

905912

A
GRAMMAR
OF THE
HINDUSTANI LANGUAGE.

BY JOHN SHAKESPEAR,

PROFESSOR OF ORIENTAL LANGUAGES AT THE EAST INDIA COMPANY
MILITARY SEMINARY.

سُخُن کی طلبگار ہیں عقلمند ، سُخُن سی ہی نامِ نِکویان بُلند
سُخُن کی کریں قدر مردانِ کار ، سُخُن نام اُن کا رکھی برقرار

LONDON :

PRINTED FOR THE AUTHOR,

By Cox and Baylis, 75, Great Queen Street, Lincoln's-Inn-Fields,
And Sold by BLACK, PARRY, and CO., Booksellers to the Honorable East-India
Company, Leadenhall Street.

1813.

TO

Sir HUGH INGLIS Bart. Chairman.

ROBERT THORNTON, Esq. M. P. Deputy Chairman.

JACOB BOSANQUET, Esq.	JOHN BEBB, Esq.
The Hon. WM. F. ELPHINSTONE.	GEORGE MILLETT, Esq.
Sir THEO. METCALFE, Bart.	JAMES PATTISON, Esq.
JOSEPH COTTON, Esq.	CAMPBELL MARJORIBANKS, Esq.
CHARLES GRANT, Esq. M. P.	JOHN JACKSON, Esq. M. P.
GEORGE SMITH, Esq. M. P.	WILLIAM WIGRAM, Esq.
EDWARD PARRY, Esq.	RICHARD TWINING, Esq.
SWENY TOONE, Esq.	SAMUEL DAVIS, Esq.
WILLIAM ASTELL, Esq. M. P.	JAMES DANIELL, Esq.
JOHN INGLIS, Esq.	JOHN BLADEN TAYLOR, Esq.
THOMAS REID, Esq.	ROBERT CLERK, Esq.

DIRECTORS

FOR

MANAGING THE AFFAIRS

OF THE

Hon. United Company of Merchants of England,

TRADING TO THE EAST-INDIES:

THIS GRAMMAR,

WRITTEN UNDER THEIR PATRONAGE,

IS

WITH GREAT DEFERENCE AND RESPECT,

DEDICATED BY

THEIR MOST OBEDIENT, AND

MOST HUMBLE SERVANT,

THE AUTHOR.

London, 15th April 1813.

ADVERTISEMENT.

SINCE the very copious and original Grammar of the Hindustani Language, published by Dr. Gilchrist at Calcutta in 1796, has become out of print, the students of that useful dialect, though much encreased in number by the provident arrangements of the Honorable East-India Company, have been able to obtain no elementary work for their aid in acquiring a knowledge of the characters, at the same time with the grammatical rules, of the language. The following attempt has, therefore, been made to supply this deficiency: and the author cannot omit declaring, in the first place, that he stands indebted to Dr. Gilchrist for whatever information he may have acquired, relative to

the principles of the language here undertaken to be explained ; this obligation, too, was conferred, not only by means of that gentleman's valuable publications, but also through oral instruction most liberally and kindly communicated.

The chief aim in this work is to exhibit the outlines of grammar on a reduced scale, yet so, that no material object may be passed unnoticed or ill defined. But, the rules of Prosody in Hindustani being, like those of the Persians, borrowed from the Arabic, will be omitted altogether ; partly because they occur in various other works, and partly because they seem an object of but little moment to European students of this dialect in general : and, such peculiarities only of Syntax will be noticed, as differ from the idiom of the English.

Where Indian words shall be represented by Roman characters, no system previously devised may be strictly adhered to in the following sheets ; though such different letters, for the most part, as have been appropriated by others to the like purpose, will be stated with the alphabets. Thus, *a*, *i*, and *u*, will be respectively

adopted for the Arabic *fathah*, *kasr* and *zamm*, and *ā*, *ī*, *ū*, *e*, *o*, *ai*, *au*, for the several long vowels and for the diphthongs : but some highly esteemed authors have preferred *u* for *fathah*, *ö* for *zamm*, *a* for the first of the long vowels above mentioned, *ee* for the second, *oo* for the third, and *ue* *uo* for the diphthongs, using *i*, *e*, *o*, in like manner as will be here observed : for information, however, on this and on many other subjects, I beg leave to refer the reader to Dr. Gilchrist's well known productions, in which these points are already fully explained. The final letter, moreover, termed *hā-i mukhtafī* in Arabic, and in Sanscrit *visargah*, will be here represented by *h* in the Roman characters : and the Sanscrit *anuswārah* will be denoted by *n* with a point above, thus *ṇ* ; as the *ṣ* if ever met with, will be distinguished with a point beneath the same letter, as *ṣ̣*.

Though, in the Persian character, a simple *و* is generally used by the Indians for *anuswārah*, yet methods have been devised to give it a peculiar representative. In Dr. Gilchrist's system, *و* divested of its point is adopted, as *و*. But, whilst the author sees how little necessary such distinctions are for the people

of India, and for others conversant in the language, he has ventured, for the purpose of guiding mere learners in the pronunciation, to mark this letter, when it occurs at the end of a word, and in the grammatical part of the work only, with an extraordinary point above, as ن̣; in the Appendix, however, this will be omitted, as deviating from the general usage of the people of India, to which, in practice, it seems clearly best to conform.

The heavy Indian letters, which have no correspondents in the Persian alphabet, must be denoted by some distinctive mark or character: thus, the ژ ڙ ڙ ڙ are sometimes denoted by a small ٻ, and at other times by extraordinary points, placed over the ت ڍ &c. In the following sheets the latter expedient will be preferred: but, instead of four points over the ڍ as is usually found in manuscripts, two only will here be used; because it is difficult to print so many correctly, and because it seems most systematic to add the same number in this instance, as is given to the letter ت for the like purpose. The other heavy, or aspirated, letters are necessarily denoted by the addition of ڙ: and the round form of the character will here be used in this subser-

vient capacity, as the longer form will be discriminatively adopted, when practicable, for the simple consonant ; so, ک (k'hā) ک (kahā).

To determine pronunciation in the Persian character, the Arabic vowels and other orthographical marks will be noted, where they may appear requisite for that purpose and can be introduced : yet, the vowel *fathah* will be commonly omitted, and ought in most instances to be understood if none other is marked ; except before the *wāw-i majhūl* and the *yā-i majhūl*, which being incapable of the Arabic notation, will consequently be designated without any vowel preceding.

From the copious list of the most common verbal roots, in the Appendix, a great number of useful words may be derived, by changing the neuter into active or transitive, and the latter into causal, verbs ; and, also, by observing what portions of a verb may be used substantively, agreeable to the methods of derivation explained in the Grammar.

To Mr. Charles Wilkins, well known in the various departments of Oriental literature, the specimens of

writing in both the Persian and Nagari characters are wholly due; but the author gladly seizes this opportunity of acknowledging, that he is under still weightier obligations to that gentleman, for advice and assistance liberally imparted in many other respects.

INDEX TO THE CONTENTS.

CHAPTER I.

	PAGE
The Alphabets and orthographical marks	1
Persian Alphabet	3
Vowels and other marks in the Arabic orthography	4
Remarks on the writing of the Arabic characters	6
Names of various letters, or combinations of letters, for which there are not distinct characters in the Arabic, but which exist in the Nāgarī alphabet	7
Devanāgarī Alphabet, with the names of the letters, &c.	13
Remarks on the writing of the Nāgarī characters	15
Characters adopted for such Persian letters as have no exact correspondents in the Nāgarī	15

CHAPTER II.

On Pronunciation	17
--------------------------	----

CHAPTER III.

On the Noun	25
Why treated of first in order	25
Division of Nouns into different kinds	25
On Gender	26

INDEX TO THE CONTENTS.

	PAGE
Formation of Feminines from Masculines	27
On Number, and the formation of the Plural	28
On Change or Inflection before Postpositions	29
Cases, how formed	30
Vocative, Interjections used with it	32
Construction of Nouns, adopted from the Persian and Arabic ..	32
Declension of Nouns	34
Peculiarities in the Inflection of Numerals and Nouns of Time ..	37
Adjectives, declension of	38
Ordinals of Number, how formed and declined	39
Comparison of Adjectives, how expressed	40
Use of the adjunct of similitude ل	40

CHAPTER IV.

On the Pronouns	42
Use and Declension of Pronouns	42
Varieties in Declension and peculiarities in Construction to which	
Pronouns are liable	47
Composition of Pronouns	48

CHAPTER V.

On the Verb	49
Use and division of the Verb	49
The Imperative in the second person singular, or the root, with	
the other forms of it	49
The Infinitive, how formed and declined	50
The Participles, and first of the Past	51

INDEX TO THE CONTENTS.

	PAGE
The Present Participle	52
The Conjunctive Past Participle	53
The Past Tenses ; namely, the indefinite past, the preterite past, the instant past, the future or dubious past, and the conditional or optative past	53
The Present Tenses ; namely, the indefinite present, the preterite present, the instant present, and the future or dubious present	55
Future Tenses	56
Respectful or precative forms of the Imperative and Future ..	57
Transitive and Causal Verbs, how formed	59
Compound Verbs, how formed	59
Derivative Verbs, how obtained	61
Passive sense of a Verb, how denoted	62
Auxiliaries or <i>temporal restrictions</i>, used in forming the compound or definite Tenses of Verbs, and the Conjugation of the Verb هو be, become	62
Conjugation of a regular Intransitive Verb	69
Conjugation of a Transitive or Causal Verb in the active and passive voice.	74

CHAPTER VI.

On Indeclinable Words	85
Postpositions and Prepositions	85
Adverbs	87
Conjunctions	93
Interjections	94

INDEX TO THE CONTENTS.

PAGE

CHAPTER VII.

On the Numerals	95
The Cardinals, with the Arabic and Indian figures	95
The Ordinals, and how formed	99
The Aggregate, or Collective Numbers	99
The Distributives, the Proportionals, and the Reduplicatives ..	99
The Fractionals	100

CHAPTER VIII.

On the formation of Derivatives	102
Abstract Nouns, how formed	102
Noun, denoting the Agent, how formed	104
Local and Instrumental Nouns, how derived	106
Diminutive Nouns, how obtained	107
Adjectives, how formed from Substantives	108
Adjectives of Intensity, how obtained	111
Adjectives and Adverbs, formed from Pronouns	111
Transitive and Causal Verbs, how derived	112
Verbs, how derived from Nouns	113

CHAPTER IX.

On the Syntax	114
The usual arrangement of words in a sentence	114
Regimen of Nouns of various genders	114
Construction of Nouns, and extraordinary uses of the Postposi- tions &c.	115

INDEX TO THE CONTENTS.

	PAGE
Cases used with the Verb. Postpositions often understood ..	115
Situations which Postpositions, or words adopted for the like purpose, may take with respect to the Nouns they govern ..	117
What Postpositions are more usual and polite than others of a similar meaning	117
Construction of the Adjective with its Substantive	117
The Plural form may be dispensed with in Nouns, when numerals accompany them	117
The Personal Pronouns, when omitted and how placed	118
Precedence of the first person. Idiomatical way of relating the words of a third person	118
The second personal Pronoun, how used. Terms of respect adopted for it, and of humility for the first person	119
Uses of وہ and یہ	120
Uses of آپ whether as the general Pronoun or as a term of respect	120
Emphatic Adjuncts to the Pronouns	121
Peculiar uses of the Interrogatives	122
Peculiar uses of the Relative and Correlative	123
Peculiar uses of کون and کچھ	123
Concord of the Verb with its governing Noun: and the construction with نی	123
Infinitive or Gerund; peculiarities in the use of it	125
Past and Present Participles; uses of them	126
Past Tenses; peculiarities in the use of them	127
Present Tenses; peculiarities in the use of them	127
Aorist or Indefinite Future; peculiar uses of it	128
Adverbs of Negation, how used	128

INDEX TO THE CONTENTS.

	PAGE
The Conjunctions جو and کہ in what senses used	129
The Conjunctions اور اور how used	130
The Conjunctions اگر and جو to be answered by پس or تو ..	130
Uses of جون or جيون and their correlatives تون or ٿيون ..	131
Affirmation or assent, how expressed	131
The residence of any one, how denoted	131
Words of similar meaning or of like sound used together ..	132
Appellations of Honour attributed to different classes of men ..	132

APPENDIX.

Technical terms of Grammar	135
Days of the Week and names of the Months	144
A short story in the Nāgarī and Persian characters, with a literal translation in English	146
A collection of some of the most useful Verbal Roots	155
Specimens of Writing in the Persian and Nāgarī characters ..	193

A

GRAMMAR

OF THE

HINDUSTANI

CHAPTER I.

The Alphabets and Orthographical Marks.

THE dialect most generally used in India, especially among the Muhammadan inhabitants, the officers of government and the military, is called *Urdū* (camp) or *Urdū zabān* (camp-language), which seem to have been its first and most appropriate appellations : but, it is also termed *Rekhtah* (scattered) on account of the variety of languages interspersed in it ; though this name is said to be more peculiarly applied to poetic com-

positions, formed, in the language here treated of, agreeable to the style and metre of the Persians : from the regions in which it has become current, it is moreover called *Hindī* and *Hindūstānī*. The groundwork of it appears to be the *Hindavī*, formerly prevalent in the extensive empire, of which Canoj was the capital ;* or, the existing dialect of the district of *Braj*, called *Braj Bhakha*. With the previous language of the country, however, freely altered in many respects to suit their idiom, the Musalman invaders and rulers incorporated a great number of Persian, Arabic, Turkish and other words ; thus forming the modern *Hindūstānī*. Such being the various sources whence it is derived, it is found written in the Persian or Arabic, as well as the *Devanāgarī* or proper Indian, characters. These two alphabets will, therefore, now be given in the first place, together with the subsidiary marks or signs adopted in the use of them.

* See Mr. Colebrooke's Dissertation on the Sanskrit and Prācrit Languages, in the seventh volume of the Asiatic Researches.

PERSIAN ALPHABET.

Names of the Letters,	Letters.	In Roman Letters usually denoted by	Names of the Letters.	Letters.	In Roman Letters usually denoted by
اَلِف alif	ا	a, a or u	سَاد sād	ص	s or s̄
بِي be	ب	b	زَوَاد zwād	ض	z or z̄
پِي pc	پ	p	طَوِي toe	ط	t or t̄
تِي te	ت	t	ظَوِي zoe	ظ	z or z̄
سِ se or the	ث	s, s̄ or th	عَيْن ain	ع	a, u, i, o, &c.
جِيم jīm	ج	j	غَيْن ghain	غ	gh
چِي or چِي che or chīm	چ	ch	فِي fe	ف	f
حِي he *	ح	h or h̄	كَاف kāf	ق	k or q or c
خِي khc	خ	kh	کَاف kāf	ک	k
دَال dāl	د	d	گَاف gāf	گ	g
زَال zāl	ذ	z, z̄ or dh	لَام lām	ل	l
رِي re	ر	r	مِيم mīm	م	m
زِي ze	ز	z	نُون nūn	ن	n
زِي zhc	ژ	zh	وَو wāo	و	w, v, ū, o, au, &c.
سِين sīn	س	s	هِي he †	ه	h
شِين shīn	ش	sh	يِي ye	ي	y

* Called by way of discrimination حایِ حطّی (hā-i hutti) as the other

† He is termed هَایِ هَوَز (hā-i havwaz) or هَایِ مَدَوَرَة (hā-i mudavwara).

