tt, त्य ty, ङ्ग dg, ड्य dy, ण्ण nt, ण्ण nth, ण्ण nd, ण्ण nñ, ण्य ny, त्त tt, त्थ tth, त्त tn, त्त tm, त्य ty, त्र tr, त्व tw, त्स ts, थ्य thy, ङ्ग dg, द्ध ddh, द्ध dbh, द्ध dm, द्य dy, द्र dr, द्व dw, ध्य dhy, ध्व dhv, न्त nt, न्द nd, न्न nn, न्य ny, प्त pt, प्य py, प्र pr, प्ल pl, ब्ज bj, ब्द bd, ब्य by, ब्र br, भ्य bhy, भ्र bhr, भ्म mbh, म्म mm, म्य my, म्ल ml, य्य yy, र्क rk, र्म rm, ल्य lp, ल्ल ll, व्य vy, व्र vr, श्च śch, श्य śy, श्र śr, श्ल śl, श्व św, श्त श्त, श्थ श्थ, श्न shñ, श्य shy, स्क sk, स्व skh, स्त st, स्थ sth, स्न sn, स्म sm, स्य sy, स्र sr, स्व sw, स्स ss, ह्य hm, ह्य hy, ह्ल hl.

OF THE METHOD OF WRITING THE VOWELS.

The short vowel अ *a* is never written unless it begin a word, because it is supposed to be inherent in every consonant. Thus *ak* is written अक्, but *ka* is written क; so that in such a word as नगर *nagara*, etc., no vowel has to be written. The mark under the *k* of अक्, called *virāma*, indicates a consonantal stop, that is, the absence of any vowel, inherent or otherwise, after the consonant. Observe, however, that in Sanskrit words introduced into Hindústání the *a* inherent in a final consonant is not pronounced (except sometimes after a double consonant ending a word), and the mark *virāma* is not generally used to denote this; so that नगर would be pronounced *nagar* and बाल would be pronounced *bál*.

Two simple consonants (the former having a *viráma*) may also be used instead of a Sanskrit compound, as in the word हथ्यार for हथ्यार. The *viráma* is sometimes omitted, as इतना for इत्ना.

The other vowels, if written after a consonant, take the place of the inherent *a*. They assume two forms, according as they are initial or not initial. Thus *ik* is written इक्, but *ki* is written कि.

Observe here, that the short vowel *i*, when *not initial*, is always written *before* the letter *after* which it is pronounced. Hence, in writing the English word *sir*, the letters would be arranged thus, *isr* सिर्.

The long vowels ऽ *á* and ई *í*, not initial, take their proper place after a consonant. The vowels *u*, *ú*, *ri*, *lri*, not initial, are written *under* the consonants after which they are pronounced; as, कु *ku*, कू *kú*, छ *çri*, कृ *çrí*, क्लृ *çlri*; excepting when *u* or *ú* follows र *r*, in which case the method of writing is peculiar; thus रु *ru*, रू *rú*.

The vowels *e* and *ai*, not initial, are written above the consonants after which they are pronounced; thus, के *ke*, कै *kai*. The vowels *o* and *au* (which are formed by placing ˘ and ˘ over ऽ *á*), like ऽ *á* take their proper place after their consonants; thus को *ko*, कौ *kau*.

OF THE METHOD OF WRITING THE CONSONANTS.

The consonants have only one form, whether initial or not initial. And here note this peculiarity in the form of the Deva-nágarí letters. In every consonant, excepting those of the cerebral class, and in some of the initial vowels, there is a perpendicular stroke; and in all the consonants, without exception, as well as in all the initial vowels, there is a horizontal line at the top of the letter. In two of the letters, ध *dh* and भ *bh*, this horizontal line is broken; and in writing rapidly, the student should form the perpendicular line first,

then the other parts of the letter, and lastly the horizontal line. The natives, however, sometimes form the horizontal line first.

OF THE COMPOUND CONSONANTS.

Every consonant is supposed to have the vowel अ *a* inherent in it, so that it is never necessary to write this vowel, excepting at the beginning of a word. Hence, when any simple consonants stand alone in any word, the short vowel अ *a* must always be pronounced after them; but when they appear in conjunction with any other vowel, this other vowel of course takes the place of short अ *a*. Thus बराहमन would have to be pronounced *baráhaman*, where long आ *á* being written after र takes the place of the inherent vowel. But supposing that instead of *baráhaman* the word had to be pronounced *bráhman*, how are we to know that *br* and *hm* have to be uttered without the intervention of any vowels? This occasions the necessity for compound consonants. *Br* and *hm* must then be combined together, and the word is written ब्राह्मन. And here we have illustrated the two methods of compounding consonants; viz., 1st, by writing them one above the other; 2ndly, by placing them side by side.

Observe, that some letters change their form entirely when combined with other consonants. Thus र, when it is the *first* letter of a compound consonant, is written above the compound in the form of a semicircle, as in the word दुर्गा *durgá*; and when the *last*, is written below in the form of a small stroke, as in the word द्रुत *drut*. So again in क्ष *ksha* and ज्ञ *jña* the simple elements क ष and ज्ञ are hardly traceable. In some compounds the simple letters slightly change their form; as, श *śa* becomes ष in ष *śha*; द *d* with य *y* becomes द्य *dya*; द *d* with ध *dh* becomes द्ध *ddha*; द *d* with भ *bh* becomes द्भ *dbha*; त *t* with र *r* becomes त्र *tra*; क

k with त *t* becomes क्त *kta*. Most of the other compound consonants are readily resolvable into their component parts.

In the following table, the method of representing the Persi-Arabic alphabet (with its Hindústání additions) by Nágari letters is exhibited.

<i>alif</i>	ا	आ	á	<i>zál</i>	ذ	ज़	z	<i>gain</i>	غ	ग	g
<i>be</i>	ب	ब	b	<i>re</i>	ر	र	r	<i>fe</i>	ف	फ	f
<i>pe</i>	پ	प	p	<i>ra</i>	ڑ	ड़	r	<i>qáf</i>	ق	क	q
<i>te</i>	ت	त	t	<i>ze</i>	ز	ज़	z	<i>káf</i>	ك	क	k
<i>ta</i>	ٹ	ट	t	<i>zhe</i>	ژ	ज़	zh	<i>gáf</i>	گ	ग	g
<i>se</i>	ث	स	s	<i>sin</i>	س	स	s	<i>lám</i>	ل	ल	l
<i>jím</i>	ج	ज	j	<i>shín</i>	ش	श ष	sh	<i>mím</i>	م	म	m
<i>che</i>	چ	च	ch	<i>şwád</i>	ص	स	s	<i>nún</i>	ن	न	n
<i>he</i>	ح	ह	h	<i>zwád</i>	ض	ज़	z	<i>wáw</i>	و	व	v or w
<i>khe</i>	خ	ख	kh	<i>toe</i>	ط	त	t	<i>he</i>	ه	ह	h
<i>dál</i>	د	द	d	<i>zoe</i>	ظ	ज़	z	<i>ye</i>	ي	य	y
<i>da</i>	ذ	ड	d	<i>'ain</i>	ع	अ	'a				

Observe that as the Deva-nágari alphabet has no *z* and no *f*, it becomes necessary to represent all the four letters, *zál*, *ze*, *zwád*, and *zoe* by ज, with a dot underneath; and to represent *fe* by फ *ph* with a dot underneath. As to the Persian *zhe*, it can only occur in Persian words, and then very rarely; nor is it possible to represent it by any other Nágari letter than ज. The guttural letters *khe* and *gain* are represented by a dotted ख and ग respectively, *qáf* by a dotted क, *toe* by a dotted त, *şwád* by a dotted स, and *ra* by a dotted ङ. The Arabic *'ain* is very unsatisfactorily denoted by a dot

under a vowel. The Sanskrit sibilant श्र *ś* is pronounced very much like *shln* or *ष sh*. The Sanskrit aspirated letters are represented in the Persian character thus, ख *kh*, घ *gh*, छ *chh*, झ *jh*, ठ *ṭh*, ढ *ḍh*, थ *th*, फ *ph*, भ *bh*.

SELECTIONS IN HINDÚSTÁNÍ,

ADAPTED FOR

EXERCISE IN TRANSLATION,

WITH A

COMPLETE VOCABULARY.

TRANSLATION OF THE EXTRACT FROM MISKIN'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 Muslims), 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 banyan tree at hand, and under the banyan-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 banyan-tree, and drank the water of the stream. Then they said, 'Come, let us make a bough of this banyan-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 range 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 banyan-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 from above: '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 anything 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 honored 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 roaming and searching 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 at 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 noise is that? Has any thief broken into 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 by 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.

سِرڪاٽ پھلي ميرا اول ھي ميري باري
 مين چھوٽي بھائي آگي ھون صدقي ھونيوالا

چھوٽي ني اس بڙي سي آگي ھو سر ديا دھر
 ڪ آي شخص پھلي تاوار تو ڪھينچ مار مڃھ پر
 بھائي بڙي ڪو مت مار مڃھ پر ايتا ڪرم ڪر
 ٽڪ ميري تو دُعا بي مين بھي ھون بھولا بالا

چارٽ ني ڪچھ نه مانا بچون ڪا بلبلانا
 ڪھني لگا ڪ سِيڪھو ٽڪ اپنا سر منڌانا
 گردن جھوڪاڪي مارا تيغا لھو لوھانا
 دونون ڪا باري باري سر تن سي ڪاٽ ڌالا

بھائي بڙي ڪي دھڙني ڪر پيار ڪا اراده
 چھوٽي ڪي دھڙ ڪو ليا ڪرڪي بغل ڪشاده
 چھوٽي ڪي دھڙني اُلفت ڪر اُسني بھي زياده
 ماڻي مين آب گرگر اسڪا بدن سنبھالا

عورت روئي ڪهائي ڪهائي ڪهائي ڪهائي ڪهائي ڪهائي ڪهائي ڪهائي
 ساڻهي ٻچي هين گهر مين ساڻهي ٻچون ڪا خونري
 لونڌي ڪي ٿين ڪي اُسنِي سِينون سي ره نُمائي
 جُره جو تها ٻچون ڪا اُسڪو دلایا تالا

حارث ني ڪهاڪي ڪهانا اور پيڪي ٿڪ جو پاني
 سوني ڪو لاگا چادر لي اپني سر پر تاني
 دونون ٻچون ني ديڪها ايڪ خواب ناگهائي
 بابا ڪو روني لاگي جُري مين شور ڏالا

حارث لعين جو چونڪا بولا ٻيه شور ڪيا هي
 همسايون ڪي گهرون مين ڪوئي چور ڪيا پڙا هي
 ديا جلا ڪي ڏهونڏها ڪوئي اپني گهر گهسا هي
 آخر ٻچون ڪو پڪڙا جُري سِتي نڪالا

ٻچون ني ديڪها گردن ڪاڻيگا اب هماري
 بهائي ٻڙي ني پهلي ڪي اُس ڪني ٻيه زاري

آرام سي رکھا جب روتون کي تين سلاڪر
ايتي مين گھر مين آيا اسکا کمانِي والا

حارث تها نام اسکا قاتل تها ان بچون کا
انکو تمام دن سي تها ڈھونڈھتا و پھرتا
ھوڪر خراب خستہ جو گھر مين آکي بيٺا
سگ جيسا بيونکاھا پھوڪا تها اور جھوڪھالا

عورت سي کھني لگا کھاني کو لا شتابي
اسني کھا ک ظالم پھ ڪيا هي اضطرابي
اسني کھا تجھي ڪيا هي مجھ اوپر خرابي
ابن زياد آگي منھ ھوگا ميرا کالا

اسني کھا ک باري مين بهي سُنون جو ڪيا هي
کھني لگا ک ڪل سي عھدہ مجھي ملا هي
مسلم کي بيتون خاطر پھرنا مجھي پڙا هي
سر انکي کات لاون تو ھوگا منھ اجالا

اُسنِي ڪها چلو تُم بيبي ميري بهلي هي
 بچون کي پالني مين عورت نهين ولي هي
 تس پر جو وه سنيگي يهان رشتہ علي هي
 تُم پر سي هوگي واري چندر پ جيسي هالا

دونون يتيم معصوم سُنڪر حقيقت اُسڪي
 اُتري درخت پر سي ديكهين محبت اُسڪي
 ساتھ اُسڪي اُتھ چلين تو ديكهين شفقت اُسڪي
 گهر مين رکهيگي يا نه جب وقت هوگا کالا

جو وه ليجانيوالي گهر لي گئي بچون کو
 بيبي کي تين سنايا بچون کي حادثون کو
 اُس بيبي ني جو ديكها اُن سر کُهي بچون کو
 کئي بار اپني تين کو اُن پر سي وار ٿالا

حُرمت سي اُن بچون کو مسند اوپر بٿاڪر
 بهتر سي بهتر اُنکو نعمت پکا کيلاڪر

اما هماري يهان سي کوسون اوپر هي بيٿي
 بابا کو کونيون ني کوني مين مارڙالا

تس پاس همکو بابا تها سونپ کي سدهارا
 اُسني سنا همارا بابا گيا هي مارا
 ڌرکر جب اُسني ديکها ڀچھلا پهر اندھيرا
 عاصي سمجھ کي همکو گھر سي ديا نکالا

دودن سي پاني دانہ پيا نہ تها نہ کھايا
 يہہ پاني هم ني پيا پاتون کي تين چبايا
 چھڻي کو يہہ دوشاخہ ان ڌاليون مين پايا
 هم آ چھي هين آگي چاهي جو حق تعاليٰ

وہ پاني بهرني والي سنکري ڏکھ انھون کا
 کھني لگي تمھاري بابا کا نام کيا تها
 روکر کها بچون ني مسلم تها نام اسکا
 کس کس محبتون سي تها اُسني هم کو پالا

چڪلا سا ايڪ دوشاخه مد نظر جو ڪيا
 بچون ني چڙه ڪي اس پر رهنڪو گهر جو ڪيا
 ايڪ عورت محبت ني نيچي گذر جو ڪيا
 پهر اس ني اپنا باسن پاني ڪي بيچ ڏالا

ديکهي تو پاني اندر شڪلين نظر هين آتي
 هين انڪي هاتھ هلتی اور پيڻتي هين جهاتي
 يهه ديکھڪر وه عورت جونھين نظر اچاتي
 ديکهي تو دو بچي هين هر ايڪ روني والا

اسني ڪها ڪه لڙڪو ٿم ڪيون چڙهي هو بڙ پر
 نيچي اگر گروگي مرجاوگي مقرر
 مين بهي سون اي بچو ڪيا دکھ پڙا هي ٿم پر
 اس وقت ماني ٿم ڪو ڪيون گهرسي هي نکالا

اوپرسي روي بچي ڪهني لگي ڪه بي بي
 ڪيا پوچھتي هي هم پر پتا هي ڪيسي بيتي

EXTRACT FROM MISKIN'S ELEGY.

ON THE MURDER OF THE TWO SONS OF MUSLIM BY HÁRIS.

وي باپ موي بچي روتي هوي پدر کو
 اده موي جا جهي تهي قاضي کي ايک گهر کو
 قاضي ني ديکها دشمن سب ڏهونڌتي ادھر کو
 پجهلي پهر انهن کو اس شهر سي نکالا

جس قافلي کي پجهي وي بچي لگ چلي تهي
 وي لوگ قافلي کي آگي نکل گئي تهي
 دونون بچي بهتکتی پجهي وهان رهي تهي
 ديکھين تو ايک بڙهي بڙکي تلي هي نالا

بچي تهي بھوکهي پياسي تن مين تهي ناتواني
 اس بڙکي پات چابي ناليکا پيا پاني
 تب يه کها ک کاتين کوي دم کي زندگاني
 هم اپنا گهر بناوين اس بڙکا ايک ڏالا

چیزیں کہ شرع میں حرام ہیں اُسکی عہد میں بالکل اُتھ گئی تھیں۔ ہمیشہ سواہی رضامندی اور خوشنودی خدا کی کوئی امر ملحوظ خاطر نہ تھا * اِسنی نہایت اخلاق سی اُنسی پوچھا کہ تم ہماری مُلک میں کیوں آئی * ہماری تمہاری تو کبھی خط و کتابت بھی نہ تھی۔ کیا ایسا سبب ہوا کہ تم یہاں تک پہنچی * ایک شخص اُن میں سی کہ جہانگیر اور فصیح تھا تسلیمات بجا لاکر کہنی لگا کہ ہم عدل و انصاف پادشاہ کا سُکر حضور میں حاضر ہوئی ہیں اور آج تک اِس آستانہ دولت سی کوئی داد خواہ محروم نہیں پھرا ہی۔ اُمید یہ ہی کہ پادشاہ ہماری داد کو پہنچی * فرمایا کہ غرض تمہاری کیا ہی * عرض کی کہ آی پادشاہ عادل بی حیوانات ہماری غلام ہیں۔ اُن میں سی بعضی مُتَنقِر اور بعضی اگرچہ جبراً تابع ہیں لیکن ہماری مِلکیت کی مُنکر * پادشاہ نی پوچھا کہ اِس دعوا پر کوئی دلیل بھی ہی۔ کیونکہ دعوا بی دلیل دارُالعدالت میں سنا نہیں جاتا * اُسنی کہا آی پادشاہ اِس دعوا پر بہت سی دلائل عقلی و نقلی ہیں *

جب حیوانون کو یہہ زعمِ فاسد اُنکا معلوم هُوا اپني رَئيسون کو جمع کرکي دارُ العَدالت مین حاضر هُوِي اور بيورا سب حاکم کي سامهني سارا ماجرا ظلم کا کہ اُنکي هاتھون سي اُتھايا تها مَفصل بيان کيا *

جس وقت پادشاه ني تمام احوال حیوانون کا سُنا ووتھين فرمایا کہ هان جلد قاصدون کو بهيجين اور آدميون کو حضور مین حاضر کرين * چنانچہ اُن مین سي ستر آدمي جُدي جُدي شھرون کي رهنیوالي کہ نہایت فصیح و بليغ تھي بمُجرد طلب پادشاه کي حاضر هُوِي * ايک مکان اچھا سا اُنکي رھني کي ليبي تجويز هُوا * بعد دو تين دن کي جب ماندگي سفر کي رفع هُوِي اپني سامهني بلوایا * جب اُنھون ني پادشاه کو تخت پر ديکھا دُعائين دي آداب و کورنش بجا لاکر اپني اپني قريبي سي کھڙي هُوِي * یہہ پادشاه تو نہایت عادل و مُنصف جوانمردي اور سخاوت مین اقران و امثال سي سبقت لي گیا تها * زماني کي غريب و غُربا يهان آنکر پرورش پاتي تھي * تمام قلمرو مین کسي زير دست عاجز پر کُوي زبردست ظالم ظلم نہ کر سکتا * جو

EXTRACT FROM THE IKHWANU-S-SAFA.

THE ORIGINAL STATE OF MEN AND ANIMALS AND THE BEGINNING OF THE
CONTROVERSY BETWEEN THEM, BEFORE THE KING OF THE GENIL, ON
AN ISLAND WHERE THE MEN HAD BEEN SHIPWRECKED.

