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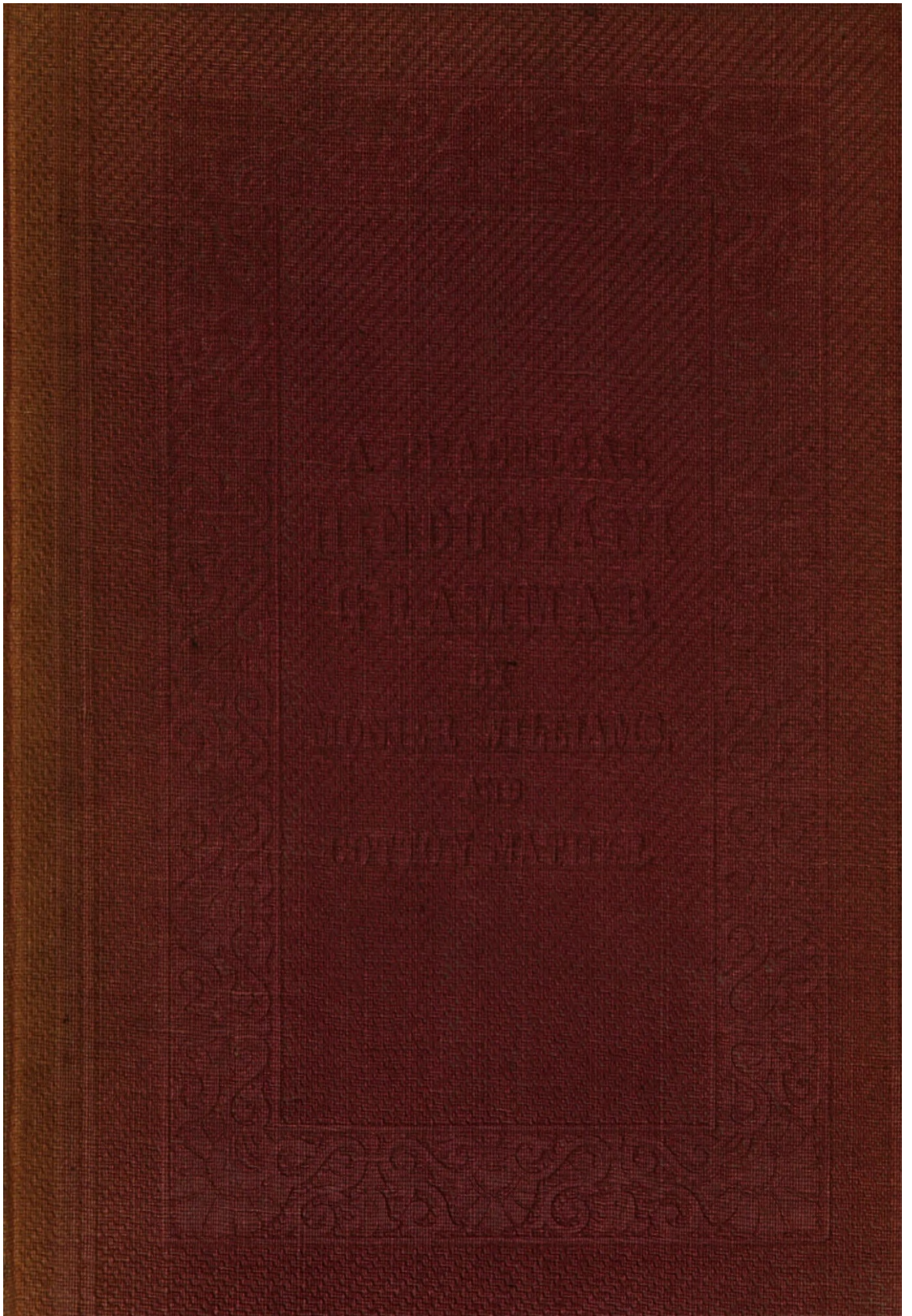
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From the Library
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A PRACTICAL
HINDÚSTÁNÍ GRAMMAR;

CONTAINING

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

BY

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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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ADVERTISEMENT.

IN PUTTING FORTH a new edition of the 'Practical Hindústání Grammar,' I think it right to state that no material alterations have been made in the work. Its use during more than five years in the Royal Military Academy, Woolwich, and the fact that for some time past the Civil Service Commissioners have recommended it to the selected candidates for the Indian Civil Service, sufficiently attest that the plan and matter of the following pages commend themselves to the judgment of those scholars whose approval alone could have made another edition necessary. But although the general arrangement and structure remain the same, a few errors have been corrected, which, it is hoped, will enhance the value of the book and lead to an extension of its usefulness.

M. W.

OXFORD: *September* 1868.



P R E F A C E.

URDŪ 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 HINDÚSTANI ALPHABET IN THE DICTIONARY ORDER.

Name.	Power.	Detached.	Final.	Medial.	Initial.	Name.	Power.	Detached.	Final.	Medial.	Initial.
<i>alif</i>	' <i>a, á,</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>	ت	ت	ت	ت	<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>sin</i>	<i>s</i>	س	س	س	س
<i>che</i>	<i>ch</i>	چ	چ	چ	چ	<i>shin</i>	<i>sh</i>	ش	ش	ش	ش
<i>he</i>	<i>h</i>	ح	ح	ح	ح	<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>	ط	ط	ط	ط	<i>toe</i>	<i>t</i>	ط	ط	ط	ط

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ALPHABET IN DICTIONARY ORDER--Continued.

Name.	Power.	Detached.	Final.	Medial.	Initial.	Name.	Power.	Detached.	Final.	Medial.	Initial.
zoe	z	ز	ظ	ز	ز	lám	l	ل	ل	ل	ل
'ain	'a, 'á, etc.	ع	ع	ع	ع	mím	m	م	م	م	م
gain	g	ع	ع	ع	ع	nún	n	ن	ن	ن	ن
fe	f	ف	ف	ف	ف	wáw	w	و	و	و	و
qáf	q	ق	ق	ق	ق	he	h	ه	ه*	ه	ه
káf	k	ك	ك	ك	ك	ye	y	ي	ي	ي	ي
gáf	g	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.—*ث*, *ح*, *ص*, *ض*, *ط*, *ظ*, 'a, *ق*, *غ* are generally the mark of a pure Arabic word; *kh* خ, *ز*, *ز*, *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 *z*'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 ك for كه.

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* ط 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.	ʾ, 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.	l	ل	ل	ل	ل		ch	چ	چ	چ	چ
							h	ح	ح	ح	ح
Have the same initial and medial forms, excepting as to their dots.	b	ب	ب	ب	ب	Unfinished triangles.	d	د	د	د	د
	p	پ	پ	پ	پ		ḍ	ط	ط	ط	ط
	t	ت	ت	ت	ت		z	ظ	ظ	ظ	ظ
	ṭ	ت̣	ت̣	ت̣	ت̣	Segments of circles; but the last, w, has a black head.	r	ر	ر	ر	ر
	s	س	س	س	س		ṛ	ز	ز	ز	ز
	n	ن	ن	ن	ن		ẓ	ز̣	ز̣	ز̣	ز̣
	y	ي	ي	ي	ي		zh	ژ	ژ	ژ	ژ
hamza						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.	ف ق	ف ق	ف ق	ف ق	ف ق	Initial, like dotted commas; medial, small circles.	f q	ف ق	ف ق	ف ق	ف ق
Loops, with hammer-like handles.	ك ج	ك ج	ك ج	ك ج	ك ج	Have bow-sprit-like lines.	k g	ك ج	ك ج	ك ج	ك ج
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* س, *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 *sabar*, thus \sphericalangle (over the letter which pronounces it); 2. *i*, represented by a mark called *zer*, thus — (under its letter, being the only mark below the line); and 3. *u*, represented by a mark called *pesh*, thus $\overset{\curvearrowright}{\text{—}}$ (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, كَهْمِيْت is *khet*, not *kahet*, 'a field;' nor must it, as a general rule, be supplied after *d* د or *ḍ* ḍ, followed by the *h* 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, تَامَل, less correctly, تَامَل ta-ammul, 'reflection.' مَاَل ma-al, less correctly, مَاَل or مَاَل 'end.' The ء which is generally placed below ـ 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; َ 'a, ِ 'i, ُ '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 آء 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 مائل má-il, more correctly written مائل 'inclined towards;' گایی ga-i, more correctly, گئی 'gone.' Observe, here, that 'ain never, like *alif*, changes its shape, or requires the mark َ in uttering an initial syllable in the middle of a word, after a previous syllable ending in a vowel. Ex. gr. معلق mu-'allaq, 'suspended,' معاف mu-'áf, 'pardoned.'

* 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 َ, as being more frequent than the other vowel-marks, is left to be supplied; thus, for | write a, and for بد 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 عام, or without َ, عام '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, $\bar{\text{ا}}$ in the middle of a word, and $\bar{\text{آ}}$ at the beginning, stand for \acute{a} . The consonants *ye* and *wáw* are used in a similar manner to lengthen *i* and *u* respectively, as in $\bar{\text{ا}}$ \acute{i} , $\bar{\text{ا}}$ \acute{u} , $\bar{\text{پ}}$ $píl$, 'an elephant,' $\bar{\text{پ}}$ $púr$, 'full.*' The same two consonants also form the diphthongal sounds *e* and *o*; but the vowel-marks $\bar{\text{—}}$ and $\bar{\text{ـ}}$ are then omitted, as in $\bar{\text{ا}}$ e , $\bar{\text{ا}}$ o , $\bar{\text{م}}$ mez , 'a table,' $\bar{\text{س}}$ so , 'that same.' When the simple vowel $\bar{\text{—}}$ a precedes these same two consonants, it forms with them the diphthongal sounds *ai* and *au*, as in $\bar{\text{ا}}$ ai , $\bar{\text{ا}}$ au , $\bar{\text{س}}$ $sair$, 'perambulation,' $\bar{\text{ط}}$ $taur$, '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 $\bar{\text{ب}}$ $ba'd$, 'after,' may be uttered with a sound something similar to the bleating of a sheep: similarly, $\bar{\text{م}}$ ma , 'together with,' $\bar{\text{ل}}$ $la'l$, 'a ruby,' $\bar{\text{ش}}$ $shir$, '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, $\bar{\text{م}}$ man , 'prohibition.'

* There are a few words beginning with $\bar{\text{خ}}$ kh , in which $\bar{\text{و}}$ has not this prolonging effect on a previous $\bar{\text{ـ}}$, as in $\bar{\text{خ}}$ $khush$, 'pleased,' $\bar{\text{خ}}$ $khud$, 'self,' the *u* being then represented by $\bar{\text{و}}$. The explanation of this may be, that these words are really $\bar{\text{خ}}$ $khwush$, $\bar{\text{خ}}$ $khwud$, 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 $\bar{\text{ي}}$ $yá$, 'or,' $\bar{\text{و}}$ wuh , 'that,' $\bar{\text{ب}}$ $bayán$, 'explanation,' $\bar{\text{خ}}$ $khayál$, 'a thought,' $\bar{\text{م}}$ $muyassar$, 'attainable,' $\bar{\text{س}}$ $siwá$, 'except,' $\bar{\text{ه}}$ $Humáyún$.

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	اَ	اَ	ابد <i>abad</i> } These words shew that <i>zabar</i> is not expressed in practice.
<i>Alif after zabar</i>	<i>á</i>	اَ	اَ	آ or آا	آباد <i>ábád</i> }
<i>Zer</i>	<i>i</i>	اِ	اِ	اِ	اسم جنس <i>ism-i-jins</i>
<i>Ye after zer</i> . . .	<i>í</i>	اِی	اِی	ای	پیری <i>piri</i> , این <i>in</i>
<i>Pesh</i>	<i>u</i>	اُ	اُ	اُ	پُشت <i>pusht</i> , اُز <i>ur</i>
<i>Wáw after pesh</i>	<i>ú</i>	اُو	اُو	اُو	خوب <i>khúb</i> , اُونچ <i>unch</i>
<i>Ye alone</i>	<i>e</i>	ی	ی	ای	کی <i>ke</i> , نیک <i>nek</i> , ایک <i>ek</i>
<i>Ye after zabar</i> .	<i>ai</i>	اِی	اِی	ای	ای <i>ai</i> , سیر <i>sair</i> , اینتھ <i>ainth</i>
<i>Wáw alone</i> . . .	<i>o</i>	و	و	او	چوب <i>chob</i> , اور <i>or</i>
<i>Wáw after zabar</i>	<i>au</i>	و	و	او	چوک <i>chauk</i> , اور <i>aur</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 (ء) 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; 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; the latter of these is pronounced more like the *r* in the French *éternel*. It is, moreover, allied to and sometimes interchangeable with د̣, or Sanskrit ढ *d*.

9. ت *t*, ت̣, 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 *ẓ*, ض *ẓ*, ظ *ẓ*, are all four like *z* in English, but the second (*ẓ* or *zál*) 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 *chique*, 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 ك *kh*, and followed by ا *a*, it is inaudible, and is then represented by *w* (with a dot); thus خواب *khwáb* is pronounced *kháb*, 'sleep.'

18. ح *h* and ح *h* (ا, ه, ح, 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 بار *bárah*, 'twelve,' و *wuh*, 'that,' مُتَوَجِّهٌ *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 خُلَاصَةٌ *khuláṣat*, 'essence.'

19. Observe.—When *h* is employed to aspirate the letters *k, g, ch, j, t, d, t, d, p,* and *b*, thus $\text{ك, گ, چ, ج, ت, د, د, پ}$, 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 *d*. The *v*-shaped form (v) must always have a preceding vowel.

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

21. VOWELS.— a , as in *cedar*, *zebra*, or as *u* in *fun* (not as in *man*, *apple*, *fate*); á , as in *art*; i , as in *it*; í , as in *police*; u , as in *pull*; ú , 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 (a), thus, ta'ála , 'Most High.' Observe that á is pronounced, though not written, in the words alláh , 'God' (originally al iláh , '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. *Tashdíd* — (meaning 'a strengthening'), placed over a letter, doubles it, and divides the syllable distinctly; as, shid-dat , 'force.' When placed over *ye* (y) after *zabar*, the first *y* may be represented by *i*, thus tai-yár , 'ready;' and when placed over *wáw* (w) after *pesh*, the *u* may blend with the first *w* into ú , thus qu-wat , 'power.'

25. *Tanwín* — (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. *Waṣla* $\tilde{}$ (meaning 'union,' 'conjunction'), connects the final vowel of an Arabic word with the Arabic article *al* prefixed to a following word, in such a way that the *alif* utters that vowel, instead of uttering the *a* of *al*, which is therefore lost; thus, $\text{أَمِيرُ الْمُؤْمِنِينَ}$ *amir-ul-múminín*, 'commander of the faithful,' طَالِبُ الْعِلْمِ *tálib-ul-'ilm*, 'a seeker of knowledge.' A final *yi* is shortened into *i*; thus, فِي الْحَالِ *fi-l-hál*, 'instantly,' فِي الْحَقِيقَةِ *fi-l-haqiqat*, 'in truth.'

27. Observe.—That when the Arabic *al* is followed by any of the thirteen letters *t*, *ṭ*, *d*, *r*, *n*, *s*, *ṣ*, *ṣ*, *sh*, *z*, *ẓ*, *ḡ*, *ḡ̣*, 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 *tashdíd* is placed over that letter; thus, $\text{إِخْوَانُ الصَّفَا}$ *ikhwán-uṣ-ṣafá*.

28. *Izáfat* (meaning 'addition,' 'adjunct') is used in Persian phrases. It is formed, first, by *zer* or *i*, after every consonant but the suppressed *s h*, *ye*, *alif*, and *wáw*; secondly by *hamza*, with *zer* understood, after *ye* and after the suppressed *s h*; thirdly by *ye*, after *alif* and *wáw*; and either takes the place of the English 'of,' or connects a substantive with its following adjective, as 1. شَهْرُ بَغْدَاد *shahr-i-Bagdád*, 'the city of Bagdád,' زَبَانِ شِيرِينَ *zábán-i-shírín*, 'a sweet tongue.' 2. بَنْدَةُ خُدَا *banda-i-khudá*, 'a servant of God,' مَيْ نَاب *mai-i-náb*, 'pure wine.' 3. پَايِ تَخْت *pá-e-takht*, 'the foot of the throne,' رُؤْيِ زَبَا *rú-e-zebá*, 'a beautiful face.' Observe, however, that *zer* or *i* is used after *s h* (as well as after any other consonant) whenever the *s h* is manifested

(*zāhir*) 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 , بیاد , باب , باکرہ , بہائی , بیس , بیخ
 بیج , بسنت , بدن , بتی , بچہ بانہ , بن , پات , پاپ , پتھر
 پیٹھ , پھوٹنا , پنبہ * , پیچ , تخم , تلخ , تجاوز , تپیر , تات , تابعدار
 تابع , تاب , تنبیہ * , تکلف , تأسف , تعویذ , تھاکر , تہتمول
 تھگ , تھندا , ثمرہ , ثالث , ثابت , جیبہ , جہانجھلانا , جوتا
 جناح , جگر , جفا , جبر , جب , چچا , چاہ , چتر , چپ , چھوٹا
 چبخ , چہرہ , چھاتی , حفاظت , حوصلہ , حجت , حجام
 حجاب , حامل , حالت , خیانت , خفا , خستہ , خچر , خاوند
 خاک , خام , خیرات , درمن , درم , دَر , داغ , داد , دیدار
 دھونا , دہشت , ڈال , ڈاک , ذکر , ذلیل , رزاق , رُخ , رحم
 رات , راج , ریاضت , ریختہ , رفاقت , زیان , زنانہ , زن , زشت
 زاہد , سہل , سائپ * , سُرخ , سر , سود , سیرھی , سیس , شہد

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

شَمْع , شِعْر , شِكْم , شَبِيه , شَارِع , شَاخ , صِلَاحاً , صَاف صَيْد , صَبْر
 ضَرر , طَهَارَت , طَيْش , طِلا , طَاوُس , طَامِع , طَرَح , ظَلَمْت , ظَن
 ظِل , عَهْد , عُرِيَان , عَذَاب , عِبَارَت , عُمَر , عَابِد , عَجَب , عَقْد
 غِذَا , غَزَا , غَلَّة , غَوْل , غُور , فَصِيح , فَاقِه , فَرَبِه , فَخْر , قَوْس , قَلِيل
 قَصْر , قُرْب , كَهْو , كُهْلَا , كُورِنَش , كُرْسِي , كَان , كَهْرَانَا , كَهَات , كُرُوهُ
 كَزْنِد , كَرْم , لَاجَار , لَثِيم , لَهْو , لَيْل , لَوْتِه , لِحَاظ , لَات , لَاف , مِيخ
 مَهِيَا , مَهَارَت , مَوْزِه , مَلَال , مَشْرُوع , نَوْم , نَوْح , نَوَاب , نِيهَانَا
 نَادِم , نَجْم , وَحْشَت , وَصْف , وَافِر , وَالَا , هَيْبَت , هَوْش , هَلْكََا , هَاتِه
 يَاس , يَارَبَاش , يَاد , دَارُالْخِلَافَت , خُلَاصَةُالتَّوَارِيخ , بِسْمِاللَّهِ الرَّحْمَنِ
 الرَّحِيمِ , عَلَيْكُمْ السَّلَام .

30. TRANSPOSE INTO THE HINDUSTANI CHARACTER.

*Adá, áb, áj, aḥmaq, ádmí, iltifát, alqissah, ittíld', i'timád,
 ulfat, udás, unṭ, bad, bág, báwar, bakkíh, bijlí, bastí, billí, bahánah,
 padar, patá, phalná, pichhe, tabáh, taṣḍí', taṣarruf, tafáwut,
 ta'ajjub, taufíq, ṭukrá, ṭáng, ṣawáb, járá, jaház, jhúṭhá, jins,
 chiṭṭhí, chibillá, chhokrá, chiriyá, ḥadd, ḥirṣ, ḥílah, khabar, khwár,
 khauz, khair-khwáh, dám, dárú, diyánat, dhyán, dárhí, zabḥ, zauq,
 rutbah, ragbat, ranjidah, zíst, zambúr,* ziyán, subuk, sakht, sukhan,
 súrāj, shurú', shukr, ṣarráf, za'if, ta'am, toṭá, zulm, 'umdah, 'ilm,
 'álam, 'uhdah, 'alí, 'uzr, gam, fauran, faṣl, faẓl, qadam, qanáat,
 qá-im, kisht, karámat, khulná, kholná, garḥ, gehún, luṭf, lá-iq,
 maṭlab, makhlaṣí, mazhab, nizámat, náfi', ni'mat, wa'z, wa'dah,*

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

hunar, yáwari, 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, ákhir-ul-amr.

Ek roz ek zâlim Bâdshâh tanhá shahr se bâhir gayâ, aur ek shakhsh ko darakht ke niche baithâ 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 darâ, aur shâh se pûchhâ, ki Tû mujhe jântâ hai? Shâh ne kahâ Nahîn. Tab us ne kahâ, kih Main falâne saudâgar kâ beṭâ hûn, har mahîne men tîn tîn roz dîwânah hotâ hûn, dj 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, *beṭâ*, 'a son,' *mard*, 'a man,' *qâzî*, 'a judge,' *bhâ-î*, 'a brother,' *râjâ*, 'a king,' are of course masculine; and *beṭî*, 'a daughter,' *larķî*, 'a girl,' *'aurat*, '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, *roṭî*, 'bread,' *bât*, 'a word,' *talâsh*, 'search,' *dânish*, 'knowledge.'

34. Many nouns in *r* and *n* are feminine; as, *sarkâr*, 'government,' *talwâr*, 'a sword,' *khabar*, 'news,' *bahâr*, 'spring,' *ṣabr*, '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,' *diwár*, 'a wall,' *ján*, 'life,' *zubán*, 'the tongue,' *khizán*, 'autumn,' *dukán*, 'a shop,' *dástán*, 'a story,' *resmán*, 'cord,' *nán*, 'bread,' *zamin*, 'the ground,' *ástin*, '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,' *taşwir*, 'a picture,' *tashríf*, 'honouring,' *ta'lim*, 'instruction.'

36. Except from r. 33 the following five masculine nouns in *i*; viz. *páni*, 'water,' *ghi*, 'clarified butter,' *ji*, '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,' *dándi*, 'a waterman,' are necessarily masculine.

37. A few common exceptions in *t* and *sh* are also masculine; as, *bakht*, 'fortune,' *bant*, '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,' *ydqút*, 'a ruby,' *aish*, 'pleasure,' *dosh*, 'a fault,' *farsh*, 'a carpet,' *hosh*, 'sense,' *naqsh*, 'a picture,' *pádash*, '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,' *dil*, '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,' *din*, '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,' *ṣubh*, 'morning,' *fath*, 'victory,' *ṭarah*, 'manner,' *ṣaláh*, 'counsel,' 'plan,' *ṣulh*, 'peace,' *ruh*, '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,' *unmed*, 'hope,' *'id*, 'a feast,' *qaid*, 'bondage,' *dwáz*, 'voice,' *niyáz*, 'petition,' *chiz*, 'thing,' *mez*, 'a table,' *sáns*, 'a sigh,' *majlis*, 'an assembly,' *jins*, 'race,' *hirs*, '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,' *ṭaríq*, 'a way,' *khák*, 'dust,' *ḍák*, '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,' *masál*, '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,' *dáru*, '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,' *khata'*, 'fault,' *ibtidá*, 'beginning,' *intihá*, 'end,' *dunyá*, 'the world,' *tamanná*, 'a request,' *ṣaná*, 'praise,' *gizá*, 'food,' *'atá*, 'a gift,' *du'd*, 'prayer,' *qazá*, 'fate,' *adá*, '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 *í* may be declined like *mard*; as *rájá*, ‘a king,’ *Khudá*, ‘God,’ *qázi*, ‘a judge,’ *bhá-í*, ‘a brother.’ The nominative plural of these will be the same as the singular, see. r. 66.

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*.

{ 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 beṭo</i> , O son.	{ 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.
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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,' *gadá*, 'a beggar,' *dána*, 'a sage,' *pitá*, 'a father,' *daryá*, 'a river,' *mullá*, 'a teacher,' *lálá*, 'a master,' *bábá*, '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-dn*, 'a hair,' makes *ro-en kd*, etc. This rule applies to one or two other similar nouns.

69. THIRD DECLENSION.—FEMININE NOUNS.

Like *beṭi*, 'a daughter.'

Feminine nouns ending in *i*, and indeed all other feminine nouns, are declined like *mard* of the first declension, excepting in one case, the nom. pl., where those in *i* 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>Beṭi</i>, a daughter. { Agent. <i>Beṭi ne</i>, by a daughter. Gen. <i>Beṭi ká</i>, or <i>ke</i>, or <i>kí</i>, of a daughter. Dat. <i>Beṭi ko</i>, to a daughter. Acc. <i>Beṭi ko</i> (or <i>beṭi</i>), a daughter. Ab, <i>Beṭi se</i>, from a daughter. Loc. <i>Beṭi men</i>, in a daughter. Voc. <i>Ai beṭi</i>, O daughter.</p>	<p>{ Nom. Pl. <i>Beṭi-án</i>, daughters. { Ag. <i>Beṭi-on ne</i>, by daughters. Gen. <i>Beṭi-on ká</i>, or <i>ke</i>, or <i>kí</i>, of daughters. Dat. <i>Beṭi-on ko</i>, to daughters. Accus. <i>Beṭi-on ko</i> (or <i>beṭi-án</i>), daughters. Ab. <i>Beṭi-on se</i>, from daughters. Loc. <i>Beṭi-on men</i>, in daughters. Voc. <i>Ai beṭi-o</i>, O daughters.</p>
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71. *Jorú*, 'a wife,' like *beṭi*, 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, *thiliyá*, 'a water-pot;' nom. pl. *thiliyán*.