Of this alphabet پ (pe), چ (che), ژ (zhe), and گ (gāf), are peculiarly Persian, the rest of the letters are borrowed from the Arabic; and, the names given to the whole, in the latter language, are اَلِف (alif), بَا (bā), بَا اَجَمِي (bā ajamī) *the Persian bā*, تَا (tā), ثَا (thā) or (sā), جِيم (jīm), جِيم اَجَمِي (jīm ajamī) *the Persian jīm*, حَا (hā), خَا (khā), دَال (dāl), ذَال (dhāl), رَا (rā), زَا (zā), زَا اَجَمِي (zā ajamī) *the Persian zā*, سِين (sīn), شِين (shīn), صَاد (sād), ضَاد (zād), طَا (tā), ظَا (zā), عَيْن (ain), غَيْن (ghain), فَا (fā), قَاف (kāf), کَاف (kāf), کَاف اَجَمِي (kāf ajamī) *the Persian kāf*, لَام (lām), مِيم (mīm), نُون (nūn), وَا (wā), هَا (hā), يَا (yā), agreeable to the order in which they are before arranged.

The vowels and other orthographical signs are,

- زَبَر (zabar) or فَاتْحَة (fathah), denoted by *a* or *u*.
- زِير (zer) or كَسْر (kasr) or كَسْرَة (kasrah), denoted by *i*.
- پِش (pesh) or زَنْم (zanīm) or زَمَمَة (zammah), denoted by *u* or *oo*.
- هَمْزَة (hamzah) which supplies the place of *alif* in many situations where the latter cannot be used; and, it is uniformly moveable or accompanied by one of the vowels above noticed; whilst *alif* is always quiescent, or devoid of them: so, in اَب (ab) the first letter is rightly termed *hamzah*; but, in بَا (bā) the second is *alif*.

‘or جَزْم (jazm), which shews that the subscribed letter is ساکِن (sākin) *quiescent*, that is, having no vowel to be sounded after it.

مَدَّة (maddah) or مَدَّ (madd), which placed over ا (alif) called then اَلِفٌ مَمْدُودَةٌ (alif-i mamdūdah) extends its sound; hamzah and alif being in such cases united; so آب (āb.)

تَشْدِيد (tashdīd), which shews that the letter underneath must be pronounced double; so, حَقَّ (hakḳ) *right*.

وَصْل wasl, which serves to join together two Arabic words, the latter having the article ال (al) prefixed, the vowel of which is dropped in pronunciation, as آخِرُ الْأَمْرِ (ākhir-u-lamr) *the end of the affair*; and the ل (lām) is converted in sound to the next following letter, if this be ت or ن, which then takes *tashdīd*, and is pronounced as ‘double;’ so, عَوَامُّ النَّاسِ awāmm-u-nnās *the common people*.

To these may be added the Arabic تَنْوِين (tanwīn)* formed in

* Of the terms here used, زیر زبر and پیش are Persian words, the rest are Arabic. زبر *above* and زیر *under* are given as names to the vowels from their respective positions; پیش *before*, on account, perhaps, of its being sounded at the fore part of the mouth. فَتْحَة

writing, by doubling the vowel with which it terminates, and subjoining *alif* if that vowel happens to be *fathah* ; so, خُصُوصٌ (khusūsun) خُصُوصِ (khusūsīn) خُصُوصًا (khusūsān) *particular, particularly* : the vowel in such cases being sounded with a nasal ن (nūn) from which letter the term is derived.

Most of the characters in the Persian alphabet admit of some change in appearance when combined with each other : thus, the *dāmans* or tails are, for the sake of expedition and symmetry in writing, reduced in size and somewhat altered in shape before a subsequent letter in the same word : the characters, ز ر ن د ا and و, however, admit not of curtailment in any shape, or of having any letter subjoined to them, except

opening, because the vowel is uttered with the mouth open : کسر or کسره *breaking*, because the voice is broken, as it were, in the enunciation : ضمّ or ضمه *contraction*, from the manner in which the lips are drawn together : همزه *compression*, as it is uttered with a slight compression of the throat ; جزم *amputation*, because the utterance is severed by it : مَدّ or مده *extension*, because it prolongs the enunciation of a letter : تشدید *corroboration*, as it doubles the power of a letter : وصل *conjunction*, from its joining together words : تنوین *nunation*, or, addition of the sound of the letter ن (nūn.)

occasionally in the broken or running hand : and the usual compounds ک (kā), گ (gā), ل or لا (lā), and ه (hā), might arrest the progress of the learner, were they not here submitted to his observation.

In the Hindustani, moreover, there are several elementary sounds, for which, though appropriate letters are found in the Nagari system of writing, as will be shortly exhibited, yet no corresponding simple characters exist in the Persian alphabet ; the following combinations, or letters with extraordinary marks, are therefore generally adopted to represent them.

ا (for ا a) According to the orthography of the Arabs, ا (alif) has no sound of itself when at the beginning of a word, but it takes that of the accompanying vowel, as well as the name *hamzah* in such cases ; this compound is therefore called هَمْزٌ مُفَتْوحَةٌ (*hamzah-i maftūhah*) *hamzah with fathah*.

آ (for آ ā) هَمْزٌ مَمْدُودَةٌ (*hamzah-i mamdūdah*) or اَلِفٌ مَمْدُودَةٌ
 * (alif-i mamdūdah) *hamzah or alif with mad-dah*.

إ (for إ i) هَمْزٌ مَكْسُورَةٌ (*hamzah-i maksūrah*) *hamzah with kasr*. In Arabic and Persian words, how-

A GRAMMAR OF THE

ever, when hamzah with kasr follows alif immediately, the former is termed *همزة ملبينه* (hamzah-i mulaiyanah) *softened hamzah*, and may be distinguished by two points beneath, as *يِ*.

* *همزة مكسورة و يائي معروف* (for *يِ*) (hamzah-i maksūrah wa yā-i maarūf) *hamzah with kasr followed by yā-i maarūf*. In all situations, however, except at the beginning of a word, ا (alif) is dropped, and the ي (ye) called *يائي معروف* (yā-i maaruf) *the known ye*, is used either with or without the vowel here marked, to denote this sound.

أ (for *u*) *همزة مضمومة* (hamzah-i mazmūmah) *hamzah with zamm*.

* *همزة مضمومة و واو معروف* (for *ū*) (hamzah-i mazmūmah wa wāw-i maarūf) *hamzah with zamm followed by*

* Instead of the Arabic orthography here adopted, as far as practicable, to determine the pronunciation, certain arbitrary marks have been devised by an author of the highest repute in this path of science, and used in many valuable printed works; thus *أ* for *اي* for *او*, *أ* for *اي* for *او*, whilst *اي* and *او*, are by way of discrimination used without any mark; as, *اي* (i) *او* (ū).

wāw-i maarūf. In all situations, however, except at the beginning of a word, ا (alif) is dropped, and و (wāo) termed *و معروف* (*wāw-i maarūf*) *the known wāo*, is used, either with or without the vowel marked over the preceding letter, to denote this sound.

ر (for *re*) راي *maksūrah* (rā-i maksūrah) *re with kasr*.

ري (for *ri*) راي *maksūrah* و ياي *maarūf* (rā-i maksūrah wa yā-i maarūf) *re with kasr and yā-i maarūf*.

لر (for *lri*) لام و راي *maksūratāin muttasilat-u-ttalaffuzain* (lām wa rā-i maksūratāin muttasilat-u-ttalaffuzain) *lām and re, both with kasr, pronounced closely together: but in this and the next following letter, the r is sometimes dropped in pronunciation*.

لري (for *lri*) لام و راي *maksūratāin wa yā-i maarūf* (lām wa rā-i maksūratāin wa yā-i maarūf) *lām and re, both with kasr, followed by yā-i maarūf*.

* اي (for *e*) ايف *majhūl* (alif wa yā-i majhūl) *alif with yā-i majhūl: but ا (alif) is written at the beginning of a word only; the letter ي (ye) sufficing alone, in all other situations. And, as the sound denoted by it exists not in the*

Arabic, the ي when used for this purpose, is called مجهول (majhūl) *unknown*; and, by way of discrimination, will here be used without any vowel marked before it.

* اِي (for ऐ ai) همزة مفتوحة و يائي ساكن (hamzah maftūhah wa yā-i sākin) *hamzah with fathah and ye quiescent*: but, alif and hamzah are used at the beginning of a word only, the letter ي termed يائي ساكن ما قبل مفتوح (yā-i sākin mā kabl maftūh) *ye quiescent, the preceding letter having fathah*; serving, when fathah is written or understood over the preceding letter, to convey this sound in the middle or at the end of a word.

* اَوْ (for ओ o) اَلِف و وائِ مجهول (alif wa wāw-i majhūl) *alif and wāw-i majhūl*: but, for the sound here intended, alif is not written except at the beginning of a word, و (wāo) alone conveying it, if medial or final: and, when thus applied, this letter is termed مجهول (majhūl) *unknown*, because in Arabic no such power is ever given to it; and, it will here, by way of discrimi-

nation from اُو (ū) and اَوْ (au), be used without any vowel prefixed.

* اَوْ (for औ au) همزه مفتوحه وواو ساکن (hamzah muftūhah wa wāw-i sākin) *hamzah with fathah and wāo quiescent*: but ا (alif) cannot be written for this purpose except at the beginning of a word, و (wāo), called واو ساکن ما قبل مفتوح (wāw-i sākin mā kabl maftūh) *wāo quiescent following a letter with fathah*, serving, if *fathah* precedes, to denote this sound in all other cases.

نُون or ن (for ن n) نُون غَنَہ (nūn-i ghunnah) or نُون مَغْنُونَه (nūn-i maghnūnah) *nasal nūn*. But the Nagari letter may be used occasionally for any nasal.

کَہ (for क k'h) کَافِ ثَقِيلَه (kāf-i sakīlah) *heavy kāf*.

کَہ (for घ g'h) کَافِ عَجَمِي ثَقِيلَه (kāf ajamī sakīlah) *heavy Persian kāf*.

نُون or ن (for ङ ng) کَافِ عَجَمِي مَغْنُونَه (kāf ajamī maghnūnah) *nasal Persian kāf*.

جَہ (for छ ch'h) جِيمِ عَجَمِي ثَقِيلَه (jīm ajamī sakīlah) *heavy Persian jīm*.

جَہ (for झ j'h) جِيمِ ثَقِيلَه (jīm-i sakīlah) *heavy jīm*.

نُون or न (for य ny) يَآي مَغْنُونَه (yā-i maghnūnah) *nasal ye*.

ت (for ط *t*) تَائِي مُثْقَلَه (tā-i-musakkalah) *heavier te*.

تِه (for ط *t'h*) تَائِي اَثْقَل (tā-i-askal) *heaviest te*.

† د (for ذ *d*) دَالِ مُثْقَلَه (dāl-i-musakkalah) *heavier dāl*.

† دِه (for ذ *d'h*) دَالِ اَثْقَل (dāl-i askal) *heaviest dāl*.

ن (for ن *n*) نُونِ ثَقِيلَه (nūn-i-sakīlah) *heavy nūn*.

تِه (for ث *t'h*) تَائِي ثَقِيلَه (tā-i sakīlah) *heavy te*.

دِه (for ذ *d'h*) دَالِ ثَقِيلَه (dāl-i sakīlah) *heavy dāl*.

پِه (for پ *p'h*) بَائِي عَجْمِي ثَقِيلَه (bā-i ajamī sakīlah) *heavy Persian*
be.

† پِه (for پ *p'h*) بَائِي ثَقِيلَه (bā-i sakīlah) *heavy be*.

کِه (for ک *k'h*) کَابِ اَثْقَل (kāf-i askal) *heaviest kāf*.

چِه (for چ *ch'h*) جِيمِ عَجْمِي اَثْقَل (jīm ajamī askal) *heaviest Persian*
jīm.

† These letters are sometimes pronounced rather as *r*, *r'h*, than *d*, *d'h*; in which case they may, distinctively, be written ر (ر) رِه (رِه).

† In opposition to such compounds, called *heavy*, the simple Arabic letters are thus described; بَا تَازِي خَفِيفَه (bā tāzī khafīfah) *the light Arabic bā*; جِيمِ تَازِي خَفِيفَه (jīm tāzī khafīfah) *light Arabic jīm*, &c.

THE DEVANĀGARĪ ALPHABET.

VOWELS.

अ *a* or *u*, आ *ā* or *a*; इ *i*, ई *ī* or *ee*; उ *u* or *öö*, ऊ *ū* or *ōō*;
 ऋ *ri*, ॠ **ri* or *ree*; लृ **lri*; लृ **lri* or *lree*; ए *e*, ऐ *aio* or *ue*;
 ओ *o*, औ *au* or *uo*; ण *n*; ; (final *h* silent) *ah*.

CONSONANTS.

क *ka*, ख *k'ha*; ग *ga*, घ *g'ha*; ङ *nga*.
 च *cha*, छ *ch'ha*; ज *ja*, झ *j'ha*; ञ *nya*.
 ट *ta*, ठ *t'ha*; ड *da*, ढ *d'ha*; ण *na*.
 त *ta*, थ *t'ha*; द *da*, ध *d'ha*; न *na*.
 प *pa*, फ *p'ha*; ब *ba*, भ *b'ha*; म *ma*.
 य *ya*, र *ra*; ल *la* व *va* or *wa*.
 श *sha* or *sa*, ष *k'ha* or *sha*; स *sa*, ह *ha*; क्ष *ksha* or *ch'ha*.

* These letters are very rarely, and some of them, perhaps, never used in writing Hindustani; but they exist in this alphabet as necessary for the language to which it was originally applied: and, श though properly sounded as *s* obtusely on the palate, is generally adopted to represent the Arabic letter ش. उ and ढ are, moreover, frequently pronounced as *ra* and *r'ha*, by striking the

The above forms of the vowels are always used when alone or at the beginning of a syllable ; after consonants, however, there is no character for अ and the rest are denoted by the following letters :

ī ā, a; ī i, ī ī, ee; u, ō, ū, ō; ri, * ri, ree;
 * lri, * lri, lree; e, ai, ue; o, au, uo.