۳۲ اِتِّفَاقًا اِيْكَ جِهَازِ اَدَمِيُوْنَ كَا بَادِ مُخَالَفِ كِي سَبَبِ
تَبَاهِي مِيْنِ اَكْر- اِيْكَ جَزِيْرِي كِي كِنَارِي جَا لَگَا * جِئْنِي
سَوْدَاگَرِ اَوْرِ اَهْلِ عُلُوْمِ كِ جِهَازِ مِيْنِ تَهِي اُتْرُكْرَ اُسْ سِرْزَمِيْنِ كِي
سِيْر كَرْنِي لَگِي * دِيكْهَآ تُوْ عَجَبِ بَهَارِ هِيْ كِ رَنگِ بَ رَنگِ كِي
پَهُوْلِ اَوْرِ پَهْلِ هَرِ اِيْكَ دَرخْتِ مِيْنِ لَگِي نَهْرِيْنِ هَرِ طَرْفِ جَارِي
حَيَوَانَاتِ هَرَا هَرَا سَبْزَهْ چَرچُگَرِ بَهْتِ مَوْتِي تَازِي اَپْسِ مِيْنِ
كَلُوْلِيْنِ كَرِ رَهِي هِيْنِ * اَزْبَسَكِهْ اَبِ وَ هَوَا وَهَانَ كِي نِيْطِ خُوْبِ
اَوْرِ زَمِيْنِ نِهَآيْتِ شَادَابِ تَهِي كِسِيْ كَا دِلِ نَهْ چَاهَا كِ اَبِ
يَهَانَ سِي پَهْرِ جَائِي * اَخِرِ مَكَانَاتِ طَرْحِ كِي بِنَا بِنَا اُسْ
جَزِيْرِي مِيْنِ رَهْنِي لَگِي اَوْرِ حَيَوَانَاتِ كُو دَامِ مِيْنِ گِرْفَتَارِ كَرِكِي
بَدَسْتُوْرِ اِپْنِي كَارُوْبَارِ مِيْنِ مَشْغُوْلِ هُوِي * وَحْشِيُوْنَ نِي جَبِ
يَهَانَ بِيْ سُبُهْتَا نَهْ دِيكْهَآ رَاهِ صَحْرَا كِي لِي * اَدَمِيُوْنَ كُو تُو
بِيْهِي گَمَانَ تَهَا كِ يِي سَبِ هَمَارِي غُلَامِ هِيْنِ اِسْ لِيْ اَنْوَاعِ وَ
اَقْسَامِ كِي پَهْنَدِي بِنَاكِرِ بَطُوْرِ سَابِقِ قَيْدِ كَرْنِي كِي فِكْرِ مِيْنِ هُوِي *

جيا هي۔ ڪهڙو ٿيڻو آيا اب ملا هي * تب وي خوشي ڪرني لڳي *
 اور اسکا ٻڙا بيٺا ڪهيت مين ٿي * جب گهر ڪي نزديڪ آيا
 گاني اور ناچني ڪي آواز سني * تب ايڪ نوڪر ڪو بلاڪي پوچها
 ڪه ڀي ڪيا هي۔ اُسي اُسي ڪها ڪه تيرا بهائي آيا هي اور تيري
 باپ ني پلا بچها ذبح ڪيا هي اس لي ڪه اُسي بهلا چنگا پايا *
 اُسي خفا هوڪي نه چاهو ڪه اندر جائي * تب اُسي باپ ني
 باهر آڪي اُسي منايا * اُسي باپ سي جواب مين ڪها ديڪه
 اٿني برس سي مين تيري خدمت ڪرڻا هون اور ڪهي تيري
 حڪم ڪي بر خلاف نه چلا۔ پر ٿو ني ڪيو ايڪ بڪري ڪا بچه
 مڃهي نه ديا ڪه اپني دوستون ڪي ساڻه خوشي مناون۔ اور جب
 تيرا ڀي بيٺا آيا جس ني تيرا مال ڪسيون مين اُڙايا ٿو ني
 اُسي لئي موٽا بچها ذبح ڪيا * اُسي اُسي ڪها آي بيٺي ٿو
 سدا ميري پاس هي اور جو ڪجهه ميرا هي سو تيرا هي * پر
 خوشي منانا اور خوش هونا لازم ٿي ڪيونڪه تيرا ڀي بهائي موٽا
 ٿي جيا هي اور ڪهڙو ٿيڻو آيا اب ملا هي *

لگا * تب اُس مُلک کی ایک رهنیوالی کی یہاں جا لگا۔
اُسنی اُسی اپنی کھیتوں میں سوار چرانی بھیجا * اور اُسی آرزو
تھی کہ اُن چہلکون سی جو سوار کھاتی ہیں اپنا پیت بھری۔
پر کوئی نہ دیتا تھا * تد ہوش میں آکی کہا۔ میری باپ کی
کتنی مزدوروں کو بہت روٹی ہے اور میں بھوکھوں مرتا ہوں *
میں اُٹھکی اپنی باپ پاس جاؤنگا اور اُسی کہوںگا کہ آئی باپ
میں نے آسمان کا اور تیری حضور گناہ کیا ہے۔ اور اب اس لائق
نہیں کہ پھر تیرا بیٹا کہلاؤں۔ مجھی اپنی مزدوروں میں سے ایک
کی مانند بنا * تب اُٹھکی اپنی باپ پاس چلا * اور وہ ابھی دُور
تھا کہ اُسکو دیکھی اُسکی باپ کو بڑا رحم آیا اور دَوڑکی اُسکو
گلی لگا لیا اور چوما * بیٹی نے اُسکو کہا کہ آئی باپ میں نے
آسمان کا اور تیری حضور گناہ کیا اور اب اس قابل نہیں کہ
پھر تیرا بیٹا کہلاؤں * باپ نے اپنی نوکروں کو کہا کہ اچھی سی
اچھی پوشاک نکال لاؤ اور اُسی پہناؤ۔ اور اُسکی ہاتھ میں
انگوٹھی اور پانو میں جوتی۔ اور پلي ہوئی بچھری کو لاکي ذبح
کرو کہ کھائیں اور خوشی منائیں۔ کیونکہ یہ میرا بیٹا مَوا تھا اب

ڪه مَين وهان ڪاٿنا هُون جهان نِهين بويا اور وهان جمع ڪرنا
 جهان نِهين چِهينٿا - پس تَجھي مَناسب تها ڪه ميري رُپي
 صرافون ڪو ديتا ڪه مَين آڪي اُسي سُود سميت پاتا * سو اس
 سي يهه توڙا چِهينڪر جس پاس دس توڙي هين اُسي دو * ڪيونڪ
 جس پاس گُجه هي اُسي ديا جائِگا اور اُسڪي بڙهتي هوگي اور
 جس پاس گُجه نِهين اُس سي وُه بهي جو رڪهتا هو لي ليا
 جائِگا * اور اس نِڪمي نوڪر ڪو باهر اندهيري مين ڌال دو -
 وهان رونا اور دانت پيسنا هوگا *

PARABLE OF THE PRODIGAL SON :

SHOWING THE NECESSITY, NATURE, AND RESULTS OF REPENTANCE.

۳۱ ايڪ شخَص ڪي دو بيٿي تهي - اُنمين سي چهوٿي ني
 باپ سي ڪها ڪه اي باپ مال ٽڪا حصه جو مَجھ ڪو پهنجتا هي
 مَجھي دي * اُسي مال اُنهن بانٿ ديا * اور تهورِي دن بعد
 چهوٿي بيٿي ني سب گُجه جمع ڪرڪي ايڪ دُور ڪي مُلڪ ڪا
 سفر ڪيا اور وهان اپنا مال بدچالي مين اُڙايا * اور جب سب
 خرچ ڪر چُڪا اُس مُلڪ مين بڙا ڪال پڙا - اور وهه مُحتاج هوئي

جسني پانچ توڙي ٻئي ته پانچ توڙي اور بهي ليڪر آيا اور
 ڪها - اي خداوند تُو ني مڃهي پانچ توڙي سونپي - ديكه مين
 ني انڪي سوا پانچ توڙي اور بهي ڪمائي * اسڪي خاوند ني اس
 سي ڪها اي اچهي ديانتدار نوڪر شاباش تُو تهوڙي مين ديانتدار
 نڪلا مين تجهي بهت چيزون پر اختيار دونگا - تُو اپني خاوند
 ڪي خوشي مين شامل هو * اور جسني دو توڙي ٻئي تهي وه
 بهي آڪر ڪهني لگا - اي خداوند تُو ني مڃهي دو توڙي سونپي
 ديكه انڪي سوا مين ني دو اور بهي پيدا ڪئي * اسڪي خاوند
 ني اس سي ڪها اي اچهي ديانتدار نوڪر شاباش - تُو تهوڙي
 مين ديانتدار نڪلا مين تجهي بهت چيزون پر مختار ڪرونگا -
 اپني خاوند ڪي خوشي مين شامل هو * تب وه بهي جسني
 ايڪ توڙا پايا ته آڪي ڪهني لگا اي خداوند مين تجهي سخت
 مزاج جانتا ته ڪ جهان نهن بويا وهان تُو ڪاڻتا اور جهان
 نهن چهترايا وهان جمع ڪرنا هي - سو مين ني ڌرڪي تيرا
 توڙا زمين مين چهپايا - ديكه تيرا جو هي موجود هي * اسڪي
 مالڪ ني جواب مين ڪها - اي بد اور سُست نوڪر تُو ني جانا

دَلِي جُدِي هِي - وَه پُرانا شَهر اُور پِيه نِيا شَهر كَهلاتا هِي) اُور
 وهان كِي بازار كو اُردُوي مَعْلًا خِطاب دِيا *
 امير تيمُور كِي عَهْد سِي مُحَمَّد شاه كِي بادشاهت بلِڪِ
 احمد شاه اُور عالم گيرِ ثاني كِي وقت تلڪ پيڑهي ب پيڑهي
 سلطنت ايكسان چلي آي - نِदान زبان اُردُوي كِي منجتي منجتي
 ايسِي منجتي كِ كِسُو شَهر كِي بولي اُس سِي تَكتر نِهين كِهاتي *

PARABLE OF THE TALENTS:

SHEWING THE NECESSITY OF CHRISTIAN FIDELITY, WHETHER WITH MUCH
 OR LITTLE.

۳۰ وَه اُس آدمي كِي مانند هِي جِسني سفر كرتي وقت
 نوڪرون كو بلاڪر انھين اپنا مال سُپردِ كيا - ايك كو پانچ توڑي
 دوسري كو دو تيسري كو ايك - هر ايك كو اُسكي لياقت كِي
 موافق ديا - اُور تُرت سفر كيا * تب جِسني پانچ توڑي پائي
 تهي جاڪر اُور لين دين كركي پانچ توڑي اُور پيدا كِي * يُونِهين
 اُسني بھي جِسي دو ملي تهي دو اُور كمائي - پر جِسني ايك
 پايا گيا اُور زمين كھود كر اپني خُداوند كِي رُوپي گاڑ دِي * مُدت
 بعد اُن نوڪرون كا خاوند آيا اُور اُنسي حساب ليني لگا * سو

نہاد سلطنت کا چلا جاتا ہی) ہندوستان کو لیا * انکی آنی
 اور رھنی سی لشکر کا بازار شہر میں داخل ہوا۔ اس واسطی
 شہر کا بازار اُردو کہلایا * پھر ہمایون بادشاہ پتھانوں کی ہاتھ
 سی حیران ہوکر ولایت گئی۔ آخر وہان سی آنکر پسماندون
 کو گوشمالی دی۔ کوئی مفسد باقی نہ رہا کہ فتنہ و فساد برپا کری *
 جب اکبر بادشاہ تخت پر بیٹھی تب چارون طرف کی
 ملکون سی سب قوم قدردانی اور فیضسانی اس خاندان
 لاثانی کی سُنکر حضور میں آکر جمع ہوئی۔ لیکن ہر ایک کی
 گویائی اور بولی جُدی جُدی تھی * اکتھی ہونی سی آپس میں
 لین دین سودا سُلُف سُلُف سوال جواب کرتی ایک زبان اُردو کی
 مقرر ہوئی * جب حضرت شاہ جہان صاحبِ قران فی قلعہ مبارک
 اور جامع مسجد اور شہر پناہ تعمیر کروایا اور تختِ طاؤس
 میں جواہر جڑوایا اور دل بادل سا خیمہ چوبون پر استاد کر
 طنبون سی کھنچوایا اور نواب علی مردان خان نہر کو لیکر
 آیا۔ تب پادشاہ نی خوش ہوکر جشن فرمایا اور شہر کو اپنا
 دار الخلافت بنایا * تب سی شاہ جہان آباد مشہور ہوا (اگرچہ

اپني هاتھ اور ڪپڙون ڪو ڪيون اس ڪٿي سي ناپاڪ ڪرڻا هي *
 ڪوئي ڪهڻا تنهن ڪه زاهد اس لپي ٻيہ ڪٿا لپي جاتا هي ڪه لله پرورش
 ڪري * ان باتون سي ايڪ شهبه زاهد ڪي جي مين پڙا اور ڪها
 ڪه مقرر اس جانور ڪا بيچنيوالا جادوگر تنهن ڪه اُسني ڏيٿهندي
 سي ڪٿي ڪو ميري نظر مين بڪري ڪر ڏڪهليا * اُسي وقت زاهد
 بڪري سي هاتھ اُتھار بيچنيوالي ڪي طرف چلا * چور اُسي
 پڪڙ ڪر اپني گهر لي گئي اور ذبح ڪيا * غرض انڪي فريب سي
 زاهد ڪي بڪري جاتي رهي اور پيسي بهي نه ملي *

AN ACCOUNT OF THE ORIGIN OF URDU OR HINDUSTANI.

۲۹ حقيقت اردو ڪي زبان ڪي بزرگون ڪي منهن سي يون
 سني هي - ڪه دلي شهر هندوون ڪي نزديڪ چوڳي هي -
 انهن ڪي راجا پرچا قديم سي وهان رھتي تھي اور اپني بهاڪها
 بولتي تھي * هزار برس سي مسلمانون ڪا عمل هوا - سلطان
 محمود غزنوي آيا - پھر غوري اور لودي بادشاه هوي * اس آمد
 و رفت ڪي باعث ڪجهه زبانون ني هندو مسلمان ڪي آميزش
 پائي * آخر امير تيمور ني (جنڪي گهراني مين اب تلڪ نام

STORY OF THE ASCETIC AND HIS GOAT.

۲۸ ڪوئي زاهد ايڪ موٽي تازي بڪري مول ليڪر۔ ايڪ رسي اُسڪي گلي مين باندہ۔ اپني عبادتگاہ کي طرف لي جاتا تھا * راه مين چورون ني بڪري کو ديكهڪر لالچ ڪيا اور مڪرو فريب پر مُستعد هڪر زاهد کي پڇهي لڳي۔ اور بهتيري فڪرين اُسڪي ليني کي لبي ڪين پر بن نه پڙين * آخر سهون کي صلاح يهه ٿهري ڪه ڪجهه حيلي ڪيجي * تب ايڪ ني اُسڪي سامهني آڪر ڪها۔ اي زاهد ٿو يهه ڪٿا ڪهان سي ليا * دوسرا آ پهڻجا اور ڪها ڪه يهه ڪٿا ڪهان لي جاتا هي * تيسري ني برابر سي آڪر ڪها اي پير شايد ٿجهي شڪار ڪا خيال هي اس لبي يهه ڪٿا آپ لبي جاتا هي * اور ايڪ يار ني پڇهي سي آڪر پوچها ڪه ٿو ني يهه ڪٿا ڪٿي کو ليا هي * اس طرح ايڪ ايڪ ني هر طرف سي بيوقوف زاهد کي طرف رخ ڪيا اور سب هي اس بات پر متفق ٿهي * ڪوئي ڪهتا تھا يهه ڪٿا رڪهوالون ڪا هي * ڪوئي بولتا تھا ڪه چرواهون ڪا هي * ڪوئي طعني ديتا تھا ڪه يهه شخص پرهيزگارون مين سي نظر آتا هي۔ باوصف اِسڪي

هُوِي يِه بِنْدَش باندِهِي - جو صاحب سلامت کي پڇهي
 پهلي يِه پُوچُونگا - کهو صاحب مزاج کيسا هي * وه کهيگا
 اچها * مين کهونگا آمين * پهر پُوچُونگا غذا کيا کهاتي هو * وه
 کهيگا دال خشکه * مين کهونگا نوش جان * تس پر يِه سوال
 کرونگا * تمھارا معالج کون هي - وه کهيگا مرزا فلان بيگ * مين
 کهونگا خدا اُسکي هاتھ کو شفائي کامل بخشي * آخرش پري
 منصوبه تھراکر اُسکي گھر پھنچا سلام عليک کرکي نزديک جا
 بيٿها * لگا پُوچھني کهو يار طبيعت کيسي هي * مريض ني کها
 کيا پُوچھتي هو ماري تپ کي مرتا هون * سنتي هي بولا آمين
 خدا ايسا کري * بچاره بيمار ايک تو بيماري سي جلتا هي
 تها اس بات ني اور بهي جلایا * پهر پُوچھا يار غذا کيا کهاتي
 هو کها خاک * بولا نوش جان باد * يِه سُکر اور بهي دونا خفا
 هُو * پهر کها سُو دوست تمھارا معالج کون هي * غصي مين تو
 بهرا هُو هي تها بولا ملڪ الموت * کها بهت مبارک - خدا اُسکي
 هاتھ کو جلد شفا بخشي *

يهان رهي تو ضرور هي ڪه پهلي يهان ڪي رهنياون ڪي بهانها
 سيڪهي * غرض ان تي سيڪهي * دوسرا اٿنا مغرور ٿيا ڪه عوام الناس
 ڪي زبان ڪو حقاقت سي نه سيڪها صرف درباري اور عالمن ڪي
 زبان تحصيل ڪي * قضاڪار بعد ڪهي برس ڪي دنون ڪسي بستي
 مين آئي - وهان ڪي بهانها اور اس ملڪ ڪي ايڪ ٿي - پر
 وهان ڪي رهنياون ني هنگامه مچاڪر غير ملڪ ڪي حاڪم ڪو
 قتل ڪر ڏالا ٿيا * وي دنون مسافر جدي جدي مڪانون مين
 بازار ڪي پيچ ٿي ڪه انهن خونين ني انهن پڪڙا اور الڪ
 لجاڪر هر ايڪ سي پوچهي لگي ڪه ٿمهارا يهان ڪيا ڪام هي *
 جسني محاوره وهان ڪا سيڪها ٿيا خوبي سي جواب ڏيا * اسڪو
 انهن ني سلامت چهوڙا * اور دوسرا مسافر جسني صرف حاڪمون
 هي ڪي زبان سي جواب ڏيا اس انبوه ني جلاڪر خفگي سي
 سر اسڪا ڪاٺ ڏالا *

STORY OF THE MERCHANT AND HIS DEAF FRIEND.

۲۷ ڪسي سوداگر ڪا ايڪ شخص بهرا آشنا ٿيا * قضاڪار
 سوداگر بيمار هو * بهرا اس ڪي عيادت ڪو چلا * راه مين چلتي

عِلْمِ مِینِ خُوبِ مِهَارَتِ هُو چُکِي تَب حُضُورِ مِینِ آکرِ عَرَضِ
 کِي جِهَانِ پَنَاهِ شَهزَادَه اَب نُجُومِ مِینِ لَایِقِ و فَايِقِ هُؤَا جَب
 مَرَضِي مُبَارَكِ مِینِ آوِي تَب اُسِ کَا اِمْتِحَانِ لِيَجِي * فَرْمَايَا
 کَ اِسِي وَقْتِ حَاضِرِ کَرُو * حُکْمِ کِي سَاتِه هِي لَزْکَا آ پُهَنچَا اُورِ
 پَادشَاهِ کِي خِدْمَتِ مِینِ آدَابِ بَجَا لَايَا * حَضْرَتِ نِي اِپْنِي
 دَسْتِ مُبَارَكِ کِي اِنگوْتِي مِثِي مِینِ لِيکَرِ فَرْمَايَا بُو جِهَو تُو هَمَارِي
 مِثِي مِینِ کِيَا هِي * لَزْکِي نِي عَرَضِ کِي کَ پِيرِ مُرْشِدِ کُچھِ گُولِ
 گُولِ سَا هِي اُسْمِينِ سُوْرَاخِ اُورِ پَتھَرِي بِي نَظَرِ آتَا هِي * حَضْرَتِ نِي
 کُہَا - اُسْکَا نَامِ کِيَا هِي * لَزْکَا بُولَا چُکِي کَا پَاتِ * تَب عَالَمِ پَنَاهِ
 مُعَلِّمِ کِي چِهَرِي کِي طَرَفِ دِيکھِنِي لَگِي - اُسْنِي عَرَضِ کِي کَ
 خُدَاوَنَدِ عِلْمِ کَا نَقْصِ نِهِيں يِه عَقْلِ کِي کُوتَاھِي هِي *

STORY TO SHEW THE ADVANTAGE OF STUDYING THE
 SPOKEN LANGUAGE OF A FOREIGN COUNTRY.

۲۶ دو آدمي باهم هوکر نڪلي ک کسي دور ديس مین جا
 رهي * تهوڙي دنون کي بيچ ايک ملڪ مین جا پهنچي *
 ايک ني دريافت کيا ک دل جمعي اور خوب کي ساتھ جو

پٽا * اُس کي ما باپ اور نوکر چاکرون ني بٽي تلاش کي پر
 نه پايا اور يونهين تين چار روز تڪ روتي روتي کلپتي رهي *
 ايڪ دن ان کي باورچي ني کہا کہ کتا هر روز باورچي خاني
 مين آکر گوشت و روٽي ليجايا کرتا هي پر نهين معلوم کہ کهان *
 يہ بات سُنتي هي اُس لڙکي کي باپ کي دل مين کُچھ
 خيال آيا اور سوچني لگا * آخر جب وُه کتا دستور کي موافق
 اُس دن بهي گوشت و روٽي ليجلا تو وُه اُس کي ساتھ هو ليا *
 جب کتي کي هدايت سي اُس ماند کي پاس پهٽا اُس
 ني اپني پياري گم هوي بيٽي کو روٽي اور گوشت کھاتي اور
 اُس وفادار کتي کو اُس کي پاس بيٽهي دیکھا *

THE KING WHO WISHED HIS SON TO BE TAUGHT
 ASTROLOGY.

۲۵ کسي بادشاه ني اپنا فرزند ايڪ معلم کو سونپا کہ اسکو
 علم نجوم سکھاؤ۔ جب اُس مين لاثاني هو تو اسي حضور مين
 لاؤ * آخون بٽي شفقت اور مہمت سي جتني مراتب اُس
 علم کي تهي خاطر خواه جتائي * جب دیکھا کہ لڙکي کو اُس

مچھروں ني اپنی اپنی راہ لي * جب ہوا حضرت سي رخصت
 ہوئی پھر مچھروں ني آکر داد بیداد کي * حضرت ني فرمایا کہ
 اُس کي آتی هي تُم سب بھاگ جاتي هو بغير مُقابلي دونوں
 کي عدالت کيُونکر کُرون *

GAMBLING IS THE WORST OF VICES.

۲۳ ایک بادشاہ ني تين شخص کو بلاکر پوچھا کہ تُم کيا
 کام کرتی هو * ایک ني کہا کہ مین چور ہون چوري خوب
 کرتا ہون * دوسري ني کہا کہ مین شرابي ہون شراب خوب
 پیتا ہون * تيسري ني عرض کي کہ جہان پناہ مین جواري
 ہون جوَا خوب کھیلتا ہون اگر فرمائي تو ایک داؤ مین آپ
 کي ساري سلامت کو لگا دُون * بادشاہ ني چور اور شرابي کي
 جان بخشي کي اور اُس جواري کي گردن ماري *

STORY OF THE CHILD WHO FELL INTO A PIT AND WAS
 FED BY A DOG.