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,' *fátiha*, '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, *sdqi-án*, 'cup-bearers,' *sálhá*, 'years,' *shubaját*, 'provinces.' These terminations may occur in Persian phrases where the *izáfat* (r. 28) is used, as *mádar-i-bráhmanán*, 'mother of the Brahmans,' for the Hindústáni *má bráhmanon ki*. In one or two words *án* is used for the plural of inanimate objects; as *chiráqán*, '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,' *beṭí ká ghará*, the genitive noun *beṭí*, 'a daughter,' does not form its genitive with *kí*, although *beṭí* 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 *beṭí ke gharé men*; *ke* being used instead of *ká*, because *gharé 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 rikábí*. 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 rikábí*, '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, *rikábí 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 ṭaraf*, '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 *i*, 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 *d* 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 *d*) to *se* and *sí*, according to the rule for *ká, ke, kí* (rr. 82-84): thus, *tujh sá dāmi*, 'a man like you,' *pari 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 *d* according to the same rule. The termination *án*, which marks the remaining ordinals, is changeable to *en* and *in* 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 *d* or *ú*: as, *balá-e-nágaháni*, '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 achchhe kámon se*, 'from such good deeds.'

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

96. The following table exemplifies the preceding rules :

á	e	í
<i>gorá lar̥ká</i> 'a fair boy.'	<i>gore lar̥ke ko,</i> 'to a fair boy.'	<i>gori lar̥ki,</i> 'a fair girl.'
	<i>gore lar̥ke,</i> 'fair boys.'	<i>gori lar̥ki-án,</i> 'fair girls.'
	<i>gore lar̥kon ká,</i> 'of fair boys.'	<i>gori lar̥ki-on ká,</i> 'of fair girls.'
<i>bará mard,</i> 'a great man.'	<i>bare mard ká,</i> 'of a great man.'	<i>bari kitáb ká,</i> 'of a large book.'
	<i>bare mard,</i> 'great men.'	<i>bari kitáben,</i> 'large books.'
	<i>bare mardon par,</i> 'on great men.'	<i>bari kitábon men,</i> 'in large books.'
<i>khúb lar̥ká,</i> 'a fine boy.'	<i>khúb lar̥ke,</i> 'fine boys.'	<i>khúb lar̥ki,</i> 'a fine girl.'
<i>kálá sá ghorá,</i> 'a blackish horse.'	<i>kále se ghoré par,</i> 'on a blackish horse.'	<i>káli sí ghorí-án,</i> 'blackish mares.'
<i>dáná mard,</i> 'a wise man.'		
<i>dáná mard,</i> 'wise men.'		
<i>dáná mard ko,</i> 'to a wise man.'		
<i>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 mard,</i> 'the first man.'	<i>dústre mard ko,</i> 'to the second man.'	<i>tisri randi,</i> 'the third woman.'
<i>pánchwán lar̥ká,</i> 'the fifth boy.'	<i>chhatwén lar̥ke ko,</i> 'to the sixth boy.'	<i>sátwin lar̥ki,</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.

Main, I.

{ Nom. Sing. *Main*, I.
 { Agent. *Main ne*, by me.

{ Nom. Plural. *Ham*, we.
 { Agent. *Ham ne*, or *hamon ne*,
 by us.

Gen. *Merá*, or *mere*, or *merí*
 (*mujh ká*, etc.), of me, my.

Gen. *Hamárá*, or *hamáre*, or
hamári, of us, our.

Dat. Acc. *Mujh ko*, or *mujhe*, to
 me, me.

Dat. Acc. *Ham ko*, or *hamen*,
 us.

Ab. *Mujh se*, from me.

Ab. *Ham se*, from us.

Loc. *Mujh men*, in me.

Loc. *Ham men*, in us.

104.

SECOND PERSON.

Tú, Thou.

{ Nom. Sing. *Tú*, or *tain*, thou.
 { Agent, *Tú ne* by thee.

{ Nom. Plural. *Tum*, you.
 { Agent. *Tum ne*, or *tumhon ne*,
 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 *-ári* 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 beṭá*, '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,' 'thyself,' '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 khushi 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 *ṣáhib*, *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 larḱá*, '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, rí,</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, -rí</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,</i> OR <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-í</i>	<i>kisí-ká,</i> <i>-ke, -kí</i>	<i>kisí-ko</i>	<i>kisí-se</i> <i>kisí-men</i>	<i>kisí-ne</i>	9
'some,' '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, -ári</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, -ári</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-kd, -ke, -ki</i> <i>unh-kd, etc.</i> <i>unhon-kd, 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-kd, -ke, -ki</i> <i>inh-kd, etc.</i> <i>inhon-kd, 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-kd, -ke, -ki</i> <i>jinh-kd, etc.</i> <i>jinhon-kd, 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-kd, -ke, -ki</i>	<i>tin-ko</i>	<i>tin-se</i>	<i>tin-ne</i>
7	<i>kaun</i>	<i>kin-kd, -ke, -ki</i>	<i>kin-ko</i>	<i>kin-se</i>	<i>kin-ne</i>
8	<i>kyd</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*, *kawn*, *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, kí, ko*, etc., like other nouns. It is also changeable to *ní* for the singular, and *nín* or *ní-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 *i* for the fem. sing., and to *ín* or *i-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., fem. iyegí, etc.</i>
3.	— {	imperative, <i>ún, root, e</i> ; <i>en, o, en</i> .
		respectful imp. <i>iyé, pl. iyo.†</i>

* Observe.—The last *n* may be dropped; thus, *engí*. Observe also, that *gi-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 márd*, '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-tin*, 'striking.'

C. Past participle, *már-á*, f. *már-í*, pl. *már-e*, f. *már-in*, '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 *gí* 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. (-gí)) 'I will strike.'	<i>ham</i> <i>már-en-ge</i> (f. (-gín))*
<i>tú</i> <i>már-e-gá</i> (-gí)	<i>tum</i> <i>már-o-ge</i> (-gín)
<i>wuh</i> <i>már-e-gá</i> (-gí)	<i>we</i> <i>már-en-ge</i> (-gín)

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

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

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

* *Máren-gí* 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</i> <i>már-á</i> *		<i>ham</i> <i>ne</i> <i>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</i> <i>már-á hai</i> *		<i>ham</i> <i>ne</i> <i>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</i> <i>már-á thá</i> *		<i>ham</i> <i>ne</i> <i>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-in*, *már-í hain*, *már-í thín*: thus, 'I struck the boy,' *main ne larhá már-á*; 'I struck the boys,' *main ne larke már-e*; 'I struck the girl,' *main ne larhí mári*: 'I struck the girls,' *main ne larhí-dn márín* or *máridn*. But when *ko* is added to the object, then the past participle remains unchanged; thus, *main ne larhí ko már-á*.

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

Conjunctive participle, 'having struck.'

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

Adjective participles.

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

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

Adverbial participle.

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

Noun of agency.

márne-wáldá, '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 *d* 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-tí*, pl. *bulá-te*, f. *bulá-tín*, 'calling.'

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

* But *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-ún</i>	<i>tú bulá(w)-e</i>	<i>ham bulá(w)-en</i>	<i>tum bulá-o</i>
2. - <i>bulá-ún-gá</i>	- <i>bulá(w)-e-gá</i>	- <i>bulá(w)-en-ge</i>	- <i>bulá-o-ge</i>
3. - <i>bulá-ún</i>	- <i>bulá</i>	- <i>bulá(w)-en</i>	- <i>bulá-o</i>
R.	<i>bulá-iyē, fut. bulá-iyegá</i>		<i>bulá-iyō.</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>wah 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-tí hún*, etc.; for 2. *bulá-tí hain*, etc.; for 3. *bulá-tí thí*, etc., pl. *bulá-tí 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-wáldá*, '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>band-nd</i> , 'to make.'
<i>lagd-nd</i> , 'to apply.'	<i>satá-ná</i> , 'to vex.'	<i>chhipá-ná</i> , 'to conceal.'
<i>jagd-nd</i> , 'to awaken.'	<i>batá-ná</i> , 'to show.'	<i>pilá-ná</i> , 'to give to drink.'
<i>farmá-ná</i> , 'to command.'	<i>pd-nd</i> , 'to find.'	<i>sulá-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 -ki*, 'of speaking.'

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

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

C. Past participle, *bol-á*, f. *bol-i*, 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. <i>main 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-iye</i> , fut. <i>bol-iyegá</i>			<i>bol-iyo</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> } <i>tú bol-tá (-ti)</i> } <i>hún - bol-tá (-ti)</i> } <i>hai - bol-tá (-ti)</i> } <i>há - bol-tá thá</i> } f. -ti thí</p>	<p>f. <i>tum bol-te (-tin)</i> } <i>tum bol-te (-tin)</i> } <i>ho - bol-te (-ti)</i> } <i>ho - bol-te (-ti)</i> } <i>the - bol-te the</i> } f. -ti thín</p>	<p>f. <i>we bol-te (-tin)</i> } <i>we bol-te (-tin)</i> } <i>ho - bol-te (-ti)</i> } <i>ho - bol-te (-ti)</i> } <i>the - bol-te the</i> } f. -ti thín</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> } <i>tú bol-á (-i)</i> } <i>hai - bol-á (-i)</i> } <i>hai - bol-á (-i)</i> } <i>thá - bol-á thá</i> } f. bol-i thí</p>	<p>f. <i>tum bol-e (-in)</i> } <i>tum bol-e (-in)</i> } <i>ho - bol-e (-i)</i> } <i>ho - bol-e (-i)</i> } <i>the - bol-e the</i> } f. bol-i thín</p>	<p>f. <i>we bol-e (-in)</i> } <i>we bol-e (-in)</i> } <i>ho - bol-e (-i)</i> } <i>ho - bol-e (-i)</i> } <i>the - bol-e the</i> } f. bol-i thín</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-ti hú-in*)
 'speaking'; past, *bol-á hú-á* (f. *bol-i hú-i*; pl. or inflected, *bol-e hú-e*; f. *bol-i hú-in*) 'spoken.'
 Adverbial participle, *bolte-hi*, '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 *á* 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-tín*, f. *lá-tín*, 'bringing.'

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

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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.
<i>main lá-ún</i>	<i>tá lá-(w)e</i>	<i>wuh lá-(w)e</i>	<i>ham lá-(w)en</i>	<i>tum lá-o</i>
<i>we lá-(w)en</i>			<i>we lá-(w)en</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>
<i>-lá</i>	<i>-lá-(w)e</i>		<i>-lá-o</i>	<i>-lá-(w)en-ge(-gin)</i>
R. <i>lá-íye</i> , fut. <i>lá-íyegá</i>			<i>-lá-(w)en</i>	<i>-lá-(w)en</i>
				<i>lá-íyo</i>

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

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

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

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

Adjective participles : present, *lá-tá hú-d* (f. *lá-tí hú-i* ; pl. or inflected, *lá-te hú-e* ; f. *lá-tí hú-in*) 'bringing' ; past, *lá-yá hú-d* (f. *lá-i hú-i* ; pl. or inflected, *lá-e hú-e* ; f. *lá-i hú-in*) 'brought.'

Adverbial participle, *láte-hi*, 'immediately on bringing,' 'in the act of bringing.'

Noun of agency, *láne-wáldá*, '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 *jána*, 'to go' ; thus, *már-d já-ná*, 'to be beaten' ; aorist (or potential), *main már-d já-ún*, 'I may be beaten' ; future, *we már-e já(w)enge*, 'they shall be beaten' ; *wuh már-i já(w)egi*, 'she will be beaten.' The past participle of *jána* is *ga-yá* irregularly (f. *ga-i*, pl. *ga-e*, f. *ga-in*). In other respects it is like *lá-ná*, as follows :—

167.

JÁ-NÁ, 'to go.'

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

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

B. Present participle, *já-tá*, f. *já-tí*, pl. *já-te*, f. *já-tin*, 'going.'

C. Past participle, *ga-yá*, f. *ga-i*, pl. *ga-e*, f. *ga-in*, '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.'

<p>1. main <u>ja-ún</u></p> <p>2. -<u>ja-ún-gá(-gi)</u></p> <p>3. -<u>ja-ún</u></p> <p>R. <u>ja-íye</u>, fut. <u>ja-íyegá</u></p>	<p>f. f. f.</p>	<p>tú <u>ja-(w)e</u></p> <p>-<u>ja-(w)e-gá(-gi)</u></p> <p>-<u>ja</u></p> <p><u>ja-íye</u>, fut. <u>ja-íyegá</u></p>	<p>f. f. f.</p>	<p>tum <u>ja-o</u></p> <p>-<u>ja-o-ge(-gin)</u></p> <p>-<u>ja-o</u></p> <p><u>ja-íyo</u></p>	<p>we <u>ja-(w)en</u></p> <p>-<u>ja-(w)en-ge(-gin)</u></p> <p>-<u>ja-(w)en</u></p>
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169. B. Three tenses from the present participle. 1. Present indefinite, 'would go.' 2. Present definite, 'am going.' 3. Imperfect, 'was going.'

<p>1. main <u>ja-tá (-ti)</u></p> <p>2. -<u>ja-tá (-ti)</u></p> <p>3. -<u>ja-tá thá</u></p> <p>f. -<u>ti thí</u></p>	<p>f. f. f.</p>	<p>tú <u>ja-tá (-ti)</u></p> <p>-<u>ja-tá (-ti)</u></p> <p>-<u>ja-tá thá</u></p> <p>f. -<u>ti thí</u></p>	<p>f. f. f.</p>	<p>tum <u>ja-te (-tin)</u></p> <p>-<u>ja-te (-ti)</u></p> <p>-<u>ja-te thá</u></p> <p>f. -<u>ti thin</u></p>	<p>we <u>ja-te (-tin)</u></p> <p>-<u>ja-te (-ti)</u></p> <p>-<u>ja-te thá</u></p> <p>f. -<u>ti thin</u></p>
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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.
1. <i>maingá-yá(gá-i) tú gá-yá(gá-i)</i>	<i>wuh gá-yá(gá-i)</i>	<i>ham gá-e(-in)</i>	<i>tum gá-e(-in)</i>
2. <i>-gá-yá(gá-i)hún</i>	<i>-gá-yá(gá-i)hai</i>	<i>-gá-e(-i)hain</i>	<i>-gá-e(-i)ho</i>
3. <i>-gá-yá thá</i>	<i>-gá-yá thá</i>	<i>-gá-e the</i>	<i>-gá-e the</i>
f. <i>gá-i thí</i>	f. <i>gá-i thí</i>	f. <i>gá-i thín</i>	f. <i>gá-i thín</i>

Conjunctive participle, *já, já-e, 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, *gá-yá hú-á* (f. *gá-i hú-i*; pl. or inflected, *gá-e hú-e*; f. *gá-i hú-in*), 'gone.'

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

Noun of agency, *jáne-wálá*, '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;' *uñh já-ná*, 'to rise up;' *dar já-ná*, 'to fear;' *dub 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 *á* 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 *ingá*.

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

HO-NÁ, 'to be' or 'to become.'

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

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

B. Present participle, *ho-tá*, f. *ho-ti*, 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, 'bc.' R. Respectful, 'bc pleased to be,' 'will be pleased to be.'

1. main <i>ho-ún</i>	} <i>tú ho-(w)e</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>
2. - <i>ho-úngá</i>	} - <i>ho-(w)egá</i>	} - <i>ho-oge</i>	} - <i>ho-(w)enge</i>
or <i>hún-gá</i>	} or <i>ho-gá</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-(w)e</i> or <i>ho</i>	- <i>ho-o</i> or <i>ho</i>	- <i>ho-(w)en</i> or <i>hon</i>
R.	<i>hú-j-iye</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.'

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

176. C. *Three tenses from the past participle.* 1. *Perfect indefinite*, 'became.' 2. *Perfect definite*,

'have become.' 3. *Pluperfect*, 'had become.'

f.	f.	f.	f.
1. <i>main hú-á (hú-i)</i>	<i>tú hú-á (hú-i)</i>	<i>wuh hú-á (hú-i)</i>	<i>ham hú-e (hú-in)</i>
2. <i>-hú-á (-i) hún</i>	<i>-hú-á (-i) hai</i>	<i>-hú-á (-i) hai</i>	<i>tum hú-e (hú-in) we hú-e (hú-in)</i>
3. <i>-hú-á thá</i>	<i>-hú-á thá</i>	<i>-hú-á thá</i>	<i>-hú-e (-i) ho</i>
f. <i>hú-i thí</i>	f. <i>hú-i thí</i>	f. <i>hú-i thí</i>	<i>-hú-e the</i>
			f. <i>hú-i thín</i>

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-i*; pl. or inflected, *ho-te hú-e*; f. *ho-tí hú-in*) 'being';

past, *hú-á* (f. *hú-i*; pl. or inflected, *hú-e*; f. *hú-in*) 'been.'

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

Noun of agency, *hone-wáldá*, '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 *mri*, Prákrit *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-á ho-ín</i> or <i>hon</i> | <i>tú bol-á ho-(w)e</i> or <i>ho</i> , etc. |
| 2. <i>Past future</i> , 'I shall or will have spoken,' <i>main bol-á ho-úngá</i> or <i>húngá</i> | <i>tú bol-á ho-(w)egá</i> or <i>ho-gá</i> . |
| 3. <i>Past conditional</i> , 'had I spoken,' <i>main bol-á hotá</i> | <i>tú bol-á 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-gá* irregularly (f. *ki*, pl. *ki-e*, f. *kin*). In other respects it is regular, but *j* is inserted before the *eye* 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.'

1. main <i>kar-ún</i>	f.	<i>tú kar-e</i>	f.	<i>ham kar-en</i>	f.	<i>tum kar-o</i>	f.	<i>we kar-en</i>
2. - <i>kar-úngá (-gi)</i>		- <i>kar-egá (-gi)</i>		- <i>kar-enge (-gin)</i>		- <i>kar-oge (-gin)</i>		- <i>kar-enge (-gin)</i>
3. - <i>kar-ún</i>		- <i>kar</i>		- <i>kar-en</i>		- <i>kar-o</i>		- <i>kar-en</i>
R.		<i>ki-j-eye</i> , fut. <i>ki-j-iyegá</i>				<i>ki-j-iyjo</i>		

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

1. main <i>kar-tá(-ti)</i>	f.	<i>tú kar-tá(-ti)</i>	f.	<i>ham kar-te(-tin)</i>	f.	<i>tum kar-te(-tin)</i>	f.	<i>we kar-te(-tin)</i>
2. - <i>kar-tá(-ti)hún</i>		- <i>kar-tá(-ti)hai</i>		- <i>kar-te(-ti)hain</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-te the</i>		- <i>kar-te the</i>		- <i>kar-te the</i>
f. - <i>ti thi</i>		f. - <i>ti thi</i>		f. - <i>ti thin</i>		f. - <i>ti thin</i>		f. - <i>ti thin</i>

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

<p>f. <i>main ne ki-yá(ki) tú ne ki-yá(ki) us ne ki-yá(ki)</i></p> <p>2. <i>-ki-yá(ki) hai -ki-yá(ki) hai -ki-yá(ki) hai</i></p> <p>3. <i>-ki-yá thá } f. ki thí }</i> <i>f. ki thí }</i></p>	<p>f. <i>ham ne ki-yá(ki) tum ne ki-yá(ki) unhom ne ki-yá(ki)</i></p> <p><i>-ki-yá(ki) hai -ki-yá(ki) hai -ki-yá(ki) hai</i></p> <p><i>-ki-yá thá } f. ki thí }</i> <i>f. ki thí }</i></p>	<p>f. <i>unhom ne ki-yá(ki)</i></p> <p><i>-ki-yá(ki) hai -ki-yá(ki) hai</i></p> <p><i>-ki-yá thá } f. ki thí }</i> <i>f. ki thí }</i></p>
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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-ti hú-i*; pl. or inflected, *kar-te hú-e*; f. *kar-ti hú-in*) 'doing'; past, *ki-yá hú-á* (f. *ki hú-i*; 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-wála*, 'a doer, 'one who does.'

183. Observe—*Kar-nd* is of constant use compounded with nouns, with which its meaning must be made to blend: thus, *qatl kar-nd*, 'to make killing,' i.e., 'to kill;' *ma'lum kar-nd*, 'to perceive;' *shádi k.*, 'to marry;' *mauqúf k.*, 'to stop;' *daryáft k.*, 'to discover;' *kam k.*, 'to lessen;' *shurú k.*, 'to begin;' *chhotá k.*, 'to diminish.'

184. It also forms a frequentative compound after a past participle (see r. 219 A); as *já-yá kar-nd*, 'to go frequently;' *dekh-á 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 *kar-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-te*, 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. <i>main de-ún</i> or <i>dún</i>	} <i>tú de-w-e</i> or <i>de</i>	} <i>wuh de-w-e</i> or <i>de</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>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>de-o</i> or <i>do</i>	} - <i>de-o</i> or <i>do</i>
R.	} <i>di-j-eye fut. di-j-iyegá</i>	} - <i>de-oge</i> or <i>doge</i>	} - <i>dewenge</i> or <i>denge</i>
		} - <i>de-o</i> or <i>do</i>	} - <i>dewen</i> or <i>den</i>
		} <i>di-j-iyegá</i>	} <i>di-j-iyegá</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.	f.
1. <i>main de-tá (-ti)</i> } <i>tá de-tá (-ti)</i> } <i>wuh de-tá (-ti)</i> }	<i>ham de-te (-tin)</i> } <i>tum de-te (-tin)</i> }	<i>we de-te (-tin)</i> }	
2. <i>-de-tá (-ti) hún</i> } <i>-de-tá (-ti) hai</i> } <i>-de-tá (-ti) hain</i> }	<i>-de-te (-ti) hain</i> } <i>-de-te (-ti) ho</i> }	<i>-de-te (-ti) hain</i> }	
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. -ti thí	f. -ti thín	f. -ti thín	f. -ti thín

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

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

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-ti hú-i*; pl. or inflected, *de-te hú-e*; f. *de-ti hú-in*), 'giving'; past, *di-yá hú-á* (f. *di hú-i*; pl. or inflected, *di-e hú-e*; f. *di hú-in*), 'given.'

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

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

190.

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

The past participle is *lí-y-d* irregularly (f. *lí*, pl. *lí-e*, f. *lín*). The respectful tenses follow the analogy of *kar-ná*, *hc-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-tí*, pl. *le-te*, f. *le-tin*, 'taking.'