Though, in repeating the alphabet, it is usual to say a, ā, i, ī, &c. ka, k'ha, ga, g'ha, &c. simply, as noted above ; yet, in naming the letters, कारः (kārah) or कार (kar) is generally added to the sound of each : so, अकार (akār) the letter अ, ककार (kakār) the letter क; but the mark for a silent nasal is called अनुस्वारः (anuswārah), as : (final h silent) is termed विसर्गः (visargah).

When standing alone or commencing a syllable, and when following a consonant in composition, the vowels are thus used :

अक आका इकि ईकी उकु ऊकु ऋकृ ॠकृ लृकृ
 aka . ākā . iki . īki . ūku . ūkū . rikri . rīkri . lrikri .

लृकृ एके ऐकै ओको औकौ
 lrikri . eke . aikai . oko . aukau .

tip of the tongue inverted on the palate : and to denote that variation a point may be subscribed, thus ङ ra, ङ r'ha.

The vowel अ is never written, except at the beginning of a word; and its sound is inherent in all open consonants, which no other vowel follows, or which have not a mark of elision subscribed, as at the end of बात् (bāt) *a speech*. But, if two or more consonants meet together, without the intervention of any vowel in the pronunciation, they should coalesce and become one compound character. Such compounds are formed in various ways; either by placing the body of the subsequent consonant under the first; by blending them together, in some particular instances; or, most commonly, by arranging them in their usual order, yet so that their bodies as well as heads may be in contact, the perpendicular stroke being omitted in every letter, that when used alone requires it, except in the last: so, क्ल *kl*, त्स्य *tsny*: some consonants, however, retain the upright stroke though another be subjoined; as, क्य *kky*, and in a few of the compounds little or no resemblance appears to the simple letters, as in ज्ञ *jny*, क्ष *ksh*: and the letter र when immediately following a consonant takes a peculiar form beneath it, as क्र *kr*, द्र *dr*; but, when in the middle of a word it is immediately followed by a consonant, it is placed above in the shape ्र as क्री *rk*, ग्री *rg*; and this letter is in grammars generally called रेफ (*rep'h* or *rep'ha*).

To denote such Arabic or Persian letters as have no exact

correspondents in the Nāgari alphabet, the following characters, being the letters which approach nearest in pronunciation, are commonly used in writing this language; and, though not the practice, points beneath them might conveniently be adopted to shew the extraordinary use made of them. Thus :

स for	ث	त for	ط
ह —	ح	ज —	ظ
ख —	خ	ञ —	ع
ज —	ذ	ग —	غ
ञ —	ز	फ —	ف
ञ —	ژ	क —	ق
स —	ص	अ (final)	अ (alif-i maksūrah)
ज —	ض	न for	(tanwīn)

By some European authors, however, whose opinions command great respect, and whose practice ought to be known, the following characters have been preferred to some of those before given, and used in many valuable works published by them: thus,

व स य ह य च क ण ण ण य व र ऊ ऐ ई स्म

for ث ب ج ه ح ز د د خ ج ه ث ب
but such distinctions are never found in the manuscripts of the natives.

CHAPTER II.

On Pronunciation.

- ا ا *a*. According to the orthography of the Arabs, initial alif (ا) has no sound but that of its accompanying vowel; which, in this case, is *fathah* (َ), and, as pronounced in Hindūstān, it resembles the English *u* in *up*, *fun*, or the French *e* in *le*.
- آ आ *ā*, like *a* in *all*, or *aw* in *bawl*; being the foregoing letter prolonged in sound.
- اِ اِ *i*, as *i* in *fin*, being the power of the vowel *kasr* (ِ) merely in the Arabic character.
- اِي اِي *ī*, as *ee* in *peer*; being the last doubled in sound.
- اُ اُ *u*, like *oo* in *wool*, or as *u* in *pull*; being the power of the Arabic vowel *zamm* (ُ) simply.
- اُو اُو *ū*, as the last prolonged in utterance; or, as *oo* in *cool*, *fool*.
- اِیِ اِیِ *e*, as *ai* in *pair* or *a* in *fate*. This is the sound of *yā-i majhūl*, apparently so termed because not known in the Arabic; and though of frequent occurrence in the Persian language, it has no peculiar character to distinguish it.

ای ہے *ai*, like *i* in *dire*, *fire*; being, in Arabic, a compound of *fathah* and *ye quiescent*.

او ओ *o*, as *o* in *bone*; being the power of *wāw-i majhūl*, so termed because unknown in Arabic; and, though of frequent occurrence in the Persian language, it has no distinctive character in the Persi-Arabic orthography.

اؤ औ *au*, like the German *au*, or the English *ou* in *our*; being, in Arabic, a compound of *fathah* and *wāo quiescent*.

ب व *b*, as the English *b*.

پ भ *b'h*, as *b* with an aspiration, sensibly expressed, yet closely as one individual letter.

پ प *p*, as the English *p*.

फ फ *p'h*, as *p* with an aspiration, sensibly though closely expressed as one letter only.

ت ت *t*, as in *tube* nearly; being uttered softly by protruding the tip of the tongue between the teeth.

थ थ *th*, like the last, sensibly aspirated, but as one letter only.

ट ट *t*, as *t* uttered by reverting the point of the tongue on the palate, and sounding the letter up in the

head. This *t* and the *d* following are pronounced more harshly, or with the tip of the tongue higher on the palate than the English letters of these forms ; whilst the त (त) and द (द) require a softer enunciation, more on the teeth, or rather between them.

ठ *t'h*, as *t* with an aspiration, sensibly but closely expressed as one letter.

स *s*, as *s* in *sin* by the Indians ; but, by the Arabs more like *th* in *thing*.

ज *j*, as *j* in *judge*.

झ *jh*, as *j* with an aspiration sensibly uttered together.

च *ch*, as *ch* in *church*.

छ *ch'h*, as *ch* with an aspiration sensibly expressed together.

क्ष *ch'h*, variously pronounced and denoted as *ch'h*, *k'h*, or *ksh*.

ह *h*, as *h* forcibly expressed.

ख *kh*, as *k* mixed with *h* and sounded by compressing the top of the throat, like the Scottish *gh* or the German *ch*.

द *d*, as *d* in *dew* nearly ; being softly uttered by pro-

truding the tip of the tongue between the teeth.

دھ *d'h*, as *d* aspirated.

ड *d*, as *d* in *dull* nearly; but, this letter, like the *t* preceding, must be uttered by striking the tip of the tongue far back on the palate.

ढ *d'h*, as the last, aspirated.

झ *z*, like *z* in *zeal* by the Indians; but, by the Arabs, as *dh*.

र *r*, as *r* fully sounded with the tongue vibrating on the palate; or, as in the French *amour*.

ड़ *r*, as *r* pronounced with the point of the tongue reverted on the palate.

ढ *r'h*, as the last, aspirated.

ज *z*, as *z* in *zeal*.

झ *zh*, as *s* in the English word, *pleasure*: or, as the French *j*.

स *s*, as *s* in *sin*.

श *sh*, as *sh* in *shine*.

ष *s*, as *s* in *sin* by the Indians; but, by the Arabs, more forcibly with a mixture of *w*.

ज़ *z*, as *z* in *zeal* by the Indians: but, by the Arabs, with a mixture of *w*.

- ٲ त *t*, as *t* in *tub* ; by the Arabs, however, it is more forcibly uttered on the palate.
- ٲ ذ *z*, as *z* in *zeal* by the Indians ; but by the Arabs, rather as *tdh*.
- ٲ ا *a*, this letter, with the Arabs is a deep guttural consonant ; by the Indians, however, it is but very slightly, if at all pronounced ; and, the mere vowel used with it is noted, in the Nagari character, when it exists at the beginning of a syllable ; so, in that character, for ٲ, ا may be adopted ; for ٲ, ٲ ; for ٲ, ٲ.
- ٲ ग *gh*, as *g* articulated with roughness of aspiration, formed by compressing the top of the throat, much like the Northumbrian *r*, or the *gha*, *gha*, *gha*, uttered in gargling.
- ٲ ف *f*, as *f* in *fn*.
- ٲ क *k*, as *k* uttered with the root of the tongue pressed back on the throat, so as to check the voice gently and to occasion a clinking sound, like the guggling of water from a narrow necked bottle.
- ٲ क *k*, as *k* in *king*.

क ख *k'h*, as *k* with an aspiration softly but sensibly expressed.

क घ *k'h*, variously pronounced and denoted as *k'h* or *sh*.

ग ग *g*, as *g* in *give*.

घ घ *g'h*, as the last with an aspiration.

ल ल *l*, as the English *l*.

म म *m*, as the English *m*.

न न *n*, as the English *n*.

ॠ or ॡ *n̄*, a nasal sound merely, like that of the French in *sans*, *bon*. By this character any nasal, when silent, is represented.

ॢ or ॣ *n̄* or *ng*, like the nasal last noted ; or, as *ng* in *king*.

This and the two next following letters are the nasals, according to the Indian orthography, before the consonants of their respective classes ; but in writing the Hindustani, they are generally denoted by the characters last described, and pronounced as such.

। or ॥ *n̄* or *ny*, like the preceding ; or, as *gn* in the French word *digne*.

० or ० *n̄*, as the preceding nasals, sounded with the point of the tongue reverted to the palate.

و **व** *v* or *w*, as *v* or *w* in English ; or, rather a sound between them : in the Arabic characters, however, this letter, subsequent to *fathah*, becomes *au* ; and, to *zamm*, *ū*, as before noticed. But, in some Persian words, و (*wāo*) though written, is omitted in pronunciation, a slight sound of *zamm* (*و*) only being imparted by it ; as, in خواب (*khwāb*) *sleep*, خوش (*khush*) *pleasant*. When thus used, it is called واو معدوله (*wāw-i maadūlah*) *the passed by wāo* ; and, may in the Nagari and Roman characters be distinguished by points underneath, as **व** *w* or **उ** *u*.

ह **ह** *h*, as *h* in the English *horse*, *house* : when final, however, in Indian and Persian words, this letter is but very slightly sounded ; being then termed هاي مخفي (*hā-i mukhtafī*) *concealed* *he*, in Arabic ; and denoted by : (*visargah*) in the Nagari character.

य **य** *y*, as *y* in the English *yoke*, *your* ; in the Arabic characters, however, this letter becomes, together with the preceding vowel, if *fathah*, *ai* ; and, if *kasr*, *i*, as noticed above. When, more-

over, in some Arabic words, a *ye* final is preceded by *fathah*, it is then called **الف مقصوره** (alif-i maksūrah) *abbreviated alif*; and being pronounced as *alif* nearly, it may be denoted in the Nagari and Roman characters thus, **ا**, *a*, and sounded as these letters short, so **ताआला** **تَعَالَى** (taāla); but when joined in pronunciation to a following word, it has the power of *fathah* only, as **علي الصّباح** (ala-ssabāh.)

अन् an,
इन् in,
उन् un,

} as the respective vowels with the sound of **न** (n) superadded.

We may further remark that, in certain Arabic words, (alif) is sounded though not written, when it may be distinguished as in **الله** **اَللّٰهُ** (allāh) *god*: and when in words of the same language **ا** (alif) is pronounced though represented by some other letter, the sound must still be attended to in the Nagari and Roman characters, and it may be denoted as in **صَلوة** **سَلَات** (salūt) *prayer*.

CHAPTER III.

On the Noun.

1. Though the grammarians of India, as well as of most other parts of Asia, regard the verb, and perhaps with reason, as the first principle of language; yet, for Europeans, the arrangement to which they are generally accustomed may be found most convenient; and, the noun will, therefore, here take the lead of the other parts of speech. The European terms of grammar, too, though ill selected to denote their use in any language, will be preferred to the more appropriate ones of the East; that difficulties, which it is possible to avoid, may not, at the outset, arrest the progress of the learner: but, the grammatical terms borrowed from the Arabic, and often applied to the dialect here treated of, as well as to the Persian language, will be subjoined in the Appendix.

2. Nouns may be divided into primitive and derivative, substantive and adjective, as well as into masculine and feminine. Those which apparently proceed from no other word in the language, are *primitive*; but, on the contrary, such as spring from verbs or other nouns may be termed

derivative. A noun substantive is the name of a thing, whether real or imaginary ; an adjective is a word attributive of some quality or distinction to the substantive with which it is used. Thus, گھوڑا *a horse*, is a primitive noun substantive, and, اچھا *good*, an adjective of the same description ; but, بولی *speech* is derivative from بول *speak*, as ہندی *Indian* is from ہند *India*.

3. With respect to gender, some nouns may be discriminated by the well-known sex of the beings to which they are applied ; as, جوڑو *a wife*, خصم *a husband* : in others, the finals آ آ آن frequently denote masculines ; as, ای این ت ش ن do feminines : but, most pure Sanskrit and Arabic nouns ending in آ and some of the latter tongue terminating in آ are feminine. As to the letters of the Persian alphabet, the names of ب پ ت ث چ ح خ د ذ ر ز ژ ط ظ ف و ہ ی are feminine, and those of the rest are masculine. Arabic verbal nouns of the form تفعیل are perhaps all feminine, except تعزید *fleeing to God for protection*, which is masculine ; and, sometimes, indeed, the Poets may use these feminines as of the contrary gender. Rules, however, on this subject are extremely vague in the Hindustani ; and, practice in the language must be appealed to as the only sure guide ; for, though پانی *water*, گجی *clarified*

butter, دَہی *curdled milk*, جی *life*, موتی *a pearl*, are perhaps the only words terminating in ای which are masculine, unless by nature, yet many ending in ت ش ن are of that gender and consequently exceptions to the foregoing remarks. آدمی and مانس *a human being*, اسمی *a client*, چاکر نوکر خدمتگار *a servant*, کافر *an infidel*, and the like, are naturally of both genders, because applicable to either sex : and some words, such as فکر *care*, جان *life*, may be used indifferently as masculines or feminines. Nouns not here pointed out to be feminine, whether by nature or form, or which have not terminations usually appropriated to that gender, may be regarded by the learner as masculines, till, from a better acquaintance with the language, he knows how to discriminate them aright.