۲۴ ایک لڑکا چار برس کا اپنی کتي کو ليٹی ہوئی ہوا
 کھاني نکلا اور اتفاقاً اپنی گھر کي راہ بھول کر ایک ماند مین جا

اس ني اسي تنها ديكه ڪر دهمڪاڪي بهينس چهين لي اور اپني
 گهر ڪي راه لي * تهوڙي دور ڳيا تنها ڪه ايڪ ني پوچها ڪه تو
 اسي ڪهان سي لايا يهه تو ايڪ مسافر ڪي پاس تهبي * وه بولا ڪيا
 تم ني يهه مثل نهين سني هي جس ڪي لاهي اسي ڪي بهينس *

THE BLIND MAN WHO WAS AFRAID TO EAT RICE-MILK.

۲۱ ايڪ شخص ني اندهي سي پوچها ڪه تم ڪهير ڪهاوڳي *
 اس ني ڪها ڪهير ڪيسي هوتي هي * ڪها سفيد هوتي هي * پهر
 اس نابينا ني پوچها سفيد ڪيسا هوتا هي * تب اس شخص
 ني ڪها جيسا بگلا * اندهي ني ڪها بگلا ڪيسا هوتا هي * اس ني
 اپنا هاتھ ٿيڙها ڪري ڪها ايسا هوتا هي * اندهي ني ٿٿوڪر ڪها
 ڪه ايسي ڪهير نه ڪها سڪونگا حلق مين پهنس جائي تو مرجاؤنگا *

KING SOLOMON AND THE MUSQUITOES.

۲۲ ايڪ دن مچھرون ني حضرت سليمان بادشاه سي نالھ
 ڪي ڪه هوا هم ڪو بهت ستاتي هي رھني نهين ديتي * پيغمبر
 ني اس بات ڪي سستي هي هوا ڪو بلايا اس ڪي آتي هي

ڪو چلا راه مين ايڪ ڪوي پر بيٽهڪر ڪهني لگا ڪه ايڪ ڪهاون
 ڪه دنون * اتڻقاڻا اس ڪوي مين دو پريان رهي تهين انون
 ني په جانا ڪه ڪوي راکس هي همين ڪهايا چاهتا هي * اس
 دهشت سي ايڪ ايڪ توڙا رپئون ڪا لائين اور اس مسافر ڪي
 سامهني رڪه ڪئين وه مال مفت لي ڪر اپني گهر شوق سي چلا
 آيا *

STORY OF THE MAN AND HIS CAMEL.

۱۹ ابراهيم ادهم بادشاه ني خواب ديڪها ڪه ايڪ شخص
 ڪوٽهي پر ڪجهه ڏهونڏهتا هي * پوچها ڪه اي عزيز ٿو ڪيا ڏهونڏهتا
 هي * ڪها ميرا اونٽ ڪهويا ڪيا هي * بادشاه ني ڪها ٿو احمق
 هي جو بالاخاني پر اونٽ ڏهونڏهتا * اس ني ڪها بيوقوف ٿو
 هي جو بادشاهت مين خدا ڪو ڏهونڏهتا هي * ڪهتي هين ڪه
 اسي روز سي بادشاه ني سلطنت ڇهڙڪر فقيري اختيار ڪي *

THE WAY TO STEAL A BUFFALO.

۲۰ ايڪ اهيرا ايڪ بهينس لئي چلا جاتا ٿي * شهر ڪي باهر
 ميدان مين ايڪ زمين دار حرامزاده ايڪ لاهي لئي ڪهڙا ٿي

STORY OF THE BANKER WHO WAS ROBBED.

۱۶ ايڪ مهاجن کي روڪڙ ڪهين ڪو جاتي تهي راستي مين
تضاقون ني مار لي * اس کي ساٿه کي آدميون ني آڪر اس ڪو
خبر دي ڪه روڪڙ ماري گهي * مهاجن ني ڪها ڪه ٿم ني ڪيون
جاني دي * انهن ني ڪها ڪه ٿم ني يه نقل نرين سني هي
جس کي هووين چار گنديا دهول مار لين چين ريا *

STORY OF AHMAD SULTAN, MAHMUD SULTAN, AND THEIR
ARMIES.

۱۷ احمد سلطان اپني فوج ڪو ماه بماه درماها ديا ڪرتا اور
اپني لشڪر کي سردارون ڪو دونون وقت ساٿه ڪهليا ڪرتا اور
محمود سلطان اس کي بالڪس ڪيا ڪرتا * ايڪ دن آپس مين
لڙاي هوي احمد کي فتح هوي محمود کي شڪست لوگون ني
پوچها اس ڪا ڪيا سبب * ڪسي ني عوام مين سي جواب ديا
ڪه جس کي ديگ اس کي تيغ *

STORY OF THE MAN WHO BECAME UNEXPECTEDLY RICH.

۱۸ ايڪ شخص روزگار کي واسطي اپني شهرسي ڪسي ملڪ

بچي کي پاس جب تک کہ اُس کي ما لوت نہ آئي بيٽها
رها *

STORY OF THE MAN AND THE TRAVELLER.

۱۴ ايڪ شخص کي چيز درڪار تهي اُس ني رانستي
ميين ايڪ راهي سي کہا * وُه بولا کہ وُه چيز ميري گهر هي اگر
اُس کي قيمت فيصل هو تو ميين دکھاؤن * اُس ني کہا کہ
ميين اسي ديکھون تو اُس کا مول تھراؤن * وُه کہني لگا کہ پھلي
مول هو لي تو ميين دکھاؤن * تب وُه بولا کہ يہ وُهي نقل هي
گهر گھوڑا نخاس مول *

STORY OF THE BARD AND THE BLACKSMITH.

۱۵ ايڪ بھات ايڪ لوهار کو گاليان ديتا تھا اُس ني اُس
کو خوب سا مارا * وُه کوٽوال کي يهان نالشي هو اُس ني
پوچھا کہ تجھي کس واسطي مارا هي * بولا وُه ميين ني گالي
دي تهي * تب کوٽوال ني کہا کہ چل يهان سي اور جاتا رہ
کيا تُو ني يہ مثل نہين سني کسي کا منہ چلي کسي کا
ھاتھ *

رُويَا دِيا * جب وُه ليڪي چلا تب اُسي بُلَڪي رُيَا چِهين ليا *
 فقير ڪهني لڳا بابا يِهه ڪيا تُو ني آپ هي دِيا آپ هي چِهين ليا *
 اُس ني ڪها سائين يِهه مثل نهين سُنِي هي داتا ڪي تين گُن دي
 دِلوي ديڪي چِهين لي *

DESCRIPTION OF THE EAGLE.

١٢ عَقاب بَهت بَڙِي چَڙِيَا هي * وُه بَهت اُونچا اُڙِي سَڪتا
 اور اُس ڪي آنڪهين ايسي هين ڪه سُرَج ڪي روشني بهي سهتين *
 اپنا گهونسلا اُونچي پهڙيا درخت پر جس پر ڪوئي مُشڪل سي
 چڙهي بناتا اور هرن اور بهيڙ بڪري اور مچھلي شڪار ڪري ڪھاتا *
 بعضي وقت اُس ني بابا لوگون ڪو بهي پکڙا اور نوچ نوچ ڪي
 ڪھايا *

STORY OF THE CHILD, THE DOG, AND THE SNAKE.

١٣ ڪوئي عورت اپني بچي ڪو سُلاڪر ڪسي ڪام ڪو چلي اور
 اپنا کُتا اُس ڪي رکھوالي ڪو چهوڙ گئي * اُس ڪي جاني ڪي بعد
 ايڪ بڙا سانپ اُس بچي ڪي بستر پر چڙھني لڳا * کتي ني
 اُس ڪو ديڪھڪر فوراً سانپ پر حملہ ڪيا اور اُس ڪو مار ڌالا اور

په بات سُن کر کهنی لگا که تیري وُهي نَقْل هِي باپ نه ماري
پيدڙي بيٺا تيرانداز *

STORY OF THE KING AND THE FLY.

۹ ايڪ روز هارون رشيد بادشاه کي منهنه پر مکهي آن کر
بيٺهي وه دق هوا اور اپني ايڪ مصاحب سي پوچها که خلقت
مکهي کي حق تعاليٰ ني کس واسطي بناي * اس ني کہا
جهان پناه متکبرون کي نخوت کي توڙني کو * بادشاه سُن کر
چپ هو رها *

STORY OF THE PHILOSOPHER AND THE CHILD.

۱۰ ايڪ حکيم ني اپني لڙکي کو نصيحت کي اور بعد اس
کي لڙکي سي پوچها که مين ني جو جو کہا وه سب تو سمجها *
بولا کيا * اس ني کہا که ثواب تک کهان تها جو تو ني ميري
بات نه سني * په کهنی لگا که مين اس فکر مين تها که مين
جو گاڙتي هين اس کي مٿي کون لي جاتا هي *

STORY OF THE FAQIR AND THE RICH MAN.

۱۱ ايڪ فقير ني ايڪ دولت مند سي سوال کيا اس ني ايڪ

STORY OF THE MAN AND THE QAZI.

۶ ایک شخص بھوکھا قاضی کی یہاں گیا کہنی لگا میں
 بھوکھا ہوں کچھ مجھے دو تو میں کھاؤں * قاضی نے کہا کہ
 یہ قاضی کا گھر ہی قسم کھا اور چلا جا *

STORY TO SHEW THAT WE LIVE IN A WORLD OF PERPETUAL
 CHANGE.

۷ ایک مرید اپنی پیر کی خدمت میں آکر کہنی لگا کہ
 پیر مرشد آج فلانی بادشاہ نے دنیا سے رحلت کی اور اُس کی
 جگہ فلانہ شخص بادشاہ ہوا * یہ خبر سنتے ہی پیر ہنسنا اور
 کہنی لگا بابا دید دنیا کا دم بدم کیجی کس کی شادی و کس
 کا غم کیجی *

STORY OF THE SHOPKEEPER'S SON AND THE SOLDIERS.

۸ ایک بنی کا بیٹا اجنبی سپاہیوں میں بیٹھکر شکوہ
 کرتا تھا کہ میں ایسا تیر لگاتا ہوں کہ ترازو ہوجاتا ہے * ایک
 شخص اُس کی جان پہچانوں میں سے وہاں آ نکلا اُس کی

قدر نهيں رکھتي * همين دُنيا کي بادشاه سي کيا کام هي * اگر
 تم نهيں رهتي تو مَين هي تمهاري ساتھ چلتا هون * مَين تجھ
 کو اپني جان کي برابر جانتا هون * اب وطن کو جاتا هون تجھ
 سي رخصت هوني آيا هون * تمهين کچھ خبر هي که تانبا يهان
 کي بازار مَين کس بهاؤ بکتا هي * تمهारा وطن کهان هي اور يهان
 سي کيتي دور هوگا * کهو صاحب آپ کي دانست مَين هندي
 زبان که فارسي کون زياده مُشکل هي *

۴ بُت کيا چيز هي که کوي اُس کي پوجا کري * ايک پتھر
 کو سنگ تراشون ني گڑھکر صورت بناي اور دام احمقون کي
 واسطي بچھايا * جن کو شيطان ني ورغلانا هي وي مصنوع کو صانع
 جانتی هيں * جسي اپني هاتھون سي بناتي هيں اُس کي آگي
 سر جهکاتي هيں *

STORY OF THE MAN AND HIS FRIEND.

۵ ايک بڑي آدمي ني اپني کسي دوست سي کہا که جتني
 نامون مَين بان آتا هي مثل فيلبان ساربان وغيره لي سب بد
 ذات هيں * اُسني کہا هان مهربان سچ کہتي هو *

کي چيز ملتي هي * تم کو کچھ معلوم هي کہ کہان گيا * جب
صبح خوب روشن هوي لنگر اُٿايا اور روانه هوي *

۲ جيسا هم ني کيا ويسا پایا * مرد کو چاهي جو کهي
سو کري * ڏوٻتي کو تنکي کا آسرا بهت هي * بي محل هئسني
سي رونا بهتر هي * بي وفا آدمي حيوان باوفا سي بدتر هي *
خدا کي درگاه سي مایوس مت هو * اپني کتاب سي خبردار
رهيو * دوا سي دعا مين بڙا اثر هي * وزير بادشاهون کي عقل
هوتي هين * دشمني رکھني جوان مردی سي بعيد هي * سچي
بات کڙوي لکتي هي * جو کہنا هي جلد کہہ * کوي آپ سي
کوي مين نهين گرتا * خدا سب کو اس بلا سي محفوظ رکهي *
کسي سي بهه بهيد ظاهر نه کيجيو *

۳ مائس ايڪ دن جنم پاتا هي اور ايڪ روز ناس ليتا
هي * چاهي انسان بلائي ناگهاني مين صبر کري اور اُميدوار
فضلِ الهي کا رهي * وه سب بهنون سي جهوٽي تهي پر عقل
مين سب سي بڙي تهي * جهوٽه بولنا ايسا هي گناه هي کہ کوي
گناه اس کو نهين پهچتا * ساري دنيا زاهد کي نزديڪ کچھ



مُنْتَخَبَاتِ اَرْدُو

هِنْدُوَسْتَانِي زَبَانِ كِي طَالِبُونِ كِي فَايْدِي كِي وَاَسْطِي

ا كُوِي هِي * هَان صَاِحِب * چُپ رَهو * چَا بِنَاو * جَلْدِي
چَلو * دَهْنِي پِهرو * وهَان جَاو * گَاڙِي تِيَار كِرو * حَاضِرِي طِيَار
هِي * دروازَه بِنْد كِرو * نَرَه آهَسْتِي چَلو * تُمْهَارَا نَام كِيَا *
پَالِكِي جَلْدِي مَنگَاو * مُجْهِي مُعَاَف رِكِه * تُمْ كِيَا چَاهْتِي هُو *
تُمْ كِهَان رَهْتِي هُو * جَلْدِ نَاو يِهَان لَو * وَه كِس كَا گَهوڙَا هِي *
يِه كِس كَا گَهَر هِي * وهَان كُون رَهْتَا هِي * صَاَف چَهْرِي كَانْتَا
دو * بَس اَب تُمْ جَاو * هَم كُو بڙِي فَجْر جِگَاو * تُوپِي اَوْر كُڙِي
كُو جَهَاڙو * اُس آدَمِي كُو تُمْ جَانْتِي * تُمْهَارَا صَاِحِب گَهَر مِين
هِي * كِس نِي يِه بَات تُمْ سِي كِهِي * جُوْتِي كُو اچِيهي طَرَح صَاَف
كِرو * هَمَارَا سَلَام اِپْنِي صَاِحِب سِي كِهو * وهَان گُچِه كِهَانِي پِينِي

VOCABULARY.

[N.B.—The (*e*) after nouns and (*e, i*) after adjectives severally indicate that the words in question are capable of inflection.]

آ *á*, having come, conj. part. of *áná*, v.n.; *á pahunchá*, having come arrived, 3rd sing. masc. perf. indef. of *á pahunchná*, v.n.; *á niklá*, having come issued forth, arrived, 3rd sing. masc. perf. indef. of *á nikalná*, v.n.

اب *ab*, adv. now; *ab tak*, or *ab talak*, till now, until now.

آب *áb*, s.m. water; *áb o hawá*, s.f. climate (*lit.* water and air).

ابراهيم ادهم *Ibráhim Adham*, n. prop.

ابن *ibn*, s.m. a son; *Ibn-i Ziyád*, the son of Ziyád.

ابهي *abhí*, adv. yet, even now, already.

آپ *áp*, pron. your honour,

thou (respectfully), himself, see p. 34; *áp kí*, of you, sir, gen. sing.; *áp se*, of his own accord, abl. sing.; *ápas men*, among themselves, loc. plur. see p. 35.

اپنا *apná* (*e, i*), self, one's own, gen. sing. of *áp*, pron. see p. 34; *apne*, inflected masc. of *apná*; *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 sámhne*, before himself; *apne sir par*, over his head; *apne tain ko*, herself; *apní*, fem. of *apná*, see p. 34; *apní apní*, each his own.

اترنا *utarná*, v.n. to descend, to alight, to disembark, to come down.

اتفاقاً *ittifáqan*, adv. by chance, accidentally.

اتنا *itná* (*e, i*), adj. this much, so much; *itne*, these many, inflected masc. of *itná*.

اتھانا *uṭháná*, v.a. to raise up, to lift, to remove.

اتھ جانا *uṭh jáná*, v.n. to be taken away, be removed.

اتھنا *uṭhná*, v.n. to arise, get up, leave, quit.

اثر *aṣar*, s.m. an effect, a result.

آج *áj*, adv. to-day; *áj tak*, till to-day, till now.

اجالا *ujálá*, adj. bright, shining.

اجنبی *ajnabí*, adj. foreign, strange.

اچانا *ucháná*, v.a. to raise.

اچھا *achchhá* (*e, i*), adj. good, excellent; *achchhá sá*, adj. very excellent; *achchhí se achchhí*, the best; *achchhí taraḥ* (for *achchhí taraḥ men*), in a good manner, well.

احمد *Aḥmad*, n. prop.; *Aḥmad Sháh*, n. prop.

احمق *aḥmaq*, adj. very or most foolish; a fool, a blockhead.

احوال *aḥwál*, s.m. (Arabic plur. of *hál*) circumstances, account.

اختیار *ikhtiyár*, s.m. choice, authority, power; *ikhtiyár dená*, v.a. to give authority; *ikhtiyár karná*, v.a. to choose, to adopt.

آخر *ákhir*, adv. at last, finally.

آخرش *ákhirash*, adv. at last, finally.

اخلاق *akhláq* (Arabic plur. of *khulq*), s.m. politeness, good manners.

آخون *ákhun*, s.m. a teacher.

آداب *ádáb*, s.m. (plur. of *adab*) respects, salutations; *ádáb bajá láná*, v.n. to pay one's respects; *ádáb o kornish*, respects and salutations.

آدمی *ádmí*, s.m. a descendant of Adam, a man.

ادھر *idhar*, adv. hither.

ادھم *adham*, adj. contemptible, mean, inferior.

ادھموا *adh-mú-á* (compounded of *adh*, half, and *mú-á*, dead), adj. half dead.

آرادہ *iráda* (e), s.m. desire, intention.

آرام *árám*, s.m. ease, comfort.

اردو *urdú*, s.m. a camp (also applied to the Hindústání language, as spoken by the Mahommedans of India); *urdú e mu'allá*, the royal camp.

آرزو *árzú*, s.f. wish, desire.

اڑانا *uráná*, v.a. to cause to fly, to squander, dissipate.

اڑنا *urná*, v.n. to fly.

ازبسکہ *azbaski*, conj. since, for as much as.

اس *is*, this, oblique sing. of *yih*, pron.; *is tarah* (for *is tarah men*), in this manner; *is qábíl* (for *is ke qábíl*), worthy of this; *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.

اس *us*, that, oblique sing. of *wuh*, pron.; *us din* (for *us din ko*, on that day; *us kane* (for *us ke kane*), to him; *us ke pás*, near him; *us ke ghar*

(for *us ke ghar par*), at his house; *us ki jagah* (for *us ki jagah men*), in his stead.

استاد *istád*, part. (for Persian *istáda*), standing, raised up; *istád karná*, v.a. to set up, erect.

آستانہ *ástána*, s.m. threshold; *ástána i daulat*, s.m. threshold of fortune.

آسرا *ásrá*, s.m. hope, trust, reliance.

آسمان *ásmán*, s.m. heaven.

اسی *isí*, this very, oblique sing. of *yihí*, pron.; *isí waqt* (for *isí waqt men*), at this very time.

اسی *usí*, that very or that same, oblique sing. of *wuhí*, pron.; *usí waqt* (for *usí waqt men*), at that very time.

آشنا *áshná*, s.m. an acquaintance or friend.

اضطرابی *iztirábí*, s.f. hurry, impatience.

افلاس *iflás*, s.m. poverty, indigence.

اقربان *aqrán*, s.m. associates, Arabic plur. of *qarín*; *aqrán*

- o *amşál se*, from contemporaries and equals.
- اقسام *aqsám*, s.f. sorts, kinds, Arabic plur. of *qism*, s.f.
- اكبر *Akbar*, n. prop.
- اكتها *ikatthá*, adj. (from *ek*, one, and *sthán*, place) collected together, assembled in one place; *ikatthe hone se*, from being collected together, abl. of *ikatthá honá*, v.n. used as a masc. noun.
- اگر *agar*, conj. if.
- اگرچه *agarchi*, conj. although.
- آگی *áge*, adv. in front, before, forwards, onward, henceforward, hereafter; adv. prep. (governs gen. with *ke*, also the abl.), before, in front of.
- الفت *ulfat*, s.f. affection, attachment; *ulfat karná*, v.a. to manifest affection.
- الگ *alag*, adj. apart, aside.
- اما *ammá*, s.f. a mother.
- امتحان *imtiḥán*, s.m. examination; *imtiḥán lená*, v.a. to examine, to test.
- امثال *amşál*, equals, Arabic plur. of *mişl*, adj.
- آمد *ámad*, s.f. coming; *ámad oraft*, intercourse (*lit.* coming and going).
- امر *amr*, s.m. an affair, a thing.
- امید *ummed*, s.f. hope, expectation; *ummed-wár*, adj. hopeful.
- امیر *amír*, s.m. a commander, a grandee, an emir; *Amír Taimúr*, n. prop. otherwise called Tamerlane.
- امیزش *ámezish*, s.f. mixture, intermingling.
- آمین *ámín*, adv. Amen, so be it.
- ان *in*, these, oblique plur. of *yih*, pron.
- ان *un*, those, them, oblique plur. of *wuh*, pron.; *un men se*, from among them.
- آنا *áná*, v.n. to come; *áte hi*, immediately on the coming, adv. part. of *áná*; *ánkar*, having come, conj. part. of *áná*.
- انبوه *ambok*, s.m. a crowd or mob.

اندر *andar*, adv. prep. (governs gen. with *ke*) in, within.