C. Past participle, *lí-y-d*, f. *lí*, pl. *lí-e*, f. *lín*, '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. main <i>le-ún</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>lún</i>	or <i>le</i>	or <i>le</i>	or <i>len</i>	or <i>lo</i>	or <i>len</i>
2. - <i>le-úngá</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>lúngá</i>	or <i>le-gá</i>	or <i>le-gá</i>	or <i>le-nge</i>	or <i>lo-ge</i>	or <i>le-nge</i>
3. - <i>le-ún</i> or <i>lún</i>	- <i>le</i>	- <i>le-w-e</i> or <i>le</i>	- <i>le-w-en</i> or <i>len</i>	- <i>le-o</i> or <i>lo</i>	- <i>le-w-en</i> or <i>len</i>
R.	<i>lí-j-iye</i> , fut. <i>lí-j-iyegá</i>				<i>lí-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.'*

f.	f.	f.	f.	f.	
1. main le-tá (-tì)	tú le-tá (-tì)	wuh le-tá (-tì)	ham le-te (-tin)	tum le-te (-tin)	we le-te (-tin)
2. -le-tá (-tì) hain	-le-tá(-tì) hai	-le-tá (-tì) hai	-le-te (-tì) hain	-le-te (-tì) ho	-le-te (-tì) hain
3. -le-tá thá }	-le-tá thá }	-le-tá thá }	-le-te the }	-le-te the }	-le-te the }
f. -tì thí }	f. -tì thí }	f. -tì thí }	f. -tì thin }	f. -tì thin }	f. -tì thin }

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

f.	f.	f.	f.	f.	f.
1. main ne li-yá (li)	tú ne li-yá (li)	us ne li-yá (li)	ham ne li-yá (li)	tum ne li-yá (li)	unhon ne li-yá (li)
2. -li-yá (li) hai	-li-yá (li) hai	-li-yá (li) hai	-li-yá (li) hai	-li-yá (li) hai	-li-yá (li) hai
3. -li-yá thá }	-li-yá thá }	-li-yá thá }	-li-yá thá }	-li-yá thá }	-li-yá thá }
f. li thí }	f. li thí }	f. li thí }	f. li thí }	f. li thí }	f. li thí }

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-i*; pl. or inflected, *le-te hú-e*; f. *le-tí hú-in*),
 'taking'; past, *li-yá hú-á* (f. *li hú-i*; pl. or inflected, *li-e hú-e*; f. *li hú-in*), 'taken.'
 Adverbial participle, *lete-hí*, 'immediately on taking,' 'in the act of taking.'
 Noun of agency, *lene-wáá*, '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. *pi-n*), like the irregular forms of *kar-ná*, *de-ná*, and *le-ná*. *Pi-ná* also inserts *j* before the *eye* and *igo* 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-i</i>	<i>ga-e</i>	<i>ga-in</i>
<i>ho-ná</i> , 'to be'	<i>hú-á</i>	<i>hú-i</i>	<i>hú-e</i>	<i>hú-in</i>
<i>mar-ná</i> , 'to die'	<i>mú-á</i>	<i>mú-i</i>	<i>mú-e</i>	<i>mú-in</i>
<i>kar-ná</i> , 'to do'	<i>kiy-á</i>	<i>ki</i>	<i>ki-e</i>	<i>kin</i>
<i>de-ná</i> , 'to give'	<i>diy-á</i>	<i>di</i>	<i>di-e</i>	<i>din</i>
<i>le-ná</i> , 'to take'	<i>liy-á</i>	<i>li</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>hu-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-īye</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-īye</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-īye</i>
<i>ján-ná</i> , v.a. 'to know'	<i>ján-tá</i>	<i>ján-á</i>	<i>ján-ún, e, e, en, o, en</i>	<i>ján-ungá</i>	<i>ján-īye</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-īye</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-īye</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-īye</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-īye</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-īye</i>

a. Remember that the following verbs are neuter, and therefore not susceptible of *ne* (see rr. 143, 439):
bol-ná, 'to speak'; *bhul-ná*, 'to forget'; *chuk-ná*, 'to finish'; *ḍar-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>daur-ná</i> , ‘to run’	<i>daurá-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>latak-ná</i> , 'to hang'	<i>laṭká-ná</i>	<i>latakwá-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>bhúl-ná</i> , 'to forget'	<i>bhulá-ná</i>	<i>bhulwá-ná</i>
<i>bhej-ná</i> (v. a.), 'to send'	<i>bhijá-ná</i>	<i>bhijwá-ná</i>
<i>bhīg-ná</i> , 'to be wet'	<i>bhigá-ná</i> *	<i>bhigwá-ná</i>
<i>jág-ná</i> , 'to be awake'	<i>jagá-ná</i>	<i>jagwá-ná</i>
<i>ḍúb-ná</i> , 'to drown'	<i>ḍubá-ná</i> *	<i>ḍubwá-ná</i>
<i>leṭ-ná</i> , 'to lie down'	<i>liṭá-ná</i>	<i>liṭwá-ná</i>

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>pí-ná</i> (v.a.), 'to drink'	<i>pilá-ná</i>	<i>pilwá-ná</i>
<i>jī-ná</i> , 'to live'	<i>jilá-ná</i>	<i>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>pál-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—

uṭhá-dená, ‘to set up.’

á-jána, ‘to come suddenly.’

ban-ána, ‘to be performed,’ ‘to succeed.’

ban-jána, ‘to be made,’ ‘to become.’

pi-jána or *pi-lená*, ‘to drink off or up.’

rakh-lená, ‘to lay by.’

rakh-dená, ‘to set down,’ ‘to place.’

so-jána, ‘to go to sleep.’

káṭ-dálná, ‘to cut off.’

kah-dená, ‘to speak out.’

khá-jána, ‘to eat up.’

kho-dená, ‘to squander away.’

gár-dená, ‘to bury.’

gir-parná, ‘to fall down.’

girá-dená, ‘to throw down.’

le-jána, ‘to take or carry away,’ ‘to convey.’

le-ána, ‘to bring along.’

le-lená, ‘to take hold of,’ ‘to seize.’

már-dálná, ‘to kill outright.’

nikál-dená, ‘to turn out.’

ho-jána or *ho-rahna*, ‘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-ti rah-ti 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-i já-ti 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-i*, '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 biṭhā-e (men), 'sitting still.'

baná baná-yá, 'ready made.'

paká paká-yá, 'ready cooked.'

saj sajá-kar, 'having completely prepared.'

kah-á kah-í, 'altercation.'

már-á már-í, 'scuffling.'

ADVERBS.

234. Quintuple series derived from the pronouns *yih*, *wuh*, *kawn*, *jawn*, *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>kawn</i> , 'who?' <i>kab</i> , 'when?'	<i>jawn</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>idhar</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>iyún</i> , } 'as' <i>yon</i> , or <i>jawn</i> , }	<i>tyún</i> , } 'so' <i>ton</i> , or <i>taun</i> , }
5. Likeness	<i>aisá</i> , 'like this,' 'in this manner'	<i>waisá</i> , 'like that,' 'in that manner'	<i>kaisá</i> , 'like what?' 'how?'	<i>jaisá</i> , 'like which,' 'as'	<i>taisá</i> , 'like the same,' 'so'
6. Number	<i>itná</i> , 'this many'	<i>utná</i> , 'that many'	<i>kitná</i> , 'how many?'	<i>jitná</i> , 'as many'	<i>titná</i> , 'so many'
7. Quantity	<i>ittá</i> , 'this many'	<i>uttá</i> , 'that many'	<i>kittá</i> , 'how much?'	<i>jittá</i> , 'as many'	<i>tittá</i> , 'so many'

Observe.—These last are extremely uncommon.

235. By adding *i*, *hi*, *hin* (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 *wahi*, 'that same.' In the oblique case *us-i*;

in pl. *un-hin* with *hin* :

so, *tum-hin*, 'you yourself.'

ab-hi, 'now,' 'at this very time.'

kab-hi or *kab-hu*, 'ever.'

tab-hi, 'at that very time.'

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

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

ka-hin, 'whereabouts,' 'somewhere,' 'anywhere.'

aur ka-hin, 'elsewhere.'

yun-hin, 'in this very way, time, or place.'

wun-hin or *won-hin* or *wo-hin* or *wuhin* or *unhin* or *unhin*, 'in that very way, time, or place,' 'thereupon,' 'immediately upon that.'

jon-hin, 'as soon as.'

waisa-hi, 'that same,' 'in the very same manner.'

kar is added to *kyun* : thus,

kyunkar and *kyunki*, '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.'

yahan 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>nazdik</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>píchhe</i> , 'behind.'
<i>bích</i> , 'in,' or 'among.'	<i>qarib</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>taraf</i> (<i>ke</i> or <i>kí</i>), 'towards.'
<i>mújib</i> , 'by means of.'	<i>úpar</i> , 'above.'
<i>muṭábiq</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>taraf</i> , 'towards.'
<i>khátir</i> , 'for the sake of.'	<i>tarah</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>alá</i> , 'upon.'	<i>dar</i> , 'in.'
' <i>an</i> , 'from.'	<i>fi</i> , 'in.'
<i>ba, bah, 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-ḥaqíqat</i> , 'in truth.'
<i>al-qíṣṣa</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-fawr</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;' -(also 'who,' 'which;,' seer.110).	<i>wa</i> or <i>o</i> , 'and.'
<i>ki</i> , 'that,' 'because,' 'than,' 'saying.'	<i>war</i> (for <i>wa agar</i>), 'and if.'
	<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>saintáls</i> .
2 <i>do</i> .	25 <i>pachís</i> .	48 <i>aṭhtáls</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>tís</i> .	53 <i>tirpan</i> .
8 <i>áṭh</i> .	31 <i>iktís</i> .	54 <i>chauwan</i> .
9 <i>nau</i> .	32 <i>battís</i> or <i>batis</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>unsatḥ</i> .
14 <i>chaudah</i> .	37 <i>saintís</i> .	60 <i>sáṭh</i> .
15 <i>pandrah</i> .	38 <i>aṭh-tís</i> .	61 <i>iksatḥ</i> .
16 <i>solah</i> .	39 <i>untáls</i> .	62 <i>básatḥ</i> .
17 <i>satrah</i> .	40 <i>cháls</i> .	63 <i>tirsáṭh</i> .
18 <i>aṭhárah</i> .	41 <i>iktáls</i> .	64 <i>chausatḥ</i> .
19 <i>unís</i> or <i>unnís</i> .	42 <i>be-áls</i> .	65 <i>painsatḥ</i> .
20 <i>bis</i> .	43 <i>tentáls</i> or <i>taintáls</i> .	66 <i>chhiyásatḥ</i> .
21 <i>ikkís</i> or <i>ekís</i> .	44 <i>chau-áls</i> .	67 <i>satsatḥ</i> .
22 <i>bá-ís</i> .	45 <i>paintáls</i> .	68 <i>aṭhsatḥ</i> .
23 <i>te-ís</i> .	46 <i>chhiyáls</i> .	69 <i>unhattar</i> .

70 <i>sattar.</i>	81 <i>ikásí.</i>	91 <i>ikánawe.</i>
71 <i>ikhattar.</i>	82 <i>be-ásí.</i>	92 <i>bánawe.</i>
72 <i>bahattar.</i>	83 <i>tirásí.</i>	93 <i>tiránawe.</i>
73 <i>tihattar.</i>	84 <i>chaurásí.</i>	94 <i>chauránawe.</i>
74 <i>chauhattar.</i>	85 <i>pachásí.</i>	95 <i>pachánawe.</i>
75 <i>pachhattar.</i>	86 <i>chhiyásí.</i>	96 <i>chhiyánawe.</i>
76 <i>chhihattar.</i>	87 <i>satásí.</i>	97 <i>satánawe.</i>
77 <i>sathattar.</i>	88 <i>aṭhásí.</i>	98 <i>aṭhánawe.</i>
78 <i>aṭhattar.</i>	89 <i>nau-ásí.</i>	99 <i>ninánawe.</i>
79 <i>unásí.</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, *unís 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>chhaṭwán</i> or <i>chhaṭhá.</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>chálísá</i> , 'aggregate of 40.'

chillá, 'a period of 40 days.' *lákḥ*, 'one hundred thousand.'
saiḥrá, 'a hundred.' *karor*, 'one hundred lákhs,' 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,' *hazáron gulám*, 'thousands of slaves,' *lákḥon rūpai*, '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 sáton 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 *lakar*, 'wood,' *lakar-hárá*, 'a wood-cutter;' *Dilli-wálá*, 'an inhabitant of Dillí;' *basti-wálá*, 'a villager;' *náw-wálá*, 'a boatman;' *gadhe-wálá*, 'the owner of the ass' (inflected form of *gadhá*, this form being always used).

bán (Sanskrit *ván*, 'possessed of'); as from *dar*, 'a door,' *dar-bán*, 'a door-keeper:' similarly, *sag-bán*, 'a dog-keeper;' *sár-bán*, 'a camel-driver;' *guzar-bán*, 'a ferryman;' *gári-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 *zamin*, 'land,' *zamin-dár*, 'a land-holder;' from 'amal, 'jurisdiction,' 'amal-dár, 'one who has jurisdiction,' 'a collector of revenue' (= 'ámil).

gar (Sanskrit *kar*), 'a maker,' 'a doer,' a 'worker;' as from *zar*, 'gold,' *zar-gar*, 'a worker in gold;' so *sitam-gar*, 'a doer of tyranny,' 'a tyrant.'

guzár, 'a passer,' 'a performer;' as from *ḥaqq*, 'justice,' *ḥaqq-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 *saḥar-gáh*, 'the time of dawn.'

pur or *púr*, 'a city;' as from *Hastiná*, *Hastiná-pur*, 'the ancient name of Dillí.'

sál or *sálá* (Sanskṛit *śálá*), 'a house;' as from *ghur*, 'a horse,' *ghur-sál*, 'a stable;' *gau-sálá*, 'a cow-house.'

stán or *istán* (Sanskṛit *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 *sati-wár*, 'the place where a *sati* 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 *larhá*, 'a child,' *larhá-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 *beti*, '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 *maíl*, 'dirt,' *maílá*, '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;' *maqdúr-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-jún*, '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-snab*, '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,' *kahin na kahin*,
 '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 *yatasammanú*, '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>FdRiQ</i> (irreg. plur.) <i>FuRrdQ</i>	<i>maFRúQ</i>
2.	Causing to separate Intensive in a few instances	<i>taFRiQ</i> <i>taFRiQat</i>	<i>muFaRriQ</i>	<i>muFaRraQ</i>
3.	Mutual separation	<i>muFáRaQat</i> <i>FiRáQ</i>	<i>muFáRiQ</i>	<i>muFáRaQ</i>
4.	Causing to separate	<i>iFRáQ</i>	<i>muFRiQ</i>	<i>muFRaQ</i>
5.	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>inFiRdQ</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>istiFRdQ</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. *FaKáQ*; 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>miFRaQat</i>
Time and place Place of — Time of —	} <i>maFRaQ</i>	<i>maFRiQ</i>	
Comparison More or most	} <i>aFRaQ</i> (for masc.)	<i>FuRQa</i> (for fem.)	
Excess Most, very great	} <i>FaRr áQ</i>	<i>FaRiQ</i> (pl.) <i>FuRaQá</i> *	<i>FaRuQ</i>
Implying also trade, profession, occupation	} <i>FaRr áQ</i>		
Common models for adjectives	} <i>FaRiQ</i>	<i>FaR áQ</i>	<i>FaRaQ</i>
Common models for abstract nouns	} <i>FaR áQat</i>	<i>FiR áQat</i>	<i>FaRiQat</i>
Model of regular plural	} <i>FaRQát</i> (always fem.)		
Models of irregular or broken plurals	} <i>aFR áQ</i> <i>FaR á-iQ</i>	<i>FiR áQ</i> <i>Faw áRiQ</i>	<i>FuRuQ</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 *amir*, *fuqard* of *faqir*, *gurabá* of *garib*, &c.

tended.' But the Hindústání forms derived from these roots are generally regular; as *madd*, 'extension,' *madid*, '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'dib*, 'correction,' V. N. 2. of 'adaba; *má'múr*, 'ordered,' Pass. P. 1. of 'amara; *mu'aššir* (written *múššir*) 'taking effect,' Act. P. 2. of 'ašara; *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*; *muwášalat*, 'conjunction,' V. N. 3. of *wašala*.

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 *shawqa*; *muṣawwir*, 'a painter,' Act. P. 2. of *ṣawara*; *ihtiyáj*, 'necessity,' V. N. 8. of *ḥawaja*; *ikh̄tiyár*, '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; 'áṣi, 'criminal,' Act. P. 1. of 'asa for aṣaya; '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-i* 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 nazār 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;' *muṭṭlaq ṭāqat aur hosh kuchh bāqī na thā*, 'no power or consciousness at all remained;' *ek roz āndhī aur ṭūfān 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 pūnī ho saktī hai*, 'this crown, and dress, and pearls, and jewels, might form the capital stock of a thousand merchants;' *ānkhon ko sukh aur kaleje ko ṭhandak 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 naukar aur asbāb kahān gayā*, 'I know not where (my) father and (his) servants and (his) goods went;' *itnā rūpiya aur ashrafi aur kaprā jam'a hū-d*, 'so many rupees and gold coins and clothes were collected;' *singhāsān par la'l almās aur motī mūngd lagā hū-d*, 'on a throne rubies, diamonds, pearls, and coral were set.'

289. An Arabic plural may be joined to a singular verb: thus, *āp kā alṭāf aisā hai*, 'your majesty's favours are such;' *jawāhir kharidī 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 ānkh*, '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 mitti*, '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 bádsáhaten*, 'all the kingdoms.'

293. When an adjective forms the predicate of a proposition it must of course come last; as, *zamin wahán kí achchhi 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 káld* (not *kále*) *karegá* 'who will make the door black?' *diwár ko káld* (not *káli*) *karegá*, 'he will make the wall black.'

295. The same rule may apply to participles: thus, *bádsáhazdí 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 *in* on the same principle. Similarly, *báyán*, 'left' becomes *báyen* or *bá-en* and *bá-in*: thus, *chauthi rát*, 'the fourth night;'
chauther roz, 'on the fourth day;'
áthwin rát, 'the eighth night;'
áthwen din, 'on the eighth day;'
bá-in 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, *sára 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:—*amir Umará jo házir the*, 'the lords and ministers who were present;'
donon qafas jin men ádmí qaid hain, 'the two cages in which the men are confined;'
áp ki tawajjuh jo aksir ki tásir rakhti hai, 'your majesty's favour, which has the effect of an elixir;'
wazir ki mard i dání thá, 'the *wazir*, 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 dukan hai, us men do pinjre latakte haiñ*, '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 bat par ki jhuth is ka sabit nahin*, '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 pa-i*, 'that slave by whom education had been received;' *itna mal ki jis ka hisab nahin*, '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 sahib dana haiñ, un ki 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 bhi na pahchan 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-maqdur karin*, 'whatever remedy is possible (that) I will perform to the best of my power;' *jo nála wahán bahtá thá*, 'the stream which flowed there,' for *wuh nála jo wahán bahtá thá*; *jo marzi-i mubdrak*, '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 jinnoñ ká hai, tumháre báp ne us ke sáth dosti paidd ki*, 'Malik-i-Sádiq, who is the king of the jins—your father formed a friendship with him;' *yih ek mainún, 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 donoñ ki khidmat nahin 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. *Śáhib ká ghar*, 'the house of the master.' Rule 2. *Śáhib ke ghar*, 'the houses of the master,' *Śáhib 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 kháñir*, '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 ishthiyáq*, '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;' *háthi-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-d*, '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 ádmí*, '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, *ádmí kí zindagí ká kuchh bharosá nahín*, '(there is) no reliance on the life of man;' *in kí dostí ká bharosá nahín*, '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, *tumhári khatír*, 'for your sake;' *qarib do kos ke*, 'for nearly two kos;' *us ke barábar*, 'equal to him;' *ek gaz ke muwáfiq garhá*, 'a hole a yard deep.'

317. These adverbial prepositions may sometimes be dropped, leaving the sign *ke* to stand by itself: thus, *bádsháh ke ek beṭá paidá hú-á*, 'in the family or at the house of a king a son was born,' where *pás* or *yahán* is understood. Similarly, *un ke larhá ná thá*, 'to them (*un ke pás*) there was no boy.'

318. Again, the genitive sign *ká*, *ke*, *kí*, may be dropped, leaving the adverbial preposition to stand alone: thus, *zer jharokhe* (for *zer jharokhe ke*), 'under the lattice,' etc.; similarly, *zer sáye*, 'under the shadow;' *hakím pás* (for *hakím ke pás*), 'near the physician;' *mujh pás* (for *mere pás*), 'near me;' *is faqír pás* (for *is faqír ke pás*), 'near this faqír;' *us bagair* or *us bin* (for *us ke bagair*, etc.), 'without him;' *bagair murabbí (ke)*, 'without a patron;' *is wáste* or *is liye*, 'on this account;' *kis wáste*, 'on what account?' *jís taráh*, '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 *kí*, according to gender and number: thus, *dá-í angá sab kí sab*, 'the nurses and maids, one and all;' *pit kí pit*, 'true affection;' *kuchh ká kuchh*, 'something different;' *báhar ká báhar*, 'quite out,' 'altogether excluded;' *án kí án men*, 'at the very instant;' *waisí kí waisí hí surat*, '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, *lá'l wazn men sát misqál ká*, 'a ruby

weighing seven *miṣṣáls* ;' *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 kí 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) ; *ṭake kí murgi*, 'a hen of the value of a *ṭaká*.'

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

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, *Pipal 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 zarúri 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 ;' *ṣubh 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, *ápne ta-in* being more usual than either *áp ko* or *ápne ko*: thus, *ápne 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-i*, 'separation from one's country;' *namáz se faráqat*, '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, *míhr í 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, *faráqat ke sabab se* (for *faráqat 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;' *qainchí 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-i*, ‘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 khushí 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 *hathon hath*, ‘from hand to hand,’ *dál dál*, ‘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;’ *dosti 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 nák 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 or 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 bátil 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 ;' *Hātīm ke waqt*, 'in the time of Hātīm ;' *āzmāish ke waqt*, 'at the time of trial ;' *bādshāh ke huzūr*, '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 ;' *dshnd-i ke bharose*, 'in the confidence of friendship.'

a. Some words which omit *men* have the force of adjectives ; thus *guṣṣe hai*, 'he is angry,' is literally *guṣṣe men hai*, 'he is in anger.' Similarly, *achambhe hai*, 'he is (in) astonishment,' and *gazaḥ 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, *meri dūkān tak*, 'to my shop ;' *apne ghar talak*, 'as far as his own house ;' *ek ashrafi se chālīs ashrafi-on tak*, 'from one ashrafi up to forty.'

CONJUNCTION OF THE LOCATIVE AND ABLATIVE POSTPOSITIONS.

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 ni'mat*, *ṣáhib i murúwat*, *najibon ke qadrán*, *Ján Gilkrist ṣáhib ne*, 'by the master of favours, the possessor of generosity, the appreciator of excellent persons, Mr. John Gilchrist.' Similarly, *namak-ḥarám 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, *betí, 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 bete*, '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;' *dílá*, '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;' *thorē dinon men* or *ka-ī dinon men*, 'in a few days;' *chauthē roz ṣubḥ ko*, 'on the morning of the fourth day;' *tin din se*, 'for the past three days;' *ka-ī 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 mahīne talak*, 'for two months;' *pānch baras tak*, 'for five years;' *sát baras tak*, 'for seven years;' *kab talak*, 'for how long?' *ek mahīne ke qarīb*, 'for nearly a month;' *ab hī se*, 'from this time forward;' *us roz se*, 'from that day forward;' *fajr se shām tak*, 'from morning to evening;' *thorē dinon ke ba'd* or *kitne din picḥhe*, 'after some days;' *bīs 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 gharī* or *us waqt*, 'at that time;' *is waqt*, 'at this time;' *shām ke waqt*, 'at the time of evening;' *tarke*, 'at dawn;' *chauthē baras*, 'in the fourth year;' *dūsre din*, 'on the second day,' or 'next day;' *āṭhwen din*, 'on the eighth day;' *gyārahwen roz*, 'on the eleventh day;' *shivrāt ke roz*, 'on the day of shivrāt;' *chand roz*, 'for a few days;' *sát din*, 'for seven days;' *mahīne bhar*, 'for a full month;' *āṭh mahīne*, '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 mahīne*, 'every month' *har roz*, 'every day;' *rát din* or *din aur rát*, 'night and day;' *ba'ze waqt*, 'sometimes;' *ek daf'a*, 'once;' *is martabe* or *ab kí bār*, 'this time.'

353. The following examples may also illustrate this division of the subject: *jis din wuh din ayá*, 'when the day came;' *bahut din hú-e us kí khabar mujhe khabardaron ne di hai*, 'it is many days since messengers brought me intelligence of him;' *tin din se tumhári khidmat men ḥazīr hūn*, '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;' *qarib do kos ke*, 'for nearly two kos; *ek gaz ká garhá*, 'a hole a yard deep;' *har ek alang us kī do do kos kī*, 'each side of it (was) two kos in length;' *ek kos talak*, 'for a kos.'

a. Sometimes *ī* is idiomatically affixed; as, *do kos-ī shahr ke bahir*, '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;' *adh 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); *kaurī bhar khatra 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-ig*, 'fit to be told;' *insán ke rahne ke lá-ig*, 'fit for the abode of man.' Rarely these are followed by a dative or accusative; as, *jo kuchh bādsháhon ko lá-ig*, '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 barābar*, ‘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 ma’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 jaldī is būrhe khādim 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-ī-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 waqif*, ‘informed of these matters;’ *ḥaqīqat se muṭṭali*, ‘acquainted with the truth;’ *rakhwālon se sūnd*, ‘empty of guardians,’ ‘without keepers.’

a. Other examples of adjectives governing an ablative are, *Khudā kī raḥmat se mahṛūm*, ‘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;’ *mardumī se ba’id*, ‘far from manliness;’ *khālī ḥikmat 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, *bail 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 bete 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 beti 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 ábádi 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 thí, par 'aql men sab se barí thí*, 'she was the youngest of all her sisters, but in understanding was the oldest.' See other examples at r. 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 :—
chālīs darwāze, ‘forty doors;’ *chālison darwāze se* or *chālīs darwāzon se*, ‘through the forty doors;’ *chālīswen darwāze ki rāh se*, ‘by way of the fortieth door;’ *bīs ashrafī-ān*, ‘twenty ashrafis;’ *gyārah badre ashrafī-on ke*, ‘eleven bags of ashrafis;’ *sāton kawākib men*, ‘among the seven planets;’ *do darvesh kā aḥwāl*, ‘the adventures of two darveshes;’ *chāron be-nawā-on kā mājard*, ‘the adventures of the four mendicants;’ *un pānchon ki ānkhon men*, ‘in the eyes of those five;’ *chāron taraf se*, ‘from all four sides;’ *hazāron unṭon par*, ‘on thousands of camels;’ *hazāron gulām*, ‘thousands of slaves;’ *us ke ghar men sāt beṭī-ān paidā hū-īn*, ‘in his house were born seven daughters;’ *ye sāton beṭī-ān*, ‘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 Hindústānī it is not common to take consecutive numbers, and the highest may sometimes be placed first; thus, *das pānch rind*, ‘ten or five (for five or ten) rogues;’ *pānch sāt sipāhī*, ‘five or seven soldiers.’ In higher numbers the idiom is often like the English; thus, *pachās sāṭh bighe*, ‘fifty or sixty bighās.’