4. Feminine nouns are obtained from masculines by changing the finals of the latter, if ای or آ آن to ان or این ان as, شہزادی *a princess*, from شہزادہ *a prince* ; بیٹی *a daughter*, from بیٹا *a son* ; دسویں from دسواں *tenth* ; دھوین *a washer-woman*, from دھوپي *a washerman* ; دُلہن *a bride*, from دُولہا *a bridegroom* : and, if the last letter is any other vowel or a consonant, the feminine is formed by the addition of the above-mentioned terminations, or of آین or آئی یں so ہرنی *a doe*, from ہرن *a deer* : نایکا *a lass*, from نایک *a lad* ; مورنی *a peahen*,

from مور *a peacock* ; مِهترَانِي from مِهتر *a sweeper* ; بِنِيَا the wife of a بُنِيَا *shopkeeper* ; گُرُوَانِي the wife of a گُرُو *religious preceptor*. With Persian words, however, نر is generally used to distinguish the male, and مادہ the female ; as, شیرنر *a tiger*, شیرِمادہ *a tigress* ; نرگاؤ *a bull*, مادہگاؤ *a cow* ; and the feminines of Arabic nouns are sometimes had, according to the idiom of that language, by subjoining اَد to the masculines ; so مَلِكَة *a queen*, from مَلِك *a king*.

5. In number, most nouns may be either singular or plural. The termination آ or اَد of masculines in the nominative singular becomes اِي in the same case of the plural ; except the words خُدا *God*, اَمْرَا *a noble*, or nobles, كَبِيَا *a poet*, مَلَا *a doctor*, راجَا *a prince*, لَلَا *master*, بابَا *father*, پَتَا *father*, مِيرِزَا *a prince*, سَوْدَا *trade or melancholy*, مَصَّنَا *pure*, دَانَا *liberal*, دَانَا *wise*, پِيدَا *produced*, which, with a very few more, chiefly proper names or adjectives, ending in آ, as well as masculine nouns of all other terminations, are the same in the nominatives of both numbers. Feminine nouns, whose singular termination is اِي, assume اَن for the nominative plural ; and, to other feminines اَيْن is added for the same purpose. So, پِيَا لِي *cups*, from پِيَا لِه ; لَرَكِي *boys*, from لَرَكِيَا ; لَرَكِيَا *girls*, from لَرَكِيَا ; كِتَابِيَا *books*, from كِتَاب. Nouns, however, borrowed from the Persian, are sometimes

made plural, agreeable to the rules of that language, by the addition of جات or آن ها to the singular; as, ساقیان *cupbearers*, from ساقی; سالها *years*, from سال; صوبجات *provinces*, from صوبه. But Arabic nouns, also, frequently assume in the plural, the various forms peculiar to the Arabic; of which the most common are like مَوُجُودَات *beings*, from مَوْجُود; أَخْبَار *news*, from خَبَر; عَنَاصِر *elements*, from عَنَصَر; عُلَمَا *the learned*, from عَالِم; خُطُوط *letters*, from خَطّ; أَنْبِيَا *prophets*, from نَبِي; and, sometimes, indeed, the Indian affix اُون is superadded to these plurals of the Arabs; as, أَحْكَامُون instead of أَحْكَام, from حُكْم *an order*; this latter, however, is a practice of the illiterate only, and ought not to be imitated.

6. Before postpositions, expressed or understood, masculine nouns ending in آن or آ generally convert those finals to این or ای ای respectively, in the singular: but, the words described in the preceding paragraph as exempt from change in the nominative plural, remain also uninflected in the singular. Masculines of other terminations, and all feminines, admit of no change in the singular. The inflexions of the plural are denoted by the affix اُون, except the vocative, in which it is usually اُو: and, before these terminations, masculine nouns that have converted آ or اد to ای, as well as all feminines, drop

the nominative sign اِن or اِنَ, but other masculines remain entire. So, the slave's, from بندہ, گھوڑی کو to the horse, from the fifth, پانچویں سی, خُدا کی واسطی for the sake of God, on account of the prince, راجا کی لپی, گھر میں in the house, بندوں میں among the slaves, گھوڑوں پر on horses, دانوں کی آگي before the wise, راجوں کی پاس near princes, گھروں کی پیچھے behind the houses, لڑکیوں میں سی from among the girls, کتابوں کی بابت on the subject of books. Words of two syllables, moreover, the first of which has any short vowel, and the second (ˆ) zabar, drop the latter when any termination beginning with a vowel is affixed; so, اَبرس a year becomes اَبرسون, جَگہ a place جَگہوں: and, on the contrary, nouns ending in (ا) alif may assume ي before the affixes of the plural; as اُمّو O mothers from اُمّا, دواؤں سی with medicines from دواؤں.

7. To form the various cases, besides the nominative, in which nouns may be regarded, postpositions are generally used with them in their inflected states, if capable of inflexion, as before explained: thus:

For the genitive, or initial, case, of کا کی or کی

For the dative } or final case { کو کی تین &c. to, for, &c.
For the accusative } کو کی تین &c.

For the ablative or { initial or } سی سین } *from, by, with, &c.*
 { medial } سی or سن }
 { medial } { پہ or پر } *on, at.*
 { مین } *in, among.*

Of these postpositions کا alone varies so as to agree with the noun, which denotes the issue or appendage of the genitive ; and, in the common construction of the language, this noun immediately follows the postposition : thus, before a masculine nominative singular کا is used, as *the slave's horse* ; before a masculine singular acted upon by another postposition, or before a nominative plural of the same gender, کی, as *to the slave's horse*, or *the slave's horses* ; and, before a feminine noun in every case and number, کی is adopted, so, *the slave's mare*, or, *the slave's mares*. The rest of the postpositions admit not of change, and are used as راجا کو *to the prince* or *the prince* ; شہزادی سی *from the prince* ; دروازی پر *at the door* ; گھر مین *in the house* ; اُس عرصی مین *in that space of time*. But, besides the postpositions above mentioned, there are many words adapted to a similar purpose ; and as they are Hindī, Arabic, or Persian nouns, governed by a simple postposition understood, they require,

according to the gender of those nouns, *کي* or *کي* before them, though in some instances, *کي* may be, at times, omitted, as *در اُڀر* or *درکي اُڀر* *at the door*, *اُس کي پاس* or *اُس پاس* *near him*, *گهوڙي کي آڳي* or *گهوڙي آڳي* *before the horse* : and, two or more of the simple postpositions even do not unfrequently occur together ; so, *گهوڙي ڀرسي* *from on the horse*, *اُس کي ٽين کومارا* *he beat him*, *گهرمين سي* *from within the house*.

8. The vocative may be the same as the nominative ; or, it may be denoted by any of the signs *اري* or *اي يا* before the noun in its inflected state, if singular and capable of inflexion, but the usual termination of this case in the plural is *او*, as before noticed : it may likewise be expressed by *ري* or *بي* subjoined to the noun : but *اري* becomes *اري* and *ري* becomes *ري* if used with a feminine : these two signs, moreover, whether masculine or feminine, as well as *بي* and *اي* are never used except in a disrespectful, or contemptuous, meaning. So, *آي بيٽي* or *بيٽا* *O son !* *هي سڳي* *O friend !* *اري* *آي يارو* or *يارو* *O woman !* *اري رندي* *hola servant !* *مڇيرا* *friends !*

9. As great many foreign words are adopted into the Hindustani, so the construction and prepositions peculiar to other languages are sometimes introduced. Thus, to shew the

connexion between two substantives, or a substantive and its following adjective, the Persian *izāfat* may be used ; and it is denoted, if actually written, after a consonant by *zer* or *kasr*, as in pronunciation it takes the sound of that vowel ; subsequent, however, to words ending in *he* silent, called *hā-i mukhtafī*, or in *ye*, it is generally signified by *hamzah* ; but, when *alif* or *wa* precedes, *ye* must be employed : so, *مُشِيرِ خَاصِ شاه* *privy councillor of the king*, *بندۀ خدا* *servant of God*, *هَوایِ خُوب* *good air*. When, moreover, two Arabic substantives come together or a substantive is followed by its adjective in that language, the latter of the two words may take the article *ال* and they will be united in pronunciation by the sign *wasl*, before explained, either written or understood ; as, *طَالِبُ الْعِلْمِ* *a seeker of knowledge, a student*, *لِلَّهِ الرَّحْمَانِ* *to the merciful God*. Both Arabic and Persian prepositions are, at times, used either with, or without, the Hindi postposition *کي* and inflect the subsequent noun, if it is capable of inflexion ; as, *بعد چند روزِ کي* *after some days*, *فِي الْفَوْرِ* *in the instant*, *بِاللّٰهِ* *by God*, *برعکس* *on the contrary* : and, *izāfat* may precede the noun, though *کي* follow ; or, it may be omitted ; or, even both the genitive signs may be dropped ; as, *بغیرِ مَربی کي* *without a patron*, *بِدُونِ خدا* or *بِدُونِ خدا* *besides God*, *بغیرِ از کھانی* *without eating*.

10. Though the people of India, in imitation of the Arabs, allow the noun, with respect to cases, but two variations from the nominative, calling the latter فاعِل (actor), the genitive اِضافَة (relation), and the dative, accusative and ablative مفعول (acted, or, acted upon), yet, agreeable to the practice of Europeans, the declension of substantives may be exhibited as with دانه *a grain*, a masculine ending in اُ thus,

Singular.	Plural.
N. دانه <i>a grain</i> .	N. داني <i>grains</i> .
G. داني کا کي کي <i>of a grain</i> .	G. دانوں کا کي کي <i>of grains</i> .
D. داني کو <i>to a grain</i> .	D. دانوں کو <i>to grains</i> .
Ac. داني کو <i>a grain</i> .	Ac. دانوں کو <i>grains</i> .
V. آي داني <i>O grain !</i>	V. آي دانو <i>O grains !</i>
Ab. داني سي <i>from a grain</i> .	Ab. دانوں سي <i>from grains</i> .

Or as بيتا *a son*, ending in آ inflectible and of the masculine gender.

N. بيتا <i>a son</i> .	N. بيتي <i>sons</i> .
G. بيتي کا کي کي <i>of a son</i> .	G. بيتوں کا کي کي <i>of sons</i> .
D. بيتي کو <i>to a son</i> .	D. بيتوں کو <i>to sons</i> .
Ac. بيتي کو <i>a son</i> .	Ac. بيتوں کو <i>sons</i> .
V. آي بيتي <i>O son !</i>	V. آي بيتو <i>O sons !</i>
Ab. بيتي سي <i>from a son</i> .	Ab. بيتوں سي <i>from sons</i> .

In like manner, nouns ending in آن, that is *alif-i mamdūdah* and *nūn-i ghunnah*, change that termination to این in the inflexion of the singular and in the nominative plural, as they may convert it to اون and او if used, in the oblique cases and vocative of the plural. Or, as with دانا *a sage*, terminating in آ unchangeable and of the masculine gender.

Singular.		Plural.	
N.	دانا <i>a sage</i> .	N.	دانا <i>sages</i> .
G.	دانا کا کی <i>of a sage</i> .	G.	داناؤں کا کی <i>of sages</i> .
D.	دانا کو <i>to a sage</i> .	D.	داناؤں کو <i>to sages</i> .
Ac.	دانا کو <i>a sage</i> .	Ac.	داناؤں کو <i>sages</i> .
V.	آی دانا <i>O sage !</i>	V.	آی داناؤں <i>O sages !</i>
Ab.	دانا سی <i>from a sage</i> .	Ab.	داناؤں سی <i>from sages</i> .

And, in like manner, are declined all masculine nouns ending in a consonant ; as گھر *a house*, which remains the same in the singular throughout, as well as in the nominative plural ; and assumes اون, or, for the vocative, او in the other cases of the latter number.

Or, as بیٹی *a daughter*, a feminine noun terminating in ای, thus,

N.	بیٹی <i>a daughter</i> .	N.	بیٹیاں <i>daughters</i> .
G.	بیٹی کا کی <i>of a daughter</i> .	G.	بیٹیوں کا کی <i>of daughters</i> .
D.	بیٹی کو <i>to a daughter</i> .	D.	بیٹیوں کو <i>to daughters</i> .

Singular.		Plural.	
Ac.	بِیْتِی کو <i>a daughter.</i>	Ac.	بِیْتِیْن کو <i>daughters.</i>
V.	اِی بِیْتِی <i>O daughter !</i>	V.	اِی بِیْتِیْو <i>O daughters!</i>
Ab.	بِیْتِی سِی <i>from a daughter.</i>	Ab.	بِیْتِیْن سِی <i>from daughters.</i>

Or, as *بات* *a word*, a feminine noun not terminating in اِی thus,

N.	بَات <i>a word.</i>	N.	بَاتِیْن <i>words.</i>
G.	بَات کَا کِی <i>of a word.</i>	G.	بَاتُون کَا کِی <i>of words.</i>
D.	بَات کو <i>to a word.</i>	D.	بَاتُون کو <i>to words.</i>
Ac.	بَات کو <i>a word.</i>	Ac.	بَاتُون کو <i>words.</i>
V.	اِی بَات <i>O word !</i>	V.	اِی بَاتُو <i>O words !</i>
Ab.	بَات سِی <i>from a word.</i>	A.	بَاتُون سِی <i>from words.</i>

Or, as *جگہ* *a place*, a dissyllabic feminine noun, which in the plural drops the short vowel of the second syllable : thus,

N.	جگہ <i>a place.</i>	N.	جگہِیْن <i>places.</i>
G.	جگہ کَا کِی <i>of a place.</i>	G.	جگہُون کَا کِی <i>of places</i>
D.	جگہ کو <i>to a place.</i>	D.	جگہُون کو <i>to places.</i>
Ac.	جگہ کو <i>a place.</i>	Ac.	جگہُون کو <i>places.</i>
V.	اِی جگہ <i>O place !</i>	V.	اِی جگہُو <i>O places !</i>
Ab.	جگہ سِی <i>from a place.</i>	Ab.	جگہُون سِی <i>from places.</i>

And masculine dissyllabics of a similar form will, in like manner, drop the short vowel of the second syllable, as explained at paragraph 6.

Agreeable to one or other of the above forms, between which there is in fact but very little difference, all nouns will be found to be declined: it may here be noticed, however, that, in the Dak'hanī dialect, the termination آن is frequently used for اُون in the inflexion of the plural; and is also affixed to denote the nominative, whether masculine or feminine, of the same number; so آدميَّ from آدميَّ *man*, چوران the nominative plural of چور *a thief*, چیزين for چیزان *things*.

11. The cardinal and aggregate numbers often take the plural affixes اُون or اُو whether followed by a postposition or without any—whether accompanied by a noun in the nominative or in some other case; but this seems generally done to denote emphasis or plurality: as, لاکھوں شہر قصبے بسی جاتی ہیں *hundreds of thousands of towns and villages are inhabited*; دونو or دونوں *the two, both*. In like manner, and for the same reason, the nouns of time برس *a year*, مہینہ *a month*, دن *a day*, پہر *a watch*, frequently assume the adjunct اُون; as, برسوں گُذری *years (many) have elapsed*; مہینوں سی *for (many) months or months ago*.