اندها *andhá* (*e, í*), adj. blind; *andhe se*, to a blind (man), abl. sing. (the abl. has the meaning "to" after *kahná*).

اندهيارا *andhyará*, (*e, í*) adj. dark.

اندهيرا *andherá* (*e*), s.m. darkness.

انسان *insán*, s.m. a man, a human being.

انصاف *inṣáf*, s.m. equity.

آنکھ *ánkh*, s.f. the eye; *ánkhen churána*, v.a. to avoid seeing any one, to cut any one.

انگوٹھي *angúṭhí*, s.f. a ring worn on the finger.

انواع *anwá'*, sorts, Arabic plur. of *nau'*, s.m.; *anwá' o aqsám*, different sorts and kinds.

آواز *áváz*, s.f. a voice, sound.

اوپر *úpar*, adv. prep. (governs gen. with *ke*) above, over, on; *úpar se*, from above.

اوسان *ausán*, s.m. courage, presence of mind.

اول *awwal*, adj. first.

اونٹ *unt*, s.m. a camel.

اونچا *unchá* (*e, í*), adj. high, lofty.

آهستي *áhiste*, adv. slowly.

اهل *ahl*, adj. possessed of; *ahl-i 'ulúm*, possessors of the sciences.

اهير *ahír*, s.m. a cowherd.

اي *ai*, O, sign of voc. case: *ai 'azíz*, O respected (person) or O friend; *ai bachcho*, O children; *ai báp*, O father; *ai bete*, O son; *ai Khudá-wand*, O Lord; *ai pādsháh*, O king; *ai pādsháh-i 'ádíl*, O just king; *ai pír*, O spiritual guide or saint; *ai shakhs*, O person; *ai záhid*, O ascetic.

ايتا *etá* (*e, í*), adj. so much, this much; *ete men*, in this much (time), loc. sing.

ايسا *aisá* (*e, í*), adj. like this, so, such (see p. 71.)

ايك *ek*, adj. one; frequently used as the English indefinite article 'a' or 'an'; *ek to*, on the one hand indeed; *ek-sán*, adj. alike (that is to

say, belonging to the same family); *ek ek*, each, one, adj. (see r. 390.)

ب

ب or به or ب *ba* or *bi*, prefixed prep. to, according to, by.

بابا *bábá*, s.m. a child, a father, also Sir, my son (a mode of address used by faqírs); *bábá log*, children.

باپ *báp*, s.m. a father; *báp mú-e bachche*, orphan children (*lit.* father-dead children).

بات *bát*, s.f. a word, a speech, a matter (4th decl.); *bát par*, on a matter, loc. sing.; *báton se*, with words, abl. plur.

باد *bád*, s.f. a wind; *bád-i mukhálif*, s.f. a contrary wind.

بادشاه *bádsháh*, s.m. a king, an emperor.

بادشاهت *bádsháhat*, s.f. sovereignty; *bádsháhat men*, in royalty, loc. sing.

بادل *bádal*, s.m. a cloud.

بار *bár*, s.f. time.

باري *báre*, adv. once, at length, at last.

باري *bári*, s.f. turn, time, etc.; *bári bári*, each in turn.

بازار *bázár*, s.m. a market.

باسن *básan*, s.m. a waterpot or basin, or simply a vessel.

باعث *bá'is*, adv. prep. (governs gen. with *ke*) on account, by reason, through.

باقي *báqí*, adj. remaining; *báqí rahná*, v.n. to remain, to be left.

بالا *bálá*, prep. above, aloft; adj. high.

بالا *bálá*, s.m. a child, a boy.

بالاخانه *bálákhána* (e), s.m. (from *bálá*, high, and *khána*, place) an upper room, a balcony.

بالعكس *bi-l-'aks*, on the contrary (an Arabic expression).

بالكل *bi-l-kull*, adv. wholly, entirely.

بالو *bálu*, s.f. sand.

بان *bán*, an affix denoting possession.

بانتنا *bántná*, v.a. to divide, to

share; *bánt-dīyá*, divided, perf. indef. of *bánt dená*, v.a. *bándhná*, v.a. to fasten, to devise, to settle, etc.

báwarchi, s.m. a cook; *báwarchi-khána*, s.m. the kitchen.

bá-wasf, adv. prep. (governs gen. with *ke*) notwithstanding.

báhar, adv. prep. (governs gen. with *ke*) out, outside, without.

báham, adv. together.

biptá, s.f. misfortune.

but, s.m. an idol, an image.

biṭháná, v.a. to cause to sit down, to seat (see r. 206).

ba-já láná, v.n. to perform, to pay.

bachhá (e), s.m. a child, the young of any animal.

bichháná, v.a. to spread.

bachhrá (e), s.m. a calf.

bakhshná, v.a. to give or grant.

bad, adj. bad, wicked; *bad-tar*, worse, comparative of *bad*.

bad-cháli, s.f. bad conduct (corresponds to Scripture expression, riotous living).

bad-zát, adj. of bad nature or disposition, low-bred.

ba-dastúr, according to custom, as usual; formed from *ba*, prep. and *dastúr*, s.m. custom.

badan, s.m. the body.

bar, prep. on, up, upon, at, in.

barábar, adj. equal, on a par (see r. 239); *barábar se*, from over against, abl. sing.

bar-pá karná v.a. (from *bar*, on or upon, *pá*, foot, and *karná*, to make) to set on foot, or cause.

bar-khiláf, adv. prep. contrary to, in opposition to (governs gen. with *ke*).

baras, s.m. a year; *baras se* (for *barason* or *barson se*), from years, abl. plur. of *baras*.

bar, s.m. a Bengal fig-tree.

بڑا *bará(e, i)*, adj. great, mighty, senior, elder; *bará bhá-i*, an elder brother; *bará betá*, an elder son; *barí fajr*, very early.

بڑھتی *barhti*, s.f. increase.

بزرگ *buzurg*, s.m. a great man, an elder; *buzurgon ke*, of great men or elders, gen. plur. of *buzurg*, s.m.

بس *bas*, adj. enough.

بستر *bistar*, s.m. a couch, a bed.

بستی *basti*, s.f. a village, inhabited place.

بطور سابق *ba-taur-i-sábiq*, according to the former manner.

بعد *ba'd*, adv. prep. after, subsequent to (governs gen. with *ke*); *ba'd us ke*, subsequent to that, after that.

بعضی *ba'ze*, adj. some, several; *ba'ze waqt* (for *ba'ze waqt men*), at some times, sometimes.

بعید *ba'id*, adj. remote, far.

بغل *bagal*, s.f. embrace (lit. armpit).

بغیر *bagair*, adv. prep. without (governs gen. with *ke*).

بکری *bakri*, s.f. a she-goat; *bakri ká bachchá*, s.m. a kid.

بکنا *bikná*, v.n. to be sold, to sell.

بگلا *baglá*, s.m. a crane, a heron.

بلا *balá*, s.f. misfortune, calamity (4th decl.).

بلانا *bulána*, v.a. to call.

بلبلانا *bilbilána*, v.n. to complain; used as a masc. noun, lamenting, complaining.

بلکہ *balki*, conj. moreover.

بلیغ *balig*, adj. eloquent, persuasive.

بمجرد *ba-mujarrad*, at the instant; *bamujarrad-i talab*, at the instant of the summons.

بنا *banná*, v.n. to be made.

بنانا *banána*, v.a. to make; *baná baná*, having made (by many successive efforts).

بن پڑنا *ban-parná*, v.n. to succeed.

بند *band*, adj. fastened; *band karná*, v.a. to fasten.

بندش *bandish*, s.f. contrivance, invention; *bandish bándhná*,

- v.a. to contrive, to invent, to make up (as a story, etc.)
- بنیان *baniyán* (e), s.m. a shop-keeper; *baniye ká*, of a shop-keeper (see r. 68).
- بوجھنا *bújhná*, v.a. to comprehend.
- بولنا *bolná*, v.n. to speak; used as a masc. noun, speaking.
- بونا *boná*, v.a. to sow.
- بھات *bhát*, s.m. a minstrel, a bard, one of the tribe called *bhátts*.
- بھار *bahár*, s.f. beauty.
- بھاکھا *bhákha*, s.f. language, dialect.
- بھاگنا *bhágna*, v.n. to flee; *bhág jáná* v.n. to run away.
- بھاو *bhá-o*, s.m. price, rate.
- بھائی *bhá-i*, s.m. a brother.
- بھت *bahut*, adj. many, much, very; *bahut bará*, very large; *bahut sá*, very much; *bahut se*, very many; *bahut únchá*, adj. very high.
- بھتر *bihtrar*, better; comparative of *bih*, good; *bihtrar se bihtar*, the best (*lit.* better than better), see r. 101.
- بھتیرا *bahuterá* (e, i), adj. many, very many.
- بھٹکنا *bhatakna*, v.n. to wander, to miss the right way.
- بھرا *bahrá*, adj. deaf.
- بھرنا *bharná*, v.a. to fill; *bharne-wálá*, noun of agency, one who fills; *bhará honá*, v.n. to be full.
- بھلا *bhalá* (e, i), adj. well, healthy; *bhalá ádmí*, s.m. a gentleman, a man of respectability; *bhalá changá*, adj. in health, well, safe and sound.
- بھین *bahin*, s.f. a sister.
- بھوکھ *bhúkh*, s.f. hunger; *bhúkhon martá hún* for *bhúkhon se martá hún*, I am dying of hunger.
- بھوکھا *bhúkhá* (e, i), adj. hungry.
- بھولا *bholá*, adj. simple, artless.
- بھولنا *bhúlná*, v.a. to forget.
- بھونکاھا *bhonkáhá*, s.m. a barker.
- بھی *bhí*, conj. also, too, even, still.
- بھیت *bhit*, s.f. a wall.
- بھینا *bhejná*, v.a. to send.
- بھید *bhed*, s.m. a secret.

بھیر *bher*, s.f. a sheep, an ewe.

بھینس *bhains*, s.f. a female buffalo.

بی *be*, prefixed prep. without;
be-chára, adj. helpless, poor;
be-dalil, without a proof;
be-mahall, adv. improperly,
 comp. of *be*, without, and
mahall, a place or time; *be-*
wafá, adj. faithless, comp. of
be, without, and *wafá*, fidelity;
be-wuqúf, adj. stupid, foolish.

بیان *bayán*, s.m. account, ex-
 planation; *bayán karná*, v.a.
 to relate, to give an account.

بیبی *bibi*, s.f. a lady.

بیٹنا *bítná*, v.n. to happen, to
 pass, to occur.

بیٹا *betá* (*e*), s.m. a son; *beton*
khátir for *beton kí khátir*,
 for the sake of the sons.

بیٹھنا *baiṭhná*, v.n. to sit.

بیچ *bich*, s.m. middle, midst;
 adv. prep. in, into the mid-
 dle, etc. (governs gen. with
ke, see r. 239).

بیچنیوالا *bechnewálá* (*e, í*), s.m.
 and s.f. a seller, noun of
 agency of *bechná*, v.a.

بیربال *Birbal*, n. prop.

بیگ *beg*, s.m. a Mogul title
 corresponding to lord, master.

بیمار *bímár*, adj. ill, sick; *bímár*
honá, v.n. to become ill, to
 sicken.

بیماری *bímárí*, s.f. sickness,
 illness, disease.

پ

پا *pá*, s.m. the foot.

پات *pát*, s.m. a leaf; *páton ke*
ta-ín, the leaves, acc. plur. of
pát.

پات *pát*, s.m. a millstone.

پادشاہ *pádsháh*, s.m. a king,
 an emperor.

پاس *pás*, adverbial prep. near, at
 the side, beside, to (governs
 gen. with *ke*).

پالکی *pálkí*, s.f. a palankeen,
 a litter.

پالنا *pálná*, v.a. to rear, to
 nourish; *pálne men*, in the
 rearing, loc. sing. of *pálná*,
 used as a masc. noun.

پانا *páná*, v.a. to acquire, to
 find, to receive.

پانچ *pánch*, adj. five.
 پاؤ *pánw*, s.m. foot; *pánw men*,
 loc. sing. on the feet.
 پانی *pání*, s.m. water; *pání*
andar (for *pání ke andar*),
 within the water; *pání*
bharnewáli, s.f. the filler of
 water.
 پتھر *patthar*, s.m. a stone.
 پٹھان *Pathán*, n. prop.; *Pa-*
thánon ke, of the Patháns.
 پچھلا *pichhlá* (*e, í*), adj. last,
 latter; *pichhle pahar* (for
pichhle pahar men), in the
 last watch.
 پدر *pidar*, s.m. father.
 پر *par*, conj. but, yet, etc.; *par*,
 on, upon, sign of loc. case.
 پر جا *prajā*, s.m. a subject.
 پرورش *parwarish*, s.f. support,
 sustenance, maintenance;
parwarish páná, v.a. to re-
 ceive maintenance or sup-
 port; *parwarish karná*, v.a.
 to nourish.
 پرہیزگار *parhezgár*, s.m. one who
 is temperate or abstemious.
 پری *parí*, s.f. a fairy.
 پڑنا *parná*, v.n. to fall, to hap-

pen; *pará hai*, has fallen,
 or has entered, 3rd sing.
 masc. perf. indef. of *parná*.
 پس *pas*, adv. therefore, after,
 behind.
 پس ماندہ *pas-mánda*, adj. those
 staying behind; *pasmándon*
ko, the remaining (persons),
 acc. plur. of *pasmánda*.
 پکانا *pakáná*, v.a. to cook.
 پکڑنا *pakarná*, v.a. to catch.
 پلنا *palná*, v.n. to be fatted;
pale hú-e, fatted, inflected
 masc. of past part. used ad-
 jectively of *palná*.
 پناہ *panáh*, s.f. asylum, refuge,
 protection.
 پوجا *pújá*, s.f. worship, adora-
 tion; *pújá karná*, v.a. to
 worship, to adore.
 پوچھنا *púchhná*, v.a. to ask;
púchhne lagná, v.n. to begin
 to ask (see r. 227).
 پوشاک *poshák*, s.f. raiment,
 robe.
 پہ *pa*, postpos. on.
 پہاڑ *pahár*, s.m. a mountain,
 1st decl.
 پھر *phir*, adv. again, then.

پہر *pahar*, s.m. a watch, or a space of time amounting to three hours.

پہرنا *phirná*, v.n. to wander, to turn, to return; *phir-jána*, v.n. to go back.

پہل *phal*, s.m. fruit.

پہلی *pahle*, adv. in the first place, at first.

پہنانا *pahinána*, v.a. to cause to put on.

پہنچنا *pahunchná*, v.n. to arrive, to reach, to accrue.

پہندا *phandá* (e), s.m. a snare.

پہنسننا *phansná*, v.n. to stick; *phans jáná*, v.n. to stick.

پھول *phúl*, s.m. a flower.

پیار *piyár*, s.m. affection, love.

پیارا *piyára* (e,i), adj. beloved.

پیاسا *pyásá* (e,i), adj. thirsty.

پیت *peṭ*, s.m. belly, stomach.

پیٹنا *piṭná*, v.a. to beat.

پیچھی *pichhe*, adv. prep. in the rear, behind, after (governs gen. with *ke*); *pichhe lagná*, v.n. to follow (gov. gen. in *ke*).

پیدا *paidá*, adj. produced; *paidá karná*, v.a. to gain.

پیدڑی *pidrī*, s.f. a tomtit.

پیر *pir*, s.m. a saint, a spiritual guide; *pir-murshid*, your Majesty, or Sir, a respectful form of address.

پیڑھی *pirhī*, s.f. a generation; *pirhī ba pirhī*, for successive generations.

پیسا *paisá* (e), s.m. a copper coin corresponding nearly to one halfpenny; money, cash.

پیسنا *pisná*, v.a. to grind.

پیغمبر *paigambar*, s.m. a prophet.

پینا *piná*, v.a. to drink.

ت

تابع *tábi*, adj. obedient, subject.

تازہ *táza*, adj. fresh.

تالا *tálá* (e), s.m. a lock.

تامبا *támhá* (e), s.m. copper.

تاننا *tánná*, v.a. to pull, stretch.

تب *tab*, adv. then.

تباہی *tabáhi*, s.f. ruin, wreck.

تپ *tap*, s.f. fever.

تجویز *tajwīz*, s.f. inquiring into, considering; *tajwīz honá*, v.n. to be contrived or sought out.

تجھی *tujhe*, thee, to thee, for

- thee, dat. and acc. sing. of *tú*, personal pron.
- تحصيل *taḥṣíl*, s.f. acquisition, learning; *taḥṣíl karná*, v.a. to acquire, to learn.
- تخت *takht*, s.m. a throne; *takht i ṭá-ús*, the throne of the peacock, or the peacock throne.
- تد *tad*, adv. then.
- ترازو *tarázu*, s.f. a scale, balance, a pair of scales; *tarázu ho-jáná*, v.n. to pierce right through.
- ترت *turt*, adv. instantly, quickly, straightway.
- تس *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.
- تسليمات *taslímát*, s.f. salutations, obeisances, Arabic plur. of *taslím*; *taslímát ba-já láná*, v.n. to make obeisances, to pay one's respects.
- تعالی *ta'ála*, adj. most high.
- تعمیر *ta'mir*, s.f. building, etc.;
- ta'mir karwáná*, v.a. to cause to be built.
- تک *tak*, up to, till, for, sign of loc. case.
- تلاش *talásh*, s.f. search.
- تلك *talak*, postpos. up to, as far as, until.
- تلوار *talwár*, s.f. a sword.
- تلی *tale*, adv. prep. under, below (governs gen. with *ke*).
- تم *tum*, you, nom. plur. of *tú*, 2nd pers. pron.; *tum par se*, from off you; *tum se*, with or from you.
- تمام *tamám*, adj. all, entire, the whole.
- تمہارا *tumhárá* (*e, í*), yours, of you, gen. plur. of *tú*, 2nd pers. pron.
- تن *tan*, s.m. the body.
- تنکا *tinká* (*e*), s.m. a straw.
- تنہا *tanhá*, adj. alone, solitary.
- تو *to*, adv. indeed, in fact, then.
- تو *tú*, thou, 2nd pers. pron.
- توڑا *torá* (*e*), s.m. a bag of 1000 rupees, a talent; *toré*, talents, nom. plur.
- توڑنا *torná*, v.a. to break, to demolish; *torne ko*, for the

demolishing, dat. sing. of *torná*, used as a masc. noun.
 تھا *thá*, was, 1st, 2nd, and 3rd sing. masc. past auxiliary tense (see r. 130).

تھوڑا *thorá* (e, í), adj. a little, small, scanty, some; *thore*, a few; *thore din ba'd* (for *thore dinon ke ba'd*), after a few days; *thore men*, in a little; *thorí*, a little, short; *thorí dúr* (for *thorí dúr tak*), to a short distance.

تیار *taiyár* (properly *taiyár*, q.v.), adj. ready.

تیر *tír*, s.m. an arrow; *tír lagána*, v.a. to plant an arrow.

تیرا *terá* (e, í), thine, thy, of thee, gen. sing. of *tú*, 2nd pers. pron.; *tere húzúr* (for *tere húzúr men*), in thy presence.

تیر انداز *tír-andáz*, s.m. an archer.

تیسرا *tísrá* (e, í), adj. third.

تین *tín*, adj. three.

تین *ta-ín* (preceded by *ke*) is equivalent to *ko*, to.

ث

تھولنا *ṭholná*, v.a. to feel for,

search for by feeling, to touch, to finger.

تک *ṭuk*, adj. a little.

تکر s.f. *ṭakkar*, collision, equality; *ṭakkar khána*, v.a. to bear comparison.

توپي *ṭopí*, s.f. a hat.

تھیرانا *ṭhíráná*, v.a. to settle, to fix.

تھیرنا *ṭhírná*, v.n. to be fixed on.

تھیرھا *ṭerhá* (e, í), adj. crooked, bent; *ṭerhá karná*, v.a. to bend.

ث

ثانی *ṣání*, adj. second.

ج

جا *já*, s.f. a place; *já-ba-já*, adv. everywhere.

جادو *jadú*, s.m. enchantment, conjuring.

جادوگر *jadúgar*, s.m. a conjuror, a magician.

جاری *járí*, adj. flowing.

جامع مسجد *jámi' masjid*, s.m. a cathedral mosque.

جان *ján*, s.f. life, soul, spirit,

self; *ján-bakhshí*, s.f. giving of life, pardon of a capital crime; *ján-bakhshí karná*, v.a. to pardon (gov. gen. with *ki*).

جان پہچان *ján-pahchán* s.m. (lit. knowing the soul) an acquaintance.

جانا *jána*, v.n. to go; *já pahunchná*, to go and arrive; *játá rahná*, v.n. to be lost, to depart; *jáne* oblique form of *jána*, used substantively, going; *jáne dená*, v.a. to allow to go.

جاننا *jánna*, v.a. to know, to esteem, to suppose, to think.

جانور *jánwar*, s.m. an animal.

جب *jab*, adv. when, as soon as; *jab tak ki*, until.

جبراً *jabran*, adv. forcibly, by compulsion.

جتانا *jatána*, v.a. to make known.

جتنا *jitná* (*e, í*), adj. as many.

جدا *judá* (*e, í*), adj. separate, apart, distinct; *jude-jude*, separate, one by one; *judí* *judí*, distinct.

جزوانا *jarwána*, v.a. to cause to be set.

جزیره *jazira*, s.m. an island, a peninsula.

جس *jis*, which, what, oblique sing. of *jo*, relative pron. *jis pás* (for *jis ke pás*), to whom; *jis waqt* (for *jis waqt men*), in which time, when.

جشن *jashn*, s.m. a feast, a royal festival, a banquet.

جگانا *jagána*, v.a. to awaken, to rouse from sleep.

جگہ *jagah*, s.f. place, stead.