371. *Ek* placed after a high number is often equivalent to our ‘about:’ thus, *pachās ek*, ‘about fifty;’ *ka-ī 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 *merā*, *terā*, *us kā*, from the three pronouns *main*, ‘I,’ *tū*, ‘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 *merā inkār* may either mean ‘my denial’ or ‘denial of me,’ and *us kā inkār*, ‘his denial’ or ‘denial of him.’ Similarly, *merī ek beṭī hai*, ‘of me there is a daughter.’ The regular genitives of the first two (*mujh kā*, *tujh kā*) 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 *kawn*, '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 chízen*, 'the things of what persons?' 'whose things?' but *kin chízon 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 paṛá 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 pás 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 kí 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 *man* 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. *Ap*, 'self,' and *khud*, 'self,' may be added to the three personal pronouns, in the sense of 'self;'; as, *main ap* or *main ap 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 fíkr 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 ánkhoṇ 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 Sanskrit and other Oriental languages; that is, when a relative or interrogative (but especially a relative) has been used, and an indefinite pronoun would naturally follow, the relative or interrogative is repeated. The following examples will illustrate this:—*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 chíz 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 ṭukre ṭukre 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;’ *bichon bich*, ‘in the very midst.’

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

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;’ *zarg-barq*, ‘glitter;’ *jhúth múth*, ‘falsehood;’ *búrhá árhá*, ‘old;’ *ráz niyáz*, ‘secrets;’ *naukar 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-ig o fá-ig*, ‘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, *arz ma’rúz*, ‘representation;’ *zíkṛ mazkúr*, ‘mention;’ *wahán ká kuchh zíkṛ 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 dhandhord*, ‘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, *ádmí be-wafá hotá hai*, 'man is faithless;' *tú kaisá faqír hai*, 'what sort of a faqír art thou?' *wuh jinn bail ban gayá*, 'that jinn became an ox;' *wuh mujhe bahut burá ma'lúm 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 ittílá' dījiye*, '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 kiyá*, 'he delivered that young man into the hands of his enemy;' *tujhe qázi ke supurd karúngá*, 'I will deliver thee over to the judge;' *us ke darpai mat ho*, 'do not seek after her;' *main ne in kí shafá'at kí*, 'I interceded for them;' *apne paidá karnewále ká dhyán rakh*, 'fix thy thoughts on thy Creator;' *bhá-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;’ *ādmī har ek ’uhde ke ta’ināt hain*, ‘men are appointed to every office;’ *āsmān ki qasam khātā hūn*, ‘I swear by heaven.’

401. The genitive case in connexion with the verb *ho-nā*, ‘to be,’ may express ‘possession :’ thus, *us ke bahut se naukar the*, ‘he had many servants;’ *wahān ke bādshāh ki ek beṭī thī*, ‘the king of that country had a daughter;’ *merī ek beṭī 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 mārūngā*, ‘I will kill (my) enemy;’ *nān ko chhortā*, ‘he drops the loaf;’ *Lailā ko dekho*, ‘look at Lailā;’ *qufl ko tor̄kar*, ‘having broken the lock;’ *mujh ko qabūl kijiye*, ‘be pleased to accept me;’ *ba-zor apne ta-in* (see r. 328) *thāmbā*, ‘by an effort I supported myself;’ *mere ta-in sikhā-o*, ‘teach me;’ *is taur ki zindagī ko dil nahin chāhtā*, ‘my heart does not desire a life of this kind;’ *sab saudāgaron ko bulākar*, ‘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 wazir ko mārā*, ‘I struck that wazir;’ *shahr ko dekhā*, ‘I saw a city’ (*main ne* being understood); *jahāz ko langar kiyā*, ‘we anchored the ship’ (*ham ne* being understood), see r. 441; *dushmanon ko piyār 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 būrhe ko apnā banda* (not *apne bande ko*) *samjho*, ‘consider this old man as your slave.’ Similarly, *mujhe apnā dushman samajhtā hai*, ‘he considers me (as) his enemy;’

kam-záton ki ṣuḥbat ázád ko gulám karti 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 ginna 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 ae* (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 dé-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 rukhsat 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 áyá*, '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 haqíqat 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 ki*, '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 maḥān ko chala*, 'he went to his own place;' *kahin ko gaya*, 'he has gone somewhere;' *main us simt ko chala*, 'I proceeded in that direction;' *kumak ko a-e*, 'they came to the rescue;' *safar ko gaya*, '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 *ana*, '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 yaqin aya*, 'to me certainty came,' i.e. 'I became certain;' *us ko Hatim ke saath dushmani hu-i*, 'enmity arose between him and Hatim;' *mendaki ko zukaṁ hu-a*, 'the frog has caught cold;' *mere ta-in* (for *mujh ko*, r. 328) *yih baton pasand nahin din*, 'these words are not pleasing to me;' *sab ko lalach aya*, 'to all covetousness came,' i.e. 'all felt covetous;' *us ko un par rahm aya*, '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, *loṭa us ke munh se chhuta*, 'the metal-pot slipped from his mouth;' *us ko mahall ke andar jane se man'a karne lage*, 'they began to prohibit him from entering the inner apartments;' *main ne kapre badan se utare*, 'I took off my clothes from my body;' *us ne ek mutthi khak se kyā kyā suratēn paidā kin*, 'what various forms has he created from a handful of dust!' *sab se alag kharā hai*, 'he is standing apart from all.'

In Sanskrit the instrumental case is used to express both the instrument and agent, but in Hindústānī the agent *by whom* is denoted by *ne* (see r. 439), and the instrument *with which* by *se*: thus, *dushman ko tir se marūngā*, 'I will slay (my) enemy with an arrow;' *ganchi se mere sir ke bāl katre*, 'he cut the hair of my head with a pair of scissors;' *kuchh munh se bol*, 'say something with (your) mouth;' *ānkhoṁ 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 taq̄sir is gulám se hú-í*, 'this fault has been (committed) *by* this slave;' *agar yih ḥarakat tujh se hú-í*, 'if this deed was done *by* thee;' *yih kám mujh se hú-d*, 'this deed was done *by* me;' *mujh se bará gundh 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 tadbir na ho saki*, 'at night no plan could be devised *by* me;' *agar wuh is se ho saká*, 'if that could be done *by* him;' *sháyad is gundhgár se kuchh quşur 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, *miḥnat mujh se karwádegá*, '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 wazir se púchhá*, 'I asked the wazir;' *in se púchhiye*, 'be pleased to ask them;' *faqir se bāten karne lagá*, 'he began to converse with the faqir;' *mu'allim se parḥtá thá*, 'he was reading with the teacher;' *rafiqon se ṣalāḥ lekar*, 'having taken counsel with friends;' *mujh se mukḥātib hú-d*, 'he addressed me;' *mujh se hamkaldm hú-d*, 'he conversed with me;' *tujh se sawál karne á-e haiñ*, 'they are come to question you;' *kisi 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 dgáḥ karo*, 'inform me of your name;' *is bát se ko-í wáqif na thá*, 'no one was informed of this matter;' *apní sarguzasht se mujhe muṭṭali farmáye*, 'make me acquainted with your history;' *agar aḥwál se mujhe muṭṭali kijiye*, 'if you would inform me of the circumstances;' *zamáne ke bhale bure se kuchh wáqif na thá*, 'I was wholly unacquainted with the good and evil of the age;' *main is ḥarakat se muṭṭlaq 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?' *Khudá se dar*, 'fear God.'

424. Verbs of 'filling' take an ablative (compare r. 361); as, *ṣandūqcha jawáhir se bhar liyd*, '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 sulúk kijiye*, 'treat him in any way you think fit;' *bahin se kuchh sulúk na kiyd*, '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 aisd sulúk karungá ki apni sári muṣibat bhúl jáwegd*, 'I will so treat you that you will forget all your troubles;' *jab mujh se yih sulúk 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 qashd se dar-guzar*, 'abandon this pursuit;' *jab namáz se fárig hú-d*, 'when I had finished my prayers;' *jab kháne se faráqat hú-i*, 'when I had left off eating;' *main saltanat se guzrd*, '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 gayd*, '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;' *khawáṣṣ-pure se hokar*, 'passing through the antechamber;' *is samundar se kyúnkar pár utren*, 'how shall we cross this ocean?' *wahán ke sab saudd-garon se sabqat le-gayd*, '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 kárháne se khabardár* or *hoshyár ho*, 'take charge of my workshop;' *us ádmí 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, *hamdre dew-ton se munkir hai*, 'he denies our gods.'

432. And verbs of 'concealing;' as, *dil ka bhed doston se chhipdná durust nahin*, 'to conceal one's heart's secret from one's friend is not right;' *is se ko-i bát makhfí nahin*, '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 ayá hún*, 'I have become weary of my life;' *insán kí zindagi kháne píne se hai*, 'the life of mortals is (supported) by eating and drinking;' *meri h̄arakat se h̄airán hú-i*, 'she was astonished at my conduct;' *aisi daulat ke háth lagne se nihdyat khushí házil hú-i*, 'I was much pleased at getting so much money into my hands;' *main us jawán se rukh̄ṣat hú-d*, 'I took leave of that young man;' *haqq-i-pidari se add howe*, 'may there be a performance of paternal duty;' *is se nikáh kare*, 'let him marry her;' *apni beṭi se is kí shádí kar dijo*, 'marry him to your daughter;' *shahzáde kí shádí us se karke*, 'having married the prince to her;' *Khuddá 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 takr̄de*, '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 kí dūkán par gayá*, 'I went to his shop;' *jab shahr ke darwáze par gayá*, 'when I arrived at the gate of the city;' *mere ta-ín ek haweli men legayá*, 'he took me to a house.'

435. The locative sign *men* may be used in construction with the verb *áná*, 'to come,' or even *honá*, 'to be,' to express 'passing into any state;' thus, *wuh hosh men ayá*, 'he came to his senses;' *wuh khafagi men ayá*, '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;' *dol rassi men bándhkar*, 'having tied the bucket to a rope;' *das khumen zanjiron men jhakri hí-i*, '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 bátíl men farq kartá hai*, 'he distinguishes between truth and falsehood;' *sáton kawdkib 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.:—*tumhāri beṭi par 'āshiq hai*, 'he is in love with your daughter;' *wuh us par rijhi*, 'she was in love with him;' *raugan i bādām sirke men milākar*, 'having mixed oil of almonds with vinegar;' *apni jān par khelā hūn*, 'I have sported with my life;' *mujh par khafagī kā kyā sabab hai*, 'what is the cause of (his) being angry with me?' *tujh par guṣṣe kā yih bā'is*, 'this was the cause of (my) being angry with you;' *bhā-i par guṣṣe hai*, 'he is angry with his brother;' *is guftgū men sharik hū-d*, 'I shared in this conversation;' *tir nikālne men sharik hū-d*, 'I assisted in taking out the arrow;' *meri talāsh men thā*, 'he was in search of me;' *jawāb men us se kāhā*, 'I said to him in answer;' *main is 'azāb men hūn*, 'I am in this trouble;' *tamām shab'aish o 'ishrat men kaṭṭi*, 'the whole night was spent in feasting and merriment;' *waṣiyat par 'amal na kiyā*, 'he did not act on the will;' *is kī bekāsi kī ḥdlat par raḥm kijiye*, 'take pity on his friendless state;' *wuh mere qaul qarār ke nibāhne par ḥairān rahtī*, 'she was astonished at my keeping my promise;' *insān apne qaul qarār par nahin rahtā*, 'man does not abide by his promise;' *ham par jo kuchh bitā hai*, 'whatever has happened to us;' *bāp par yih biptā bitī hai*, 'this calamity has befallen your father;' *jo kuchh mujh par guzrā*, 'whatever has happened to me;' *in par baṛi muṣibat paṛi hai*, 'a great calamity has befallen them;' *aisi haibat mujh par gālib hū-i*, 'such terror overpowered me;' *ko-i mere jāne par rāzī na hū-d*, 'no one assented to my departure;' *kisū par hargiz na khulā*, 'it was never revealed to any one;' *sārā yih mulk mere ḥukm men thā*, 'all this empire was subject to me;' *jis mewe par jī chālē khāyā karo*, 'continue to eat any fruits you may have an inclination for;' *main ne us kī sharārat par nazar na kī*, 'I did not regard his villainy;' *mujh se mukhālafat kartā 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 *kā*, *ko*, *se*, or *men*, is clear from the fact that *ne*, like those postpositions, inflects all words capable of inflection, excepting *main* and *tū*, 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 dwáz 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 kiyá*, 'the king smiled;' *mardon ko Khudá ne kamáne ke liye banáyá 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;' *síkh-ná*, 'to learn;' *sun-ná*, 'to hear.' Thus, *main bolá*, 'I spoke;' *main sandúq ko láyá*, 'I brought the box;' *we larí 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, *khána*, '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 kھیال کییá*, '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 admi dikhá-i di-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 faqir áyd aur sawál kiyá*, 'a faqir 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 donoñ 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 líyd*, 'astonishment seized the king;' *bádsháh ke lahú ne josh márá*, 'the king's blood boiled;' *ishtiyáq ne wahán rahne na diyá*, 'my desire did not permit me to remain;' *díl 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 *wáṣṭe*, *liye*, *khátir*, etc. (see r. 577) : thus, *tarbiyat karne ke wáṣṭe*, 'for the sake of causing instruction;' *lakṛí-án torne ke wáṣṭe*, 'for the sake of breaking firewood;' *bhíkh 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 tukṛá 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 áyá*, '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 drám páttí, wuh mere dekhne se khush hotá*, 'I obtained satisfaction by meeting him, he was gratified by seeing me; mere

dne men̄ bārī qabdhat hai, 'in my coming there is great shamefulness ;' *in bāton ke kahne men̄*, 'in telling these matters.'

464. The infinitive may govern the case of the verb : thus, *mujh se kahne lagá*, 'he began to say to me.' When it governs the accusative, the nominative form of the noun without *ko* is generally used ; as, *parastish karne lage*, 'they began to perform devotion ;' *dilásá dene lagá*, 'he began to give consolation.' But the inflected form of the pronoun may occur : thus, *us khabar lane ká qashd*, '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 makanon ke dekhne ko dyá*, 'he came to see those places ;' *main̄ un ke dekhne ká mushtáq hún*, '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, *mihmán ko taklif dení khúb nahín*, 'giving trouble to a guest is not good ;' *bahut bāten banánín khush nahín*, 'putting too many words together is not pleasant ;' *yih ruswá-í zāhir karní khúb nahín*, 'disclosing this disgraceful affair is not well ;' *dástán kahní shurú' kí*, 'the relating of the story was commenced ;' *be sabab dānt kholne adab se báhar 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 marná hai*, 'one day we shall have to die ;' *yún honá thá*, 'it was to happen thus ;' *agar tum ko aisi ná-dshná-í karní thí*, 'if you intended to act with such unfriendliness ;' *agar tujhe mar jáná thá*, 'if thou wast to die ;' *jo kahná hai jalá kah*, 'say quickly what thou hast to say ;' *parnále kí rāh se nikalná 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 *Bág o Bahár* we have *main̄ nahín mánne ká*, 'I will never believe.' And again, *ab main̄' Ajam nahín jáne ká*, 'now I do not intend going to Persia.'

469. When joined with *hogá* it is equivalent to a future passive participle expressive of 'obligation ;' as, *tum ko áne hogá*, '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 wuh 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 ki ki hamesha dánda-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 marzi 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 baqi zindagi apne kháliq ki yád men kátún*, 'it is better that I should pass the rest of my life in the recollection of my Creator;' *ummedwár hún ki qadambosi karún*, 'I am in hopes that I may kiss (the king's) feet;' *tá ki log un ki ta'zim 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 rahan*, 'tell them all to be in attendance.'

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

as, *qaṣd kiya ki us rāh se chalūn*, 'I wished to go by that road;' *nazar ki majil na thī jo us ke jamāl par ṭahre*, '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 āwe jo rūbarū bulāwe*, 'may God grant it may please the king to summon (us) before him;' *Khuddā sab ko is balā se mahfūz rakhe*, 'may God preserve every one from this calamity.'

477. It often expresses 'obligation' or 'necessity;' as, *malika qaul qarār karen ki apne kahne se na phiren*, 'the princess must promise that she will not swerve from her word;' *ko-i mere pās na āwe*, '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 kāṭe*, '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 rāfiq ho to main Naishāpūr ko chalūn*, 'if thou wilt be my companion I will go to Naishāpūr;' *dj tumhen 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 kā chihra surkh 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 *nahín*. 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-adabi na kar, 'do not act disrespectfully;'
apni 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 mundásib 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'áf kijiye*, 'be pleased to pardon;'; *khabardár rahiyo*, 'be pleased to remain careful;'; *bálákháne par baiṭhiye*, 'be pleased to sit on the balcony;'; *mujhe kisi jagah gár 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, *daryáft 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 cháhiye pahchán lije*, 'whichever you may wish you may recognise;'; *agar dikháiyē*, 'if you would be pleased to show.'

493. In corroboration of this view a form *iyēn* occurs in the *Bāg o Bahār* for the 1st and 3rd plural: thus, *yih ḥarakat salāṭīnon se badnumá hai ki ḥukm qatl ká farmáiyēn aur tamám 'umr kí khidmat bhúl jāiyēn*, '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 *farmáiyēn* and *bhúl jāiyēn* 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, *paidá kijiye gá us shakṣ ko jo rú-e zamín par fasád barpá 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 sarkta*, '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 phoṛ-dāltā*, 'if she did not bring the water, then he would break her pots;' *kāsh ki tere 'iwaz 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, *mundsib 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 har*, 'the ocean rolls thousands of billows;' *itnā jāntā hūn*, 'this much I know ;'

jo kuchh tú kahtá hai main yih sab samajhtá hún, 'I understand all this that thou sayest.'

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

502. It may have a future signification; as, *ab main ise aisá qaid kartá hún*, 'I will now imprison him in such a manner;' *main apná aḥwál kahtá hún 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, *wahán ke bāshindon ko dekhá, to sab ká libás siyáh hai aur har dam ndla hai*, 'I observed that the dress of all the inhabitants of that city was (is) black, and that lamentation took place (takes place) incessantly:' *us ne dekhá ki makán i'ālishán 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, *hawá narm narm bahtí thí*, 'a very soft breeze was blowing;' *us bág men sair kartá phirtá thá*, 'I was walking and rambling about in that garden;' *ḥauḡ men fawwáre chhúṭte 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 Hindústání is employed where in English we use 'had:' thus, *main ne aisá jawáhir kabhú na dekhá thá*, 'I had never seen such a jewel;' *jo kuchh zabṭ kiyá thá chhor diyá*, 'whatever he had seized he gave up;' *jidhar se*

áyá thá udhar ko chaldá, '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 'ajib 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, *taqdīr 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 jhūtā khilāyā*, 'he caused the slaves to eat the dog's leavings;' *un ko nāshatā 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 sharb kā mere tā-in pilāyā*, 'he gave me to drink a cup of wine;' *wuh mere khāwind ko pandītkhāne 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 baith gayā, 'I sat down;' *chirdg bujhā de*, 'extinguish the lamp;' *us ne piyāla pī liyā*, 'he drank off the cup;' *nīnd uchaṭ ho ga-i*, '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;' *sārī muṣibat bhūl jdegā*, 'thou wilt forget all thy misfortunes;' *rah gayā*, 'he remained behind;' *chhip gayā*, 'he became concealed.'

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

'to be brought together,' are also instances of intensive verbs: thus, *ánkhen darwáze ki taraf lag rahi thin*, 'my eyes continued fixed on the door;' *ambár lag gayá*, 'a heap was formed;' *bhír lag ga-i*, 'a crowd was collected.'

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

518. The compound *lagá-lend* is often used with the sense of 'clasping,' 'embracing,' etc.: thus, *use chhátí se lagá liyd*, 'I clasped him to my breast;' *má ne betí ko chhátí se lagá liyd*, 'the mother clasped the daughter to her breast;' *un ne mujhe gale se (or kaleje se) lagá liyd*, '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 rakhá* for *rakh diyd*, 'he placed.'

a. The following are examples of an intensive formed with a past participle (see r. 225): *ekjangal men ko-i lomrí pari phirtí thí*, 'in a wood a certain fox was prowling about;' *kyún gharbár chhorkar akela pará phirtá 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 saktá hún*, 'I am able to do.' The inflected infinitive is rarely substituted for the root; as, *main karne nahín saktá*, 'I am not able to do.'

521. COMPLETIVES.—Other examples: *tum sun chuke ho*, 'ye have heard;' *main us ká ahwál sun chuká hún*, 'I have heard his adventures.'

522. FREQUENTATIVES.—Other examples: *main ne royá kiyd aur dñsuon se munh dhoyá kiyd*, 'I kept weeping and bathing my face with my tears;' *jáyá kartá hún*, 'I am in the habit of going;' *yih mahall men rahá kare*, 'let him continue in the female apartments;' *sair kiyd karo*, 'continue to walk about.'

523. DESIDERATIVES.—Another example is, *agar mujhe yád rakhá cháhte ho*, 'if you wish to keep me in remembrance.' With regard to *cháhiye*, see rr. 223, 544.

Inceptives, permissives, acquisitives, with the inflected infinitive.

524. INCEPTIVES.—Other examples: *farmáne lagá*, 'he began to command;' *kámpne lagí*, 'she began to tremble.'

525. PERMISSIVES.—Other examples: *ra'iyat ko khardb hone na dijo*, 'suffer not the people to be ruined;'; *hone de*, 'suffer it to be;'; *haweli men rahne do*, 'let (him) remain in the house.'

526. ACQUISITIVES.—*Asmán ki faraf nigdh na karne pdwe*, '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 bete paidá hú-e*, 'two sons were born;'; *us ke sáth dosti paidá kí*, 'he formed a friendship with him;'; *us ne kyá kyá şúraten paidá kí*, 'what (various) forms has he created!' Similarly, *chhotá karná*, 'to diminish.'

a. But *khará honá*, and a few others admit of change; as, *ye sátan larkí-án kharín thín*, '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 *qaşd*, 'design,' or *irdáda*, 'intention,' it has the sense of 'to set out for a place:' thus, *main ne irdáda ghar ká kiyá*, 'I started home,' or 'I purposed to go home;'; *qaşd Damishq ká karo*, 'set out for Damascus.'

Peculiar and idiomatic uses of certain other nominal verbs.

529. *KHANA'*, 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 piş khá-i*, 'I suffered a beating;'; *us ne rahm na kháyá*, 'he felt no compassion;'; *main ne us kí hálát par tars kháyá*, 'I took pity on him;'; *pechtáb khákar*, 'having felt indignation;'; *goşe par goşe khátá thá*, 'I was suffering immersion on immersion;'; *ghin khána*, 'to feel disgust.'

530. It is also employed in other senses: thus, *hawá 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;'; *chuglí khána*, 'to calumniate,' 'to backbite,' etc.

531. *UŞHANA'*, 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 barí mişnat uşhá-i*, 'he has undergone great labour;'; *şadme uşhátá hú-á*, 'suffering blows;'; *main ne hazz uşháya*, 'I enjoyed pleasure.'

532. *KHENCHNA* or *KHAINCHNA*, v.a. 'to draw.'—This verb may also be employed, like *khána* and *uthána*, with the sense of 'to suffer,' etc. : thus, *us ne bahut sakhti-dñ khenchin*, 'he endured many hardships;' *main ne do tin 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, *ji men gairat á-i*, 'a feeling of honourable rivalry arose in my mind;' *kuchh us ko šabr áyá*, 'she became a little patient;' *mujh ko tujh par afsos átd 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 máł 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;' *kyd tujh ko aisi mushkil pesh á-i*, 'what such-like difficulty has occurred to you?'

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

538. *Ban ánd*, 'to be effected,' 'to succeed;' *aisi šurat ban nahin áti*, '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, *haqq haqqdár ko milegá*, 'rights to the rightful owner will accrue,' for 'the heir will obtain his rights.' Similarly, *bari árzú aur murád mujh ko mili*, 'I have gained my great wish and desire;' *játe játe ek daryá rdh men mila*, '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 *Báq 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?' *áthwcn din kináre já lage*, 'on

the eighth day we reached the shore;’ *peṭ men dg lagí*, ‘the fire kindled in my stomach;’ *dunyd ki havá us ko na lagtí*, ‘the air of heaven does not reach him;’ *sachehí bát karwí lagtí hai*, ‘sincere words appear bitter;’ *na kisú kí śurat achchhí lagí*, ‘no form appeared pleasing;’ *burá lagtá*, ‘it looks bad;’ *hamdrí mihnat nek lagí*, ‘our labour has had a good effect;’ *chhuri lagte hí*, ‘immediately on the knife entering;’ *maut haydt sab ko lagí parí hai*, ‘life and death are fixed (or fated) to all.’

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

a. Observe—*Lagná* is used with the infinitive to form inceptives; see r. 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;’ *cháhtá thá ki hamla kare*, ‘he was about to attack me;’ *jalládon ne cháhá ki báhar le jáwen*, ‘the executioners were about to take him out.’