12. Adjectives admit of the same changes in their finals, for gender number and case, as substantives; but, if immediately followed by the nouns they qualify, which is the ordinary construction, they rarely assume in the plural the terminations آن اون, which they would take if used alone or after substantives; thus, گورا لڙڪا *a fair boy*, may be declined, as

Singular.		Plural.	
N.	گورا لڙڪا	N.	گوري لڙڪي
G.	گوري لڙڪي ڪا ڪي ڪي	G.	گوري لڙڪون ڪا ڪي ڪي
D.	گوري لڙڪي ڪو	D.	گوري لڙڪون ڪو
Ac.	گوري لڙڪي ڪو	Ac.	گوري لڙڪون ڪو
V.	آي گوري لڙڪي	V.	آي گوري لڙڪو
Ab.	گوري لڙڪي سي	Ab.	گوري لڙڪون سي

Or, گوري لڙڪي *a fair girl*, as

N.	گوري لڙڪي	N.	گوري لڙڪيان
G.	گوري لڙڪي ڪا ڪي ڪي	G.	گوري لڙڪيون ڪا ڪي ڪي
D.	گوري لڙڪي ڪو	D.	گوري لڙڪيون ڪو
Ac.	گوري لڙڪي ڪو	Ac.	گوري لڙڪيون ڪو
V.	آي گوري لڙڪي	V.	آي گوري لڙڪيو
Ab.	گوري لڙڪي سي	Ab.	گوري لڙڪيون سي

And, we may add, گوري or گورا *fair*, گورون سي or گوريون سي

from the fair, لَرکا گُورا *a fair boy*, لَرکی گُورن کو *to fair boys*, لَرکی گُوری *a fair girl*, لَرکیان گُوریان or لَرکیان لَرکیان *fair girls*, گُوریون لَرکیون سی or لَرکیون گُوریون سی *tedious nights*, راتین بَریان *from fair girls*. These examples are intended to shew that, when a feminine noun and its adjective come together in the plural, both may take the plural sign, or it may be dispensed with in the adjective, if the substantive follows, which cannot in such case exist without it; but that, with respect to masculines in the plural, the first is generally, or perhaps universally, constructed as a nominative, and the last only takes the affixes اُون or اَو requisite for the other cases.

13 The ordinals of numbers, being in fact adjectives, are invariably declined and used as such; so, چَوْتِی بار *the fourth time*, تِیسری دروازی پر *at the third door*, پانچوان بیٹا *the fifth son*, چھتوین بیٹی سی *from the sixth son*, باروین بیٹی *the twelfth daughter*. These ordinals, it will be seen, are after the fourth regularly obtained by adding وین or وین to the cardinals; the ن and و of which affixes may be either together or separately dropped; but, چھ *six* makes چھتوان or چھتیا *sixth*, as اِگَرہ *eleven* often becomes گیارھوان *eleventh*; and, the termination اہ, where it occurs in cardinals, is sometimes changed to وان, &c. for the ordinals; as, باروان or بارہان or بارھوان *from بارہ twelve*.

14. To denote the comparative and superlative degrees, no peculiar form of adjectives exists in the Hindustani; but such meanings are conveyed by the postpositions *سي* *from, than*, *میں* *among*, *میں سے* *from among*, *کا* *of*, used with the object to which comparison is made; or by prefixing such words as *بہت* *much*, *نہایت* or *نہایت* *extremely*, *اور* or *زیادہ* *more*; a mere repetition of the positive, however, is sometimes adopted for this purpose; so, *اچھا اچھا* *better or very good*; *اچھی سی اچھا* *good from the good, better or best*; *یہ اُن میں نہایت ہوشیار ہے* *this is most intelligent among them*; *یہ سب سے بڑا ہے* or *یہ سب* *this is the greatest*; *نہایت بُری جگہ* *a very bad place*; Persian comparatives, too, ending in *ترین* and *تر* are introduced, though but rarely; as, *بہتر* *better*, *بہترین* *best*, from *خوب* *good*: and the Arabic forms, like *اَظْلَم* *more unjust*, *اَظْلَم* *most unjust*, from *ظالم* *unjust*, may occur, but are still less common.

15. The adjunct of similitude *سا* *like*, must, for the same reason as most adjectives ending in *آ* change its final to agree with the governing noun, if that is any other than a singular masculine in the nominative case. Following substantives or pronouns, it generally inflects them, if they are liable to inflexion; and the postposition *کا* may be used before it, when the attributes of persons or things are compared; but adjectives

tives immediately preceding are, like it, made to agree with the substantive to which they have reference: so, جس کا مکھ *whose face is like the moon*; ہار سی راتیں *hair, like the clouds; eyes, like the deer's*; پہاڑ سی *mountain-like nights, or, tedious nights of sorrow*; مجھ سی *a good girl like me*; لڑکی سی لڑکی *a boy-like girl*; کالی *a blackish horse*; تھوڑی سی شراب *a little wine*; گھوڑا *a blackish horse*; سی گھوڑی پر *on a blackish horse*; کالی سی گھوڑیاں *blackish mares*; کالی سی گھوڑوں سے *from blackish horses*; ایسا *like this*; اُس سے *like that*; and, upon the same principle, کیسا *like what?* جس سے *like which*; تیس سے *like this or that*. When used with adjectives, this affix seems in some instances almost superfluous, though it more frequently imports a degree of intensity to them; as, اُن دونوں میں بہت سی پریت ہوئی *much love, or, very much love, existed between those two*: and, when joined to pronouns in their uninflected state, it has a discriminative meaning; so, کونسا *which? what?* *what sort of?* جو نسا *whichever, &c.*

CHAPTER IV.

On the Pronoun.

16. Though the pronouns may be used together with nouns, yet their characteristic difference from other words seems to consist in the general application of them, instead of particular names, to denote any person or thing understood, or interrogatively required to be mentioned, in discourse : and, of the terms commonly attributed to this class of words, some are used in a definite and others in an indefinite sense ; as, *I, thou, any, some*. In the Hindustani, however, as well as in most other languages, pronouns admit of changes for case differently from nouns ; the declensions, therefore, of those in which such peculiarities occur will now be separately exhibited.

First Person.

Singular.		Plural.	
N.	میں <i>I.</i>	N.	ہم <i>we.</i>
G.	میرا میری میری <i>mine, of me.</i>	G.	ہمارا ہماری ہماری <i>our, of us.</i>
D.	مجھے or کو مجھے <i>to me.</i>	D.	ہم کو or ہمیں <i>to us.</i>
Ac.	مجھے or کو مجھے <i>me.</i>	Ac.	ہم کو or ہمیں <i>us.</i>
Ab.	مجھ سے <i>from me.</i>	Ab.	ہم سے <i>from us.</i>

Second Person.

Singular.	Plural.
N. تُو or تَين <i>thou.</i>	N. تُمْ <i>ye.</i>
G. تیرا تیری تیري <i>thine, of thee.</i>	G. تمہارا تمہاري تمہاري <i>your, of you.</i>
D. تجھے or کو <i>to thee.</i>	D. تُمْ or تمہیں <i>to you.</i>
Ac. تجھے or کو <i>thee.</i>	Ac. تُمْ or تمہیں <i>you.</i>
V. اے تُو <i>O thou!</i>	V. اے تُمْ <i>O you!</i>
Ab. تجھ سے <i>from thee.</i>	Ab. تم سے <i>from you.</i>

Third Person.

N. وہ <i>he, she, it.</i>	N. وہی <i>they.</i>
G. اُس کا کی کی * <i>of him, &c.</i>	G. اُن کا کی کی † <i>of them.</i>
D. اُس کو or اُسے <i>to him, &c.</i>	D. اُن کو or اُنہیں <i>to them.</i>
Ac. اُس کو or اُسے <i>him, &c.</i>	Ac. اُن کو or اُنہیں <i>them.</i>
Ab. اُس سے <i>from him.</i>	Ac. اُن سے <i>from them.</i>

And the same word is declined in like manner, when used adjectively ; as, وہ *that* : in opposition to which is adopted یہ *this* (person or thing), declined as follows :

N. یہ <i>this.</i>	N. یہی <i>these.</i>
G. اس کا کی کی <i>of this.</i>	G. ان کا کی کی <i>of these.</i>

* Or *وہ* &c.

† *وہ* or *وہی* &c.

} though these forms of declension rather belong to another dialect, and ought not to be imitated.

D. اِس or اِسِي *to this.*

Ac. اِس or اِسِي *this.*

Ab. اِس سي *from this.*

D. اِن or اِنِهِيَن *to these.*

Ac. اِن or اِنِهِيَن *these.*

Ab. اِن سي *from these.*

The common or reflective Pronoun.

Singular and Plural.

N. آَپ *self, myself, thyself, &c.*

G. آَپ کا کِي or اپنا اپني اپني *of myself, &c. my own, &c.*

D. آَپ کو or اپني کو *to myself, &c.*

Ac. آَپ کو or اپني کو *myself, &c.*

Ab. آَپ سي or اپني سي *from myself, &c.*

This pronoun is applicable to all the three persons ; but it must have reference, where used, to the same object as the nominative case, expressed or understood, before the verb in the same member of the sentence ; consequently, by it are for the most part expressed the English *myself, thyself, himself, herself, it's self, ourselves, &c.* ; as well as *my own, thy own, his own, her own, our own, &c.*, which the genitive case denotes : آَپس moreover, is frequently adopted in a plural sense, before postpositions ; so, آَپس ميَن *among themselves, &c.*

The Interrogative.

Singular.	Plural.
N. کون <i>who ? which ?</i> <i>what ?</i>	N. کون <i>who ? which ?</i> <i>what ?</i>
G. کس کا کی کی <i>of whom ? &c.</i>	G. کن کا کی کی <i>whose ? &c.</i>
D. کس کو or کسی <i>to whom ? &c.</i>	D. کن کو or کنہیں <i>to whom ? &c.</i>
Ac. کس کو or کسی <i>whom ? &c.</i>	Ac. کن کو or کنہیں <i>whom ? &c.</i>
Ab. کس سے <i>from whom ? &c.</i>	Ab. کن سے <i>from whom ?</i>

The above may be used absolutely with respect to persons, and adjectively with respect to either persons or things; as, کون *who ?* کس چیز کو *to which*, or, *what, thing ?* but, in an absolute sense, not applied to persons, کیا is invariably adopted; and, with the names of inanimate objects in the uninflected state only it may be joined as an adjective; thus, کیا چیز *what thing ?* Though this pronoun is very rarely, if ever, used before any postposition but کر, yet it may be thus declined.

Singular and Plural.

N. and Ac.	کیا <i>what ?</i>
G.	کاہی کا کی کی <i>of what ?</i>
D.	کاہی کو <i>to or for what ?</i>
Ab.	کاہی سے <i>from what ?</i>

These two appear almost indiscriminate in use, though the first is more frequently applied to persons, and the latter to things; by practice alone in the language, however, the appropriate meaning of each can be discovered. In the plural sense, they sometimes become كَنِين كُنْهَرَن or, dropping the aspirate and nasal, كَنِی كُنُو.

17. The pronouns, for the most part, as exhibited above, have a singular termination ای and a plural one این, which like the postposition کو may convey the meaning of either a dative or an accusative case. To the plural inflexions of مَیْن تَیْن وَہِ یَہِہ کَوْن جَوْن تَوْن in the dative, accusative or ablative forms, اُون may be subjoined; but, this seems universally done by way of emphasis, provided that no noun having the same termination immediately follows; and, the finals of اُن اِن تُم اُن تِن may be aspirated, when used with, or without, the affix اُون so, اُون ہَم کو or اُون ہَمون کو *to us*; تُم سی or تُمہ سی or تُمہون سی *from you*; اُن اُنہ لوگون مین or اُن among *those people*; but, never اُنہون لوگون مین because the substantive necessarily takes the plural sign, which is then inadmissible in the preceding demonstrative. The genitive terminations را نا must, like the postposition کا be made to agree with the subsequent nouns, or those to which they relate; as, میری گھر کی پاس *near my*

house, *thy mother*, اپنی دروازی پر *at his own door*, اپنی آنکھوں سے *with his own eyes*: when, however, any word intervenes between the pronoun and postposition, مجھے تجھے are then used with کا instead of the genitive forms; as, مجھے غریب کا *of poor me*; کوئی صاحب کا *of any gentleman*: and, کون also, in similar situations, is generally preferred to its inflexion; as, کون صاحب کا نوکر *what gentleman's servant*? As in the nouns, so in the pronouns, the more inflexions are adopted with simple postpositions; and other words used postpositively require an inflected masculine, or a feminine, genitive: so, مجھے پر *on me*, اُس میں *in that*, میری پاس *near me*, تیری طرح *in thy manner*, اپنی خاطر *for one's own sake*. By the poets, moreover, occasionally تجھے مجھے are adopted in a possessive sense, instead of the regular genitives; as, مجھے دل *my heart*, تجھے عشق *thy love*: and, they are used with compound postpositions even; as, مجھے پاس *near me*: but these are licenses seldom, if ever, taken in common discourse.

18. Some of the pronouns admit of composition, and each portion of the compound is liable to inflexion; thus, جو کوئی *whoever*, جس کا *of whomever*, جو کچھ *whichever*, جس سے *whatever*, کس کس *which*? (expressive of *many, various*), کچھ کچھ *somewhat*, نہ کچھ *something or other*.

CHAPTER V.

On the Verb.

19. A verb is a word which of itself may constitute a sentence, and without which, expressed or understood, no sentence can be complete. In the Arabic and likewise in the Hindustani, the term for this part of speech is فعل *action*; which seems more peculiarly appropriate to its meaning than the appellation in general use among Europeans. By it are denoted *the command to act* and *the action*; the form of the first is called *imperative*, being the root of the verb, and, perhaps, the origin of language universally; that of the second may be the *infinitive*, when no regard is had to time; or it may be *the past*, *the present* or *the future*, according to the circumstances intended to be declared by it.

Imperative.

20. The imperative, in the second person singular, is in this language the most simple form of the verb, or that radical portion to which some addition is requisite for the construction of the infinitive, the participles and the tenses: it is, also, a common verbal noun: thus, مار signifies *beat* or *a beating*; بول *speak* or *speech*; چاہ *desire*, either as a verb or noun.

The second person plural of the imperative is obtained by adding **او** ; the third person singular, by subjoining **اي** ; and the third person plural, by affixing **اين** to the simple form or root above noticed ; but these persons, as well as the first person singular and plural, if the latter can in any shape be denominated *imperative*, are all the same as in the indefinite future or aorist : so, **تُومار** *beat thou*, **تُم مارو** *beat ye*, **وَماري** *let him beat*, **وي مارين** *let them beat*, **مَيْن مَارُون** *let me beat*, **هم مارين** *let us beat*. The modifications which roots ending in vowels may admit of before these terminations, as well as the respectful or precative forms of the imperative, being the same for this part of the verb as for the future, will be explained together with the latter at paragraphs 27 and 28.