جالانا *jalána*, v.a. to inflame, to light.

جلد *jald*, adv. quickly.

جلدی *jaldí*, adv. quickly.

جلنا *jalná*, v.n. to burn, to be enraged.

جمع *jam'a*, s.f. collection, accumulation, adj. collected, assembled; *jam'a karná*, v.a. to assemble, to gather, to gather together; *jam'a hú-é* (for *jam'a hú-in*), assembled, 3rd sing. fem. perf. indef. of *jam'a honá*, v.n.

جن *jin*, whom, oblique plur.
of *jo*, rel. pron.

جنم *janam*, s.m. life, birth.

جو *jo*, relative pron. who, which,
that, whatever; *jo*, adv. when;
jo, conj. if; *jo jo*, pron. what-
ever; *jo kuchh*, pron. what-
ever; *jo kahná hai*, what
you have to say.

جوا *jú-á (e)*, s.m. gambling,
dice; *jú-á khelná*, v.a. to
gamble.

جواب *jawáb*, s.m. an answer;
jawáb dená, v.a. to give an
answer, to reply.

جواری *jú-ári*, s.m. a gambler.

جوان *jawán*, adj. young; s.m.
a youth.

جوانمردی *jawánmardi*, s.f.
manliness, magnanimity.

جواهر *jawáhir* (plur. of *jauhar*),
s.m. jewels, gems.

جوتی *júti*, s.f. a shoe,

جون *jon*, adv. as, when.

جونہیں *jonhín*, adv. imme-
diately, as soon as.

جھاڑنا *jhárná*, v.a. to brush.

جہاز *jaház*, s.m. a ship.

جہان *jahán*, s.m. the world;

jahán-panáh, your majesty
(lit. refuge of the world);

jahán-dída, adj. experienced,
one who has seen the world;
jahán-dída o faših, experi-
enced and eloquent.

جھکانا *jhukána*, v.a. to bend
down, to bow.

جھوٹ *jhúth*, s.m. a falsehood,
a lie; *jhúth bolná*, v.n. to
utter falsehoods, to lie.

جھوکانا *jhúkána*, a poetical form
of *jhukána*.

جھوکپالا *jhúkhála*, adj. snappish,
peevish, morose.

جی *ji*, s.m. mind, life, soul.

جیسا *jaisá*, adj. such as, as
like as (see r. 234).

جینا *jíná*, v.n. to live, be
alive.

چ

چا *chá*, s.f. tea.

چابنا *chábna*, v.a. to chew.

چادر *chádar*, s.f. a sheet.

چار *chár*, adj. four; *cháron*,
oblique form of *chár*.

چاکر *chákar*, s.m. an attendant.

چال *chál*, s.f. manner of life,
conduct, behaviour.

چاهنا *cháhna*, v.a. and n. to wish, to desire; *cháhiye*, it is necessary, respectful of *cháhna* (see r. 223).

چابانا *chabána*, v.a. to chew.

چپ *chup*, adj. silent.

چرانا *churána*, v.a. to steal; *churáne lagná*, to begin to steal (see r. 227).

چرچگنا *char chugná*, v.n. to pick and graze.

چرنا *charná*, v.n. to graze.

چرواها *charwáhá* (e), s.m. a shepherd, a grazier.

چرھنا *charhna*, v.n. to climb, to mount; *charhne lagná*, to begin to climb (see p. 227).

چتریا *chiriyá*, s.f. a bird.

چکلا *chaklá*, adj. wide, thick; *chaklá sá*, very wide or thick.

چکنا *chukná*, v.n. to be finished, to be completed.

چکی *chakkí*, s.f. a handmill; *chakkí ká páť*, s.m. a millstone.

چلنا *chalná*, v.n. to go, to move, etc.; *chalá ána*, v.n. to come away, come along; *chalá jána*, v.n. to go away,

go on, continue; *chalo*, go ye, come along, 2nd plur. imper. of *chalná*; *chalo* is used when you are going with the person, *já-o* when he is leaving you and going without you.

چنانچه *chundnchi*, adv. so that.

چندر *chandar*, s.m. the moon.

چنگا *changá* (e, í), adj. sound, cured.

چوب *chob*, s.f. a pole, mace.

چوجگی *chau-jugi*, adj. of the four ages or Hindú yugas; translated by Dr. Forbes, 'of vast antiquity.'

چور *chor*, s.m. a thief.

چوری *chorí*, s.f. stealing, theft; *chorí karná*, v.a. to steal, to rob.

چومنا *chumná*, v.a. to kiss.

چونکنا *chaunkná*, v.n. to start up.

چماتی *chhátí*, s.f. the breast.

چھپانا *chhipána*, v.a. to hide.

چھپنا *chhipná*, v.n. to be hidden; *chhipne ko*, for hiding, dat. of *chhipná*, used as a masc. noun.

چھترانا *chhitrána*, v.a. to scatter, to strew.

چھری *chhuri*, s.f. a knife, 3rd decl.

چھوٹا *chhotá* (*e*, *i*), adj. little, small, less, younger.

چھوڑنا *chhorná*, v.a. to leave, forsake, desert, etc.; *ehhor jána*, v.n. to leave behind.

چھینا *chhinná*, v.a. to snatch; *chhin lená*, v.a. to snatch away.

ح

حادثہ *hádiṣa* (*e*), s.m. an incident, a misfortune.

حارث *Háris*, n. prop.

حاضر *házir*, adj. present; *házir honá*, v.n. to become present.

حاکم *hákim*, s.m. a governor, a ruler.

حجر *hujra* (*e*), s.m. a closet, a room.

حرام *harám*, adj. unlawful, forbidden; *harám-záda*, s.m. a rascal (*lit.* base born).

حرمت *hurmat*, s.f. esteem, respect.

حساب *hisáb*, s.m. reckoning,

accounts; *hisáb lená*, v.a. to take an account, to reckon; *hisáb lene lagná*, to begin to take an account or to reckon.

حصہ *hiṣṣa* (*e*), s.m. portion, share.

حضرت *ḥazrat*, s.m.f. majesty, highness; this word depends for its gender on the connection, though originally feminine.

حضور *ḥuzúr*, s.m. presence.

حق *ḥaqq*, s.m. the Deity; *ḥaqq ta'ála*, God the Most High; *ḥaqq ta'ála ne*, by the Almighty, agent case.

حقارت *ḥiqárat*, s.f. scorn, disdain.

حقیقت *ḥaḥiqat*, s.f. account, story, correct statement.

حکم *ḥukm*, s.m. commandment, order.

حکیم *ḥakim*, s.m. a physician, a philosopher.

حلق *ḥalq*, s.m. the throat, the windpipe.

حملہ *ḥamla* (*e*), s.m. attack.

حیران *ḥairán*, adj. astonished,

perplexed, dirturbed; *hairán*
honá, v.n. to be perplexed.
 حيله *hila* (e), s.m. stratagem,
 trick, evasion.
 حيوان *haiwán*, s.m. an animal;
haiwánát, animals, Arabic
 plur. of *haiwán*.

خ

خاطر *khátir*, s.f. inclination,
 soul, mind, adv. prep. (go-
 verns gen. with *kí*) for the
 sake; *khátir khwáh*, adj.
 (used adverbially), agreeably
 to one's wishes, satisfactorily;
khátir khwáh jatáná, v.a. to
 make known satisfactorily.
 خاک *khák*, s.f. dust, earth.
 خاندان *khándán*, s.m. family,
 race; *khándán i lášání*, an
 unequalled family.
 خانه *khána* (e), s.m. a place, a
 house.
 خاوند *kháwind*, s.m. lord,
 master.
 خبر *khabar*, s.f. information,
 news, an account; *khabar*
dená, v.a. to inform, to
 acquaint.
 خبردار *khabar-dár*, adj. careful.

خدا *khudá*, s.m. God; *khudá*
aisá kare, may God do so.
 خداوند *khudáwand*, s.m. lord,
 master; *khudáwand* for *ai*
khudáwand, my lord.
 خدمت *khidmat*, s.f. service,
 presence; *khidmat karná*,
 v.a. to serve.
 خراب *kharáb*, adj. bad.
 خراب خسته *kharáb-khasta*,
 adj. ruined, worn out,
 wretched, miserable.
 خرابی *kharábí*, s.f. evil, mis-
 chief, ruin.
 خرج *kharch*, s.m. expenditure,
 spending; *kharch karná*, v.a.
 to spend; *kharch kar chukná*,
 v.n. to finish spending (see
 r. 214).
 خسته *khasta*, adj. wounded,
 sick.
 خشکه *khushka*, s.m. boiled rice.
 خط *khatt* s.m. a letter, epistle,
 writing; *khatt o kitábat*,
 s.m. correspondence.
 خطا *khata*, s.f. a fault, an error.
 خطاب *khitáb*, s.m. a title.
 خفا *khafá*, adj. angry; *khafá*
honá, v.n. to be angry.

خفگی *khafagi*, s.f. anger.

خلاف *khiláf*, s.m. opposition, contrariety.

خواب *khwáb*, s.m. f. a dream ; *khwáb dekhná* for *khwáb men dekhná*, v.a. to see in a dream.

خواه *khwáh*, wishing, desiring, (used in compounds).

خوب *khúb*, adj. well, good, excellent, pleasant ; *khúb* (used adverbially) very ; *khúb sá*, adj. very well.

خوش *khush*, adj. glad, pleased, delighted ; *khush honá*, v.n. to be glad, to be pleased.

خوشنودی *khushnúdi*, s.f. pleasure, satisfaction.

خوشی *khushí*, s.f. gladness, mirth ; *khushí karná*, v.a. to be merry ; *khushí karne lagná*, v.n. to begin to be merry ; *khushí manáná*, v.a. to be merry, to make merry.

خیال *khiyál*, s.m. thought, idea.

خیمه *khaima(e)*, s.m. a tent, a pavilion.

د

داتا *dátá*, s.m. giver.

داخل *dákhil*, entering, etc. ;

dákhil honá, v.n. to enter.

داد *dád*, s.f. complaint ; *dád*

bedád, s.f. crying out for

justice ; *dád khwáh*, s.m.

plaintiff, suitor, petitioner

for justice.

دار *dár*, s.m. a dwelling, habitation, abode.

دار الخلافت *dáru-l-khiláfat*,

s.m. a metropolis, a capital,

the seat of government.

دار العدالت *dáru-l-'adálat*,

s.m. the court of justice.

دال *dál*, s.f. pulse (a kind of

grain) ; *dál khushka* (for *dál*

aur khushka), pulse and boiled

rice.

دام *dám*, s.m. a net, a snare.

دانت *dánt*, s.m. a tooth ; *dánt*

písná, v.a. (used as s.m.)

gnashing or grinding of teeth.

دانست *dánist*, s.f. opinion.

دانه *dána*, s.m. food (*lit.* seed,

corn).

داو *dá-o*, s.m. a stake, a wager.

درباری *darbári*, s.m. a courtier.

درخت *darakht*, s.m. a tree

- (1st decl.); *darakht par se*, from off the tree (see r. 348).
- درکار *darkár*, adj. necessary, needful.
- درگاه *dargáh*, s.f. threshold, door.
- درماه *darmáhá*, s.m. monthly wages, pay.
- دروازه *darwáza*, s.m. a door.
- دریافت *daryáft*, s.f. finding out, comprehension.
- دس *das*, adj. ten.
- دست *dast*, s.m. the hand; *dast-i-mubáarak*, august hand.
- دستور *dastúr*, s.m. custom.
- دشمن *dushman*, s.m. an enemy.
- دشمنی *dushmaní*, s.f. enmity, hatred.
- دعا *du'á*, s.f. prayer (4th decl.); *du'á-en*, benedictions, prayers, nom. plur.; *du'á-en dend*, v.a. to give benedictions.
- دعوی *da'wa*, s.m. a claim or pretension.
- دق *diqq*, s.m. irritation; *diqq honá* (for *diqq men honá*), v.n. to be irritated.
- دکھ *dukh*, s.m. pain, affliction.
- دکھانا *dikháná*, v.a. to show.
- دکھلانا *dikhláná*, v.a. to show, to exhibit.
- دل *dil*, s.m. the heart, the mind; *dil jam'a-i*, s.f. ease of mind, content.
- دلانا *diláná*, v.a. to cause to give.
- دلایل *dalá-il*, proofs, arguments, Arabic plur. of *dalíl*, s.f.
- دلدل *dal-bádal* (compounded of *dal*, an army, or heap, or quantity, and *bádal*, a cloud), s.m. a mass of clouds; *dal bádal sa khaima*, s.m. a royal pavilion.
- دلی *Dilli*, n. prop. Delhi.
- دلیل *dalíl*, s.f. proof, argument.
- دم *dam*, s.m. a moment; *dam ba dam*, every moment, constantly (*lit.* moment by moment).
- دن *din*, s.m. a day (1st decl.)
- دنیا *dunyá*, s.f. the world.
- دو *do*, adj. two.
- دوا *dawá*, s.f. medicine, a remedy.
- دور *dúr*, s.f. distance; *dúr*, adj. far, remote, at a great distance, a great way off, far off.

- دوڑنا *daurná*, v.n. to run.
- دوست *dost*, s.m. a friend; *dost* for *ai dost*, O friend! voc. sing. of *dost*; *dost se*, to a friend, abl. of *dost* (abl. generally so used with *kahná*, v.a.)
- دوستی *dostí*, s.f. friendship.
- دوسرا *dúsrá* (*e, í*), adj. second, other; *dústre ko*, to another or a second, dat. sing; *dústre ne*, by a second, agent sing.
- دوشاخه *do-shákha*, s.m. a large bough, a forked branch.
- دولت *daulat*, s.f. fortune, happiness, prosperity, wealth.
- دولتمند *daulat-mand*, adj. wealthy, rich; *daulat-mand se*, from a wealthy (man), abl. sing.
- دونا *dúná* (*e, í*), adj. twofold.
- دونون *donon*, adj. both, two; *donon waqt*, for *donon waqt par*, at both times, morning and evening.
- دھر دینا *dhar dená*, v.a. to put down.
- دھڑ *dhar*, s.m. the body.
- دهشت *dahshat*, s.f. fear.
- دھمکانا *dhamkáná*, v.a. to threaten, chide.
- دھنا *dahná* (*e, í*), adj. right; *dahne*, for *dahne ko*, to the right.
- دھول *dhaul*, s.f. a thump; *dhaul márná*, v.a. to thump.
- دیا *diyá*, s.m. a lamp.
- دیا *diyá*; see دینا *dená*, p. 56.
- دیانت *diyánat*, s.f. conscience, honesty, justice, virtue.
- دیانتدار *diyánat-dár*, adj. honest, faithful.
- دید *díd*, s.m. and s.f. sight, seeing; *díd karná*, v.a. to inspect, to behold, to view.
- دیس *des*, s.m. country; *des men*, into a country, loc. sing. of *des*.
- دیکھنا *dekhná*, v.a. to see, to look, to behold; *dekh*, lo! behold! 2nd sing. imper. of *dekhná*; *dekhne lagná*, v.n. to begin to look (see r. 227).
- دیگی *deg*, s.f. a caldron.
- دینا *dená*, v.a. to give, to allow; *diyá*, given, past part. of *dená*; *diyá janá*, v.n. to be

given; *diyá karná*, v.a. to give constantly (see r. 219).

ڈ

ڈالا *dálá*, s.m. a large branch.
 ڈالنا *dálná*, v.a. to throw; *dál dená*, v.a. to cast, to throw down.
 ڈرنا *darná*, v.n. to fear, to be afraid.
 ڈوبنا *dúbná*, v.n. to drown; *dúbte ko*, to the drowning, dat. sing. of *dúbtá*, pres. part. of *dúbná*.
 ڈھونڈھنا *dhúndhna*, v.a. to seek, to search.
 ڈیٹھ بندی *dīṭhbandī*, s.f. enchanting the sight.

ذ

ذات *zát*, s.f. nature, the body, person, caste, race.
 ذبح *zabh*, s.f. slaughter, sacrifice; *zabh karná*, v.a. to kill, to sacrifice, to slaughter.
 ذرہ *zarra*, s.m. a little.

ر

راجا *rájá*, s.m. a king, a ruler.

راستا *rastá* (e), s.m. a road (2nd decl.)

راکس *rakas*, s.m. a demon.

راہ *ráh*, s.f. a road, a way.

راہی *ráhi*, s.m. a traveller; *ráhi se*, to a traveller, abl. of *ráhi* (abl. frequently so used with *rahná*, v.a.)

رحلت *riḥlat*, s.f. departure; *riḥlat karná*, v.a. to depart, or die.

رحم *rahm*, s.m. compassion.

رخ *rukḥ*, s.m. face; *rukḥ karná*, v.a. to turn to, hence, to go in a particular direction.

رخصت *rukḥṣat*, s.f. leave, permission, congé, dismissal; *rukḥṣat honá*, v.n. to have leave to depart, to take leave.

رستہ *rasta* (e), s.m. way, road; *raste men*, in the way, or on the road, loc. sing. of *rasta*.

رسی *rassí*, s.f. a string, a cord.

رشتہ *rishta*, s.m. connexion, kindred; *rishta-i 'Alí*, s.m. connexion or kindred of 'Alí.

رضامندی *razámandī*, s.f. satisfaction.

رفت *raft*, s.f. in compos. going.
 رفع *raf'a*, s.m. finishing; *raf'a honá*, v.n. to be removed.
 ركهنا *rakhná*, v.a. to keep, to have, to hold, to place; *rakhní*, the having, fem. of *rakhná*, used as a noun.
 ركهوال *rakhwál*, s.m. a keeper, a guard.
 ركهوالي *rakhwálí*, s.f. guarding, protecting.
 رنگ *rang*, s.m. colour; *rang ba rang*, various colours.
 روانه *rawána*, adj. proceeding; *rawána honá*, v.n. to go, to proceed.
 رپيا *rupayá* (e) } s.m. a rupee,
 روپيا *rúpayá* (e) } *rupaiyá*, ru-
 روپيه *rúpiya* (e) } pees, nom.
 plur. of *rúpiya*, s.m.
 روٽي *roṭí*, s.f. bread.
 روز *roz*, s.m. a day.
 روزگار *rozgár*, s.m. service, employment, livelihood.
 روشن *roshan*, adj. light, bright.
 روشني *roshní*, s.f. light, brightness, splendour.
 روڪڙ *rokar*, s.f. cash, treasure.
 رونا *roná*, v.n. to weep, used

as a masculine noun weeping; *rote*, weeping, inflected masc. pres. part. of *roná*; *rote rote*, continually crying; *rone lagná*, v.n. to begin to cry (see r. 227).

رهنا *rahná*, v.n. to stay, to remain, to continue, to live; *rahne dená*, v.a. to allow to remain (see r. 228); *rahne lagná*, v.n. to begin to live (see r. 227); *rahnewálá*, a dweller, an inhabitant, noun of agency from *rahná*.

رهنمائي *rah-numá-í*, s.f. guidance, direction.

رئيس *ra-ís*, s.m. a prince, a chief.

ز

زاد *záda* (e, í), (used in composition), born.

زاري *zári*, s.f. supplication, entreaty, crying, crying for help; *zári karná*, v.a. to supplicate, to entreat.

زاهد *záhid*, s.m. an ascetic, a monk, a recluse, a zealot.

زبان *zabán* or *zubán*, s.f. the tongue, language, dialect.

زبردست *zabardast*, adj. powerful, oppressive.

زبونی *zabúni*, s.f. ill, badness, misfortune.

زعم *za'm*, s.m. opinion.

زمانه *zamána (e)*, s.m. time, an age, the world.

زمین *zamín*, s.f. ground, soil, the earth; *zamín-dár*, s.m. a landholder, a farmer.

زندگانی *zindagáni*, s.f. life.

زور *zor*, s.m. strength, power.

زیاد *Ziyád*, n. prop. Ziyád.

زیاده *ziyáda*, adj. more.

زیردست *zerdast*, adj. powerless.

س

سا *sá (e, í)*, adj. like, very.

سابق *sábíq*, adj. former, foregoing.

ساتھ *sáth*, adv. with, along with, together with (governs gen. with *ke*); *sáth* (for *apne sáth*), along with himself; *sáth us ke*, along with her; *sáth ho-lená*, v.n. to go along with, to accompany; *sáth-hí*, adv. simultaneously with, immediately upon.

سارا *sára (e, í)*, adj. all, the whole; *sári*, fem. of *sára*.

ساریان *sár-bán*, s.m. a camel driver.

سامہنی *sámhne*, adv. prep. before, in front, in the presence (governs gen. with *ke*).

سانپ *sámp*, s.m. a snake.

ساین *sá-in*, s.m. a faqír (*lit.* lord, master).

سب *sab*, adj. all; *sab kuchh*, all, everything; *sab hí*, all indeed.

سبب *sabab*, s.m. cause, reason; adverb. prep. by reason, because (governs gen. with *ke*).

سبزہ *sabza (e)*, s.m. verdure, herbage.

سبقت *sabqat*, s.f. excellence, surpassing, excelling; *sabqat le jáná*, v.n. to bear away the palm.

سہیتا *subhitá*, s.m. convenience, accommodation.

سپاہی *sipáhi*, s.m. a soldier.

سپرد *supurd*, s.f. charge, trust; *supurd karná*, v.a. to give in charge, to deliver.

ستانا *satána*, v.a. to tease, to annoy, to vex, to persecute.

ستر *sattar*, adj, seventy.

سچ *sach*, s.m. truth; adj. true.

سچا *sachchá* (e, í), adj. true.

سخاوت *sakháwat*, s.f. liberality.

سخت *sakht*, adj. harsh, austere, stern; *sakht-mizáj*, of a harsh disposition, or stern nature.