544. The respectful tense *cháhiye* is used with past participles (thus, *kyá kiyá cháhiye*, ‘what ought to be done;’ *haqíqat jánd 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 ki 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, *gd rahí*, ‘she continued singing;’ *kyá śurat ban rahí hai*, ‘into what a state has it fallen, and there remained;’ see also rr. 515, 516.

546. The compound verb *játd rahnd* is commonly used with the sense ‘to be lost,’ ‘to go away,’ ‘to pass away,’ ‘to die:’ thus, *játd 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 nahín rakhtá*, ‘he has no offspring;’ *mujhe mu’áf rakh*, ‘excuse me’ (i.e. ‘hold me excused’); *kuchh qadr nahín rakhtá*, ‘it possesses no value.’

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

names :’ thus, *shahrwále ko nám rakhtá hai*, ‘he calls the citizen names ;’ *un ne nám sag-parast rakhá hai*, ‘they call me a dog-worshipper’ (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 aisi mári*, ‘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 mári*, ‘he kicked me ;’ *us ne ek háth márdá*, ‘he struck such a blow with his fist ;’ *aisá ṭamáncha márdá*, ‘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 farmándá*, ‘to make the draught of life,’ for ‘to eat and drink,’ applied to kings ; *madad farmá-iye*, ‘be pleased to grant assistance,’ or ‘to assist ;’ *irshád farmá-iye*, ‘be pleased to proceed,’ i.e. ‘speak on ;’ *jawáb farmáyá*, ‘he gave answer ;’ *buzurgí ko kám farmáyá*, ‘he acted with magnanimity ;’ *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 bagúlá ban ga-i*, ‘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 záhír 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 admi báham 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-ún*, '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 kiyá ki un ká sir káṭ dāl*, 'I ordered the executioner to cut off their heads' (*lit.* 'I ordered the executioner, saying, Cut off their heads'); *fkr men gayá ki kis šurat se un la'lon ko le jā-ún*, '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 dekhá 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, *darwáze par á laundī se pukárkar kahá*, '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, *sháh ne yih bát pasand kar in'am de us ko rukhṣat kiyá*, '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, *á niklá*, 'having come, he issued;' *le áyá*, 'having taken, he came' (he brought); see also examples at r. 554.

558. Observe, that a form *ánkar* is sometimes used for *ákar*, 'having come,' from the verb *á-ná*, '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-d* (changeable to *hú-e* and *hú-i*)*, 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-i chali ga-i*, 'saying this she went away;' *wuh du'á detá hú-á chala gayá*, 'he went away uttering blessings;' *wuh baiṭhá hú-á bāten karne lagá*, 'he being seated began to converse.'

560. Sometimes, however, *hú-d* is omitted: thus, *do admi purāne kapre pahne*, 'two men dressed in old clothes;' *un ko dekhtá bhāltá aur sair kartá hú-d age 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 rassí 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-i sáth li-e mere makán men d-i*, '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-d*, 'whilst he was going along;' *khátá hú-d*, '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-d 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 *Bāg o Bahār*: *use hathyār 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 *hī* (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 *hī*: thus, *ṣubh hote hī*, '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 giṣṣe 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 bare*, 'small and great;' *bhúkhe pyáse*, 'hungry and thirsty' (plural); *bhalá burá*, 'good and bad;' *koná kuthrá*, 'hole and corner;' *pír murshíd*, 'saint and spiritual guide.'

576. Sometimes an adjective is compounded with a substantive, after the manner of a Sanskrit Karma-dháraya: thus, *pír-zan*, 'an old woman.' Again, words are sometimes compounded together, one of which if uncompounded would be in a case different from or dependent on the other. These may be compared to Sanskrit Tat-purusha compounds: thus, *jahán-pandh*, 'protection of the world' (i.e. 'world protector,' a title of kings); *gá-o-savár*, 'riding on a bull;' *mutthí khák*, 'a handful of dust;' *khush-ustúb*, 'well-formed;' *pur-khaṭar*, 'full of danger;' *pur-maldál*, 'full of sorrow;' *pur-'imá-rat*, '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-vr̥hi.

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'); *lakrī-án torne ke wáste pahunchá*, 'he came to cut wood;' *mere qiblagáh ne tarbiyat karne ke wáste ustád muqarrar kí-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 dar ke*, 'through fear;' *máre khushi 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 jawán na ho* or *jab tak jawán ho*, 'until he becomes a young man;' *jab tak main tujhe khabar na dún*, 'until I bring thee word.'

581. *Jab*, 'when,' 'whenever,' may also govern the aorist (or potential): thus, *jab pakrá já-e*, 'whenever he was taken.' In the sense of 'when' it is generally followed by a past tense; as, *jab meri bárí hú-í*, '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 ás 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 shahrpanáh*, '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 mānge*, ‘without asking for;’ *bagair pūchhe*, ‘without asking;’ *bagair māre mar gayá*, ‘I died without being killed;’ *bagair dekhe*, ‘without seeing or being seen;’ *bagair dekhe bhāle*, ‘without seeing.’

586. *Be*, ‘without,’ and *bin*, ‘without,’ are occasionally used in the same way: thus, *be jāne*, ‘without knowing,’ *be lí-e*, ‘without taking;’ *bin jāne*, ‘without knowing;’ *bin māre*, ‘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;’ *merí be šaláh*, ‘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 merí khátir jam’a ho*, ‘that I may be at peace;’ *kyá zarúr hai jo main ziyáda mujauwiz 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 tú merá rafiq ho to main chalún*, 'if thou wilt be my companion I will go;' *us ko jo kholá to ek kitáb dekhí*, 'when I opened it I saw a book;' *Khudá jo mihrbán hú-á*, 'since God was kind;' *hawá jo muwáfiq pá-í*, 'since (we) found the wind favourable.'

594. The conjunction *ki*, 'that,' generally governs the aorist (or potential); see r. 474. It may sometimes be omitted: thus, *khúb hú-d 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 hoti*, '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 kabhí mujh se kuchh bát kí yá mujhe jagáyá*, 'if ever again (you) address me or wake me up;' *agar tadbír rást á-í*, 'if the plan succeed.'

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

596. *Agar* is often omitted: thus, *hardm-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 lejd-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 kiyá hai*, 'although the king has forbidden;' *agarchi bhá-i-on ne badkhułqí kí*, 'although (my) brothers had acted unkindly.'

598. The conjunction *yá* is generally equivalent to 'or;' as, *merí khaṭá mu'áf karegd yá nahín*, 'will he pardon my fault or not?' In the *Bág o Bahár* it is once very idiomatically repeated, to express 'at one time,' 'at another time;' *yá wuh raunaq thí yá sunsán ho gayá*, 'just before there was this display, and then all was still.'

599. *Ayá* 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 Sanskrit 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 *ṛi*, ॠ *ṛí*,
ऌ *ḷi*, ॡ *ḷí*, 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>ḍ</i>	ढ <i>ḍh</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, ञ्च ñch, ञ्छ ñchh, ज्ञ nj, ट्ट tt, ट्य ty, ङ्ग dg, ड्य dy, ण्ट nt, ण्ठ ntth, ण्ड nd, ण्ण nn, ण्य ny, त्त tt, त्थ tth, त्न tn, त्म tm, त्य ty, त्र tr, त्व tw, त्स ts, थ्य thy, ङ्ग dg, ड्ढ ddh, ड्ढ dbh, द्म 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, ष्ट श्त, ष्ट श्त, ष्ण श्न, ष्य 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 इतना.

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 ङ á and ी 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 *kri*, कृ *krí*, क्लृ *klri*; excepting when *u* or *ú* follows र *r*, in which case the method of writing is peculiar; thus रु *ru*, रू *ru*.

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

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 ड. The Arabic *'ain* is very unsatisfactorily denoted by a dot

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

SELECTIONS IN HINDÚSTÁNI,

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 تلوار تو ڪھينچ مار مڃھ پر
 بھائي بڙي ڪو مت مار مڃھ پر ايتا ڪرم ڪر
 ٿڪ ميري تو دعائي مين بهي ھون بھولا بالا

چارٿ ني ڪچھ نہ مانا بچون ڪا بلبلانا
 ڪھني لگا ڪ سڪھو ٿڪ اپنا سر منڍانا
 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 آفت ڪر آسني بهي زياده
 ماڻھي مين آپ گرگر اسڪا بدن سنڀالا

عورت روئي ڪهائي هي هيءَ ڪيا بني زبوني
 سانهي ٻچي هيئن گهر مين سانهي ٻچون ڪا خوني
 لونڌي ڪي ٿين ڪي اُسي سينون سي ره ٺماي
 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
 دنون ٻچون ني ديڪها ايڪ خواب ناگهائي
 بابا ڪو روني لاگي جُري مين شور ٿالا

حارث لعين جو چونڪا بولا يهه 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 ستي نڪالا

ٻچون ني ديڪها گردن ڪاٿيگا اب هماري
 بهائي ٻڙي ني پهلي ڪي اُس ڪني يهه 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 بھونکاھا بھوکھا تها اور جھوکھالا

عورت سي کہني لگا کہاني کو لا شتابي
اسني کہا کہ ظالم يہہ کیا هي اضطرابي
اسني کہا تجھي کیا هي مجھہ اوپر خرابي
ابن زياد آگي منہہ ھوگا ميرا کالا

اسني کہا کہ باري مين بھي سُنون جو کیا هي
کہني لگا کہ کل سي عہدہ مجھي ملا هي
مسلم کي بيتون خاطر پھرنا مجھي پڑا هي
سر انکي کات لاون تو ھوگا منہہ اُجالا

اُسني ڪها چلو ٿم بيبي ميري بهلي هي
 بچون ڪي پالني مين عورت نهين ولي هي
 تس پر جو وڙه سنيگي يهان رسته علي هي
 ٿم پر سي هوگي واري چندر په جيسي هالا

دنون یتيم معصوم سُکر حقیقت اُسڪي
 اُٿري درخت پر سي دیکھين مُحبت اُسڪي
 سانہ اُسڪي اُٿہ چلين تو دیکھين شفقت اُسڪي
 گهر مين رکھيگي يا نه جب وقت هوگا کالا

جو وڙه ليجانيوالي گهر لي گئي بچون ڪو
 بيبي ڪي ٿين سنيا بچون ڪي حادثون ڪو
 اس بيبي ني جو ديکها ان سر کهي بچون ڪو
 کئي بار اپني ٿين ڪو ان پر سي وار ٿالا

حرمت سي ان بچون ڪو مسند اوپر بٿهاڪر
 بهتر سي بهتر انڪو نعمت پکا ڪهلاڪ

اما هماري بهان سي کوسون اوپر هي بيٽي
 بابا کو کوفيون ني کوفي مين مارڌالا

تس پاس همکو بابا تها سونپ کي سدهارا
 اُسني سنا همارا بابا گيا هي مارا
 ڌرڪر جب اُسني ديکها ڇههلا پهر اندهيرا
 عاصي سمجهه کي همکو گهر سي ديا نکالا

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

وہ پاني بهرني والي سُنڪري ڏکھ انھون کا
 کھني لڳي تمھاري بابا کا نام کيا تها
 روڪر کها بچون ني مُسلم تها نام اُسکا
 کس کس مُحبتون سي تها اُسني هم کو پالا

چڪلا سا ايڪ دوشاخه مدِ نظر جوڪيا
 بچون ني چڙهه كي اس پر رهنڪو گهر جوڪيا
 ايڪ عورتِ مُحَبَّتِ ني نيچي گذر جوڪيا
 پهر اس ني اپنا باسن پاني كي بيچ ڏالا

ديکهي تو پاني اندر شڪلين نظر هين آتي
 هين انڪي هاتھ هلتی اور پيڻي هين جهاتي
 پهه ديکھرو عورت جونھين نظر اچاتي
 ديکھي تو دو بچي هين هر ايڪ روني والا

اسني کہا کہ 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 روئي بچي ڪهني لگي ڪه بي بي
 ڪيا پوچھتي هي هم پر بيتا 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 چهي تهي قاضي کي ايک گهر کو
 قاضي ني ديکها دشمن سب ڏهونڌتي اهر کو
 پچھلي پهر انهن کو اس شهر سي نکالا

جس قافلي کي پچھي وي بچي لگ چلي تهي
 وي لوگ قافلي کي آگي نکل گئي تهي
 دونون بچي بهتکتی پچھي وهان رهي تهي
 ديکھين تو ايک بڙهي بڙکي تلي هي نالا

بچي تهي بھوکهي پياسي تن مين تهي ناتواني
 اس بڙکي پات چابي نالیکا پيا پاني
 تب يه کہا کہ کاتين کوي دم کي زندگاني
 هم اپنا گهر بناوين اس بڙکا ايک ڏالا

چیزین ک شرع مین حرام هین اُسکی عهد مین بِالکَلِّ اُتھ گئی
تھین - ہمیشہ سوايِ رضامندی اور خوشنودی خُدا کی کوی
امر مَلْحُوظِ خَاطِرِ نہ تھا * اِسنی نہایت اخلاق سی اُنسی پوچھا
ک تُم ہماری مُلک مین کیوں آئی * ہماری تُمہاری تو کبھی
خط و کتابت بھی نہ تھی - کیا ایسا سبب هُوَا ک تُم یہاں تک
پہنچی * ایک شَخْص اُن مین سی ک جہاندیدہ اور فصیح
تھا تسلیمات بجا لاکر کہنی لگا ک ہم عدل و انصاف پادشاہ کا
سُنکر حُضُور مین حاضر هُوی هین اور آج تک اِس آستانہ
دولت سی کوی داد خواہ محروم نہیں پھرا هي - اُمید یہ هي
ک پادشاہ ہماری داد کو پہنچی * فرمایا ک غرض تُمہاری کیا
هي * عرض کی ک آی پادشاہِ عادل بی حیوانات ہماری غلام
هین - اُن مین سی بعضی مُتَنَقِر اور بعضی اگرچہ جبراً تابع
هین لیکن ہماری مِلْکِیت کی مُنکر * پادشاہ نی پوچھا ک اِس
دعوا پر کوی دلیل بھی هي - کیونکہ دعوا بی دلیل دارُالعدالت
مین سنا نہیں جاتا * اُسنی کہا آی پادشاہ اِس دعوا پر بُت
سی دلائل عَقْلِي و نَقْلِي هین *

جب حیوانون کو یہہ زعمِ فاسدِ اُنکا معلوم هُوا اپنی رئیسوں کو جمع کرکي دارُالعدالت میں حاضر هُوي اور بیورا سب حاکم کی سامهني سارا ماجرا ظلم کا کہ اُنکی هاتھوں سی اُتھایا تها مَفصل بیان کیا *

جس وقت پادشاه نی تمام احوال حیوانون کا سنا ووئہیں فرمایا کہ هان جلد قاصدون کو بھیجین اور آدمیوں کو حضور میں حاضر کریں * چنانچہ اُن میں سی ستر آدمی جُدی جُدی شہروں کی رهنیوالی کہ نہایت فصیح و بلیغ تھی بمجرد طلب پادشاه کی حاضر هُوي * ایک مکان اچھا سا اُنکی رهنی کی لئی تجویز هُوا * بعد دو تین دن کی جب ماندگی سفر کی رفع هُوي اپنی سامهني بلوایا * جب اُنہوں نی پادشاه کو تخت پر دیکھا دُعاین دی آداب و کورنش بجا لاکر اپنی اپنی قرینی سی کھڑی هُوي * یہہ پادشاه تو نہایت عادل و مُنصف جوانمردی اور سخاوت میں اقران و امثال سی سبقت لی گیا تها * زماني کی غریب و غُربا یہان آنکر پرورش پاتی تھی * تمام قلمرو میں کسی زیر 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 GENII, ON
AN ISLAND WHERE THE MEN HAD BEEN SHIPWRECKED.

۳۲ اِتِّفَاقًا اَیْکَ جِهَازِ اَدَمِیونِ کَا بَادِ مُخَالَفِ کِی سَبَبِ
تَبَاهِی مِیْنِ اَکْر۔ اَیْکَ جَزِیْرِی کِی کِنَارِی جَا لَگَا * جِئْنِی
سَوْدَاگَرِ اَوْرِ اَهْلِ عُلُوْمِ کَ جِهَازِ مِیْنِ تَهی اُتْرَکْرَ اَسْ سِرْزَمِیْنِ کِی
سَیْرَ کَرْنِی لَگِی * دِیکْہَا تُو عَجْبِ بَہَارِ هَی کَ رَنگِ بَ رَنگِ کِی
پُھُوْلِ اَوْرِ پَہْلِ ہرِ اَیْکِ دَرِخْتِ مِیْنِ لَگِی نَہْرِیْنِ ہرِ طَرْفِ جَارِی
حَیْوَانَاتِ ہرَا ہرَا سَبْزَہ چَرچَکْگَرِ بَہُتِ مَوْتِی تَاذِی اَپْسِ مِیْنِ
کَلَوِیْنِ کَرِہِی هَیْنِ * اَزِ سِکَہِ اَبِ وِ هَوَا وِہَانِ کِی نِپْتِ خُوْبِ
اَوْرِ زَمِیْنِ نِہَايْتِ شَادَابِ تَهی کِی کِی کَا دِلِ نَہ چَاہَا کَ اَبِ
یہَانِ سِی پَہْرِ جَائِی * اَخِرِ مَکَانَاتِ طَرْحِ کِی بِنَا بِنَا اَسْ
جَزِیْرِی مِیْنِ رَہْنِی لَگِی اَوْرِ حَیْوَانَاتِ کُو دَامِ مِیْنِ گِرِفْتَارِ کَرِکِی
بَدَسْتُورِ اِپْنِی کَارُوْبَارِ مِیْنِ مَشْغُوْلِ هُوْی * وَحْشِیونِ نِی جَبِ
یہَانِ بَہی سُبَہْتَا نَہ دِیکْہَا رَاہِ صَحْرَا کِی لِی * اَدَمِیونِ کُو تُو
پِیْیِ گُمانِ تَہَا کَ یِی سَبِ ہَمَارِی غُلامِ هَیْنِ اِسْ لِی اَنْوَاعِ وِ
اَقْسَامِ کِی پَہْنْدِی بِنَاکَرِ بَطُوْرِ سَابِقِ قَیْدِ کَرْنِی کِی فِکْرِ مِیْنِ هُوْی *

جيا هي۔ ڪهڙو گيا تها اب ملا هي * تب وي خوشي ڪرني لڳي *
 اور اسڪا بٽا بيٺا ڪهيت مين تها * جب گهر ڪي نزديڪ آيا
 گاني اور ناچني ڪي آواز سني * تب ايڪ نوڪر ڪو بلاڪي پوچها
 ڪه ڀه ڪيا هي۔ اُسني اُسي ڪها ڪه تيرا بهائي آيا هي اور تيري
 باپ ني پلا بچهرا ذبح ڪيا هي اس لي ڪه اُسي بهلا چنگا پايا *
 اُسني خفا هوڪي نه چاهو ڪه اندر جائي * تب اُسڪي باپ ني
 باهر آڪي اُسي منايا * اُسني باپ سي جواب مين ڪها ديه
 اتني برس سي مين تيري خدمت ڪرتا هون اور ڪبهه تيري
 حڪم ڪي بر خلاف نه چلا۔ پر تون ڪي ڪهڙو ايڪ بڪري ڪا بچه
 مڃهي نه ديا ڪه اپني دوستون ڪي ساٿه خوشي مناون۔ اور جب
 تيرا ڀه بيٺا آيا جس ني تيرا مال ڪسيون مين اُڙايا تون ني
 اُسڪي لئي موٽا بچهرا ذبح ڪيا * اُسني اُسڪو ڪها اي بيٺي تون
 سدا ميري پاس هي اور جو ڪجهه ميرا هي سو تيرا هي * پر
 خوشي منانا اور خوش هونا لازم تها ڪيونڪه تيرا ڀه بهائي موٽا
 تها جيا هي اور ڪهڙو گيا تها اب ملا هي *

لڳا * تب اُس مُلڪَ کي ايڪ رهنيوالي کي يهان جا لڳا۔
 اُسني اُسي اپني ڪهيتون مين سوار چراني بهيجا * اور اُسي آرزو
 تهي ڪ ان چهلڪون سي جو سوار ڪهاتي هين اپنا پيت بهري۔
 پر ڪوئي نه ديتا تها * تد هوش مين آڪي ڪها۔ ميري باپ کي
 ڪتني مزدورون ڪو بهت روڻي هي اور مين بهوڪهون مرتا هون *
 مين اُتھڪي اپني باپ پاس جاوَنگا اور اُسي ڪهونگا ڪ اي باپ
 مين ني آسمان ڪا اور تيري حضور گناه ڪيا هي۔ اور اب اس لائق
 نهين ڪ پهر تيرا بيتا ڪهلاون۔ مڃهي اپني مزدورون مين سي ايڪ
 کي مانند بنا * تب اُتھڪي اپني باپ پاس چلا * اور وه ابهي دور
 تها ڪ اُسڪو ديكھڪي اُسڪي باپ ڪو بڙا رحم آيا اور دور ڪي اُسڪو
 گلي لڳا ليا اور چوما * بيٺي ني اُسڪو ڪها ڪ اي باپ مين ني
 آسمان ڪا اور تيري حضور گناه ڪيا اور اب اس قابل نهين ڪ
 پهر تيرا بيتا ڪهلاون * باپ ني اپني نوڪرون ڪو ڪها ڪ اچهي سي
 اچهي پوشاڪ نڪال لاو اور اُسي پهناو۔ اور اُسڪي هاتھ مين
 انگوڻهي اور پانو مين جوتي۔ اور پلي هوي بچھري ڪو لاکي ذبح
 ڪرو ڪ ڪهاين اور خوشي منائين۔ ڪيونڪه په ميرا بيتا موئا تها اب

ڪه مڻن وهان ڪاٿڻا هون جهان نهن بوا اور وهان جمع ڪرڻا
 جهان نهن چهڻڻا - ڀس ٿجهي مناسب ٿها كه ميري رڻي
 صرافون ڪو ديتا كه مڻن آڪي اسي سون سميت پاتا * سو اس
 سي به توڙا چهڻڪر جس پاس دس توڙي هين اسي دو * ڪيونڪ
 جس پاس گجه هي اسي ديا جائگا اور اسي بڙهتي هوگي اور
 جس پاس گجه نهن اس سي وه بهي جو رڪهتا هو لي ليا
 جائگا * اور اس نڪمي نوڪر ڪو باهر اندهيري مڻن ڌال دو -
 وهان رونا اور دانت پيسنا هوگا *

PARABLE OF THE PRODIGAL SON :

SHEWING THE NECESSITY, NATURE, AND RESULTS OF REPENTANCE.

۳۱ ايڪ شخص ڪي دو بيٿي ٿهي - انهن سي چهوڻي ني
 باپ سي ڪها كه اي باپ مال ڪا حصه جو مجه ڪو پهڻجتا هي
 مجهي دي * اسي مال انهن بانٺ ديا * اور تهورڙي دن بعد
 چهوڻي بيٿي ني سب گجه جمع ڪرڪي ايڪ دور ڪي ملڪ ڪا
 سفر ڪيا اور وهان اپنا مال بدچالي مڻن اٿريا * اور جب سب
 خرچ ڪر چڪا اس ملڪ مڻن بڙا ڪال پڙا - اور وه محتاج هوني

جِسني پانچ توڙي پاڻي تهِي پانچ توڙي اور بهي ليڪر آيا اور
 ڪها - آي خُداوند تُو ني مُجھي پانچ توڙي سونپي - ديكھ مَين
 ني اُنڪي سوا پانچ توڙي اور بهي ڪمائي * اُسڪي خاوند ني اُس
 س، ڪها آي اچھي ديانتدار نوڪر شاباش تُو تهوڙي مَين ديانتدار
 نڪلا مَين تَجھي بهت چيزون پر اختيار دُونگا - تُو اپني خاوند
 ڪي خوشي مَين شامل هو * اور جِسني دو توڙي پاڻي تهِي وُه
 بهي آڪر ڪهني لگا - آي خُداوند تُو ني مُجھي دو توڙي سونپي
 ديكھ اُنڪي سوا مَين ني دو اور بهي پيدا ڪِيئي * اُسڪي خاوند
 ني اُس سي ڪها آي اچھي ديانتدار نوڪر شاباش - تُو تهوڙي
 مَين ديانتدار نڪلا مَين تَجھي بهت چيزون پر مُختار ڪرونگا -
 اپني خاوند ڪي خوشي مَين شامل هو * تب وُه بهي جِسني
 ايڪ توڙا پايا تها آڪي ڪهني لگا آي خُداوند مَين تَجھي سَنَت
 مزاج جاننا تها ڪ جهان نِهين بويها وهان تُو ڪاٿا اور جهان
 نِهين چِهترايا وهان جمع ڪرنا هِي - سو مَين ني ڌرڪي تيرا
 توڙا زمين مَين چِهپايا - ديكھ تيرا جو هِي موجود هِي * اُسڪي
 مالڪ ني جواب مَين ڪها - آي بد اور سُست نوڪر تُو ني جانا

دَلِي جُدِي هِي - وَه پُرانا شَهر اور يِه نيا شَهر كهلاتا هِي) اور
 وهان كي بازار كو اَرْدُوِي مُعَلّا خِطاب دِيا *
 امير تيمور كي عهد سي مُحَمَّد شاه كي بادشاهت بلِڪِ
 احمد شاه اور عالم گيرِ ثاني كي وقت تلک پيڑهي به پيڑهي
 سلطنت ايكسان چلي آي - ندان زبان اَرْدُوِي منجتي منجتي
 ايسي منجتي كِ كِسُو شَهر كي بولي اُس سي تَکتر نِهين كهاتي *

PARABLE OF THE TALENTS:

SHEWING THE NECESSITY OF CHRISTIAN FIDELITY, WHETHER WITH MUCH
 OR LITTLE.