The Infinitive.

21. To express action indefinitely, the infinitive may be adopted ; and it is obtained by adding **نِ** or **نِي** to the root. The termination **نِي** is used with certain verbs or with postpositions ; **نِ** or **نِي** when a feminine noun, singular or plural, is the object of the verb ; and, **نا** in all other cases. So, **مارنا** *to beat* or *a beating*, **مارني پر** *on beating*, or, *about to beat*, **مارني لگا** *he was applied to beating*, or, *he began to beat* ; and, **ايڪ زبان بولي** *to speak a language*. This form of the

verb is, moreover, in constant use as a noun of action or a gerund; thus, *پینے کو* *for drinking*, *کھانی کی لیے* *for the sake of eating*.

The Participles; and, first, of the Past.

22. By the participles, ideas of action, of time and even of the agent, may be indefinitely conveyed: and the past, being in the order of events antecedent to the present, will be here, agreeable to the arrangement of oriental grammarians, first noticed. This participle is formed by subjoining to the root *آئی* *ای* *این* or *ایان* according to the gender and number of the governing noun: as, for a masculine noun, in the singular *بولا* and in the plural *بولے*; for a feminine noun, in the singular *بولی* and in the plural *بولیاں* or *بولیں* *spoken*, from *بول*. If the root, however, ends in *او* or *آ* the letter *ی* is inserted before a subsequent *آ* but it may either be adopted, to facilitate pronunciation, or omitted, when followed by an affix beginning with any other *حرفِ عِلّت* or long vowel: thus, from *لا* *bring* come *لائی* or *لای* or *لایا* &c. *brought*; from *بو* *sow*, *بوی* or *بویا* &c., *sown*. And when a root ending in *ای* would be regularly followed by an affix consisting of, or beginning with, *ای* as in the feminine of this participle, one of these long vowels is usually dropped; so, *دین* or *دیان* from *دیا*

given. Verbal roots of more than one syllable, having any short vowel in the penultimate and *fathah* (ـَ) followed immediately by a consonant in the final syllable, drop the latter vowel before all affixes beginning with a vowel, as in this form of the verb and in the future tense: so, نَكَلَ from نَكَلَ issue; سَمِعَ from سَمِعَ understand. The very few exceptions to these rules are كَرِيحٌ *done, made*, from كَرِيحٌ; هُوَ *been, become*, from هُوَ; مَيِّتٌ *dead*, from مَيِّتٌ; دِيحٌ *given*, from دِيحٌ; and, لِيحٌ *taken*, from لِيحٌ. To this form of the verb, moreover, when used substantively or as a mere participle, هُوَ *become*, is frequently affixed; as, مَارَاهُوَ *the beaten or become beaten*: سَوِيَاهُوَ *one sleeping or fallen asleep*.

Present Participle.

23. The present participle is obtained by the addition of تَانِ or تَانِي to the root: thus, with a masculine noun, in the singular, مَارَتَا and in the plural مَارِي; with a feminine noun, in the singular, مَارِي and in the plural مَارِيَان or مَارِيَانِ *striking* from مَار. To this participle, when not compounded with a verb, هُوَ *become* may be subjoined in like manner as to the past; so, يُولِنَاهُوَ *one speaking*, دَسْتَانُوا *laughing*, or, *in the act of laughing*.

24. But a very useful participle in this language is either the same in form as the root of the verb, or is had by affixing كہہ كہي كہر كہركي or كي كر كي to the root; so, كہر كر or كہر كہركي *having said* from كہنا *to say*; and from آنا *to come* آن as well as the regular forms آ آكي &c. *having come*. As this participle is used to express the performance of something previous to another action which a subsequent verb declares, and serves to conjoin different members of a sentence, it is commonly termed *past conjunctive*: from its use, moreover, it is also named *the pluperfect participle* and *the participle of suspension*.

25. In an indefinite sense, the past tense is the same in form as the simple past participle, before explained ; so *متين بولا I (a male) spoke,** *أُس في مارا he or she struck,* *هم بولين we (females) spoke,** *أُن في مارا they (males or females) struck.* But, by the addition of certain auxiliary verbs, very appositely named *روابط زمني temporal bonds or restrictions*, various definitions of the past may be expressed : thus, a preterite past, remote past or pluperfect, is had by subjoining the auxiliary past ; as, *عين بولا تبا I had spoken,* ** متين في مارا تبا I had stricken : an*

instant or *proximate past*, by adding the auxiliary present ; as, *تُو بولا هِي* *thou hast spoken*,* *تُو نِي مارا هِي* *thou hast stricken* : a *future past* or *dubious past*, by the application of the auxiliary future ; as, *هُ بولا هُوِي* or *هُوگا* *he may, shall or will, have spoken*, *هُ مِگا* or *هُوگا* *he might, should or would speak*,* *اُس نِي مارا هُوِي* or *هُوگا* *he or she may, shall or will, have stricken* or *might, should or would, strike* : and a *conditional* or *optative past*, by the addition of the indefinite present of the verb *هو* *be, become*, with a conditional or optative adverb, expressed or understood, in the same sentence ; as, *اگر مِين بولا هوتا* *I had spoken*,* *کاش اُس نِي مارا هوتا*

* The construction adopted here, though the explanation of it more properly belongs to the Syntax, will appear too singular to the learner, not to require immediate notice. Before transitive verbs, in any past tense of the active voice, the expletive *نِي* is used with the nominative ; which, if not the first or second personal pronoun, is inflected before it, if capable of inflexion : but the verb is made to agree with its object, provided that this be, as is most customary, in the nominative case : when, however, the object is placed in an oblique case, or is not a word but a member of a sentence, the verb is then invariably used in the third person masculine singular. Thus, *جب مِين نِي يِه بات سُنِي* *he struck two blows*, *اُس نِي دو تماچي ماري* *when I heard this speech*, *اُس نِي اِي نِي يِتِي کومارا* or *اُس نِي اِي نِي يِتِي ماري*

would to God he had stricken. When, however, two or more words come together, each of which might take the nasal termination آن or ان denoting the plural of a feminine, that sign is usually dropped in all the words but the last; as *وي ماري گئي هوينگين they (females) may have been stricken.*

Present Tenses.

26. The present tense, indefinite, is the same in form as the present participle, uncompounded with هُوَ, and admits of the same changes for gender and number; so, *مِين مارتا I strike*, *وہ بولتي she speaks*, *هم گاتي we sing*, *تُم آتين ye (females) come*, *وي جاتين they (females) go*. And by using with this form of a verb, a conditional conjunction or adverb of wishing, the conditional or optative sense may be expressed; as, *اگر مِين زبان بولتا if I could speak the language then I would with pleasure speak*, *کاش ميری پاس يار آتا زندگاني کا مزہ مِين بولتا would to heaven my friend would come to me, I should taste*

he struck his own daughter, *رنديون في مرد ماري or رنديون کومارا*
the women beat the men, *تُوئي وہ پہل کيا*
the prince asked, “*what hast thou done with that fruit?*” *مِين في دو مرد ماري هين*
I have beaten two men, *تُم في ماراتها ye had stricken*, and so forth, as in the examples given above.

the sweets of existence : let it be remarked too, that, as in the last example, the conjunction or adverb is frequently not expressed but understood in the corresponding member of a sentence ; and it may even be wholly omitted in some instances. By compounding, moreover, with this form of a verb, the auxiliary past, present, and future of the verb هو *be*, a *preterite present* or *imperfect*, an *instant present* and a *future present* may be denoted ; as, مین مارتا تھا *I was striking*, مین بولتا *I am speaking*, وہ گاتی ہوئی or وہ گاتی ہوگی *she may, shall or will, be singing*. And when several plural feminines, which would regularly end in این or این meet together, the numerical sign آن or ان may be omitted in all such words but the last ; as, وہ گاتی ہوئیں *they (females) may be singing*.

Future Tenses.

27. The *Future* is had by affixing to the root, for the first, second, and third persons singular, اُونِ اے ای and for the plural, in the same order of the persons, اِنِ او ایں ; so, from مین چاہوں تو چاہی وہ چاہی ہم چاہیں تم چاہو چاہ *love, come*, وہ چاہی I, thou, he, we, ye, they, shall or will love : or, in a more definite sense, by adding گیان or گین گي گي agreeable to the gender and number of the governing noun, to the above-mentioned terminations ; as, وہ بولیں گی, میں بولوں گا *I shall speak*,

she shall speak, بولینگیں or ہم بولینگی *we (males or females) shall speak*. To such roots, however, as end in ای or آو ای the letter و may be optionally affixed, or not, before every future termination beginning with ای ; so, from آ come, may be formed آوینگی and آویگا &c. ; and, on the contrary, certain verbs whose roots end in ای or او may admit of contraction in this tense, by either dropping the final letters or rejecting the initial ones of the affixes ; as, ہونگا ہوگا ہونگی ہوگی from ہو *be* ; دیگا دیگی دی دے from دی *give*. But roots of more than one syllable, having a short vowel in the penultimate and *fathah* in the last, drop the latter vowel, as in the past form, when the signs of the future are superadded ; so, گُذریگا from گُذَر *pass*, چمکیگا from چمکت *glitter*. Not only the *imperative*, excepting the second person singular, but the subjunctive sense of a verb, is denoted by the indefinite future, here described ; which, on account of its apparent want of restriction to a certain time, in many cases, is often termed the مضارع or *aorist* ; so, کہ میں بولوں *that I may speak* ; or, even without the conjunction, as میں چاہوں تو تجھے مار ڈالوں (if) *I should wish then I would kill thee*.

Respectful or precative forms of the Imperative and Future.

28. But, *respectful or precative forms of the imperative and future* are, moreover, obtained by adding to the root of a verb

ايو or اِيِي ; or, if the root ends in او or اِي, most commonly جي
 جِيو or جِيِي : the terminations جِيِي or اِيِي however, are
 generally used with آپ حضرت or some other like term of
 respect, expressed or understood, by way of honor to the
 person addressed : yet these forms are often adopted imper-
 sonally ; or, rather, perhaps, they may be understood in the
 first person plural with a general meaning, like as that person
 is frequently applied in English ; whilst جِيو and اِيو are used
 with both the second and third persons of either number, in a
 precative or future meaning, and in either a good or bad sense,
 as the context may denote ; so, اِيِيه پهل آپ لِيجي اور مَجِيي کُچھ, *be pleased, sir, to take this fruit and to give me*
some wealth ; اِيِي جو مرچائي تو سنسار کي دُکھ سي چھو تي *when one*
dies then one escapes from the trouble of the world ; آرمَا لِيجيو *pray take a trial* ; ميرا يار سلامت رهيو *may my friend remain in*
safety ; چاهي مرچايو *may you be happy* ; چاهي *may you die* ; چاهي *may one like or desire, one must*. Before these terminations
 the roots اِيِي دي لي become اِيِي دي لي, and to the respectful
 form in اِيِي &c., the future sign گَا is in some instances subjoined ;
 as, آپ لِيجيگا *you, sir, will be pleased to remain*, or آپ لِيجيگا *you, sir, will be pleased to take*.

Transitive and Causal Verbs.

29. Transitive and causal verbs are formed from intransitives, or causals from transitives, by lengthening the vowel in such monosyllabic roots as have it short, and by affixing \bar{a} or a to other roots in general ; but when these affixes are adopted, the vowel in the preceding syllable, if long, is commonly shortened before them ; and, if *fathah* is the last vowel in dissyllables, it is dropped when \bar{a} but not when a is used : as, گھل *be dissolved*, گھول *dissolve*, گھولا *cause to dissolve* ; بول *speak*, بلا *call*, بلوا *cause to call* ; سرك *be moved*, سركا *move*, سركوا *cause to move*. Sometimes, however, \bar{a} is inserted before these affixes ; as, دي *give*, دلا and دلوا *cause to give* ; سو *sleep*, سلا *cause to sleep* : and a very few causals deviate still more from the general rule ; as, بکنا *to be sold*, بيچنا *to sell* ; जाना *to know*, جانا and, more rarely, जाना *to inform*.

Compound Verbs.

30. Compound verbs may be formed :

1st. By prefixing a noun, whether substantive or adjective, to a verb ; as, गालि दिना *to abuse*, غوطه مارنا *to dive*, چھوٹا کرنا *to diminish*.

2dly. By subjoining a verb regularly conjugated to the mere root of another ; as, مار دالنا *to slay*, کھا جانا *to eat up*, دال दिना

to throw away ; and this construction is generally adopted with the verbs سکنا *to be able*, and چکنا *to be finished*, though the inflected infinitive may be found used with the former ; so, چل سکنا or, more rarely, چلڻي سکنا *to be able to walk*, پي چکنا *to be done drinking*.

3dly. By subjoining certain verbs, such as ڪر *do*, *practise*, چاه *desire, will, need*, regularly conjugated, to the past form of another ; which, in this construction, changes not for gender or number ; but چاه sometimes follows the inflected infinitive : so, جايا ڪرڻهي or جايا ڪرڻهي he or she *practises going* ; مرا چاهيا or مرا چاهي he or she *wished to die, was about to die*, or, *was under the necessity of dying* : and when used in this way, the regular forms جايا مرا are preferred to the more common, though irregular, ڳيا مُوا, as exemplified above.

4thly. By prefixing a present participle, that admits of change for the gender and number of its governing noun, to a verb in general ; but, most frequently, to one denoting *rest* or *motion*, in a continuative sense : or by using, in like manner, a present participle, as it were absolutely, in the inflected state of the masculine singular, some such expression as ڪي حالت مين or ڪي طرح being perhaps understood after it : so, جاتا رها he *continued going, he disappeared* ; روتی جاتی هي she

continues weeping ; گاتی آتی ہی *she comes singing, or, in the state of one singing.*

5thly. By prefixing, or sometimes by postponing, an inflected infinitive to another verb, which is most commonly either لگنا *to be applied, to belong*, دینا *to give, to let, to permit*, or پانا *to find, to get, to be allowed* ; as, پُکارنی لگا *he was applied to calling out*, ہم کو وہاں جانی دیا *he let us go there*, آتی پایا *he was allowed to come*, لگا گانی *he was applied to singing.*

6thly. By joining together two verbs, which both admit of the same changes in conjugation as if used singly ; so, وی آپس *they do not speak to each other*, from بولنا چالنا *to converse*. And between the two parts of compound verbs, in some cases, a noun or pronoun may intervene ; as, چھوڑ مجھے *he forsook me*.

Derivative Verbs.

31. Verbs may be derived from both substantives and adjectives, by affixing the verbal signs only in some instances ; but, more frequently, by shortening the vowel of the original, if long, and inserting ایا or آ before those signs ; so, چورانا *to widen*, from چورا *wide* ; لٹيانا *to kick*, from لات *a kick*, گلیانا *to abuse*, from گالہ *abuse* ; جتینا *to beat with*, جوتہ *a slipper*.