سدا *sadá*, adv. always.

سدهارنا *sidhárna*, v.n. to depart.

سر *sir* or *sar*, s.m. the head; *sir khulá* (e, í), adj. bare-headed.

سردار *sardár*, s.m. a chief.

سرزمین *sarzamin*, s.f. country, region.

سست *sust*, adj. tired, languid, (then) slothful, (but rarely) lazy.

سفر *safar*, s.m. a journey, travel, travelling; *safar karná*, v.a. to travel, to take a journey; *safar karte waqt*, at the time of travelling.

سفید *sufaid* or *sufed* or *safed*, adj. white.

سکنا *sakná*, v.n. to be able.

سکھانا *sikhána*, v.a. to teach.

سگ *sag*, s.m. a dog.

سلام *salám*, s.m. salutation, compliments; *salámun 'alaika*, peace or safety to thee, an Arabic expression; *salámun 'alaika karke*, having said peace or safety to him.

سلامت *salámat*, s.f. safety; *salámat chhorá* (for *salámat men chhorá*), left in safety.

سلانا *sulána*, v.a. to put to sleep.

سلطان *sultán*, s.m. a king, an emperor, a sultan.

سلطنت *saltanat*, s.f. sovereignty, dominion, empire.

سلف *salaf* or *suluf*, s.f. money advanced for merchandise.

سليمان *Sulaimán*, n. prop. Solomon.

سمبھالنا *sambhálná*, v.a. to support, to hold up.

سمجھانا *samjhána*, v.a. to explain.

سمجھنا *samajhná*, v.a. to consider, to understand, to think.

سمیت *samet*, adverb. prep. with (governs gen. with *ke*).

سنا *sunná*, v.a. to hear; *suná*

- jáná*, v.n. to be heard (see r. 166).
- سنانا *sunáná*, v.a. to tell, to inform.
- تراش سنگ *sang-tarásh*, s.m. a stone cutter (compounded of *sang*, stone, and *tarásh*, one who cuts.)
- سو *so*, pron. that same, adv. so, therefore.
- سوا *siwá*, adverb. prep. besides (governs gen. with *ke*).
- سوار *súar*, s.m. a hog; *súar charáná*, v.a. to feed swine; *súar charáne*, to feed swine (for *súar charáne ko*, dat. of *súar charáná*).
- سوال *suwál*, s.m. a question, a query, an interrogation, a petition, begging; *suwál jawáb karná*, v.a. to ask questions and to give answers; *suwál karná*, v.a. to ask a question, to interrogate, to beg.
- سواي *siwá-e*, adverbial prep. besides, except (governs gen. with *ke*).
- سوچنا *sochná*, v.a. n. to think; *sochne lagná*, v.n. to begin to think (see r. 227).
- سود *súd*, s.m. usury, interest; *súd samet*, with usury.
- سودا *saudá*, s.m. trade, marketing in the common way; *saudágar*, s.m. a merchant.
- سوراخ *súrákh*, s.m. a hole.
- سورج *súraj*, s.m. the sun.
- سونا *soná*, v.n. to sleep; *soné ko*, for sleeping, dat. of *soná* used as a masc. noun.
- سونپنا *sompná*, v.a. to deliver over, to entrust.
- سہنا *sahná*, v.n. to endure.
- سي *se*, sign of abl. case, from, with, at, between; *se*, than, (after a comparative adj.)
- سيٽي *seth*, postpos. from.
- سير *sair*, s.f. excursion, perambulation, travelling.
- سيکھنا *sikhná*, v.a. to learn.
- سین *sain*, s.f. a sign, a hint, a signal.

ش

شاباش *shábásh*, interj. well done, excellent.

شاداب *shádáb*, adj. moist, verdant.

شادي *shádi*, s.f. festivity, rejoicing, pleasure.

شامل *shámil*, adj. included, communicating; *shámil honá*, v.n. to enter, to be included.

شاه جهان *sháh-jahán*, n. prop. (*lit.* king of the world); *sháh-jahán-ábád*, n. prop.

شاید *sháyad*, adv. may be, perhaps.

شبهه *shubha*, s.m. doubt, suspicion.

شتابی *shitábi*, adv. quickly.

شخص *shakhṣ*, s.m. a person, an individual.

شراب *sharáb*, s.f. wine, or any kind of intoxicating liquor.

شرابی *sharábi*, s.m. a drunkard.

شرع *shar'a*, s.m. the law (*lit.* the precepts of Muhammad).

شفا *shifá*, s.f. recovery from illness, a cure; *shifá-e kámil*, a complete cure.

شفقت *shafaqat*, s.f. kindness.

شكار *shikár*, s.m. prey, hunting; *shikár karná*, to catch (as prey), to hunt.

شكست *shikast*, s.f. defeat.

شكل *shakl*, s.f. form, shape.

شكوه *shikoh*, s.f. dignity, state, grandeur; *shikoh karná*, v.a. to give oneself airs, to arrogate dignity.

شور *shor*, s.m. cry, noise, disturbance; *shor dálná*, v.a. to make a noise.

شوق *shauq*, s.m. desire, zest, penchant, cheerfulness.

شهر *shahr*, s.m. a city; *shahr-panáh*, s.f. fortifications, intrenchments.

شهرزاد *shah-záda* (e), s.m. a prince.

شیطان *shaitán*, s.m. Satan, the devil.

ص

صاحب *ṣāhib*, s.m. a gentleman, master, Sir (in addressing any one), you Sir, your honour; *ṣāhib salámat*, paying respects; *ṣāhib i Qirán*, the lord of conjunction (of two planets).

صاف *ṣáf*, adj. clean; *ṣáf karná*, v.a. to make clean.

- صانع *ṣāni'*, s.m. creator, maker.
 صبح *ṣubḥ*, s.f. morning.
 صبر *ṣabr*, s.f. patience, endurance; *ṣabr karná*, v.a. to have patience, to be patient.
 صحرا *ṣahrá*, s.m. a desert.
 صدقة *ṣadqa (e)*, s.m. a sacrifice; *ṣadqa honá*, v.n. to become a sacrifice.
 صراف *ṣarráf*, s.m. an exchanger, a money-changer.
 صرف *ṣirf*, adv. merely, only, solely.
 صلاح *ṣaláh*, s.f. advice, counsel.
 صورت *ṣurat*, s.f. a form, a figure (4th decl.).

ض

- ضرور *ẓarúr*, adj. necessary, expedient.

ط

- طالب *ṭalīb*, s.m. an enquirer, seeker, student.
 طاؤس *ṭá-ús*, s.m. a peacock.
 طبيعت *ṭab'iat*, s.f. temperament, disposition.
 طرح *ṭarah*, s.f. manner, kind;

ṭarah ṭarah ke, of different kinds.

طرف *ṭaraf*, s.f. side, quarter, direction, adv. prepos. in the direction, towards (governs gen. with *ki*); *ṭaraf ke* (for *ṭarafon ke*), of sides or directions, gen. plur. of *ṭaraf*.

طعنہ *ṭa'na (e)*, s.m. reproach, taunting; *ṭa'ne dená*, v.a. to taunt.

طلب *ṭalab*, s.f. summons, sending for.

طناب *ṭanáb*, s.f. a tent rope.

طور *ṭaur*, s.m. manner, mode.

طیار *ṭaiyár*, adj. ready, prepared, etc. (another form of *ṭaiyár*.)

ظ

ظالم *ẓálim*, s.m. a tyrant, an oppressor.

ظاهر *ẓáhir*, adj. apparent, manifest; *ẓáhir karná*, v.a. to disclose, to reveal, to tell.

ظلم *ẓulm*, s.m. tyranny, oppression; *ẓulm karná*, v.a. to tyrannise, to oppress.

ع

- عاجز 'ájjiz, adj. humble, weak.
 عادل 'ádíl, adj. just; 'ádíl o munşif, just and equitable.
 عاصي 'áşî, s.m. a sinner.
 عالم 'álam, s.m. the world, the universe; 'álam-panáh, s.m. his majesty.
 عالم 'álim, adj. learned (man).
 عالمگیر ثانی 'Álamgír-i şání, 'Álamgír the second.
 عبادت 'ibádat, s.f. divine worship.
 عبادتگاہ 'ibádat-gáh, s.f. place of worship.
 عجب 'ajab, adj. wonderful, rare, strange.
 عدالت 'adálat, s.f. justice; 'adálat karná, v.a. to do justice.
 عدل 'adl, s.m. justice; 'adl o inşáf, justice and equity.
 عرض 'arz, s.f. a representation, a statement, an address; 'arz karná, v.a. to represent, to state.
 عزیز 'azíz, adj. dear, respected, honoured.

- عقاب 'uqáb, s.m. an eagle.
 عقل 'aql, s.f. the understanding, wisdom.
 عقلي 'aqlî, adj. reasonable; 'aqlî o naqlî, reasonable and fictitious, applied to arguments adduced from reason, documents, or books, etc.
 علم 'ilm, s.m. science, knowledge; 'ilm-i nujúm, s.m. the science of the stars, astrology.
 علوم 'ulúm, s.m. sciences. Arabic plur. of 'ilm.
 علي 'Alî, n. prop.; 'Alî Mardán Khán, n. prop.
 عمل 'amal, s.m. government, sway, rule.
 عوام 'awámm, s.m. common people, populace; 'awámmun-nás, the common people.
 عورت '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.
 عهد 'ahd, s.m. obligation, covenant, time.

عهد *'uhda*, s.m. a commission,
an office, a situation.

عيادت *'iyádat*, s.f. visiting the
sick.

غ

غذا *gizá*, s.f. diet, food.

غربا *gurabá* or *gurbá*, Arabic
plur. of *garíb*, adj. the poor,
the needy.

غرض *garaz*, s.f. object, purpose,
business; adv. in short, in a
word, in fine.

غريب *garíb*, s.m. a poor per-
son.

غصه *guṣṣa* (*e*), s.m. anger.

غلام *gulám*, s.m. a slave.

غم *gam*, s.m. grief, sorrow; *gam*
karná, v.a. to mourn, to
lament.

غوري *Gorí*, n. prop.

غير *gair*, adj. foreign, other;
gair mulk, another country,
a foreign country.

ف

فارسي *Fársí*, adj. Persian.

فاسد *fásid*, adj. perverse, vicious.

فايده *fá-ida* (*e*), s.m. advantage,
benefit, profit.

فايق *fá-iq*, adj. superior.

فتح *fath*, s.f. victory.

فتنه *fitna*, s.m. sedition, strife;
fitna o fasád, sedition and
rebellion.

فجر *fajr*, s.f. morning, break of
day.

فرزند *farzand*, s.m. a son.

فرمانا *farmána*, v.a. to command.

فريب *fareb*, s.m. deceit.

فساد *fasád*, s.m. rebellion, mis-
chief.

فصيح *faṣīḥ*, adj. eloquent, sweet-
tongued.

فضل *fazl*, s.m. favour, grace;
fazl-i iláhi, Divine favour.

فقير *faqír*, s.m. a dervise.

فقيري *faqíri*, s.f. life of a der-
vise, poverty.

فكر *fikr*, s.f. thought, care,
solicitude, reflection; *fikr*
karná, v.a. to consider, to
think, to reflect.

فلان *falán*, adj. such an one.

فلانه *fulána* (*e, í*), adj. such a,
a certain.

فوج *fauj*, s.f. an army.

فوراً *fauran*, adv. instantly, directly.

فيصل *faiṣal*, s.m. decision, determination; *faiṣal honá*, v.n. to be decided or settled.

فيض *faiṣ*, s.m. plenty, abundance, profit, benefit, bounty, liberality; *faiṣ-rasáni*, s.f. munificence, liberality.

فيل *fil*, s.m. an elephant.

فيلبان *fil-bán*, s.m. an elephant driver.

ق

قابل *qábil*, adj. possible, capable of, worthy, etc. (governs gen. with *ke*).

قاتل *qátil*, s.m. a murderer, a slayer.

قاصد *qáṣid*, s.m. a courier.

قاضي *qázi*, s.m. a judge, a *cadi*.

قافلة *qáfila (e)*, s.m. a caravan.

قتل *qatl*, s.m. slaughter, killing, murder; *qatl kar dálná*, v.a. to murder or kill outright.

قدر *qadr*, s.f. value, importance; *qadr-dáni*, s.f. appreciation of merit, patronage.

قديم *qadim*, adj. ancient, old; *qadim se*, from of old, abl. of *qadim*.

قرينة *qarina (e)*, s.m. connexion, order; *qarine se*, with order, in connexion, abl. sing. of *qarina*.

قسم *qasam*, s.f. an oath; *qasam khána*, v.a. to take an oath (*lit.* to eat an oath).

قضا *qazá*, s.f. fate, destiny.

قزاق *qazzáq*, s.m. a robber (our word Cossack from this).

قزاقكار *qazákár*, adv. by chance.

قلعة *qil'a (e)*, s.m. a fort; *qil'a-i mubárák*, the auspicious fort.

قلمرو *qalamrau*, s.m. empire, jurisdiction.

قوم *qaum*, s.f. a tribe.

قيد *qaid*, s.f. imprisonment, confinement; *qaid karná*, v.a. to make captive or imprison.

قيمت *qimat*, s.f. price.

ك

كا *ká*, of, sign of gen. case (see r. 45).

كاتنا *kátná*, v.a. to cut, to cut

- off, to spend, to reap; *kát*
dálná, v.a. to cut off (see r.
211).
- کار *kár*, s.m. business.
- کاروبار *kár-o-bár*, s.m. business,
concern.
- کال *kál*, s.m. famine, dearth.
- کالا *kálá* (*e, í*), adj. black, dark.
- کام *kám*, s.m. use, service,
work, occupation, employ-
ment, business; *kám áná*,
v.n. (for *kám men áná*), to
come into use, to be of ser-
vice; *kám karná*, v.a. to fol-
low an occupation.
- کامل *kámil*, adj. complete,
perfect.
- کانتا *kántá* (*e*), s.m. a fork (2nd
decl.)
- کبھی *kabhí* }
کبھو *kabhú* } adv. ever.
- کپڑا *kaprá* (*e*), s.m. cloth
(plur.) clothes.
- کتا *kittá* (*e, í*), adj. how much?
- کتا *kuttá* (*e*), s.m. a dog.
- کتاب *kitáb*, s.f. a book (4th
decl.)
- کتنا *kitná* (*e, í*), adj. how much?
how many?
- کچھ *kuchh*, pron. any, anything,
some, something.
- کرتی *kurtí*, s.f. a coat.
- کرم *karam*, s.m. kindness;
karam karná, v.a. to show
kindness.
- کرنا *karná*, v.a. to make, to
do, to give, to put, to com-
mit, to practise, to follow;
kar rahná, v.n. to continue
to make; *kar sakná*, v.n.
to be able to do; *kiyá karná*,
v.a. to do frequently or con-
stantly.
- کروانا *karwáná*, v.a. to cause to
be done.
- کڑوا *karwá* (*e, í*), adj. bitter.
- کس *kis*, which? what? oblique
sing. of *kaun*, interrog. pron.;
kis bhá-o (for *kis bhá-o par*),
at what price or rate? *kis*
kám áwe, (for *kis kám men*
áwe), into what service or
use would it come? *kis kis*,
what, what? *kis wáste* (for
kis ke wáste), for what? why?
- کسبی *kasbí*, s.f. a harlot.
- کسو *kisú*, any, oblique sing. of
kuchh, pron.

کسي *kisí*, some, any, a certain,
oblique sing. of *ko-í*, pron.

كشادا *kusháda*, adj. open, ex-
t ended *kusháda karná*, v.a.
to open, to expand.

كل *kal*, s.m. yesterday, to-
morrow.

كلينا *kalapná*, v.n. to grieve, to
be grieved.

كلول *kalol*, s.f. gambol, frolick;
kalolen karná, v.a. to gambol,
to frisk about.

كمانا *kamáná*, v.a. to earn, to
gain; *kamánewálá*, husband
(lit. earner), noun of agency
of *kamáná*.

كمينه *kamína (e)*, adj. mean,
base, of low condition.

كنارا *kinára (e)*, s.m. a bank or
coast.

كني *kane*, adverb. prep. (go-
verns gen. with *ke*), near to,
to.

كو *ko*, sign of dat. and acc.
cases (see r. 43), has mean-
ings 'to,' 'for', when used for
dat. case.

كوا *kú-á (e)* }
كوان *kú-án (e)* } s.m. a well.

كوتاهي *kotáhi*, s.f. littleness,
deficiency.

كوتوال *kotwál*, s.m. the head of
the police in a city.

كوٹھا *koṭhá (e)*, s.m. housetop;
koṭhe par, on the housetop.

كورنش *kornish*, s.f. salutation,
obeisance.

كوس *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.

كوفه *Kúfa (e)*, s.m. Kúfa; *Kúfi*,
s.m. a Kúfan.

كون *kaun*, interrog. pron. who ?

كوي *ko-í*, pron. any one, any,
a certain, some, some one;
when there are several *ko-í*'s
translate the first by one,
and the others by another.

كه *ki*, pron. who, that, conj. so,
that, when, that, or saying.

كهان *kahán*, where ? interrog.
adv. of place.

كهانا *khána*, s.m. food, v.a. to
eat; *khá-sakná*, v.n. to be
able to eat; *kháyá cháhna*,
v.a. to wish to eat.

کھڑا *khará* (e, i), adj. standing ;

khará honá, v.n. to stand.

کھلانا *khiláná*, v.a. to cause or

give to eat ; *khiláyá karná*,

v.a. to constantly make to eat.

کھلانا *kahláná*, v.a. to be called.

کھلنا *khulná*, v.n. to open, be revealed, to be uncovered.

کہنا *kahná*, v.a. to tell, to say,

to state ; *kahne lagná*, v.n.

to begin to say (see r. 227).

کھوجانا *kho-jáná*, v.n. to be

lost.

کھودنا *khodná*, v.a. to dig.

کھونا *khoná*, v.a. to lose ; *khoyá*

jáná, v.n. to be lost.

کھیت *khet*, s.m. a field.

کھیر *khír*, s.f. rice-milk.

کھیلنا *khelná*, v.n. to play.

کہیں *kahín*, adv. somewhere ;

kahín ko, to some place.

کھینچنا *khainchná*, v.a. to draw, to pull.

کھینچوانا *khainchwáná*, v.a. to cause to be drawn.

کے *ke* or *kí*, of, sign of gen. case (see r. 45).

کئی *ka-i*, adj. some, several.

کیا *kyá*, interrog. pron. what ?

کیتا *ketá*, adj. how much ? *ketí*

dúr, (for *ketí dúr par*), at

how much distance ? how far ?

کیسا *kaisá* (e, i), adj. what like ?

what sort of ? how ?

کیوں *kyún*, interrog. adv. why ?

کیونکر *kyúnkar*, adv. how ?

کیونکہ *kyúnki*, conj. for, because.

گ

گاڑنا *gárná*, v.a. to bury ; *gár*

dená, v.a. to bury.

گاڑی *gári*, s.f. a carriage, a cart.

گالی *gáli*, s.f. abuse ; *gáli dená*

or *gálián dená*, v.a. to give abuse, to abuse.

گانا *gáná*, v.a. to sing.

گذر *guzar*, adj. passing.

گردن *gardan*, s.f. the neck ;

gardan márná, v.a. to behead (governs gen. with *kí*).

گرفتار *giriftár*, adj. captive,

prisoner ; *giriftár karná*, v.a. to take captive.

گرنا *girná*, v.n. to fall.

گڑھنا *garhná*, v.a. to shape.

گلا *galá* (e), s.m. the neck; *gale lagá liyá* (for *gale ko lagá liyá*), he embraced (him).

گم *gum*, adj. lost, missing; *gum honá*, v.n. to be lost or missing.

گمان *gumán*, s.m. notion, thought, idea.

گن *gun*, s.m. a quality, an attribute.

گناه *gunáh*, s.m. a sin, a crime.

گندیا *gundaiyá*, s. nom. plur. bullies.

گوشت *gosht*, s.m. meat.

گوشمالی *goshmáli*, s.f. chastisement (*lit.* pulling or pinching the ears); *goshmáli dená*, v.a. to give chastisement, to punish.

گول *gol*, adj. round; *gol gol sá*, adj. very round.

گویائی *goyá-i*, s.f. speech, talk.

گھر *ghar*, s.m. house, abode; *ghar* (for *ghar men*), in the house, loc. sing.; *ghar lega-i* (for *ghar ko lega-i*) she took home.

گھرانا *gharána* (e), s.m. family, household.

گھسنا *ghusná*, v.n. to enter in.

گھوڑا *ghorá* (e), s.m. a horse.

گھونسلہ *ghonslá*, s.m. a bird's nest.

ل

لا *lá*, negative particle, no, not, like English prefixes, un-, in-, ir-, im-.

لاٹھی *láthí*, s.f. a club or stick.

لاٹانی *lá-sáni*, adj. without a second or equal, unequalled, incomparable.

لازم *lázim*, adj. meet, proper.

لاگنا *lagná*, another form of *lagná*, q.v.

لالچ *lalach*, s.m. longing, covetousness.

لانا *láná*, v.n. to bring.

لائیق *lá-iq*, adj. worthy, proper, deserving, fit, qualified, adv. prep. worthy (governs gen. with *ke*); *lá-iq o fá-iq*, qualified and superior.

لاڑائی *lará-i*, s.f. war, battle, fighting.

لارکا *larká* (e), s.m. a boy, a child.

لشكر *lashkar*, s.m. an army.

لعين *la'in*, adj. accurst, detested.

لگانا *lagána*, v.a. to place, to fix, to plant.