۳۰ وَه اُس آدمي كي مانند هِي جِسني سفر كرتي وقت
 نوڪرون كو بلاڪر انھين اپنا مال سُپر دِيا - ايك كو پانچ توڑي
 دوسري كو دو تيسري كو ايك - هر ايك كو اُسكي لياقت كي
 موافق دِيا - اور تُرت سفر كيا * تب جِسني پانچ توڑي پائي
 تهي جاكر اور لين دين كر كي پانچ توڑي اور پيدا كيئي * يونهين
 اُسني بھي جِسي دو ملي تهي دو اور كمائي - پر جِسني ايك
 پايا گيا اور زمين كهو دكر اپني خُداوند كي رُوپي گاڑ دِي * مدت
 بعد اُن نوڪرون كا خاوند آيا اور اُنسي حساب ليني لگا * سو

نِهادِ سلطنتِ کا چلا جاتا هِي (هندوستان کوليا * انکي آني
 اور رهنِي سي لشکر کا بازار شهر مين داخل هوا - اس واسطي
 سهر کا بازار اردو کهلایا * پهر هُمایون بادشاه پتهانون کي هاتيه
 سي حيران هوکر ولایت گئي - آخر وهان سي آنکر پسماندون
 کو گوشمالي دي - کوئي مُفسد باقي نہ رها کہ فتنه و فساد برپا کري *
 جب اکبر بادشاه تخت پر بيٺهي تب چارون طرف کي
 مُلکون سي سب قوم قدرداني اور فيضر ساني اس خاندان
 لاثاني کي سُنکر حضور مين آکر جمع هوي - ليکن هر ايک کي
 گويائي اور بولي جُدي جُدي تهي * اکتھي هوني سي آپس مين
 لين دين سودا سُلُف سُول جواب کرتي ايک زبان اردو کي
 مُقرر هوي * جب حضرت شاه جهان صاحبِ قران ني قلعه مبارک
 اور جامع مسجد اور شهر پناه تعمير کروايا اور تختِ طاؤس
 مين جواهر جڑوايا اور دل بادل سا خيمه چوبون پر استاد کر
 طنابون سي کهنچوايا اور نواب علي مردان خان نهر کو ليکر
 آيا - تب پادشاه ني خوش هوکر جشن فرمايا اور شهر کو اپنا
 دارُ الخِلافت بنايا * تب سي شاه جهان آباد مشهور هوا (اگرچہ

اپني هاتھ اور ڪپڙون ڪو ڪيون اس ڪٿي سي ناپاڪ ڪرڻا هي *
 ڪوئي ڪهڻا ٿيا ڪ زاهد اس لپي پيه ڪٿا لپي جاتا هي ڪ لله پرورش
 ڪري * ان باتون سي ايڪ شهبه زاهد ڪي جي مين پڙا اور ڪها
 ڪ مقرر اس جانور ڪا بيچنيوالا جادوگر ٿيا - ڪ اُسي ڏيٿهبندي
 سي ڪٿي ڪو ميري نظر مين بڪري ڪر ڊڪهليا * اُسي وقت زاهد
 بڪري سي هاتھ اٿهاڪر بيچنيوالي ڪي طرف چلا * چور اُسي
 پڪڙڪر 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 منهنه سي يون
 سني هي - ڪ ڊلي شهر هندوون ڪي نزديڪ چوڄگي هي -
 انهن ڪي راجا پرچا قديم سي وهان رهتي ٿي اور اپني بهاڪها
 بولتي ٿي * هزار برس سي مسلمانون ڪا عمل هوا - سلطان
 محمود غزنوي آيا - پهر غوري اور لودي بادشاهه هوي * اس آمد
 و رفت ڪي باعث گچھ زبانون ني هندو مسلمان ڪي آميزش
 پاي * آخر امير تيمور ني (جنڪي گهراني مين اب تلڪ نام

STORY OF THE ASCETIC AND HIS GOAT.

۲۸ کوئی زاهد ایک موٹی تازی بکری مول لیکر۔ ایک
 رسی اُسکی گلی میں باندھ - اپنی عبادتگاہ کی طرف لی جاتا
 تھا * راہ میں چورون نی بکری کو دیکھکر لالچ کیا اور مکر و
 فریب پر مُستعد ہوکر زاهد کی پیچھی لگی - اور بہتیری فکرین
 اُسکی لینی کی لپی کین پر بن نہ پڑین * آخر سبھون کی صلاح
 یہ تھیری کہ کچھ حیلی کیجی * تب ایک نی اُسکی سامھنی
 آکر کہا - ای زاهد تُو یہ کُتا کہان سی لایا * دوسرا آ پہنچا اور
 کہا کہ یہ کُتا کہان لی جاتا ہی * تیسری نی برابر سی آکر
 کہا ای پیر شاید تجھی شکار کا خیال ہی اس لپی یہ
 کُتا آپ لپی جاتا ہی * اور ایک یار نی پیچھی سی
 آکر پوچھا کہ تُو نی یہ کُتا کتی کو لیا ہی * اس طرح ایک
 ایک نی ہر طرف سی بیوقوف زاهد کی طرف رُخ کیا اور سب
 ہی اس بات پر متفق تھی * کوئی کہتا تھا یہ کُتا رکھوالون کا
 ہی * کوئی بولتا تھا کہ چرواہون کا ہی * کوئی طعنی دیتا تھا کہ
 یہ شخص پرهیزگارون میں سی نظر آتا ہی - باوصف اُسکی

هُوِي يِه بِنْدَش بَانْدِهِي - جو صَاحِبِ سَلامَتِ كِي پِيچهي
 پِهلي يِه پُوچُهونگا - كهو صَاحِبِ مِزاجِ كِيسا هِي * وَه كهيگا
 اچها * مِين كهونگا آمِين * پِهَرِ پُوچُهونگا غِذا كِيا كهاتي هو * وَه
 كهيگا دال خُشكه * مِين كهونگا نوشِ جان * تِسِ پَرِ يِه سَوال
 كُرونگا * تُمهَارا مُعالِجِ كُونِ هِي - وَه كهيگا مِرزا فِلان بِيگ * مِين
 كهونگا خُدا اُسكي هاتِه كو شِفايِ كَامِلِ بَخشي * آخِرِشِ يِهي
 مَنصُوبِه تَهرا كَرِ اُسكي گَهَرِ پُهَنچا سَلامَ عَلِيكَ كَرِ كِي نَزديكَ جا
 بِيثها * لگا پُوچُهني كهو يارِ طَبِيعَتِ كِيسِي هِي * مَرِيضِ نِي كِها
 كِيا پُوچُهتي هو ماري تپِ كِي مَرِتا هُون * سُنْتي هِي بولا آمِين
 خُدا ايسا كَرِي * بِيچارِه بِيمارِ اِيكَ تُو بِيمارِي سِي جِلتا هِي
 تها اِسِ باتِ نِي اُورِ بِيهي جِلايا * پِهَرِ پُوچُهنا يارِ غِذا كِيا كهاتي
 هو كِها خاك * بولا نوشِ جان باد * يِه سُنكر اُورِ بِيهي دُونا خفا
 هُوا * پِهَرِ كِها سُنو دُوستِ تُمهَارا مُعالِجِ كُونِ هِي * عُصِي مِين تُو
 بَهرا هُوا هِي تها بولا مَلِكُ المَوتِ * كِها بَهتِ مُبارَك - خُدا اُسكي
 هاتِه كو جِلدِ شِفا بَخشي *



يهان رهڻي تو ضرور هي ڪه پهلي يهان ڪي رهنياون ڪي بهانها
 سڀيئي * غرض ان ڪي سڀيئي * ڏوسرا اٿنا مغرور ٿيا ڪه عوام الناس
 ڪي زبان ڪو حقارت سي نه سڀيئا صرف درباري اور عالمون ڪي
 زبان تحصيل ڪي * قضاڪار بعد ڪيئي برس ڪي دنون ڪيئي 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 پکڙا اور الڪ
 لڃاڪر هر ايڪ سي پوچهني لڳي ڪه ٿمهارا يهان ڪيا ڪام هي *
 جسني محاوره وهان ڪا سڀيئا ٿيا خوبي سي جواب ڏيا * اسڪو
 انهن ني سلامت چهوڙا * اور ڏوسرا مسافر جسني صرف حاڪمون
 هي ڪي زبان سي جواب ڏيا اس انبهه ني جلاڪر خفگي سي
 سر اسڪا ڪا ڏالا *

STORY OF THE MERCHANT AND HIS DEAF FRIEND.

۲۷ ڪيئي سوداگر ڪا ايڪ شخص بهرا آشنا ٿيا * قضاڪار
 سوداگر بيمار هو * بهرا اس ڪي عيادت ڪو چلا * راه مين چلتي

علم مین خوب مہارت ہو چکی تب حضور مین آکر عرض
 کی جہان پناہ شہزادہ اب نجوم مین لایق و فایق ہوا جب
 مرضی مبارک مین آوی تب اُس کا امتحان لیجی * فرمایا
 کہ اسی وقت حاضر کرو * حکم کی ساتھ ہی لڑکا آ پہنچا اور
 پادشاہ کی خدمت مین آداب بجا لایا * حضرت نی اپنی
 دست مبارک کی انگوٹھی مٹھی مین لیکر فرمایا بوجھو تو ہماری
 مٹھی مین کیا ہے * لڑکی نی عرض کی کہ پیر مُرشد کچھ گول
 گول سا ہے اُس مین سُورخ اور پتھر پھی نظر آتا ہے * حضرت نی
 کہا - اُسکا نام کیا ہے * لڑکا بولا چکی کا پات * تب عالم پناہ
 مُعلم کی چہری کی طرف دیکھنی لگی - اُسنی عرض کی کہ
 خداوند علم کا نقص نہیں یہ عقل کی کوتاہی ہے *

STORY TO SHEW THE ADVANTAGE OF STUDYING THE
 SPOKEN LANGUAGE OF A FOREIGN COUNTRY.

۲۶ دو آدمی باہم ہوکر نکلی کہ کسی دُور دیس مین جا
 رہی * تھوڑی دنون کی بیچ ایک مُلک مین جا پہنچی *
 ایک نی دریافت کیا کہ دل جمعہ اور خوبی کی ساتھ جو

پٽا * اُس کي ما باپ اور نوکر چاکرون ني بٽي تلاش کي پر
 نه پایا اور يونهين تين چار روز تک روتي روتي کلپتي رهي *
 ايک دن ان کي باورچي ني کہا کہ کتا هر روز باورچي خاني
 مين آکر گوشت و روٽي ليجايا کرتا هي پر نهين معلوم که کهان *
 ٻه بات سُنتي هي اُس لڙکي کي باپ کي دل مين کچھ
 خيال آيا اور سوچني لگا * آخر جب وه کتا دستور کي موافق
 اُس دن بهي گوشت و روٽي ليجلا تو وه اُس کي ساتھ هو ليا *
 جب کتي کي هدايت سي اُس ماند کي پاس پهٽجا اُس
 ني اٺني پياري گم هوي بيٽي کو روٽي اور گوشت کھاتي اور
 اُس وفادار کتي کو اُس کي پاس بيٽهي ديکھا *

THE KING WHO WISHED HIS SON TO BE TAUGHT
 ASTROLOGY.

۲۵ کسي بادشاه ني اپنا فرزند ايک مُعلم کو سونپا که اسکو
 علم نجوم سکھاؤ۔ جب اُس مين لاثاني هو تو اسي حضور مين
 لاؤ * آخون بٽي شفقت اور مِحنَت سي جتني مراتب اُس
 علم کي تهي خاطر خواه جتائي * جب ديکھا که 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 تم سب بھاگ جاتي هو بغير مُقابلي دونوں
 کي عدالت کیونکر کرون *

GAMBLING IS THE WORST OF VICES.

۲۳ ایک بادشاہ ني تین شخص کو بلاکر پوچھا کہ تم کیا
 کام کرتی ہو * ایک ني کہا کہ میں چور ہوں چوری خوب
 کرتا ہوں * دوسری ني کہا کہ میں شرابی ہوں شراب خوب
 پیتا ہوں * تیسری ني عرض کي کہ جہان پناہ میں جواری
 ہوں جو خوب کھیلتا ہوں اگر فرمائی تو ایک داؤ میں آپ
 کي ساری سلامت کو لگا دوں * بادشاہ ني چور اور شرابی کي
 جان بخشی کي اور اُس جواری کي گردن ماری *

STORY OF THE CHILD WHO FELL INTO A PIT AND WAS
 FED BY A DOG.

۲۴ ایک لڑکا چار برس کا اپنی کتے کو لیٹی ہوئی ہوا
 کہانی نکلا اور اتفاقاً اپنی گبر کي راہ بھول کر ایک ماند میں جا

اسِ ني اُسي تَنها ديكه ڪر دهمڪاڪي بهينس چين لي اور اپني
گهر ڪي راه لي * نهوڙي دور ڪيا تها ڪه ايڪ ني پوچها ڪه تُو
اسي ڪهان سي لايا يهه تو ايڪ مسافر ڪي پاس تهِي * وه بولا ڪيا
تُم ني يهه مثل نهين سني هي جس ڪي لائي اُس ڪي بهينس *

THE BLIND MAN WHO WAS AFRAID TO EAT RICE-MILK.

۲۱ ايڪ شخص ني اندهي سي پوچها ڪه تُم ڪهڀر ڪها وڳي *
اُس ني ڪها ڪهڀر ڪيسي هوتي هي * ڪها سفيد هوتي هي * پهر
اُس نابينا ني پوچها سفيد ڪيسا هوتا هي * تب اُس شخص
ني ڪها جيسا بگلا * اندهي ني ڪها بگلا ڪيسا هوتا هي * اُس ني
اپنا هاتھ ٿيڙها ڪري ڪها ايسا هوتا هي * اندهي ني ٿولڪر ڪها
ڪه ايسي ڪهڀر نه ڪها سڪونگا حلق مين پهنس جاڻي تو مرجاؤنگا *

KING SOLOMON AND THE MUSQUITOES.

۲۲ ايڪ دن مچھرون ني حضرت سليمان بادشاه سي نالش
ڪي ڪه هوا هم ڪو بهت ستاتي هي رهنِي نهين ديتي * پيغمبر
ني اس بات ڪي ستنِي هي هوا ڪو بلايا اُس ڪي آتي هي

بچي کي پاس جب نڪَ کَ اُس کي ما لوٽ نه آئي بيٺها
رها *

STORY OF THE MAN AND THE TRAVELLER.

۱۴ ايڪ شخص کو ايڪ چيز درڪار تهي اُس ني راستي
ميين ايڪ راهي سي کہا * وُه بولا کِه وُه چيز ميري گهر هي اگر
اُس کي قيمت فيصل هو تو ميين دکھاؤن * اُس ني کہا کِه
ميين اسي ديکھون تو اُس کا مول تھراؤن * وُه کہني لگا کِه پھلي
مول هو لي تو ميين دکھاؤن * تب وُه بولا کِه 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 کِه تجھي کس واسطي مارا هي * بولا وُه ميين ني گالي
دي تهي * تب کوٽوال ني کہا کِه چل يهان سي اور جاتا ره
کيا تُو ني يہ مثل نہين سني کسي کا منہ چلي کسي کا
ھاتھ *

رُويَا دِيا * جب وُه ليڪي چلا تب اُسي بُلَڪي رُپيا چِهين ليا *
 فقير ڪهني لڳا بابا يهه ڪيا تُو ني آپ هي ديا آپ هي چِهين ليا *
 اُس ني ڪها سائين يهه مثل نهين سُنِي هي داتا ڪي تين گُن دي
 دِلاوبِ ديڪي چِهين لي *

DESCRIPTION OF THE EAGLE.

١٢ عُناب بهت بڙي چڙيا هي * وُه بهت اُونچا اُڙي سڪتا
 اور اُس ڪي آنڪهين ايسي هين ڪه سُورج ڪي روشني بهي سهتين *
 اپنا گهونسل اُونچي پهڙيا درخت پر جس پر ڪوئي مُشڪل سي
 چڙهي بناتا اور هرن اور بهيڙ بگري اور مڇهلي شڪار ڪري ڪهاتا *
 بعضي وقت اُس ني بابا لوگون ڪو بهي پکڙا اور نوچ نوچ ڪي
 ڪهايا *

STORY OF THE CHILD, THE DOG, AND THE SNAKE.

١٣ ڪوئي عورت اپني بچي ڪو سُلاڪر ڪسي ڪام ڪو چلي اور
 اپنا کتا اُس ڪي رکهوالي ڪو چهوڙ گئي * اُس ڪي جاني ڪي بعد
 ايڪ بڙا سانپ اُس بچي ڪي بستر پر چڙهني لڳا * کتي ني
 اُس ڪو ديهڪر فوراً سانپ پر حمله ڪيا اور اُس ڪو مار ڏالا اور

قدر نھين رکھتي * ھمڻن دُنيا کي بادشاه سي ڪيا ڪام ھي * اگر
 تڻم نھين رھتي تو مڻن ھي تھاري ساڻھ چلڻا ھون * مڻن تڻجھ
 ڪو اپني جان کي برابر ڄاڻتا ھون * اب وطن ڪو جاتا ھون تڻجھ
 سي رخصت ھوني آيا ھون * تڻمڻن ڪچھ خبر ھي ڪه تانبا پھان
 کي بازار مڻن ڪس بھاؤ بکڻا ھي * تڻمھارا وطن ڪھان ھي اور پھان
 سي ڪيتي دور ھوگا * ڪھو صاحب آپ کي دانست مڻن ھندي
 زبان ڪه فارسي ڪون زياده مُشڪل ھي *

۴ بُت ڪيا چيز ھي ڪه ڪوي اُس کي پوجا ڪري * ايڪ پتھر
 ڪو سنگ تراشون ني گڙھڪر صورت بناي اور دام احمقون کي
 واسطي بچھايا * جن ڪو شيطان ني ورغلانا ھي وي مصنوع ڪو صانع
 ڄاڻتي ھين * جسي اپني ھاتھون سي بناتي ھين اُس کي آڱي
 سر جھڪاتي ھين *

STORY OF THE MAN AND HIS FRIEND.

۵ ايڪ بڙي آدمي ني اپني ڪسي دوست سي ڪها ڪه جڻني
 نامون مڻن بان آتا ھي مثل فيلبن ساربان وغيره لي سب بد
 ذات ھين * اُسني ڪها ھان مھربان سچ ڪھتي ھو *

کي چيز ملتي هي * تم کو گچھ معلوم هي که کھان گيا * جب
صبح خوب روشن هوي لنگر اُٿايا اور روانه هوي *

۲ جيسا هم ني کيا ويسا پايا * مرد کو چاهي جو کهي
سو کري * ٿوڻي کو تنکي کا آسرا بهت هي * بي محل هنسني
سي رونا بهتر هي * بي وفا آدمي حيوان باوفا سي بدتر هي *
خدا کي درگاه سي مائوس مت هو * اپني کتاب سي خبردار
رهيو * دوا سي دعا مين بڙا اثر هي * وزير بادشاهون کي عقل
هوتي هين * دشمني رکھني جوان مردِي سي بعيد هي * سچي
بات کڙي لکتي هي * جو کھنا هي جلد کھ * کوي آب سي
کوي مين نهين گرتا * خدا سب کو اس بلا سي محفوظ رکھي *
کسي سي يه بهيد ظاهر نه کيجيو *

۳ مائس ايک دن جنم پاتا هي اور ايک روز ناس ليتا
هي * چاهي انسان بلائي ناگھاني مين صبر کري اور اُميدوار
فضلِ الهي کا رهي * وه سب بهنون سي چهوڻي تهي پر عقل
مين سب سي بڙي تهي * جهوڻه بولنا ايسا هي گناه هي که کوي
گناه اس کو نهين پهچتا * ساري دنيا زاهد کي نزديک گچھ

مُنْتَخِبَاتِ اَرْدُو

هِنْدُوَسْتَانِي زَبَانِ كِي طَالِبُونِ كِي فَايْدِي كِي واسْطِي

ا كُوِي هِي * هان صاِحِب * چُپ رهُو * چا بناؤ * جلدِي
چلو * دَهْنِي پِهُو * وهان جاؤ * گاڙِي تِيَار كِرو * حاضِرِي طِيَار
هِي * دروازه بند كِرو * ذرّه آهَسْتِي چلو * تُمهارا نام كِيا *
پالِكي جلدِي منگاؤ * مُجھي مُعاف ركه * تُم كِيا چاهْتِي هُو *
تُم كهان رَهْتِي هُو * جلدِ ناوِيهان لاؤ * وَه كِس كا گهَوڙا هِي *
پِيه كِس كا گهر هِي * وهان كُون رَهْتا هِي * صاف چُهْرِي كانْتا
دو * بس اب تُم جاؤ * هم كو بڙِي فِجْر جئاؤ * توپِي اور كُرتِي
كو جهاڙو * اُس آدَمِي كو تُم جائْتِي * تُمهارا صاِحِب گهر مين
هِي * كِس ني پِيه بات تُم سي كِهِي * جُوْتِي كو اچھِي طرْح صاف
كِرو * همارا سلام اپني صاِحِب سي كهو * وهان گچھ كهاني پيني

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 *ána*, 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.
أب *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).
إبراهيم آدم *Ibráhim Adham*,
n. prop.
ابن *ibn*, s.m. a son; *Ibn-i Zi-*
yád, the son of Ziyád.
أبهي *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, í*), adj. this much, so much; *itne*, these many, inflected masc. of *itná*.

اٲهانا *uṡháná*, v.a. to raise up, to lift, to remove.

اٲه جانا *uṡh jáná*, v.n. to be taken away, be removed.

اٲهنا *uṡhná*, v.n. to arise, get up, leave, quit.

اٲر *aṡar*, s.m. an effect, a result.

آج *áj*, adv. to-day; *áj tak*, till to-day, till now.

اٲجالا *ujála*, adj. bright, shining.

اٲجنبي *ajnabi*, adj. foreign, strange.

اٲچانا *uchána*, v.a. to raise.

اٲچها *achchhá* (*e, í*), adj. good, excellent; *achchhá sá*, adj. very excellent; *achchhí se achchhí*, the best; *achchhí ṡarah* (for *achchhí ṡarah men*), in a good manner, well.

اٲحمد *Aḡmad*, n. prop; *Aḡmad Sháh*, n. prop.

اٲحمق *aḡmaq*, adj. very or most foolish; a fool, a blockhead.

اٲحوال *aḡwál*, s.m. (Arabic plur. of *ḡál*) circumstances, account.

اٲختيار *ikhtiyár*, s.m. choice, authority, power; *ikhtiyár dená*, v.a. to give authority; *ikhtiyár karná*, v.a. to choose, to adopt.

اٲآخر *ákhir*, adv. at last, finally

اٲآخرش *ákhirash*, adv. at last, finally.

اٲاخلاق *akhláq* (Arabic plur. of *khulq*), s.m. politeness, good manners.

اٲآخون *ákhun*, s.m. a teacher.

اٲآداب *ádáb*, s.m. (plur. of *adab*) respects, salutations; *ádáb bajá láná*, v.n. to pay one's respects; *ádáb o kornish*, respects and salutations.

اٲآدمي *ádmí*, s.m. a descendant of Adam, a man.

اٲاٲهر *idhar*, adv. hither.

اٲاٲهم *adham*, adj. contemptible, mean, inferior.

اٲاٲهموا *adh-mú-á* (compounded of *adh*, half, and *mú-á*, dead), adj. half dead.

- ارادہ *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 *ársú*, s.f. wish, desire.
- اڑانا *urána*, 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 qábil* (for *is ke qábil*), 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 kí jagah* (for *us kí 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 *isi*, this very, oblique sing. of *yihí*, pron.; *isi waqt* (for *isi waqt men*), at this very time.
- اسی *usi*, that very or that same, oblique sing. of *wuhí*, pron.; *usi waqt* (for *usi 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.
- اقران *aqrán*, s.m. associates, Arabic plur. of *qarín*; *aqrán*

- o amṣál se*, from contemporaries and equals.
- اقسام *aqsám*, s.f. sorts, kinds, Arabic plur. of *qism*, s.f.
- اكبر *Akbar*, n. prop.
- اكتتها *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 *ammadá*, s.f. a mother.
- امتحان *imtiḥán*, s.m. examination; *imtiḥán lená*, v.a. to examine, to test.
- امثال *amṣál*, equals, Arabic plur. of *miṣl*, adj.
- آمد *amad*, s.f. coming; *amad 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 *amir*, s.m. a commander, a grandee, an emir; *Amir 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 hí*, immediately on the coming, adv. part. of *áná*; *ánkar*, having come, conj. part. of *áná*.
- انبوه *amboh*, s.m. a crowd or mob.

اندر *andar*, adv. prep. (governs gen. with *ke*) in, within.