Passive Form of a Verb.

32. The passive sense of a verb is generally denoted by subjoining to its simple past participle such portion of جانا *to go, to be*, as the context may require; so, مَينَ مارا گيا *I was stricken*, مَينَ مارا جاتا هُون *I am stricken*, مَينَ مارا جاؤنگا *I shall be stricken*; and in like manner for the other parts of the verb.

33. The common auxiliaries, used in forming the compound or definite tenses of verbs, are generally attributed to the root هو *be, become*, though the past form seems descended from a different source: these auxiliaries, however, termed روابطِ زماني *temporal restrictions*, will here, for the sake of distinction, be first exhibited; and, afterwards, the regular conjugation of هو which is a little anomalous in the *past* only, as explained at paragraph 22.

*Auxiliary Past.**

Singular.	Plural.
مَينَ <i>I was.</i>	هَمَ <i>we were.</i>
تَہا { تُو <i>thou wast.</i>	تَہي { تُمَ <i>ye were.</i>
وہ <i>he was.</i>	وہي <i>they were.</i>

* But these forms of the verb are also in constant use, alone, to denote mere existence, whilst the regular forms import rather transition from one state to another.

*Auxiliary Present.**

Singular.	Plural.
مَیں ہوں <i>I am.</i>	ہم ہیں <i>we are.</i>
تُو ہے <i>thou art.</i>	تُم ہو <i>ye are.</i>
وہ ہے <i>he is.</i>	وہ ہیں <i>they are.</i>

Auxiliary Future.

مَیں ہوں گا or ہوں گا <i>I shall or will be.</i>	ہم ہویں گے or ہوں گے <i>we shall or will be.</i>
تُو ہو گا or ہووے گا <i>thou shalt or wilt be.</i>	تُم ہو گے or ہووے گے <i>ye shall or will be.</i>
وہ ہو گا or ہووے گا <i>he shall or will be.</i>	وہ ہوں گے or ہووے گے <i>they shall or will be.</i>

Or,

مَیں ہوؤں گا &c. <i>I may, shall or will be, &c.</i>	ہم ہووے گا &c. <i>we may, shall or will be, &c.</i>
--	---

As in the following paradigm; the future being throughout the same, whether adopted as an auxiliary, or as an absolute, verb.

Regular conjugation of the verb ہو *be, become*, for the masculine gender.

Imperative in the Second Person Singular or the Root.

ہو *be, become.*

A GRAMMAR OF THE

Infinitive and Gerund.

هوئي or هونا *to be, to become, becoming.*

Past Participle.

Singular.	Plural.
هوا <i>been, become.</i>	هوي <i>been, become.</i>

Present Participle.

هوئا or هوتا *being, becoming.* | هوئي هوي *being, becoming.*

Conjunctive past Participle:

Singular and Plural.

هوئي هوي *having been, having become.*

Indefinite Past Tense.

هوئا {	مين <i>I was or became.</i>	هوي {	هم <i>we were or became.</i>
	تو <i>thou wast or be-</i>		تم <i>ye were or became.</i>
	<i>camest.</i>		وي <i>they were or be-</i>
	وہ <i>he was or became.</i>		<i>came.</i>

Preterite, or remote Past, or Pluperfect Tense.

هوئا {	مين <i>I had been or be-</i>	هوي تي {	هم <i>we had been or be-</i>
	<i>come.</i>		<i>come.</i>
	تو <i>thou hadst been or</i>		تم <i>ye had been or be-</i>
	<i>become.</i>		<i>come.</i>
	وہ <i>he had been or be-</i>		وي <i>they had been or</i>
	<i>come.</i>		<i>become.</i>

Instant, or proximate, Past Tense.

Singular.	Plural.
مَیں ہوا ہوں <i>I have been or become.</i>	ہم ہوئے ہیں <i>we have been or become.</i>
تُو ہوا ہے <i>thou hast been or become.</i>	تُم ہوئے ہو <i>ye have been or become.</i>
وہ ہوا ہے <i>he has been or become.</i>	وہی ہوئے ہیں <i>they have been or become.</i>

Future Past, or Dubious Past, Tense.

مَیں ہوا ہونگا <i>I</i>	} <i>shall, will or may, have been, &c. or should be, &c.</i>	ہم ہوئے ہوں گے <i>we</i>	} <i>shall, will or may, have been, &c. or should be, &c.</i>
تُو ہوا ہوگا <i>thou</i>		تُم ہوئے ہو گے <i>ye</i>	
وہ ہوا ہوگا <i>he</i>		وہی ہوئے ہوں گے <i>they</i>	

Or,

مَیں ہوا ہووین <i>I</i>	} <i>may, shall or will, have been, &c. or might be, &c.</i>	ہم ہوئے ہووین <i>we</i>	} <i>may, shall or will, have been, &c. or might be, &c.</i>
تُو ہوا ہووے <i>thou</i>		تُم ہوئے ہووے <i>ye</i>	
وہ ہوا ہووے <i>he</i>		وہی ہوئے ہووین <i>they</i>	

Conditional and Optative Past Tense.

Singular.			Plural.		
{	مَينَ	<i>If, would to</i>	{	هَمَ	<i>If, would to</i>
	اَ	<i>God, I, &c.</i>		اَ	<i>God, I, &c.</i>
	تُو	<i>had been,</i>		تُمَ	<i>had been,</i>
	وَهْ	<i>or then I</i>		وَيَ	<i>or then I</i>
<i>should have</i>			<i>been, &c.</i>		
<i>been, &c.</i>					

Indefinite Present Tense.

{	مَينَ	<i>I become.</i>	{	هَمَ	<i>we become.</i>
	تُو	<i>thou becomest.</i>		تُمَ	<i>ye become.</i>
	وَهْ	<i>he becomes.</i>		وَيَ	<i>they become.</i>

Preterite Present, or Imperfect, Tense.

{	مَينَ	<i>I was becoming.</i>	{	هَمَ	<i>we were becoming.</i>
	تُو	<i>thou wast be-</i>		تُمَ	<i>ye were becoming.</i>
	وَهْ	<i>coming.</i>		وَيَ	<i>they were be-</i>
<i>coming.</i>			<i>coming.</i>		

* When a conditional conjunction or an adverb of wishing accompanies the form of this verb, it is generally called the *Conditional*, or *Optative*, and the sense is very similar to that of the tense last preceding; so, *اَ جَو مَينَ هَوَتَا* if I had been, *تُو وَهْ هَوَتَا* then he might be, or, might have been, &c. But it may be still understood as the simple Present.

Instant Present Tense.

Singular.	Plural.
مَیْن ہوتا ہوں <i>I am becoming.</i>	ہم ہوتے ہیں <i>we are becoming.</i>
تُو ہوتا ہے <i>thou art becoming.</i>	تُم ہوتے ہو <i>ye are becoming.</i>
وہ ہوتا ہے <i>he is becoming.</i>	وہی ہوتے ہیں <i>they are becoming.</i>

Future Present, or Dubious Present, Tense.

مَیْن ہوتا ہوںگا <i>I</i>	} shall, will or may, be be- coming, or shall, &c. be.	ہم ہوتے ہوئےگیں <i>we</i>	} shall, will or may, be be- coming, or shall, &c. be.
تُو ہوتا ہوگا <i>thou</i>		تُم ہوتے ہوگی <i>ye</i>	
وہ ہوتا ہوگا <i>he</i>		وہی ہوتے ہوئےگیں <i>they</i>	

Or,

مَیْن ہوتا ہووین <i>I</i>	} may, shall or will, be be- coming, or may, &c. be.	ہم ہوتے ہووین <i>we</i>	} may, shall or will, be be- coming, or may, &c. be.
تُو ہوتا ہووی <i>thou</i>		تُم ہوتے ہوو <i>ye</i>	
وہ ہوتا ہووی <i>he</i>		وہی ہوتے ہووین <i>they</i>	

Indefinite Future Tense, Aorist or Subjunctive.

مَیْن ہووین <i>I</i>	} may, shall or will, be or become; or be or be- come, &c.	ہم ہووین <i>we</i>	} may, shall or will, be or become, or be or be- come, &c.
تُو ہووی <i>thou</i>		تُم ہوو <i>ye</i>	
وہ ہووی <i>he</i>		وہی ہووین <i>they</i>	

Definite Future Tense.

Singular.		Plural.	
I مَیْنِ هُوونْگا thou تُو هُوونْگا he وَه هُوونْگا	} shall or will } be or become.	we هَمِ هُوونْگي ye تَمِ هُوونْگي they وَیِ هُوونْگي	} shall or will } be or become.

Imperative.

مَیْنِ هُوونْ <i>let me be, &c.</i>	هَمِ هُوونْ <i>let us be, &c.</i>
تُو هُو <i>be thou, &c.</i>	تَمِ هُو <i>be ye, &c.</i>
وُه هُوِي <i>let him be, &c.</i>	وَيِ هُوونْ <i>let them be, &c.</i>

Respectful and Precative forms of the Imperative and Future.

هُوجِي	} آپ صاحب حضرت	} may you, sir, be or become; may your excellency, &c. be or become; you, sir, or your excellency, &c. may, shall or will, be or become.
or		
هُوجِيڪا		

هُوجِي	{ may one or we be or become; one may or shall be, &c.
------------------	--

{ هُوَجِيو	تُو	{ mayest thou, or thou mayest, shalt or wilt, be or become.
	وُه	{ may he, or he may, shall or will, be or become.
	تَمِ	{ may ye, or ye may, shall or will, be or become.
	وَيِ	{ may they, or they may, shall or will, be or become.

For the feminine gender, every infinitive, participial, auxiliary and future final \bar{a} of the singular, as above given, must be changed to \bar{ai} in that number, and to \bar{ain} or \bar{ain} in the plural: when, however, two or more words come together, each of which might assume the feminine plural sign \bar{an} or \bar{an} it is usually omitted in all but the last; as وي هُوي تھين *they (females) had been*. See paragraphs 22, 23, 25, 26.

34. Conjugation of a regular intransitive verb, exemplified in بولنا *to speak*.

Imperative in the second Person Singular, or the Root.

بول *speak*.

Infinitive and Gerund.

بولنا or بولئي *to speak, speaking*.

Past Participle.

Singular.	Plural.
بولا or بولوا <i>spoken</i> .	بولي or بولي هُوي <i>spoken</i> .

Present Participle.

Singular.	Plural.
بولتا or بولتا هُوي <i>speaking</i> .	بولتي or بولتي هُوي <i>speaking</i> .

Conjunctive past Participle.

Singular and Plural.

بولکري or بولکرکري *having spoken*.

Indefinite Past Tense.

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَیْن} \text{ } I \text{ spoke.} \\ \text{تُو} \text{ } thou \text{ spokedst.} \\ \text{وُه} \text{ } he \text{ spoke.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم} \text{ } we \text{ spoke.} \\ \text{تُمْ} \text{ } ye \text{ spoke.} \\ \text{وَي} \text{ } they \text{ spoke.} \end{array} \right.$

Preterite, or remote Past, or Pluperfect, Tense.

$\left\{ \begin{array}{l} \text{مَیْن} \text{ } I \text{ had spoken.} \\ \text{تُو} \text{ } thou \text{ hadst spoken.} \\ \text{وُه} \text{ } he \text{ had spoken.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم} \text{ } we \text{ had spoken.} \\ \text{تُمْ} \text{ } ye \text{ had spoken.} \\ \text{وَي} \text{ } they \text{ had spoken.} \end{array} \right.$
--	--

Instant, or proximate, Past Tense.

$\left\{ \begin{array}{l} \text{مَیْن} \text{ } I \text{ have spoken.} \\ \text{تُو} \text{ } thou \text{ hast spoken.} \\ \text{وُه} \text{ } he \text{ has spoken.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم} \text{ } we \text{ have spoken.} \\ \text{تُمْ} \text{ } ye \text{ have spoken.} \\ \text{وَي} \text{ } they \text{ have spoken.} \end{array} \right.$
--	---

Future Past, or Dubious Past, Tense.

$\left\{ \begin{array}{l} \text{مَیْن} \text{ } I \\ \text{تُو} \text{ } thou \\ \text{وُه} \text{ } he \end{array} \right.$	$\left\{ \begin{array}{l} \text{shall, will or} \\ \text{may, have} \\ \text{spoken, \&c.} \\ \text{or, should} \\ \text{speak, \&c.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم} \text{ } we \\ \text{تُمْ} \text{ } ye \\ \text{وَي} \text{ } they \end{array} \right.$	$\left\{ \begin{array}{l} \text{shall, will or} \\ \text{may, have} \\ \text{spoken, \&c.} \\ \text{or, should} \\ \text{speak, \&c.} \end{array} \right.$
--	--	--	--

Or,

Singular.	Plural.
I मैं ^{मैं} बोलूँ ^{हूँ}	we हम ^{हम} बोलें ^{हैं}
thou तू ^{तू} बोलूँ ^{हो}	ye तू ^{तू} बोलें ^{हो}
he वह ^{वह} बोलूँ ^{हो}	they वे ^{वे} बोलें ^{हैं}
<i>may, shall or will, have spoken, &c. or, might speak, &c.</i>	<i>may, shall or will, have spoken, &c. or might speak, &c.</i>

Conditional and Optative Past Tense.

मैं ^{मैं} तू ^{तू} वह ^{वह}	<i>If, would to God, I &c. had spoken, or, then I should have spoken, &c.</i>	हम ^{हम} तू ^{तू} वे ^{वे}	<i>If, would to God, I &c. had spoken, or, then I should have spoken, &c.</i>
--	---	--	---

Indefinite Present Tense.

मैं ^{मैं} तू ^{तू} वह ^{वह}	हम ^{हम} तू ^{तू} वे ^{वे}
<i>I speak. thou speakest. he speaks.</i>	<i>we speak. ye speak. they speak.</i>

* With a conditional conjunction or an adverb of wishing, this form of the verb is of the same import, or nearly so, as the tense just before exhibited; and is usually termed the Conditional or Optative: so, *अगर मैं बोलूँ* *I had spoken*; *तू बोलूँ* *would to heaven that thou hadst spoken, &c.* But it may be equally well understood as the simple Present.

Preterite Present, or Imperfect, Tense.

Singular.	Plural.
$\left. \begin{array}{l} \text{مَينَ } I \text{ was speaking.} \\ \text{تُو } thou \text{ wast speaking.} \\ \text{وُه } he \text{ was speaking.} \end{array} \right\} \text{ بولتا تھا}$	$\left. \begin{array}{l} \text{هَم } we \text{ were speaking.} \\ \text{تُمْ } ye \text{ were speaking.} \\ \text{وَي } they \text{ were speaking.} \end{array} \right\} \text{ بولتي تھي}$

Instant Present Tense.