لگانا *lagná*, v.n. to touch, to reach, to join oneself to, to belong, to be attached, to seem, (with infinitive in *ne*) to begin; *lagá churá-ne*, began to steal, 3rd sing. masc. perf. indef. of *lagná* (see r. 227); *lag chale the*, having joined they had come along, 3rd plur. pluperf. of *lag chalná*, v.n.

لله *li-l-láhi*, by God, or to God (an Arabic expression).

لنگر *langar*, s.m. an anchor (1st decl.); *langar uṭháná*, v.a. to weigh anchor.

لوتنا *lauṭná*, v.n. to return; *lauṭ áná*, v.n. to come back.

لودي *Lodí*, n. prop.

لوگ *log*, s.m. people.

لونڈي *laundí*, s.f. a slave girl; *laundí ke tain* (for *laundí ko*) to the slave girl.

لہو *lahú*, s.m. blood.

لہو لوهانا *lahú lohána*, adj. covered with blood, gory.

لياقت *liyáqat*, s.f. fitness, capability, ability.

ليجانا *le-jána*, v.n. to take, to take away, to take along, to carry; *lejáyá karná*, v.a. to take away frequently (see r. 219).

ليجلنا *le-chalná*, v.n. to carry.

لي ليا جانا *le-liyá jáná*, v.n. to be taken away.

لينا *lená*, v.a. to take, to conquer, to purchase.

لين دين *len den*, s.m. trade, traffic, buying and selling; *len den karná*, v.a. to trade.

ليي *liye*, adv. prep. (governs gen. in *ke*), for, on account of.

م

ما *má*, s.f. a mother; *má báp*, s.m. parents.

مائي *máñi*, s.f. earth.

ماجرا *májará*, s.m. a circumstance, an incident.

مارنا *márná*, v.a. to strike, to beat; *márá jáná*, v.n. to be killed, to be cut off; *már*

- dálná*, v.a. to kill; *már lená*, v.a. to overcome.
- ماری *máre*, adv. prep. by reason, on account (govern gen. with *ke*).
- مال *mál*, s.m. wealth, property, goods, substance.
- مالك *málik*, s.m. a lord.
- مانا *mánná*, v.a. to mind.
- ماند *mánd*, s.f. the den of a wild animal.
- ماندگی *mándagí*, s.f. fatigue.
- مانس *mánus*, s.m. a man, an individual.
- مانند *mánind*, adv. prep. like (governs gen. with *ke*, also *kí*; see r. 239, note).
- ماه *máh*, s.m. a month; *máh ba máh*, adv. monthly (*lit.* month by month).
- مایوس *máyús*, adj. hopeless, desperate.
- مبارک *mubáruk*, adj. well, auspicious, august.
- مت *mat*, do not, negative particle used with imperative and respectful (see r. 238).
- متفق *muttafiq*, adj. agreeing, united.
- متکبر *mutakabbir*, adj. proud.
- متنفر *mutanaffir*, adj. detesting, disgusted.
- مٹھی *muṭṭhí*, s.f. the fist.
- مٹی *mittí*, s.f. earth, mould.
- مثل *maṣal*, s.f. a proverb.
- مثل *miṣl*, s.f. example, likeness.
- مثل *miṣl-i*, like to.
- مجھ *mujh*, pron. me; *mujh úpar* (for *mere úpar*), on me.
- مجھی *mujhe*, dat. and acc. of 1st pers., to me, me (see *main*, r. 126).
- مچانا *machána*, v.a. to excite or cause.
- مچھر *machchhar*, s.m. a musquito.
- مچھلی *machhli*, s.f. a fish.
- محاورہ *muháwara*, s.m. current speech, idiom, dialect.
- محب *muhíbb*, adj. one who loves, a friend.
- محبت *muhabbat*, s.f. affection, love.
- محتاج *muhtáj*, adj. indigent, in want.
- محروم *mahrúm*, adj. excluded.
- محفوظ *mahfúz*, adj. secure, preserved.

محمد شاه *Muhammad Sháh*,
n. prop.

محمود *Mahmúd*, n. prop. ;
Mahmúd-i Gaznaví, n. prop.

مكنت *mihnat*, s.f. labour.

مخالف *mukhálif*, adj. adverse,
contrary.

مختار *mukhtár*, adj. invested
with power and authority,
absolute ; *mukhtár karná*,
v.a. to make a ruler, to ap-
point with full powers.

مد *madd*, s.f. extension ; *madd-i*
nazar, s.f. extension of sight.

مدت *muddat*, s.f. a long time ;
muddat ba'd (for *muddat ke*
ba'd), after a long time.

مراتب *marátib*, Arabic plur.
of *martaba*, s.m. affairs,
matters.

مرجانا *mar-jáná*, v.n. to die.

مرد *mard*, s.m. a man.

مرزا فلان بیگ *Mirzá falán*
Beg, Mirzá such an one Beg,
corresponding to our Mr.
so and so.

مرشد *murshid*, s.m. a spiritual
guide, an instructor.

مرضی *marzí*, s.f. will, pleasure ;

marzí-i mubárak men, into
the august pleasure.

مردنا *marná*, v.n. to die.

مرید *muríd*, s.m. a disciple, a
follower.

مریض *mariz*, adj. sick.

مزاج *mizáj*, s.m. temperament,
habit of body ; *mizáj kaisá*
hai, how are you ? (*lit.* how
is your temperament ?)

مسافر *musáfir*, s.m. a traveller.

مستعد *musta'idd*, adj. prepared,
ready ; *musta'idd honá*, v.n.
to become prepared.

مسجد *masjid*, s.f. a mosque.

مسلم *Muslim*, n. prop.

مسلمان *Musalmán*, s.m. a
Muhammadan.

مسند *masnad*, s.f. a large
cushion, a seat.

مشغول *mashgúl*, adj. engaged,
employed ; *mashgúl honá*, v.n.
to be employed.

مشکل *mushkil*, s.f. difficulty
(4th decl.) ; *mushkil*, adj.
difficult, hard, intricate.

مشهور *mashhúr*, adj. well-
known, celebrated.

مصاحب *muṣáhib*, s.m. a companion.

مصنوع *maṣnū'*, adj. formed, created.

معاف *mu'áf*, adj. excused, absolved, forgiven.

معالج *mu'álij*, s.m. a physician.

معصوم *ma'súm*, adj. innocent.

معلم *mu'allim*, s.m. a teacher.

معلوم *ma'lúm*, adj. known, apparent, evident.

مغرور *magrúr*, adj. proud, fastidious.

مفت *muft*, adv. for nothing, gratuitously.

مفسد *mufsid*, s.m. a seditious person, a rebel.

مفصل *mufaṣṣal*, adj. and adv. distinct, full, specific, in detail.

مقابله *muqábala*, s.m. confronting.

مقرر *muqarrar*, adj. fixed, settled, established.

مكان *makán*, s.m. a place.

مكانات *makánát*, abodes or houses, Arabic plur. of *makán*.

مكر *makr*, s.m. guile, fraud.

مكبي *makkhí*, s.f. a fly.

ملاحظ *malhúz*, adj. contemplated, considered; *malhúz-i khátir*, contemplated in mind.

ملك *mulk*, s.m. a country.

ملك *malak*, s.m. an angel; *malaku-l-maut*, s.m. the angel of death.

ملكيت *milkiyat*, s.f. possession, property.

ملنا *milná*, v.n. to be met with, to get, to find, to attain, etc.

مناسب *munásib*, adj. proper, expedient.

منانا *manána*, v.a. to entreat, to persuade, to make.

منتخابات *muntakhabát*, s.f. plur. of *muntakhab*, a selection; *Muntakhabát-i Urdú*, Urdú selections.

منجنا *manjná*, v.n. to be or become polished; *manjte manjte*, by continually being polished.

مندانا *mundána*, v.a. to shave.

منصف *munsif*, adj. equitable.

منصوبه *manṣúba* (e), s.m. scheme, project.

منكر *munkir*, adj. denying.

منگانا *mangána*, v.a. to send for.

منه *munh*, s.m. mouth, face.

موافق *muwáfiq*, adj. conformable, consonant, fit, agreeing, suiting; adverb. prep. conformable, according to (governs gen. with *ke*.)

موتا *motá* (*e, í*), adj. fat, fatted, plump.

مول *mol*, s.m. purchase, price; *mol thahrána*, v.a. to fix a price, to determine the price; *mol lená*, v.a. to purchase; *mol ho le*, let the purchase be completed.

مهاجن *mahájan*, s.m. a banker,

مهارت *mahárat*, s.f. proficiency.

مهربان *mihrbán*, s.m. a friend.

میخ *mekh*, s.f. a nail, tent pin; *mekh gárná*, v.a. to drive a tent pin fast into the ground.

میدان *maidán*, s.m. a plain.

میرا *merá*, of me, my, gen. sing. of *main*, 1st pers. pron.; *mere*, inflected masc. of *merá*; *merí*, fem. of *merá*; *mere ghar hai* (for *mere ghar men hai*), is in my house.

مین *men*, in, into, sign. of loc. case; *men se*, from among.

میں *main*, 1st pers. pron. I.

ن

نا *ná*, no, not, a negative prefix, having the same meaning as English in-, un-, dis-, non-, etc., or the affix, less.

نابینا *ná-biná* (from *ná*, not, and *biná*, seeing, having sight), adj. blind.

ناپاک *ná-pák*, (from *ná*, not, and *pák*, pure, clean), adj. impure, polluted.

ناتوانی *ná-tawáni*, (from *ná*, not, and *tawán*, power, strength), s.f. weakness.

ناچنا *náchná*, v.n. to dance.

ناس *nás*, s.m. death, annihilation.

ناگہانی *nágaháni*, adj. sudden, unlooked for.

نالا *nálá* (*e*), s.m. a rivulet, a brook.

نالیش *nálísh*, s.f. a complaint; *nálísh karná*, v.a. to make a complaint.

نالشی *nálíshí*, s.m. a complainant, a plaintiff.

نام *nám*, s.m. a name; *nám nihád*, (for *nám aur nihád*). name and race; *námon men*, in names or nouns, loc. plur. of *nám*.

ناو *náw*, s.f. a boat (4th decl.)

نپت *nīpat*, adv. very, exceedingly.

نجوم *nujūm*, stars, Arabic plur. of *najm*, s.m.

نجیب *najīb*, adj. excellent, noble; *najīb-záda*, adj. noble, or well-born.

نخاس *nakhkhás*, s.m. a market for slaves and cattle.

نخوت *nakhwat*, s.f. pride, haughtiness.

ندان *nīdán*, adv. at length, at last.

نزدیک *nazdik*, adverb. prep. nigh, near, in the opinion (governs gen. with *ke*).

نصیحت *naṣīhat*, s.f. advice, admonition.

نظر *nazar*, s.f. sight, view, glance; *nazar uchána*, v.a. to look up; *nazar ána* (for

nazar men ána), v.n. to come into sight, to appear.

نعمت *nī'amat*, s.f. a good thing, a delicacy.

نقص *naqṣ* or *nuqṣ*, s.m. defect.

نقل *naql*, s.f. story.

نتلی *naqlí*, adj. fictitious.

نکالنا *nikálná*, v.a. to take out, to turn out; *nikál dená*, v.a. to turn out; *nikálá diyá*, (for *nikál diyá*), turned out, masc. perf. indef. of *nikál dená*.

نکلنا *nikálná*, v.n. to issue, to appear, to turn out, to prove, to depart; *nikal jáná*, v.n. to go out.

نکما *nikammá*, adj. unprofitable, useless.

نمائی *numá-i* (used only in composition), showing.

نواب *nauwáb* or *nawwáb*, s.m. king's lieutenant, deputy.

نوچنا *nochná*, v.a. to claw, to pluck; *noch nochke*, having plucked off bit by bit the flesh.

نوش جان *nosh-iján*, eat away, a Persian phrase.

نوڪر *naukar*, s.m. a servant ;
naukar-chákar, s.m. servants.

نه *na* adv. not ; *na*, with re-
 spectful tenses, do not ; *na*,
na, neither, nor.

نهاد *nihád*, s.m. race, family.

نهایت *niháyat*, adj. extreme,
 very much, adv. extremely,
 very.

نهر *nahr*, s.f. a stream.

نهين *nahin*, adv. not.

ني *ne*, by, sign of agent case.

نيا *nayá* (*e*, *i*), adj. new.

نيچي *niche*, adv. down, below,
 (governs gen. with *ke*).

و

وار ڏالنا *wár ɖálná*, v.a. to en-
 circle.

واڙي *wári*, encircling.

واسطي *wásti*, adv. prep. on
 account, for the sake, for,
 (governs gen. with *ke*).

وحشي *wahshí*, adj. wild ; *wah-
 shion ne*, by the wild (beasts),
 agent plur. of *wahshí*.

ورغلانا *wargalánná*, v.a. to de-
 ceive, inveigle, tempt.

وزير *wazír*, s.m. a vizier, or
 minister of state.

وطن *watán*, s.m. native country,
 home.

وغیره *wagaira*, et cetera, and
 so forth.

وفا *wafá*, s.f. keeping a pro-
 mise, faithfulness, sincerity,
 observing faith.

وفادار *wafá-dár*, adj. faithful,
 constant.

وقت *waqt*, s.m. time ; *waqt*
 (preceded by *ke*), for *waqt
 men*, at the time.

ولایت *wiláyat*, s.f. a foreign
 country (here, referring to
 Persia) ; *wiláyat ga-e* (for
wiláyat ko ga-e), went abroad.

ولي *wali*, s.m. or f. a saint, a
 slave.

وونھين *wonhin*, adv. immediate-
 ly, at that very time.

وہ *wuh*, pron. he, she, that, it,
 that one.

وہي *wuhí*, pron. that very, or
 that same.

وي *we*, those, they, nom. plur.
 of *wuh*.

ويسا *waisá* (*e, í*), adj. or adv.
so, that-like, such (see p. 71).

۵

هاتھ *háth*, s.m. the hand; *háth*
utháná, v.a. to relinquish
(governs abl. of thing); *háth*
se, at the hands (for *háthon*
se, abl. plur.); *háth men*,
in or on (his) hand, loc.
sing.

هارون رشيد *Hárún Rashíd*, n.
prop.

هان *hán*, adv. yes.

هاي هاي *há-e há-e*, interj.
alas! alas!

هتھيار *hathyár*, s.m. or f. arms,
weapons.

هدايت *hidáyat*, s.f. guidance.

هر *har*, adj. every; *har taraf se*,
from every side; *har ek*, adj.
each one, each.

هرا *hará*, adj. green; *hará*
hará, adj. very green.

ھرن *haran*, s.m. a deer.

ھزار *hazár*, adj. thousand.

ھم *ham*, we, nom. plur. of
main, 1st pers. pron.

ھمارا *hamará* (*e, í*), our, of us,
gen. plur. masc. of *main*
(see p. 35); *hamáre tumháre*,
of us and of you.

ھمايون *Humáyún*, n. prop. the
name of an emperor of
Hindustán.

ھميشه *hamesha*, adv. always.

ھمين *hamen*, us, for us, acc.
and dat. plur. of *main*, pron.

ھندو *Hindú*, s.m. a Hindú.

ھندوستان *Hindustán*, s.m.
Hindustán.

ھندوستانی *Hindustání*, adj. of
or belonging to Hindústán,
s.f. the dialect, or common
language of Hindústán.

ھندي *Hindí*, adj. Indian, re-
lating to India.

ھنسنه *hansná*, v.n. to laugh.

ھنگامه *hangáma*, s.m. sedition,
tumult; *hangáma macháná*,
v.a. to stir up, or cause a
tumult.

ھوا *hawá*, s.f. the air, the wind;
hawá kháná, v.a. to take the
air (*lit.* to eat the air);
hawá kháne, (for *hawá kháne*
ko), to take the air.

هوش *hosh*, s.m. sense, understanding.

هون *hún*, I am, 1st sing. pres. auxiliary tense (see r. 130).

هونا *honá*, v.n. to be ; *hote hí*, immediately on becoming, adverb. part. of *honá* ; *ho chukná*, v.n. to have already been, be finished ; *ho jáná*, v.n. to become ; *ho ráhná*, v.n. to continue to be, to remain ; *ho lená*, v.n. to be completed ; *hone lagná*, v.n. to begin to be (see r. 227) ; *honerwáldá*, s.m. one who is, a being, noun of agency to *honá*.

هي *hí*, emphatic adv. indeed.

هي *hai*, art, is, 2nd and 3rd sing. pres. auxiliary tense (see r. 130).

هين *hain*, are, 1st and 3rd plur. pres. auxiliary tense (see r. 130).

ي

يا *yá*, conj. or ; *yá na*, or not.

يار *yár*, s.m. a friend.

يتيم *yatim*, s.m. an orphan, a fatherless child.

يون *yún*, adv. thus.

يونهين *yúnhín*, adv. thus, in this very manner, likewise.

يه *yih*, pron. he, she, this, it, this one.

يهان *yahán*, 'adv. here, this place ; *yahán* (preceded by *ke*), at the abode ; *qázi ke yahán*, at the house of the judge ; *rahnewále ke yahán*, at the house of an inhabitant or citizen.

يهي *yihí*, pron. this very, or this same.

يهي *ye*, these, nom. plur. of *yih* ; *ye sab*, all these.

DIALOGUES.

Who is he ?	<i>Wuh kaun hai ?</i>
The brother of your honour's teacher.	<i>Ap ke munshi ka bhá-i.</i>
What has he come here for ?	<i>Wuh káhe ko yahán áyá ?</i>
He has come to borrow some money from his brother.	<i>Apne bhá-i se kuchh qarz lene áyá.</i>
What is his brother's salary ?	<i>Us ke bhá-i ki tankhwáh kyá hai ?</i>
Fifteen rupees a month.	<i>Pandrah rupaiyá mahiná.</i>
Out of that do you think he will be able to give him anything ?	<i>Itne men se kyá tumhári dánist men use kuchh de sakegá ?</i>
I really don't know.	<i>Mujhe ma'lum nahin ; or fi-l-haqiqat, main nahin jántá.</i>
Tell the groom to bring the horse.	<i>Sá-is se kaho ghorá láná.</i>
Are you going for a ride ?	<i>Ap ghore par hawá kháne játe hain ?</i>
Yes, and shall return in an hour or two.	<i>Hán aur do ek ghanṭe men phir á-úngá.</i>
Will you look at these papers this evening ?	<i>Ap in kágazát par áj shám ko muláḥaza karenge or kijiyen-ge ?</i>

- No ; I have not heard anything about them from government. *Nahin ; kyunki main ne in ki babat sarkar se kuchh hukm nahin paya.*
- When will the matter be decided ? *Is bat ka kab faisala hogaa ?*
- I don't know. *Mujhe kuchh khabar nahin.*
- That poor helpless man, having been ruined through this taxing of land, will die of hunger. *Wuh garib bechara is malguzari ke sabab se tabah hoke bhukhon marega.*
- 'Tis very sad ; but what can I do in the matter ? *Afsos ki bat hai ; lekin main is mu'amale mein kya kar sakta hun ?*
- If you were to speak to the magistrate about it, the matter could easily be settled. *Agar ap magistar sahib se kuchh kahte, to is ka thikana jald lagta.*
- Such is not the custom of Englishmen, to speak to a ruler in such a matter. *Angrezon ka aisa dastur nahin ki hakim se aisi bat mein kuchh kahen.*
- Can you speak English ? *Tum Angrezi bol sakte ho ?*
- No, Madam : I know only Hindustani. *Nahin, Mem shahiba : sirf Hindustani janta hun.*
- Why do you not learn English ? It might be of service hereafter. *Tum Angrezi kyun nahin sikhte ? Shayaad ko-i din kam aye.*
- If I had begun in childhood I might certainly have learnt something ; but I am old, and learning is not easy. *Agar larakpan mein shuru' kiyaa hota to zarur kuchh sikhta, lekin ab main burha hun aur sikhdna mushkil hai.*
- How soon can you learn the rules of Hindustani grammar ? *Urdu ke qawa'id kitne dinon mein sikh sakte ho ?*

- In six months, if one is very attentive.
- Do many Englishmen speak Hindústání well?
- 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 clarified butter.
- When do you wish dinner?
- Half-past seven o'clock.
- Many gentlemen are coming.
- Chha mahine men agar ko-i dil lagákar parhe.*
- Bahut Angrez Hindústání şáf bolte ki nahin?*
- Kam furşat yá befikrî ke bá'is thore şáhib is zubán se wáqif hojáte.*
- Main ghorá mol lene cháhtá, tumhári kyá şaláh hai?*
- Dallál se púchhiye, kyunki us ko in báton men ziyáda dakhil hai.*
- Main ne suná hai ki yahán ke dallál bare dagábáz hain aur logon ko thagte.*
- Khánsámán, tum kháne ke wáste bázár se kaun kaun chizen liyá cháhte ho?*
- Mem şáhiba, murgî aur machhli ke siwá kuchh aur mil nahin saktá.*
- Murgî kitte par biktin?*
- Rúpiye ká solah.*
- Wuh bahut sastá hai.*
- Mere wáste do murgî, derh ser chiní, arhá-i ser chánwal aur kuchh ghi kharíd lo.*
- Khána ap kis waqt kháwen?*
- Sárhe sát baje.*
- Bahut şáhib log áte hain.*

I shall need assistance.

Call Pír Bakhsh the khidmatgár to help you, and let there be no negligence.

Very well, Madam.

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

Mujhe madad zar'ur hogi.

Pir Bakhsh khidmatgár ko madad dene ke wáste bulá-o, aur kisi tarah kī gāflat na hone do.

Bahut achchhá, Mem sáhib.

Kal ke akhbár men main ne wuh ishtihár dekhá.

Us ká kyá mazmún thá?