اندا *andhá* (*e, í*), adj. blind; *andhe se*, to a blind (man), abl. sing. (the abl. has the meaning "to" after *kahná*).

اندهيارا *andhyára*, (*e, í*) adj. dark.

اندهيرا *andherá* (*e*), s.m. darkness.

انسان *insán*, s.m. a man, a human being.

انصاف *inṣáf*, s.m. equity.

آنكه *ánkh*, s.f. the eye; *ánkheñ churána*, v.a. to avoid seeing any one, to cut any one.

انگوٲي *angúthi*, 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 *dwáz*, 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.

اونٲ *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 *ahir*, s.m. a cowherd.

اي *ai*, O, sign of voc. case: *ai 'aziz*, O respected (person) or O friend; *ai bachcho*, O children; *ai báp*, O father; *ai beṭe*, O son; *ai Khudá-wand*, O Lord; *ai pádsháh*, O king; *ai pádsháh-i 'ádil*, O just king; *ai pír*, O spiritual guide or saint; *ai shakhs*, O person; *ai záhid*, O ascetic.

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.

با *bá*, prep. with, 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.

باقی *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-diyá*, divided, perf. indef. of *bánt dená*, v.a. باندھنا *bándhna*, v.a. to fasten, to devise, to settle, etc.

باورچی *báwarchi*, s.m. a cook; *báwarchi-khána*, s.m. the kitchen.

باوفا *bá-wafá*, adj. faithful.

باوصف *bá-wasf*, adv. prep. (governs gen. with *ke*) notwithstanding.

باهر *báhar*, adv. prep. (governs gen. with *ke*) out, outside, without.

باهم *báham*, adv. together.

بیٹا *biptá*, s.f. misfortune.

بت *but*, s.m. an idol, an image.

بیٹھانا *biṭháná*, v.a. to cause to sit down, to seat (see r. 206).

بجا لانا *ba-já láná*, v.n. to perform, to pay.

بچا *bachhá* (e), s.m. a child, the young of any animal.

بچھانا *bichháná*, v.a. to spread.

بچھرا *bachhrá* (e), s.m. a calf.

بخشنا *bakhshná*, v.a. to give or grant.

بد *bad*, adj. bad, wicked; *badtar*, worse, comparative of *bad*.

بدچالی *bad-cháli*, s.f. bad conduct (corresponds to Scripture expression, riotous living).

بد ذات *bad-zát*, adj. of bad nature or disposition, low-bred.

بدستور *ba-dastúr*, according to custom, as usual; formed from *ba*, prep. and *dastúr*, s.m. custom.

بدن *badan*, s.m. the body.

بر *bar*, prep. on, up, upon, at, in.

برابر *barábar*, adj. equal, on a par (see r. 239); *barábar se*, from over against, abl. sing.

برپا کرنا *bar-pá karná* v.a. (from *bar*, on or upon, *pá*, foot, and *karná*, to make) to set on foot, or cause.

برخلاف *bar-khiláf*, adv. prep. contrary to, in opposition to (governs gen. with *ke*).

برس *baras*, s.m. a year; *baras se* (for *barason* or *barson se*), from years, abl. plur. of *baras*.

بڑ *bar*, s.m. a Bengal fig-tree.

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, explanation; *bayán karná*, v.a. to relate, to give an account.

بیبی *bibi*, s.f. a lady.

بیٹنا *bitná*, 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 middle, etc. (governs gen. with *ke*, see r. 239).

بیچنیوالا *bechnewála* (*e, i*), s.m. and s.f. a seller, noun of agency of *bechná*, v.a.

بیربل *Birbal*, n. prop.

بیگ *beg*, s.m. a Mogul title corresponding to lord, master.

بیمار *bimár*, adj. ill, sick; *bimár honá*, v.n. to become ill, to sicken.

بیماری *bimári*, s.f. sickness, illness, disease.

پ

پا *pá*, s.m. the foot.

پات *pát*, s.m. a leaf; *pátan ke ta-in*, 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 *pálki*, 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 *pānch*, adj. five.

پانو *pānw*, s.m. foot; *pānw men*,
loc. sing. on the feet.

پانی *pāni*, s.m. water; *pāni andar* (for *pāni ke andar*),
within the water; *pāni bharnewāli*, s.f. the filler of
water.

پتھر *patthar*, s.m. a stone.

پٹھان *Paṭhān*, n. prop.; *Pa-
ṭhānon ke*, of the Paṭhāns.

پچھلا *pichhlā* (*e, i*), 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 pānā, v.a. to re-
ceive maintenance or sup-
port; *parwarish karnā*, v.a.
to nourish.

پرہیزگار *parhezgār*, s.m. one who
is temperate or abstemious.

پری *pari*, s.f. a fairy.

پڑنا *parnā*, v.n. to fall, to hap-

pen; *parā hai*, has fallen,
or has entered, 3rd sing.
masc. perf. indef. of *parnā*.

پس *pas*, adv. therefore, after,
behind.

پسماندہ *pas-mānda*, adj. those
staying behind; *pasmāndon
ko*, the remaining (persons),
acc. plur. of *pasmānda*.

پکانا *pakānā*, v.a. to cook.

پکڑنا *pakarṇā*, v.a. to catch.

پلنا *palnā*, v.n. to be fatted;
pale hū-e, fatted, inflected
masc. of past part. used ad-
jectively of *palnā*.

پناہ *panāh*, s.f. asylum, refuge,
protection.

پوجا *pūjā*, s.f. worship, adora-
tion; *pūjā karnā*, v.a. to
worship, to adore.

پوچھنا *pūchhnā*, v.a. to ask;
pūchhne lagnā, v.n. to begin
to ask (see r. 227).

پوشاک *poshāk*, s.f. raiment,
robe.

پہ *pa*, postpos. on.

پہار *pahār*, s.m. a mountain,
1st decl.

پھر *phir*, adv. again, then.

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 dūr* (for *thorí dūr tak*), to a short distance.

تیار *taiyár* (properly *ṭaiyár*, q.v.), adj. ready.

تیر *tir*, s.m. an arrow; *tir lagána*, v.a. to plant an arrow.

تیرا *terá* (*e, í*), thine, thy, of thee, gen. sing. of *tú*, 2nd pers. pron.; *tere ḥuẓúr* (for *tere ḥuẓúr men*), in thy presence.

تیرانداز *tir-andáz*, s.m. an archer.

تیسرا *tisrá* (*e, í*), adj. third.

تین *tin*, adj. three.

تین *ta-in* (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 *ṭahrána*, v.a. to settle, to fix.

تھیرنا *ṭaharna*, v.n. to be fixed on.

تھیرھا *ṭerhá* (*e, í*), adj. crooked, bent; *ṭerhá karna*, v.a. to bend.

ث

ثانی *ṣání*, adj. second.

ج

جا *já*, s.f. a place; *ja-ba-ja*, 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 *jánná*, 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.

جباً *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.

جڑوانا *jarwána*, v.a. to cause to be set.

جزیره *jazíra*, s.m. an island, a peninsula.

جس *jís*, which, what, oblique sing. of *jo*, relative pron. *jís pás* (for *jís ke pás*), to whom; *jís waqt* (for *jís 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.

جلانا *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-í* (for *jam'a hú-ín*), 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 *jawánmardí*, 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 fasíh, experi-
enced and eloquent.

جھکانا *jhukáná*, 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 *jhúkáná*, a poetical form
of *jhukáná*.

جھوکھالا *jhúkhála*, adj. snappish,
peevish, morose.

جی *ji*, s.m. mind, life, soul.

جیسا *jaisá*, adj. such as, as
like as (see r. 234).

جینا *jiná*, v.n. to live, be
alive.

چ

چا *chá*, s.f. tea.

چابنا *chábná*, 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).

چبانا *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 *charwáha* (e), s.m. a shepherd, a grazier.

چرھنا *charhna*, v.n. to climb, to mount; *charhne lagná*, to begin to climb (see p. 227).

چرپيا *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 *chakki*, s.f. a handmill; *chakki ká páṭ*, 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 *chunánchi*, adv. so that.

چندر *chandar*, s.m. the moon.

چنگا *changá* (e, i), adj. sound, cured.

چوب *chob*, s.f. a pole, mace.

چوجگي *chau-jugi*, adj. of the four ages or Hindú yugas; translated by Dr. Forbes, 'of vast antiquity.'

چور *chor*, s.m. a thief.

چوري *chori*, s.f. stealing, theft; *chori karná*, v.a. to steal, to rob.

چومنا *chúmná*, v.a. to kiss.

چونکنا *chaunkná*, v.n. to start up.

چھاتي *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, í), adj. little, small, less, younger.
 چھوڑنا *chhorná*, v.a. to leave, forsake, desert, etc.; *ehhor jána*, v.n. to leave behind.
 چھیننا *chhinná*, v.a. to snatch; *chhin lená*, v.a. to snatch
 چیز *chíz*, s.f. a thing. [away

ح

- حادثہ *hádisa* (e), s.m. an incident, a misfortune.
 حارت *Háris*, n. prop.
 حاضر *házir*, adj. present; *hdzir honá*, v.n. to become present.
 حاکم *hákim*, s.m. a governor, a ruler.
 حجرہ *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 *hişsa* (e), s.m. portion, share.
 حضرت *hazrat*, s.m.f. majesty, highness; this word depends for its gender on the connection, though originally feminine.
 حضور *huzúr*, s.m. presence.
 حق *haqq*, s.m. the Deity; *haqq ta'ála*, God the Most High; *haqq ta'ála ne*, by the Almighty, agent case.
 حقارت *hiqárat*, s.f. scorn, disdain.
 حقیقت *haqíqat*, s.f. account, story, correct statement.
 حکم *hukm*, s.m. commandment, order.
 حکیم *hakim*, s.m. a physician, a philosopher.
 حلق *halq*, s.m. the throat, the windpipe.
 حملہ *hamla* (e), s.m. attack.
 حیران *hairán*, adj. astonished,

perplexed, dirturbed; *hairán*
honá, v.n. to be perplexed.
 حيله *híla* (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 jatána, v.a. to
 make known satisfactorily.
 خاک *khák*, s.f. dust, earth.
 خاندان *khándán*, s.m. family,
 race; *khándán i láşání*, an
 unequalled family.
 خانه *khána* (e), s.m. a place, a
 house.
 خاوند *kháwind*, s.m. lord,
 master.
 خبر *khábar*, s.f. information,
 news, an account; *khábar*
dená, v.a. to inform, to
 acquaint.
 خبردار *khábar-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 *khushi*, s.f. gladness, mirth ; *khushi karná*, v.a. to be merry ; *khushi karne lagná*, v.n. to begin to be merry ; *khushi manáná*, v.a. to be merry, to make merry.

خونی *khúni*, s.m. a murderer.

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).
- دركار *darkár*, adj. necessary, needful.
- درگاه *dargáh*, s.f. threshold, door.
- درماها *darmáha*, 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-mubárak*, 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 dená*, 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 *dikhána*, v.a. to show.
- دکھلانا *dikhlána*, 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 *dilána*, 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 *dúndá* (*e, í*), adj. twofold.

دونوں *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.

دہشت *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 *did*, 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).

دیگ *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 *dīṭh bandī*, 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.

راه *rah*, s.f. a road, a way.

راہی *ráhī*, s.m. a traveller; *ráhī se*, to a traveller, abl. of *ráhī* (abl. frequently so used with *rahná*, v.a.)

رحلت *rihlat*, s.f. departure; *rihlat 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 *rukhsat*, s.f. leave, permission, congé, dismissal; *rukhsat 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 *rassi*, s.f. a string, a cord.

رشتہ *rishta*, s.m. connexion, kindred; *rishta-i 'Alī*, 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.
 رکھنا *rakhná*, v.a. to keep, to have, to hold, to place; *rakhní*, the having, fem. of *rakhná*, used as a noun.
 رکھوال *rakhwál*, s.m. a keeper, a guard.
 رکھوالی *rakhwáli*, s.f. guarding, protecting.
 رنگ *rang*, s.m. colour; *rang ba rang*, various colours.
 روانہ *rawána*, adj. proceeding; *rawána honá*, v.n. to go, to proceed.
 روپيا *rupayá (e)* } s.m. a rupee,
 روپيا *rúpayá (e)* } *rupaiyá*, ru-
 روپيه *rúpiya (e)* } pees, nom.
 plur. of *rúpiya*, s.m.
 روٹی *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).

رھنا *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*.

رھنماي *rah-numá-i*, s.f. guidance, direction.

رئيس *ra-is*, s.m. a prince, a chief.

ز

زاده *záda (e, i)*, (used in composition), born.

زاري *sári*, s.f. supplication, entreaty, crying, crying for help; *sári karná*, v.a. to supplicate, to entreat.

زاهد *záhid*, s.m. an ascetic, a monk, a recluse, a zealot.

زبان *zabán* or *subán*, s.f. the tongue, language, dialect.

زبردست *zabardast*, adj. powerful, oppressive.

زبونی *zabūni*, 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 *zirdast*, adj. powerless.

س

سا *sá (e, i)*, 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, i)*, adj. all, the whole; *sári*, fem. of *sára*.

ساربان *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, i), adj. true.
- سخاوت *sakháwat*, s.f. liberality.
- سخت *sakht*, adj. harsh, austere, stern; *sakht-mizáj*, of a harsh disposition, or stern nature.
- سدا *saddá*, adv. always.
- سدھارنا *sidhárna*, v.n. to depart.
- سر *sir* or *sar*, s.m. the head; *sir khulá* (e, i), adj. bare-headed.
- سردار *sardár*, s.m. a chief.
- سرزمین *sarzamín*, 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 (govern's gen. with *ke*).
- سنا *sunná*, v.a. to hear; *suná*

jána, v.n. to be heard (see r. 166).

سنانا *sunána*, 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.

سوائی *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.

سی *se*, sign of abl. case, from, with, at, between; *se*, than, (after a comparative adj.)

سیتی *setí*, postpos. from.

سیر *sair*, s.f. excursion, perambulation, travelling.

سیکھنا *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 *shitábí*, adv. quickly.

شخص *shakhs*, s.m. a person, an individual.

شراب *sharáb*, s.f. wine, or any kind of intoxicating liquor.

شرابي *sharábí*, 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.

شهبزاده *shah-záda (e)*, s.m. a prince.

شیطان *shaiṭán*, s.m. Satan, the devil.

ص

صاحب *ṣáhib*, s.m. a gentleman, master, Sir (in addressing any one), you Sir, your honour; *ṣáhib salámat*, paying respects; *ṣáhib 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; *ṣadqe 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 *ṣúrat*, s.f. a form, a figure (4th decl.).

ض

- ضرور *zarúr*, adj. necessary, expedient.

ط

- طالب *ṭalib*, 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*.

طعنة *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.

تیار *taiyár*, adj. ready, prepared, etc. (another form of تیار *taiyár*.)

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 'ásí, 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 'aqlí, adj. reasonable; 'aqlí o naqlí, 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 'Alí, n. prop.; 'Alí Mardán Khán, n. prop.
 عمل 'amal, s.m. government, sway, rule.
 عوام 'awámm, s.m. common people, populace; 'awámmu-n-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 *gussa (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 *faṣih*, adj. eloquent, sweet-
tongued.

فضل *fazl*, s.m. favour, grace;
fazl-i iláhi, Divine favour.

فقير *faqir*, s.m. a dervise.

فقيري *faqiri*, 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 *faiz*, s.m. plenty, abundance, profit, benefit, bounty, liberality; *faiz-rasáni*, s.f. munificence, liberality.

فيل *fil*, s.m. an elephant.

فيلبان *fil-bán*, s.m. an elephant driver.

ق

قابل *qábíl*, adj. possible, capable of, worthy, etc. (governs gen. with *ke*).

قاتل *qátíl*, s.m. a murderer, a slayer.

قاصد *qásíd*, 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 *qadím*, adj. ancient, old; *qadím se*, from of old, abl. of *qadím*.

قرينه *qarína (e)*, s.m. connexion, order; *qaríne se*, with order, in connexion, abl. sing. of *qarína*.

قسم *qasam*, s.f. an oath; *qasam kháná*, 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.

قلعه *qil'a (e)*, s.m. a fort; *qil'a-i mubárak*, 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-búr*, 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.

کانٹا *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 *kurti*, 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.

کسی *kisi*, some, any, a certain,
oblique sing. of *ko-i*, pron.

کشاده *kusháda*, adj. open, ex-
tended; *kusháda karná*, v.a.
to open, to expand.

کل *kal*, s.m. yesterday, to-
morrow.

کلپنا *kalapná*, v.n. to grieve, to
be grieved.

کلول *kalol*, s.f. gambol, frolick;
kalolen karná, v.a. to gambol,
to frisk about.

کمانا *kamáná*, v.a. to earn, to
gain; *kamánewálá*, husband
(lit. earner), noun of agency
of *kamáná*.

کمینہ *kamína (e)*, adj. mean,
base, of low condition.

کناره *kinára (e)*, s.m. a bank or
coast.

کني *kane*, adverb. prep. (go-
verns gen. with *ke*), near to,
to.

کو *ko*, sign of dat. and acc.
cases (see r. 43), has mean-
ings 'to,' 'for', when used for
dat. case.

کوا *kú-á (e)*

کوان *kú-án (e)* s.m. a well.

کوتاهی *kotáhi*, s.f. littleness,
deficiency.

کوتوال *kotwál*, s.m. the head of
the police in a city.

کوٹھا *koṭhá (e)*, s.m. housetop;
koṭhe par, on the housetop.

کورنش *kornish*, s.f. salutation,
obeisance.

کوس *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.

کوفہ *Kúfa (e)*, s.m. *Kúfa*; *Kúfi*,
s.m. a *Kúfan*.

کون *kaun*, interrog. pron. who?

کوئی *ko-i*, pron. any one, any,
a certain, some, some one;
when there are several *ko-i*'s
translate the first by one,
and the others by another.

کہ *ki*, pron. who, that, conj. so,
that, when, that, or saying.

کہاں *kahán*, where? interrog.
adv. of place.

کھانا *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, í), 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-í*, 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, í), adj. what like ?
 what sort of ? how ?

کیوں *kyún*, interrog. adv. why ?

کیونکر *kyúnkar*, adv. how ?

کیونکہ *kyúnki*, conj. for, be-
 cause.

گ

گازنا *gárná*, v.a. to bury ; *gár*
dená, v.a. to bury.

گازی *gári*, s.f. a carriage, a
 cart.

گالی *gálí*, s.f. abuse ; *gálí dená*
 or *gálhán 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 be-
 head (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.

گھرانہ *gharání* (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-.
 لاتی *láthi*, s.f. a club or stick.
 لاثانی *lá-sání*, adj. without a second or equal, unequalled, incomparable.
 لازم *lázim*, adj. meet, proper.
 لاگنا *lagná*, another form of *lagná*, q.v.
 لالچ *lálach*, s.m. longing, covetousness.
 لانا *láná*, v.n. to bring.
 لایق *lá-iq*, adj. worthy, proper, deserving, fit, qualified; adv. prep. worthy (governs gen. with *ke*); *lá-iq o fá-iq*, qualified and superior.
 لڑائی *lará-i*, s.f. war, battle, fighting.
 لڑکا *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 chalna*, v.n.
 لله *li-l-láhi*, by God, or to God (an Arabic expression).
 لانگر *langar*, s.m. an anchor (1st decl.); *langar uṭháná*, v.a. to weigh anchor.
 لوٹنا *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 taín* (for *laundí ko*) to the slave girl.
 لہو *lahú*, s.m. blood.
 لہولہانا *lahú loháná*, adj. covered with blood, gory.

لياقت *liyáqat*, s.f. fitness, capability, ability.
 لیجانا *le-jáná*, v.n. to take, to take away, to take along, to carry; *lejáyá karná*, v.a. to take away frequently (see r. 219).
 لیجلنا *le-chalna*, v.n. to carry.
 لی لیا جانا *le-liyá jáná*, v.n. to be taken away.
 لینا *lená*, v.a. to take, to conquer, to purchase.
 لین دین *len den*, s.m. trade, traffic, buying and selling
len den karná, v.a. to trade.
 لی لئی *liye*, adv. prep. (governs gen. in *ke*), for, on account of.

م

ما *má*, s.f. a mother; *má báp*, s.m. parents.
 ماتی *máṭí*, 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 *mándagi*, 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 *mubárak*, 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 *miṭṭi*, 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 *machánd*, v.a. to excite or cause.
- مچھر *machchhar*, s.m. a musquito.
- مچھلی *machhli*, s.f. a fish.
- محوارہ *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.

- شاه محمد *Muhammad Sháh*,
 n. prop.
 محمود *Mahmúd*, n. prop.;
Mahmúd-i Gaznavi, n. prop.
 محنت *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.

مرنا *marná*, v.n. to die.

مرید *murid*, 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 *muṣāḥib*, s.m. a companion.
مصنوع *maṣnū'*, adj. formed, created.
معاف *mu'áf*, adj. excused, absolved, forgiven.
معالج *mu'ālij*, s.m. a physician.
معصوم *ma'ṣūm*, adj. innocent.
معلم *mu'allim*, s.m. a teacher.
معلوم *ma'lūm*, adj. known, apparent, evident.
مغرور *magrūr*, 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 *makkhī*, s.f. a fly.

ملحوظ *malḥúẓ*, adj. contemplated, considered; *malḥúẓ-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 *mandána*, 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 *munṣif*, adj. equitable.
منصوبه *manṣúba* (e), s.m. scheme, project.
منكر *munkir*, adj. denying.

منگانا *mangána*, v.a. to send for.
 منہ *munh*, s.m. mouth, face.
 موافق *muwáfiq*, adj. conformable, consonant, fit, agreeing, suiting; adverb. prep. conformable, according to (governs gen. with *ke*.)
 موٹا *moṭá* (*e, i*), 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.
 مہاجن *mahájan*, s.m. a banker, مہارت *mahárat*, s.f. proficiency.
 مہربان *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.

میں *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-tawání*, (from *ná*, not, and *tawán*, power, strength), s.f. weakness.
 ناچنا *náchná*, v.n. to dance.
 ناس *nás*, s.m. death, annihilation.
 ناگہانی *nágahání*, 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 *nálshí*, 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.)

نیپت *nīpat*, adv. very, exceedingly.

نجوم *nujum*, 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 *nidán*, adv. at length, at last.

نزدیک *nazdík*, 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.

نقلی *naqli*, 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 jána*, 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-i ján*, eat away, a Persian phrase.

نوش جان باد *nosh jân bád*,
eat away, a Persian phrase.

نوکر *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.

نهین *nahín*, adv. not.

نی *ne*, by, sign of agent case.

نیا *nayá* (*e*, *i*), adj. new.

نیچی *niche*, adv. down, below,
(governs gen. with *ke*).

و

وار دالنا *wár dálná*, v.a. to en-
circle.

واڑی *wári*, encircling.

واسطی *wáste*, adv. prep. on
account, for the sake, for,
(governs gen. with *ke*).

وحشی *wahshí*, adj. wild; *wah-
shion ne*, by the wild (beasts),
agent plur. of *wahshí*.

ورغلانا *wargalánná*, v.a. to de-
ceive, inveigle, tempt.

وزیر *wazír*, s.m. a vizier, or
minister of state.

وطن *waṭan*, 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.

ولی *walí*, s.m. or f. a saint, a
slave.

وونہین *wonhin*, adv. immediate-
ly, at that very time.

وہ *wuh*, pron. he, she, that, it,
that one.

وہی *wuhí*, pron. that very, or
that same.

وی *we*, those, they, nom. plur.
of *wuh*.

وایسا *waisá* (*e, í*), adj. or adv.
so, that like, such (see p. 71).

s

هاتھ *háth*, s.m. the hand; *háth*
uthána, 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 رشید *Hárún Rashíd*, n.
prop.

هان *hán*, adv. yes.

ہائی ہائی *há-e há-e*, interj.
alas! alas!

ہتھیار *hathyár*, s.m. or f. arms,
weapons.

ہدایت *hidáyat*, s.f. guidance.

ہر *har*, adj. every; *har taraf se*,
from every side; *har ek*, adj.
each one, each.

ہرا *hará*, adj. green; *hará*
hará, adj. very green.

ہرن *haran*, s.m. a deer.

ہزار *hazár*, adj. thousand.

ہم *ham*, we, nom. plur. of
main, 1st pers. pron.

ہمارا *hamará* (*e, í*), our, of us,
gen. plur. masc. of *main*
(see p. 35); *hamáre tumháre*,
of us and of you.

ہمایون *Humáyún*, n. prop. the
name of an emperor of
Hindustán.

ہمیشہ *hamesha*, adv. always.

ہمیں *hamen*, us, for us, acc.
and dat. plur. of *main*, pron.

ہندو *Hindú*, s.m. a Hindú.

ہندوستان *Hindústán*, s.m.
Hindustán.

ہندوستانی *Hindústání*, adj. of
or belonging to Hindústán,
s.f. the dialect, or common
language of Hindústán.

ہندی *Hindí*, adj. Indian, re-
lating to India.

ہنسنہا *hansná*, v.n. to laugh.

ہنگامہ *hangáma*, s.m. sedition,
tumult; *hangáma machána*,
v.a. to stir up, or cause a
tumult.

ہوا *hawá*, s.f. the air, the wind;
hawá khána, 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).

دونا *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 rahná*, 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 ; *qází 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.

بي *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 ká 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 kí tankhwáh kyá hai ?</i>
Fifteen rupees a month.	<i>Pandrah rupaiyá mahíná.</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'lúm nahín ; or fi-l-haqíqat, main nahín 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-ungá.</i>
Will you look at these papers this evening ?	<i>Ap in kágazát par áj shám ko muláḥaza karenge or kíjiyenge ?</i>

- No; I have not heard anything about them from government. *Nahin; kyunki main ne in ki bábat sarkár se kuchh hukm nahin páyá.*
- When will the matter be decided? *Is bát ká kab faisala hogá?*
- 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 bechára is málguzári ke sabab se tabáh hoke bhúkhon maregá.*
- 'Tis very sad; but what can I do in the matter? *Afsos ki bát hai; lekin main is mu'ámale men kyá kar saktá hún?*
- If you were to speak to the magistrate about it, the matter could easily be settled. *Agar ap mágistar sháhib se kuchh kahte, to is ká thikána jald lagtá.*
- Such is not the custom of Englishmen, to speak to a ruler in such a matter. *Angrezon ká aisá dastúr nahin ki hákim se aisí bát men kuchh kahen.*
- Can you speak English? *Tum Angrezi bol sakte ho?*
- No, Madam: I know only Hindústání. *Nahin, Mem sháhiba: sirf Hindústání jántá hún.*
- Why do you not learn English? It might be of service hereafter. *Tum Angrezi kyün nahin síkhte? Sháyad ko-i din kám áwe.*
- If I had begun in childhood I might certainly have learnt something; but I am old, and learning is not easy. *Agar larakpan men shurú' kiyá hotá to zarúr kuchh síkhtá, lekin ab main búrhá hún aur síkhná mushkil hai.*
- How soon can you learn the rules of Hindústání grammar? *Urdú ke qawá'id kitne dinon men síkh 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 fursat yá befikrî ke bá'is thore şáhib is zubán se wáqif hojáte.

Main ghorá mol lene cháhtá, tumhári kyá şaláh hai?

Dallál se púchhiye, kyúñki 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 chízen liyá cháhte ho?

Mem şáhiba, murgî aur machhli ke siwá kuchh aur mil nahin saktá.

Murgî kितte par biktin?

Rúpiye ká solah.

Wuh bahut sastá hai.

Mere wáste do murgî, derh ser chinî, arhá-i ser chánwal aur kuchh ghî kharid lo.

Khána ap kis waqt kháwen?

Sarhe sat 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 zarúr hogi.

Pir Bakhsh khidmatgár ko madad dene ke wáste bulá-o, aur kisi tarah ki gaflat na hone do.

Bahut achchhá, Mem sháhib.

Kal ke akhbár men main ne wuh ishtihár dekhá.

Us ká kyá mazmún thá?

F. sháhib ne apne ghoré, gári aur ghar ke sab asbáb nílám men bechne ká iráda kiyá.

Is ká kyá sabab hai?

Sháhib bímári ke sabab wiláyat ko jáyá cháhte hain.

Kai mahíne se bímár hain?

Do mahíne se.

Sháhib kí bímári kis tarah kí hai?

Járe kí tap jo tisre din par charhá karti.

Us larke kí kitní 'umr hai?

Das baras se ziyáda nahin.

Wuh kis kí beṭi hai?

Míran báwarchi kí.

Main ne suná hai kí us ne apne ghar men bahut ranj uṭháyá.

Hán sháhib; sach hai. Kuchh din hue kí us ke do larke mar ga-e; aur bázár men qarz-

- been giving him a deal of trouble. *khwáh us se bahut taqázá karte or use satáte.*
- I wonder people are so foolish as to get into debt. *Mujhe ta'ajjub lagta hai ki log aise bewuqúf or ahmaq hain ki qarzdár hojáte.*
- Sir, Hindústání people, in consequence of marriages and expenses of different kinds, are always in debt. *Sháhib ji, Hindústán ke log byáh waqaira men itne rupiye kharch karte ki hamesha qarzdár rahte.*
- Has the washerman come to-day? *Dhobí áj áyá?*
- No, Madam. You gave him no orders. *Nahin, Mem sháhiba. Ap ne us ko kuchh hukm nahin diya.*
- I told him last week to be sure and come to-day, as there were a number of things to go to the wash. *Aj hi áne ko agle hafte men kahá, is liye ki bahut se kapre maile pare hain or bahut sa kapra dhulána hai.*
- He could not have understood you, or he would have been sure to come. *Ap ki baton ko na samjha hoga; nahin to zarur ata.*
- He is very indolent, and does not do his work well. *Wuh bahut sust hai, aur apna kam achchhi tarah se nahin karta.*
- If you are not satisfied, another can soon be got. *Agar ap us se razi nahin, to dusra dhobí bahut jaldi mil saktá.*
- Is there any respectable man whom you can recommend? *Ko-i nek-nám admí hai jis ki ap sifarish kar sakte?*
- Motí Lál, who appears a respectable man. *Moti Lal to mu'atabar shakh ma'lum hotá.*
- Where does he live? *Wuh kahan rahta?*
- Close to the southern gate (of *Dakkin darwaza ke pas, halwa-i*

- the city), opposite the confectioner's shop. *ki dükán ke sámhne.*
- Do these articles pay duty? *Kyá, aisi aisi jins par mahşul lagta hai?*
- You will have to pay two per cent. of the value to government. *Ba hisáb qimat ke ap ko do rupaiya saikra sarkar men bharna hoga.*
- The duty is very heavy. *Yih mahşul bahut bhari lagta.*
- Many people say the same, but no one has petitioned the government about it. *Bahut log aisa kahte, lekin kisi ne ab tak sarkar men is bat ki nalis nahin ki.*
- How are the taxes paid? in cash or notes? *Mahşul khazane men kaisa bharte? hundián lete ya faqat naqd?*
- Only in rupees. *Sirf rupiye.*
- What sort of rupees? *Kaise rupiye?*
- Only those coined at the mint. *Jo rupai sarkar ke taksal-ghar men zarb khate.*
- Where are my coat, trousers, and shoes? *Merá kurtá, patalun aur jutian kahán hain?*
- I don't know, Sir. *Şahib, mujhe to kuchh ma'lum 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 khabardari bhí nahin kar sakte?*
- It was not my fault, because you did not entrust them to my care. *Merá quşur na thá; is liye ki ap ne unhen mujhe supurd nahin kiya.*
- What is this you say? It is your work, and you know *Yih kyá bat hai? Yih tumhara 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 kī kuchh khabar nahīn. Agar aisi gaflat phir zāhir ho, to fauran jawāb pāoge.

Main āyande ko bahut khabar-giri rakhūngā or karūngā.

Tum ne kulī-on ko un kī mazdūri dī hai?

Nahīn, Śāhib; khazānchī chhutī leke ghar gayā hai.

Bihtar yih hai, kī apnī taraf se āj un ko mazdūri de do aur kal khazānchī se le lo.

Mere pās ek kaurī bhī nahīn.

We bechāre log kyā karenge?

Agar āp ijāzat dete, to main khazānchī ke yahān chābion ke lāne ke wāste kisī shakhṣ ko bhej detā, aur tab rūpaiyā milnā kuchh mushkil bāt nahīn hotī.

Bahut achchhā, aisā karo.

Khudāwand, ek baunā āp kī mulāqāt ko āyā hai.

Kahān se āyā hai?

Us kā ghar Banāras men hai, lekin tamām mulk men phirā kartā aur bare ādmī-on se bakhshish pātā hai.

Wuh bahut būrḥā ma'lūm hotā.

You had better ask him his age.	<i>Agar ap us ki 'umr tahqiq karte to achchhá.</i>
What is your age?	<i>Tumhári kitni 'umr hai?</i>
About seventy years.	<i>Sattar baras ke qarib.</i>
What sort of birds are these?	<i>Ye kaisi chiriye hain?</i>
They are wild ducks.	<i>Murgabi hain.</i>
For what will you sell them to my master?	<i>Kitne ko mere <u>kháwind</u> ke háth bechoge?</i>
For six annas.	<i>Chha áne ko.</i>
Where did you catch them?	<i>Tum ne un ko kahán <u>pakrá</u>?</i>
In the large sheet of water on the outside of the city.	<i>Barí jhíl men jo shahr ke báhar hai.</i>
Are there many wild fowl?	<i>Kyá bahut sí murgabi wahán <u>miltin</u>?</i>
Hundred of ducks, wild swans, and snipes assemble there in the evening.	<i>Saikron murgabi rájhans aur cháhe shám ko usi jagah jam'a hote hain.</i>
When do you go to catch them?	<i>Tum un ke pakarne ko kab játe?</i>
Two hours before daybreak.	<i>Do gharí pau phatne ke áge.</i>
Who is making so great noise?	<i>Kaun itná shor kartá hai?</i>
Your children are playing in the verandah.	<i>Ap ke bába barámade men <u>khelte</u> hain.</i>
Forbid them, and tell them that I shall really be angry with them if they make such a noise.	<i>Unhen <u>man'a</u> karo, aur kaho ki agar we itná gul machá-en to ham zarúr un se náráz hongé.</i>
Very well, Sir; I will tell them.	<i>Bahut achchhá, <u>sháhib</u>; main ap ká hukm un ko suná-úngá.</i>
Is the chaprasi in attendance?	<i>Chaprasi házir hai?</i>
No, Sir; he has not come from the post-office this morning.	<i>Nahin, <u>khudáwand</u>; wuh áj <u>subh</u> ko <u>dák-ghar</u> se nahin áyá.</i>

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.

Sháhib jī, 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 kí tum chitṭhí leke bank-ghar já-o aur tīn sau rúpá-e mere liye lá-o.

Ap ruq'a dījiye to main le já-úngá.

Yihí chitṭhí hai.

Jaldí jáke rúpá-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 ? *Main phir shurú' karún ?*
- Yes, it will be better to do so. *Hán, bihtar hogá.*
- I do not understand your language. *Main ap ki boli nahin samajhtá.*
- I said, Is there any news to-day ? *Main ne kahá, Aj kuchh khabar hai ?*
- There is no difference in the state of things since last week. *Jo mulk ká guzre hafte men hál thá, so ab bhí hai.*
- What are the rumours in the bázár ? *Bázár men kaun kaun gauge jarí hain ?*
- Have you not heard of this matter ? *Ap ne is májare ki kuchh khabar nahin páyí ?*
- They say that robbers having plundered Mádho Dás the banker's house have got safe off across the river. *We kahte hain ke dáku Mádho Dás sáhukár ki kothí lúṭ kar naddí pár nikal ga-e hain.*
- I am now going out: tell the groom to get the horse ready. *Main ab bahár játá : sá-'is se kaho ki ghorá taiyár kare.*
- The whip is in the house. *Chábuk ghar men hai.*
- Then run and fetch it. *To daurke lá-o.*
- Bring water to wash my hands, and tell the khidmatgár to bring the breakfast. *Háth dhone ká pání lá-o, aur khidmatgár se kaho ki házirí láwe.*
- Give me some more milk. *Kuchh aur dúdh to do.*
- This fish is by no means good. *Yih machhli kuchh achchhi nahin.*
- I bought it in the market this morning, and they told me it was fresh. *Main ne use aj hí shubh ko bázár men kharídá aur unhon ne use táza batáyá.*
- Hear, I want a boat to go to Calcutta. *Suno, Kalkatte jáne ko ek ná-o hamen darkár hai.*

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 bháṭhá?

Jú-ár hai.

Us bastí ká kyá nám hai?

Kaun kaun ádmí wahán rahte?

Tumhári dánist men, wahán hamen kuchh kháne píne kí chíz mil saktí hain ki nahín?

Bahut achchhá, to yahín lagá-o.

Ham — ṣáhib ke yahán khána khá-enge, tumhen sipahrí ko wahán jáná hogá.

Dá-í kahán hai?

Wuh áp ke bálbachchon ke sáth báḡíche 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 ṣáhiba.

Dá-í házir hai. God ke bachche ko lí-e átí 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 shāhib, main ne unhen man'a kiyá ki mat do, lekin ap jánti hain ki lar̥kon ko apni má se alag or judá rakhná bahut mushkil hai.*
- Ko-i tumháre ghar men nahin jo un ki khabardári kare ?*
- Meri barí beti ghar men hai, lekin chhoṭe bachche us ko nahin mánte.*
- Tumhárá khaṣam kahán hai ?*
- Wuh ṣubḥ ko jáke tamám din apne kám men rahtá aur akṣar shám tak nahin lautá.*
- Kal ap hamáre sáth sawári men jáiyo aur lautne par ap ko ziyáda bhúkh lagegi.*
- Tum kyúnkar khiyál rakhte ho ki palang se uṭhte hí 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?

Jis rotīwāle ke yāhān se tum pahle rotī liyā karte the us se kyūn nahīn lete? us kī rotī bahut achchhī hotī thī?

Do you know at what hour they breakfast in that house? ask one of the servants.

Tum jānte ho we kis waqt us ghar men ḥāziri khāte hain? kisi naukar se daryāft karo.

Tell him breakfast is ready.

Us se kaho ki ḥāziri taiyār hai.

Let there not be so much delay in future, as we must go to town early every morning.

Ayandē ko itnī der na lage, kyūnki hamen har roz sawere shahr ko jānā hai.

The water with which this tea is made has not been boiling, it has no taste at all.

Chā kā pāni ubaltā na thā, is men maza mutlaq nahīn.

What do you generally breakfast upon?

Tum ḥāziri ko akṣar kyā khāte ho?

I do not often eat anything early in the morning.

Tarke main akṣar kuchh nahīn khātā.

Wake me very early to-morrow morning.

Mujhe kal bare sawere jagā denā.

I shall wake if you call out, Master! master!

Agar tum Ṣāhib! ṣāhib! karke pukāroge to main jāg uṭhūngā.

Should not this awake me, knock at the door.

Is se agar main na jāgūn to darwāze par khaṭkhaṭā-o.

I am awake, go away; I will not get up; I got no sleep till late, and am not able to keep my eyes open this morning.

Main jāgtā hūn, tum jā-o; main na uṭhūngā kyūnki rāt ko der tak mujhe nīnd nahīn āyī aur is waqt merī ānkhen bhāri lagtīn.

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bát, 'a word,' 33, 72.
batáná, 'to show,' 155.
bayán, 'explanation,' p. 8 note.
báyán, 'left,' (not 'right'), 92.
be, 'without,' 586.
bechná, 'to sell,' 209.
beṭá, 'a son,' 64.
beṭi, 'a daughter,' 69.
bhá-í, 'a brother,' 61.
bhári, 'heavy,' 95.
bhejná, 'to send,' 149.
bhí, 'also,' 238.
bihtar, bihtarin, 'better, best,' 101.
bolná, 'to speak,' 157, p. 44.
buláná, 'to call,' 151, 203.
chá, 'tea,' 42.
cháhiye, 'it is fit,' 223, 544.

- chāhná*, 'to desire,' 149, 221, 445, 543.
chár, 'four,' 245.
chhah, 'six,' 245.
chhatwán, 'sixth,' 96, 248.
chhipáná, 'to conceal,' 155.
chhuráná, 'to set free,' 155.
chirágán, 'lamps,' 76.
chukná, 'to finish,' 198, 214, 215, 521.

dahi, 'curdled milk,' 36.
dahshat, 'fear,' 1, p. 6 note.
dálná, 'to throw,' 149, 198.
dáná, 'a sage,' 66.
dáná, 'wise,' 87, 96.
dánish, 'knowledge,' 33.
ḍarná, 'to fear,' 445.
daryá, 'a river,' 38, 66.
das, 'ten,' 245.
dawá, 'medicine,' 42.
dekhná, 'to see,' 149, 198, 206.
dendá, 'to give,' 185, p. 56.
ḍhab, 'mode,' 1, p. 6, note.
dhobi, 'a washerman,' 1, p. 6, note.
dhoná, 'to wash,' 150, 204.
dí, 'given' (f.), 185, 195.
ḍibiyá, 'a box,' 42.
díjiye or *díje*, 'be pleased to give,'
 196.
dikhá-i dendá, 'to appear,' 450.
dikháná, 'to show,' 206.
dikhláná, 'to show,' 206.
do, 'two,' 245.
donon, 'both,' 129.
du'á, 'prayer,' 42.
dunya, 'the world,' 42.
dúsrá, 'second,' 96, 129, 248.

ek, 'one,' 245, 282, 371.
ek ek, 'each, one,' 390.

farmáná, 'to command,' 155, 493, 551.
fathah, 22.
fātiḥa, 'an opening prayer,' 75.
fi-l-ḥál, 'instantly,' 26.
fi-l-ḥaqiqat, 'in truth,' 26.
- gadá*, 'a beggar,' 66.
gá-e, 'a cow,' 73.
ga-i, 'gone,' 1, p. 6 note.
gáná, 'to sing,' 155, 445.
gánw, 'a village,' 73.
gayá, 'gone,' 166, 195.
ghar, 'a house,' 39.
ghí, 'clarified butter,' 36.
giriḥ i sakht, 'a hard knot,' 28.
gizá, 'food,' 42.
gorá, 'fair,' 96.
gunáh, 'a fault,' 38.

hai, 'is,' 130.
hamza, 1.
har, 'every,' 129.
hárá, affix, 255.
hawá, 'air,' 42.
hawá kháná, 'to take the air,' 530.
ḥayá, 'shame,' 42.
házdá, 'this,' 22.
hí or *hín*, affix, 235.
ho-jáná, 'to become,' 172, 211.
honá, 'to be,' 130, p. 51, 173.
hú-á, 'been,' 173, 195.
hú-jiye, 'be pleased to become,' 196.
Humáyún, p. 8, note.
hún, 'I am,' 130.

í, affix, 235, 255, 257.
ibtidá, 'beginning,' 42.
'id, 'a festival,' 4.
ikhwánu-ṣ-ṣafá, 27.
inṣáf, 'justice,' 40.
intihá, 'end,' 42.
'ishq, 'love,' 4.
itná, 'this much,' 128.
ittifáqan, 'by chance,' 25.

jab, 'when,' 581.
jab talak, 'until,' 580.
jagah, 'a place,' 75.
jagáná, 'to awaken,' 155, 203.
jaisá, 'which-like,' 128.
jáná, 'to go,' 166, p. 48.

ránná, 'to know,' 198, 445.
játa rahná, 'to go away,' 546.
juzm, 23.
jí, 'life,' 36.
jitná, 'as many,' 128.
jo or *jaun*, 'who,' 126, 300.
jo, 'if, when, that,' 592, 593.
jo ko-i, 'whosoever,' 111.
jo kuchh, 'whatsoever,' 111.
jurú, 'a wife,' 71.

ká, 'of,' postposition, 43, 77, 307, 322.
kahán, 'where?' 234, 591.
kahná, 'to be called,' 207.
kahláná, 'to be called,' 207.
kahná, 'to say,' 156, 198, 445.
ka-i, 'some,' 129.
ka-i ek, 'several,' 129.
kaisá, 'what like?' 128.
káldá, 'black,' 96.
karná, 'to do,' 180, 219.
karor, 'ten millions,' 249.
ká sá, 'like that of,' 89, 96.
kátná, 'to cut,' 149.
kaun, 'who? what?' 126.
kaun sá, 'what like?' 128.
ke, 'of,' postposition, 43, 77, 307.
khainchná, 'to draw, to suffer,' 532.
khá-jáná, 'to eat up,' 211, 448.
kháná, 'to eat,' 155, 529.
khatá, 'fault,' 42.
khayál, 'thought,' p. 8 note.
khenchná, 'to draw, to suffer,' 532.
khet, 'a field,' 1, p. 6 note.
khiláná, 'to give to eat,' 155, 204.
kholná, 'to open,' 149, 208.
khúb, 'fine,' 96.
khúbtar khúbtarín, 'more, most beautiful,' 101.
khud, 'self,' 2, p. 8 note.
Khudá, 'God,' 61, 66.
khuláshat, 'essence,' 18.
khush, 'pleased,' 2, p. 8 note.
ki, 'that,' 18, 243, 594.

ki, 'of,' postposition, 43, 77, 307.
ki, 'done' (f.), 180, 195.
kijiye or *kije*, 'be pleased to do,' 180, 196.
kirdya, 'hire,' 65.
kirpá, 'favour,' 42.
kitná, 'how many,' 128.
kiyá, 'done,' 180.
ko, 'to,' postposition, 43, 323, 403.
koh i núr, 'the mountain of light,' 28.
ko-i, 'any one, some one,' 126, 282.
kothri, 'a room,' 95.
kuchh, 'some, any,' 126, 282.
kyá, 'what?' 126.
lagá-lená, 'to clasp,' 518.
lagáná, 'to apply,' 155, 542.
lagná, 'to begin,' 198, 227, 516, 517, 541.
lag-rahná, 'to continue fixed,' 516.
lákh, 'one hundred thousand,' 249.
la'l, 'a ruby,' 2, p. 7 note.
lálá, 'a master,' 66.
láná, 'to bring,' 156, 162, 446.
larhá, 'a boy,' 96.
larhi, 'a girl,' 96.
larná, 'to fight,' 445.
laṭhá-laṭhi, 'mutual cudgelling,' 568.
le-jáná, 'to take,' 211, 445.
lená, 'to take,' 190, p. 58, 447.
lí, 'taken' (f.), 190, 195.
lijiye, lije, 'be pleased to take,' 196.
likhná, 'to write,' 149, 445.
liyá, 'taken,' 193, 195.
liye, 'on account of,' 239, 459, 577.
ma', 'together with,' p. 8 note.
má, 'mother,' 2.
ma-ál, 'end,' 1, p. 6 note.
mai i náb, 'pure wine,' 28.
má-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-ďálná, '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.
pukána, 'to cook,' 200.

pakarnd, 'to seize,' 149, 197
pan, affix, 257.
pána, 'to find,' 155, 198.
páneh, '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.
pilána, 'to give to drink,' 155, 204.
piná, 'to drink,' 204.
pitá, 'a father,' 66.
púchhná, '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-dn, 'a hair,' 68.
rofi, 'bread,' 33.
rú-e-zebdá, '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.
sáqi-dn, 'cup-bearers,' 76.

- sāt*, 'seven,' 245.
satānā, 'to vex,' 155.
sātwan, 'seventh,' 96, 248.
se, 'from,' postposition, 43, 329, 418.
se, 'like,' 89.
se (used in comparing), 97, 99, 368.
shahr i Bagdād, 'the city of Bagdad,' 28.
shiddat, 'force,' 24.
sh'r, 'poetry,' 2, p. 7 note.
si, 'like' (f.), 89.
sikhnā, 'to learn,' 206, 445.
sir, 'the head,' 38.
siwā, 'except,' p. 8 note.
so or taun, 'he, that same,' 8, 114.
so-jānā, 'to go to sleep,' 172.
sonā, 'to sleep,' 204.
šubajāt, 'provinces,' 76.
sulānā, 'to put to sleep,' 155.
sunnā, 'to hear,' 149, 198, 445.

ta'dlā, 'most high,' 22.
ta-ammul, 'reflection,' 1, p. 6 note.
tadbir, 'deliberation,' 35.
tafāwut, 'difference,' 40.
taisā, 'such-like,' 128.
taiyār, 'ready,' 24.
tāj, 'a crown,' 38.
tak, 'up to,' postposition, 43.
talāsh, 'search,' 33.
ṭalibu-l-'ilm, 'a seeker of knowledge,' 26.
ta'lim, 'instruction,' 35.
tanwin, 25.
taqšir, 'fault,' 35.
tašarruf, 'expenditure,' 40.
tashdid, 24.
tashrif, 'honouring,' 35.
tašwir, 'a picture,' 35.
ṭaur, 'manner,' 2.

tawajjuh, 'favour,' 40.
terā, 'of thee, thy,' 107, 372.
thā, 'was,' 130.
the, (pl.), 'were,' 130.
ṭhiliyā, 'a waterpot,' 42, 74.
tin, 'three,' 245.
tisrā, 'third,' 96, 248.
titnā, 'so many,' 128.
tornā, 'to break,' 209.
tū, 'thou,' 104.
tujh kā (for *terā*), 108.
tujh sā, 'like thee,' 89.

'ūd, 'aloes,' 4.
umarā, 'nobles,' p. 87 note.
us kā, 'of him, his,' 105, 372.
uṭhā-denā, 'to set up,' 211.
uṭhānā, 'to raise, to suffer,' 201, 531.
uṭh-jānā, 'to rise up,' 172.
utnā, 'that much,' 128.
'uzr, 'an excuse,' 4.

wa, 'and,' 243.
wahān, 'there,' 234.
waisā, 'such,' 128.
wāldā, affix of agency, 255.
waṣla, 26.
wāṣṭe, 'on account of,' 239, 459, 578.
wo, 'he, that,' 109.
wuh, 'he, that,' 18, 105, 281.

yā, 'or,' 243, 598.
yahān, 'here,' 234.
yahān, 'at the abode of,' 239.
yih, 'he, this,' 106, 281.

zabān i shirīn, 'a sweet tongue,' 28.
zabar, 1, 2, 3.
zāhir, 'manifested,' 28.
zer, 1, 2, 3.
ziydda, 'excessive,' 88, 98.