F. sáhib ne apne ghoré, gári aur ghar ke sab asbáb nílám men bechne ká iráda kiyá.

Is ká kyá sabab hai?

Sáhib bímári ke sabab wiláyat ko jáyá cháhte hain.

Kai mahine se bímár hain?

Do mahine se.

Sáhib kī bímári kis tarah kī hai?

Járe kī tap jo tísre din par charhá karti.

Us larke kī kitni 'umr hai?

Das baras se ziyáda nahin.

Wuh kis kī beṭi hai?

Míran báwarchi kī.

Main ne suná hai ki us ne apne ghar men bahut ranj uṭháyá.

Hán sáhib; sach hai. Kuchh din hūe ki us ke do larke mar ga-e; aur bázár men qarz-

- been giving him a deal of trouble.
- I wonder people are so foolish as to get into debt.
- Sir, Hindústání people, in consequence of marriages and expenses of different kinds, are always in debt.
- Has the washerman come to-day?
- No, Madam. You gave him no orders.
- I told him last week to be sure and come to-day, as there were a number of things to go to the wash.
- He could not have understood you, or he would have been sure to come.
- He is very indolent, and does not do his work well.
- If you are not satisfied, another can soon be got.
- Is there any respectable man whom you can recommend?
- Motí Lál, who appears a respectable man.
- Where does he live?
- Close to the southern gate (of
- khwáh us se bahut taqázá karte or use satáte.*
- Mujhe ta'ajjub lagta hai ki log aise bewuqúf or ahmaq hain ki qarzdár hojate.*
- Sháhib ji, Hindústán ke log byáh wagaira men itne rúpiye kharch karte ki hamesha qarzdár rahte.*
- Dhobi áj áyá?*
- Nahin, Mem sháhiba. Ap ne us ko kuchh hukm nahin diya.*
- Aj hi áne ko agle hafte men kahá, is liye ki bahut se kapre maile pare hain or bahut sa kapra dhulána hai.*
- Ap ki baton ko na samjha hoga; nahin to zarur ata.*
- Wuh bahut sust hai, aur apna kam achchhi tarah se nahin karta.*
- Agar ap us se razi nahin, to dusra dhobi bahut jaldi mil saktá.*
- Ko-i nek-nám admí hai jis ki ap sifarish kar sakte?*
- Moti Lal to mu'atabar shakhs ma'lum hota.*
- Wuh kahan rahta?*
- Dakkin darwaza ke pas, halwa-i*

- the city), opposite the con-
fectioner's shop. *ki dūkán ke sámhne.*
- Do these articles pay duty? *Kyá, aisi aisi jins par mahṣúl lagtá hai?*
- You will have to pay two per cent. of the value to government. *Ba hisáb q'imat ke áp ko do rūpaiyá saikrā sarkár men bharná hogá.*
- The duty is very heavy. *Yih mahṣúl bahut bhári lagtá.*
- Many people say the same, but no one has petitioned the government about it. *Bahut log aisé kahte, lekin kisi ne ab tak sarkár men is bát ki nálish nahin ki.*
- How are the taxes paid? in cash or notes? *Mahṣúl khazáne men kaisá bharte? hundían lete yá faqat naqd?*
- Only in rupees. *Širf rūpiye.*
- What sort of rupees? *Kaise rūpiye?*
- Only those coined at the mint. *Jo rūpai sarkár ke taksál-ghar men zarb kháte.*
- Where are my coat, trousers, and shoes? *Merá kurtá, patalún aur jútían kahán hain?*
- I don't know, Sir. *Šáhib, mujhe to kuchh ma'lúm nahin.*
- Of what use are you as a servant, if you can't even look after my clothes? *Tum kis kám ke naukar ho, jo mere kapron ki khabardári bhí nahin kar sakte?*
- It was not my fault, because you did not entrust them to my care. *Merá quṣúr na thá; is liye ki áp ne unhen mujhe supurd nahin kiyá.*
- What is this you say? It is your work, and you know *Yih kyá bát hai? Yih tum-hará kám hai, aur tum ko*

- 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?
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.
- mere kapron ki kuchh khabar nahin. Agar aisi gafat phir zahir ho, to fauran jawab paoge.*
Main ayande ko bahut khabargiri rakhunga or karunga.
- Tum ne kulion ko un ki mazduri di hai?*
Nahin, Sahib; khazanchi chhutti leke ghar gaya hai.
Bihtar yih hai, ki apni taraf se aj un ko mazduri de do aur kal khazanchi se le lo.
Mere pas ek kauri bhi nahin.
We bechare log kyá karenge?
Agar ap ijazat dete, to main khazanchi ke yahan chabion ke lane ke wáste kisi shakhs ko bhej deta, aur tab rupaiya milna kuchh mushkil bat nahin hoti.
Bahut achchha, aisa karo.
- Khudawand, ek bauna ap ki mulaqat ko aya hai.*
Kahan se aya hai?
Us ka ghar Banaras mein hai, lekin tamam mulk mein phira kartá aur bare admi-on se bakhshish patá hai.
Wuh bahut burha ma'lum hota.

- You had better ask him his age. *Agar ap us ki 'umr tahqiq karte to achchhá.*
- What is your age? *Tumhári kitni 'umr hai?*
About seventy years. *Sattar baras ke qarib.*
- What sort of birds are these? *Ye kaisi chiriye hain?*
They are wild ducks. *Murgábi hain.*
For what will you sell them to my master? *Kitne ko mere kháwind ke háth bechoge?*
For six annas. *Chha áne ko.*
Where did you catch them? *Tum ne un ko kahán pakrá?*
In the large sheet of water on the outside of the city. *Barí jhíl men jo shahr ke báhar hai.*
Are there many wild fowl? *Kyá bahut sí murgábi wahán miltin?*
- Hundred of ducks, wild swans, and snipes assemble there in the evening. *Saikron murgábi rájhans aur cháhe shám ko usí jagah jam'a hote hain.*
- When do you go to catch them? *Tum un ke pakarne ko kab játe?*
Two hours before daybreak. *Do gharí pau phatne ke áge.*
Who is making so great noise? *Kaun itná shor kartá hai?*
Your children are playing in the verandah. *Ap ke bába barámade men khelte hain.*
- Forbid them, and tell them that I shall really be angry with them if they make such a noise. *Unhen man'a karo, aur kaho ki agar we itná gul machá-en to ham zarúr un se náráz hongé.*
- Very well, Sir; I will tell them. *Bahut achchhá, sháhib; main ap ká hukm un ko suná-ungá.*
- Is the chaprásí in attendance? *Chaprásí házir hai?*
No, Sir; he has not come from the post-office this morning. *Nahin, khudáwand; wuh áj subh ko dak-ghar se nahin áyá.*

There must have been some delay either in the coming of the mails or their delivery, or he would have been sure to have arrived.

He is coming.

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.

Yá to dák ke áne yá chitṭhí ke bántne men kuchh derí hú-í hogí; nahín to, wuh zarúr pahunchtá.

Wuh átá hai.

Pírkhán, tum is se áge kyún nahín á-e.

Şáhib jí, pachchhim ke dák ke áne men derí hú-í barí bārish ke sabab se; aur mujhe aur roz ke taur par chitṭhí jald nahín milín.

Khair: main ab cháhtá hún ki tum chitṭhí leke bank-ghar já-o aur t'n sau rúpa-e mere liye lá-o.

Áp ruq'a dījiye to main le já-ungá.

Yihí chitṭhí hai.

Jaldí jáke rúpa-e le áná, kyúnki aur kám tumháre liye bahut hain.

Mujhe lautne men der na lagegi.

Hindústání bolná mujhe sikhlá-o.

Kyá us ke bolne men kuchh mushkil nahín hai?

Thahar thaharke boliye to bolí áwegí.

Wuh bát phir kaho.

Tum bahut jaldí bolte.

Shall I begin again ?	<i>Main phir shuru' karun ?</i>
Yes, it will be better to do so.	<i>Han, bihtar hogá.</i>
I do not understand your language.	<i>Main ap ki boli nahin samajhtá.</i>
I said, Is there any news to-day ?	<i>Main ne kahá, Aj kuchh khabar hai ?</i>
There is no difference in the state of things since last week.	<i>Jo mulk ka guzre hafte men hal thá, so ab bhi hai.</i>
What are the rumours in the bazar ?	<i>Bazar men kaun kaun gauge jari hain ?</i>
Have you not heard of this matter ?	<i>Ap ne is majare ki kuchh khabar nahin payi ?</i>
They say that robbers having plundered Madho Das the banker's house have got safe off across the river.	<i>We kahte hain ke daku Madho Das sahukar ki kothi lut kar naddi par nikal ga-e hain.</i>
I am now going out: tell the groom to get the horse ready.	<i>Main ab bahar jata : sa-is se kaho ki ghorá taiyar kare.</i>
The whip is in the house.	<i>Chabuk ghar men hai.</i>
Then run and fetch it.	<i>To daurke la-o.</i>
Bring water to wash my hands, and tell the khidmatgar to bring the breakfast.	<i>Hath dhone ka pani la-o, aur khidmatgar se kaho ki haziri la-ve.</i>
Give me some more milk.	<i>Kuchh aur dudh to do.</i>
This fish is by no means good.	<i>Yeh machhli kuchh achchhi nahin.</i>
I bought it in the market this morning, and they told me it was fresh.	<i>Main ne use aj hi subh ko bazar men kharida aur unhon ne use taza bataya.</i>
Hear, I want a boat to go to Calcutta.	<i>Suno, Kalkatte jane ko ek na-o hamen darkar hai.</i>

What is the hire of it?

Fifty rupees.

When can you go?

We can go at once.

Bring the boat here quickly.

Is the tide in or out?

It is in.

What is the name of that village?

Who live there?

Do you think we can get anything to eat or drink there?

Well, bring to here.

I dine at Mr. —'s, you must go there in the afternoon.

Where is the nurse?

She has gone out with the children into the garden.

Go and see where she is, and tell her I wish to speak to her.

Very well, Madam.

Here is the nurse. She is carrying the baby.

Nurse, I don't like your children coming to play with mine. I should be glad if you would keep them at home.

Is ká bhára kitná hai?

Pachás rúpiye.

Tum kis waqt khol sakte?

Ham ab hí khol sakte hain.

Ná-o jaldí yahán lá-o.

Is waqt jú-ár hai ki bháthá?

Jú-ár hai.

Us bastí ká kyá nám hai?

Kaun kaun ádmí wahán rahte?

Tumhári dánist men, wahán hamen kuchh kháne pîne kí chíz mil saktí hain kí nahín?

Bahut achchhá, to yahín lagá-o.

Ham — sháhib ke yahán khána khá-enge, tumhen sipahrí ko wahán jáná hogá.

Dá-í kahán hai?

Wuh úp. ke bálbachhon ke sáth bágíche men ga-í hai.

Já-o aur dekho kí wuh kahán hai, aur us se kaho kí main us se kuchh kahá cháhtí hún.

Bahut achchhá, Mem sháhiba.

Dá-í házir hai. God ke bachche ko lí-e áti hai.

Dá-í, main nahín cháhtí hún kí tumháre larke mere larcon 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.
- 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 ?
- Mem śáhib, main ne unhen man'a kiyá ki mat áo, lekin áp jánti hain ki larakon ko apni má se alag or judá rakhná bahut mushkil hai.*
- Ko-i tumháre ghar men nahin jo un ki khabardári kare ?*
- Meri barí beṭi ghar men hai, lekin chhoṭe bachche us ko nahin mánte.*
- Tumhárá khaṣam kahán hai ?*
- Wuh śubh ko jáke tamám din apne kám men rahtá aur akṣar śám tak nahin lautá.*
- Kal áp hamáre sáth sawári men jáiyo aur lautne par áp ko ziyáda bhúkh lagegi.*
- Tum kyúnkar khiyál rakhte ho ki palang se uṭhte hī bhúkh lagegi ?*
- Háziri mez par hai, ham kab tak un logon ki ráh dekhte rahenge.*
- Tumhen yaqin hai ki unhon ne kahá hai ham áwenge ?*
- Tum jánte ho ki we háziri ko akṣar kyá kháte hain ?*
- Ham is se bhári háziri kháne ko pasand karte.*
- Is ke siwá aur kuchh tumháre pás nahin ?*

- Why do you not employ the man from whom you formerly took bread, which used to be very good?
- Do you know at what hour they breakfast in that house? ask one of the servants.
- Tell him breakfast is ready.
- Let there not be so much delay in future, as we must go to town early every morning.
- The water with which this tea is made has not been boiling, it has no taste at all.
- What do you generally breakfast upon?
- I do not often eat anything early in the morning.
- Wake me very early to-morrow morning.
- I shall wake if you call out, Master! master!
- Should not this awake me, knock at the door.
- 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.
- Jis roṭiwále ke yahán se tum pahle roṭi liyá karte the us se kyún nahín lete? us kí roṭi bahut achchhí hotí thí?*
- Tum jánte ho we kis waqt us ghar men házirí kháte hain? kisi naukar se daryáft karo. Us se kaho ki házirí taiyár hai. A'yaunde ko itní der na lage, kyúunki hamen har roz sawere shahr ko jáná hai.*
- Chá ká pání ubaltá na thá, is men maza muṭlaq nahín.*
- Tum házirí ko akṣar kyá kháte ho?*
- Tarke main akṣar kuchh nahín khátá.*
- Mujhe kal bare sawere jagá dená.*
- Agar tum Ṣáhib! ṣáhib! karke pukároge to main jág uṭhúngá.*
- Is se agar main na jágún to darwáze par khatkhatá-o.*
- Main jágtá hún, tum já-o; main na uṭhúngá kyúunki rát ko der tak mujhe nind nahín áyí aur is waqt merí ánkhen bhárí lagtín.*

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kirpā, 'favour,' 42.
kitndā, 'how many,' 128.
kiyā, 'done,' 180.
ko, 'to,' postposition, 43, 323, 403.
koh i nūr, 'the mountain of light,' 28.
ko-i, 'any one, some one,' 126, 282.
koṭhri, 'a room,' 95.
kuchh, 'some, any,' 126, 282.
kyā, 'what?' 126.
- lagā-lendā*, 'to clasp,' 518.
lagāndā, 'to apply,' 155, 542.
lagndā, 'to begin,' 198, 227, 516, 517, 541.
lag-rahndā, 'to continue fixed,' 516.
lakh, 'one hundred thousand,' 249.
lāl, 'a ruby,' 2, p. 7 note.
lālā, 'a master,' 66.
lāndā, 'to bring,' 156, 162, 446.
larḳā, 'a boy,' 96.
larḳī, 'a girl,' 96.
larndā, 'to fight,' 445.
laṭhā-laṭhī, 'mutual cudgelling,' 568.
le-jāndā, 'to take,' 211, 445.
lendā, 'to take,' 190, p. 58, 447.
lī, 'taken' (f.), 190, 195.
lijiye, *lije*, 'be pleased to take,' 196.
likhnā, 'to write,' 149, 445.
liyā, 'taken,' 193, 195.
liye, 'on account of,' 239, 459, 577.
- ma'*, 'together with,' p. 8. note.
mā, 'mother,' 2.
mā-āl, 'end,' 1, p. 6 note.
mai i nāb, 'pure wine,' 28.
mā-il, 'inclined towards,' 1, p. 6 note.
main, 'I,' 126.
makhfiy, 'suppressed,' 28.
malika, 'a princess,' 102.

- man*, 'prohibition,' p. 8 note.
mand, affix, 261.
márá-mári, 'scuffling,' 233.
mard, 'a man,' 60.
már-dálná, 'to kill outright,' 211.
máre, 'in consequence of,' 579.
mar-jána, 'to die,' 172.
marná, 'to die,' 177, 195, 208.
márná, 'to strike,' 145, 549.
mat, 'not,' 588.
men, 'in,' postposition, 43, 339, 434.
men se, 'from among,' 348.
merá, 'of me, my,' 103, 108, 372.
mez, 'a table,' 2.
milná, 'to meet,' 201, 539.
moti, 'a pearl,' 36.
mú-á, 'dead,' 195.
mu'áf, 'pardoned,' 1, p. 6 note.
mu'allaq, 'suspended,' 1, p. 6 note.
mujh ká (for *merá*), 108.
mulk, 'a kingdom,' 38.
mullá, 'a teacher,' 66.
munh, 'the mouth,' 38.
mutawajjih, 'attentive,' 18.
muyassar, 'attainable,' p. 8 note.
- na*, 'not,' 18, 588.
nahin, 'not,' 524, 395, 588.
nahin to, 'otherwise,' 590.
nánw, 'a name,' 62.
ná-on, 'a name,' 62.
nau, 'nine,' 245.
ne, 'by,' postposition, 43, 143, 439.
nikálná, 'to issue,' 197, 208.
nikálná, 'to take out,' 149, 208.
- o*, 'and,' 243.
- pádsháh i buzurg*, 'a great king,' 28.
pá-e-takht, 'the foot of the throne,' 28.
pahlá, 'first,' 96, 248.
pahunchána, 'to convey,' 155, 201.
pahunchná, 'to arrive,' 201.
pák, 'pure,' 88.
pakána, 'to cook,' 200.
- pakarnd*, 'to seize,' 149, 197.
pan, affix, 257.
pána, 'to find,' 155, 198.
pánch, 'five,' 245.
pánchwán, 'fifth,' 96, 248.
páni, 'water,' 36.
pánw, 'a foot,' 38, 62.
pá-on, 'a foot,' 62.
par, 'on,' postposition, 43, 339, 434.
par se, 'from off,' 348.
parwá, 'care,' 42.
pesh, 1.
pichhe ho-lená, 'to follow behind,' 517.
píjiye or *píje*, 'be pleased to drink,' 196.
pil, 'an elephant,' 2.
pildná, 'to give to drink,' 155, 204.
pína, 'to drink,' 204.
pitá, 'a father,' 66.
púchhna, 'to ask,' 149, 445.
pújá, 'worship,' 42.
púr, 'a city,' 256.
púr, 'full,' 2.
- qázi*, 'a judge,' 61.
qúwat, 'power,' 24.
- rah-jána*, 'to stop,' 172.
rahmán, 'merciful,' 22.
rahná, 'to remain,' 545.
rájá, 'a king,' 61, 66.
rakhná, 'to place,' 149, 547.
ro-án, 'a hair,' 68.
roti, 'bread,' 33.
rú-e-zebá, 'a beautiful face,' 28.
rúpiya, 'a rupee,' 65.
- sá*, 'like,' 89.
sab, 'all,' 127.
sab se, 'than all,' 99, 368 a.
sair, 'perambulation,' 2.
sakná, 'to be able,' 198, 212, 520.
sálhá, 'years,' 76.
samajhná, 'to understand,' 202.
şaná, 'praise,' 42.
sáqí-án, 'cup-bearers,' 76.

sdt, 'seven,' 245.
satáná, 'to vex,' 155.
sátwán, 'seventh,' 96, 248.
se, 'from,' postposition, 43, 329, 418.
se, 'like,' 89.
se (used in comparing), 97, 99, 368.
shahr i Bagdád, 'the city of Bagdad,'
 28.
shiddat, 'force,' 24.
shí'r, 'poetry,' 2, p. 7 note.
si, 'like' (f.), 89.
sikhná, 'to learn,' 206, 445.
sir, 'the head,' 38.
siwá, 'except,' p. 8 note.
so or *taun*, 'he, that same,' 8, 114.
so-jáná, 'to go to sleep,' 172.
soná, 'to sleep,' 204.
şubaját, 'provinces,' 76.
suláná, 'to put to sleep,' 155.
sunná, 'to hear,' 149, 198, 445.

ta' dila, 'most high,' 22.
ta-ammul, 'reflection,' 1, p. 6 note.
tadbír, 'deliberation,' 35.
tafáwut, 'difference,' 40.
taisá, 'such-like,' 128.
taiyár, 'ready,' 24.
táj, 'a crown,' 38.
tak, 'up to,' postposition, 43.
talásh, 'search,' 33.
ţálibu-l-'ilm, 'a seeker of knowledge,'
 26.
ta'lim, 'instruction,' 35.
tanwín, 25.
taqşír, 'fault,' 35.
taşarruf, 'expenditure,' 40.
tashdíđ, 24.
tashrif, 'honouring,' 35.
taşwír, 'a picture,' 35.
ţaur, 'manner,' 2.

tawajjuh, 'favour,' 40.
terá, 'of thee, thy,' 107, 372.
thá, 'was,' 130.
the, (pl.), 'were,' 130.
ţhiliyá, 'a waterpot,' 42, 74.
tin, 'three,' 245.
tisrá, 'third,' 96, 248.
titná, 'so many,' 128.
torná, 'to break,' 209.
tú, 'thou,' 104.
tujh ká (for *terá*), 108.
tujh sá, 'like thee,' 89.

'ud, 'aloes,' 4.
umará, 'nobles,' p. 87 note.
us ká, 'of him, his,' 105, 372.
uţhá-dená, 'to set up,' 211.
uţháná, 'to raise, to suffer,' 201, 531.
uţh-jáná, 'to rise up,' 172.
utná, 'that much,' 128.
'uzr, 'an excuse,' 4.

wa, 'and,' 243.
wahán, 'there,' 234.
waisá, 'such,' 128.
wála, affix of agency, 255.
waşla, 26.
wáşte, 'on account of,' 239, 459, 578.
wo, 'he, that,' 109.
wuh, 'he, that,' 18, 105, 281.

yá, 'or,' 243, 598.
yahán, 'here,' 234.
yahán, 'at the abode of,' 239.
yih, 'he, this,' 106, 281.

zabán i shirín, 'a sweet tongue,' 28.
zabar, 1, 2, 3.
zahir, 'manifested,' 28.
zer, 1, 2, 3.
ziyáda, 'excessive,' 88, 98.