$\left. \begin{array}{l} \text{مَينَ } I \text{ am speaking.} \\ \text{تُو } thou \text{ art speaking.} \\ \text{وُه } he \text{ is speaking.} \end{array} \right\} \text{ بولتا هُون}$	$\left. \begin{array}{l} \text{هَم } we \text{ are speaking.} \\ \text{تُمْ } ye \text{ are speaking.} \\ \text{وَي } they \text{ are speaking.} \end{array} \right\} \text{ بولتي هِين}$
---	---

Future Present, or Dubious Present, Tense.

$\left. \begin{array}{l} \text{مَينَ } I \\ \text{تُو } thou \\ \text{وُه } he \end{array} \right\} \begin{array}{l} \text{shall, will} \\ \text{or may, be} \\ \text{speaking.} \end{array}$	$\left. \begin{array}{l} \text{هَم } we \\ \text{تُمْ } ye \\ \text{وَي } they \end{array} \right\} \begin{array}{l} \text{shall, will} \\ \text{or may, be} \\ \text{speaking.} \end{array}$
---	---

Or,

$\left. \begin{array}{l} \text{مَينَ } I \\ \text{تُو } thou \\ \text{وُه } he \end{array} \right\} \begin{array}{l} \text{may, shall} \\ \text{or will, be} \\ \text{speaking.} \end{array}$	$\left. \begin{array}{l} \text{هَم } we \\ \text{تُمْ } ye \\ \text{وَي } they \end{array} \right\} \begin{array}{l} \text{may, shall} \\ \text{or will, be} \\ \text{speaking.} \end{array}$
---	---

Indefinite Future Tense, Aorist or Subjunctive.

$\left. \begin{array}{l} \text{مَينَ } I \\ \text{تُو } thou \\ \text{وُه } he \end{array} \right\} \begin{array}{l} \text{may, shall} \\ \text{or will,} \\ \text{speak; or} \\ \text{speak, \&c.} \end{array}$	$\left. \begin{array}{l} \text{هَم } we \\ \text{تُمْ } ye \\ \text{وَي } they \end{array} \right\} \begin{array}{l} \text{may, shall} \\ \text{or will,} \\ \text{speak; or} \\ \text{speak, \&c.} \end{array}$
--	--

Definite Future Tense.

Singular.	Plural.
$\left. \begin{array}{l} \text{مَیں بولوں گا } I \\ \text{تُو بولیگا } thou \\ \text{وہ بولیگا } he \end{array} \right\} \begin{array}{l} \text{shall or will,} \\ \text{speak.} \end{array}$	$\left. \begin{array}{l} \text{ہم بولیں گے } we \\ \text{تُم بولو گے } ye \\ \text{وہ بولیں گے } they \end{array} \right\} \begin{array}{l} \text{shall or will,} \\ \text{speak.} \end{array}$

Imperative.

مَیں بولوں <i>let me speak.</i>	ہم بولیں <i>let us speak.</i>
تُو بول <i>speak thou.</i>	تُم بولو <i>speak ye.</i>
وہ بولی <i>let him speak.</i>	وہ بولیں <i>let them speak.</i>

Respectful and Precative forms of the Imperative and Future.

$\left. \begin{array}{l} \text{بولیے} \\ \text{or} \\ \text{بولیئیں گے} \end{array} \right\} \left\{ \begin{array}{l} \text{آپ} \\ \text{صاحب} \\ \text{حضرت} \end{array} \right\}$	<i>be pleased, sir, to speak; may your excellency, &c. be pleased to speak; you, sir, or your excellency, &c. may, shall or will, be pleased to speak.</i>
---	--

بولیے..... *may we, or one, speak; or, we or one, shall, &c. speak.*

$\left. \begin{array}{l} \\ \\ \text{بولیو} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{تُو mayest thou, or, thou mayest, shalt or wilt, speak.} \\ \text{وہ may he, or, he may, shall or will, speak.} \\ \text{تُم may ye, or, ye may, shall or will, speak.} \\ \text{وہ may they, or, they may, shall or will, speak.} \end{array} \right.$
---	---

For the feminine of this conjugation, the singular final $\bar{\text{ā}}$ of the infinitive, the participles, the auxiliaries and the future, must be changed to āi in that same number, and to āin or āian in the plural, as before explained.

35. From the intransitive verb last conjugated a transitive or causal is obtained, by shortening the long vowel of the root and affixing $\bar{\text{ā}}$ as explained at paragraph 29: thus bl becomes blā .

Imperative or Root.

blā call.

Infinitive and Gerund.

blāna or blāni to call.

Past Participle.

Singular.	Plural.
blāya or blāia called.	blāi or blāi hui called.

Present Participle.

blāta or blāta hui calling.	blāni or blāni hui calling.
---	---

Conjunctive past Participle.

Singular and Plural.

blākri or blākri blā having called.

Indefinite Past Tense.

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَیْنِ نِی}^* \text{ } I \text{ called.} \\ \text{تُو نِی} \text{ } thou \text{ calledst.} \\ \text{اُس نِی} \text{ } he \text{ called.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم نِی} \text{ } we \text{ called.} \\ \text{تُم نِی} \text{ } ye \text{ called.} \\ \text{اُن نِی} \text{ } they \text{ called.} \end{array} \right.$

Preterite, or Remote Past, or Pluperfect, Tense.

$\left\{ \begin{array}{l} \text{مَیْنِ نِی} \text{ } I \text{ had called.} \\ \text{تُو نِی} \text{ } thou \text{ hadst called.} \\ \text{اُس نِی} \text{ } he \text{ had called.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم نِی} \text{ } we \text{ had called.} \\ \text{تُم نِی} \text{ } ye \text{ had called.} \\ \text{اُن نِی} \text{ } they \text{ had called.} \end{array} \right.$
---	--

Instant, or Proximate Past Tense.

$\left\{ \begin{array}{l} \text{مَیْنِ نِی} \text{ } I \text{ have called.} \\ \text{تُو نِی} \text{ } thou \text{ hast called.} \\ \text{اُس نِی} \text{ } he \text{ has called.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم نِی} \text{ } we \text{ have called.} \\ \text{تُم نِی} \text{ } ye \text{ have called.} \\ \text{اُن نِی} \text{ } they \text{ have called.} \end{array} \right.$
---	---

Future Past, or Dubious Past Tense.

$\left\{ \begin{array}{l} \text{مَیْنِ نِی} \text{ } I \\ \text{تُو نِی} \text{ } thou \\ \text{اُس نِی} \text{ } he \end{array} \right.$	$\left\{ \begin{array}{l} \text{shall, will} \\ \text{or may,} \\ \text{have called;} \\ \text{or} \\ \text{should} \\ \text{call, \&c.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم نِی} \text{ } we \\ \text{تُم نِی} \text{ } ye \\ \text{اُن نِی} \text{ } they \end{array} \right.$	$\left\{ \begin{array}{l} \text{shall, will} \\ \text{or may,} \\ \text{have called;} \\ \text{or} \\ \text{should} \\ \text{call, \&c.} \end{array} \right.$
---	---	--	---

* See the note to paragraph 25, for the reason of this expletive with the past tenses of transitive verbs.

Or,

Singular.		Plural.	
بَلَايَا هُوِي	مَيْنِ <i>I</i>	هم <i>we</i>	<i>may, shall</i>
	تُونِي <i>thou</i>	تُمْ <i>ye</i>	<i>or will</i>
	أَسْ <i>he</i>	أُنْ <i>they</i>	<i>have called; or</i>
			<i>might</i>
			<i>call.</i>

Conditional and Optative Past Tense.

بَلَايَا هُوْتَا	مَيْنِ <i>I</i>	<i>If, would</i>	هم <i>we</i>	<i>If, would</i>
	تُونِي <i>thou</i>	<i>to God, I</i>	تُمْ <i>ye</i>	<i>to God, we</i>
	أَسْ <i>he</i>	<i>&c. had</i>	أُنْ <i>they</i>	<i>&c. had</i>
		<i>called;</i>		<i>called;</i>
		<i>then I, &c.</i>		<i>then we, &c.</i>
		<i>would have</i>		<i>would have</i>
		<i>called, &c.</i>		<i>called, &c.</i>

Indefinite Present Tense.

* بَلَاتَا	مَيْنِ <i>I</i>	<i>call.</i>	هم <i>we</i>	<i>call.</i>
	تُو <i>thou</i>	<i>callest.</i>	تُمْ <i>ye</i>	<i>call.</i>
	وَدْ <i>he</i>	<i>calls.</i>	وَيْ <i>they</i>	<i>call.</i>

* Or, with a conditional conjunction or adverb of wishing, expressed or understood, this portion of the verb may be used in a Conditional or Optative sense, like the tense next preceding.

Preterite Present, or Imperfect, Tense.

Singular.

Plural.

مَیْن بُلَانَا تَہَا *I was calling.*ہم بُلَاتے تھے *we were calling.*

And for the other persons, by changing the pronoun.

*Instant Present Tense.*مَیْن بُلَا تَا ہُوں *I am calling.* | ہم بُلَاتے کَیْن *we are calling.*

And for the other persons, by varying the pronoun and auxiliary, as before shewn.

Future Present, or Dubious Present Tense.

مَیْن بُلَا تَا ہُوں گا <i>I shall, &c. be</i>	|	ہم بُلَاتے ہُوں گے <i>we shall, &c.</i>
<i>calling.</i>		<i>be calling.</i>

Or,

مَیْن بُلَا تَا ہُوں <i>I may, &c. be</i>	|	ہم بُلَاتے ہُوں <i>we may, &c.</i>
<i>calling.</i>		<i>be calling.</i>

And for the rest, by varying the pronoun and auxiliary, as before exhibited.

Indefinite Future Tense, Aorist or Subjunctive.

مَیْن بُلَاؤں <i>I</i>	} may, shall, or will, call; or call, &c.	ہم بُلَاؤں <i>we</i>	} may, shall, or will, call; or call, &c.
تُو بُلَاوی <i>thou</i>		تُم بُلَاؤ <i>ye</i>	
وُد بُلَاوی <i>he</i>		وے بُلَاویں <i>they</i>	

Definite Future Tense.

عَيْنُ بُلَاوَنگَا <i>I</i> تُو بُلَاوَنگَا <i>thou</i> وَه بُلَاوَنگَا <i>he</i>	} <i>shall or will</i> <i>call.</i>	هُم بُلَاوَنگِي <i>we</i> تُم بُلَاوَنگِي <i>ye</i> وَي بُلَاوَنگِي <i>they</i>	} <i>shall or will</i> <i>call.</i>
---	--	---	--

Imperative.

The same in form as the *Indefinite Future*, except the second person singular, which is the mere root ; as, بُلَا تُو *call thou*. See the preceding conjugation.

Respectful and Precative forms of the Imperative and Future.

بُلَايِي or بُلَايِيئَا	{ آپ } { صاحب } { حضرت }	<i>be pleased, sir, to call ; may your excellency, &c. be pleased to call ; you, sir, or your excellency, &c. may, shall, or will, be pleased to call.</i>
-------------------------------	--------------------------------	--

بُلَايِي *may we, or one, call ; or, we or one shall, &c. call.*

بُلَايُو	{	تُو	<i>mayest thou, or thou mayest, shalt or wilt, call.</i>
		وَه	<i>may he, or he may, shall or will, call.</i>
		تُم	<i>may ye, or ye may, shall or will, call.</i>
		وَي	<i>may they, or they may, shall or will, call.</i>

Passive voice of the same verb, formed by adding جانا *to go*, regularly conjugated to its past participle, as explained at paragraph 32.

Imperative in the second person singular, or the Root.

بُلايا جا *be called.*

Infinitive and Gerund.

Singular.	Plural.
بُلايا جانا or جاي <i>to be called,</i> <i>being called.</i>	بُلائي جانا or جاي <i>to be called,</i> <i>being called.</i>

Past Participle.

بُلايا گيا *been called.* | بُلائي گئي *been called.*

Present Participle.

بُلايا جاتا *being called.* | بُلائي جاتي *being called.*

Conjunctive past Participle.

بُلايا جا جاي جاکر or جاکري جاکر | بُلائي جا جاي جاکر or جاکري جاکر
having been called.

Indefinite Past Tense.

بُلايا گيا { <ul style="list-style-type: none"> میں <i>I was called.</i> تُو <i>thou wast called.</i> وہ <i>he was called.</i> 	بُلائي گئي { <ul style="list-style-type: none"> ہم <i>we were called.</i> تم <i>ye were called.</i> وي <i>they were called.</i>
---	--

Preterite, or Remote Past, or Pluperfect Tense.

Singular.		Plural.	
{	مَينَ I had been called.	{	هَم we had been called.
	تُو thou hadst been called.		تُم ye had been called.
	وُ he had been called.		وَي they had been called.

Instant, or Proximate Past Tense.

مَينَ I have been called.	هَم we have been called.
تُو thou hast been called.	تُم ye have been called.
وُ he has been called.	وَي they have been called.

Future Past, or Dubious Past Tense.

{	مَينَ I shall, will or may have been called; or, should be called, &c.	{	هَم we shall, will or may have been called; or, should be called, &c.
	تُو thou shall, will or may have been called; or, should be called, &c.		تُم ye shall, will or may have been called; or, should be called, &c.
	وُ he shall, will or may have been called; or, should be called, &c.		وَي they shall, will or may have been called; or, should be called, &c.

Or,

Singular.	Plural.
I مینِ بُلایا گیا ہووین	we ہم بُلای گئی ہووین
thou تُو بُلایا گیا ہووی	ye تُم بُلای گئی ہوو
he وَہ بُلایا گیا ہووی	they وِی بُلای گئی ہووین

Conditional and Optative Past Tense.

{ مینِ } { } { تُو } { وَہ }	If, would to God, I, &c. had been called ; then I, &c would have been called.	{ ہم } { } { تُم } { وِی }	If, would to God, we, &c. had been called ; then we, &c would have been called.
---------------------------------------	---	-------------------------------------	---

Indefinite Present Tense.

{ مینِ } I am called. { تُو } thou art called. { وَہ } he is called.	{ ہم } we are called. { تُم } ye are called. { وِی } they are called.
--	---

* With a conditional conjunction or an adverb of wishing, expressed

Præterite Present, or Imperfect Tense.

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ } I \text{ was called.} \\ \text{بُلَايَا جاتا تَہا } \text{تُو } thou \text{ wast called.} \\ \text{وہ } he \text{ was called.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم } we \text{ were called.} \\ \text{تُم } ye \text{ were called.} \\ \text{وي } they \text{ were called.} \end{array} \right.$

Instant Present Tense.

$\left\{ \begin{array}{l} \text{مَينَ } I \text{ am being} \\ \text{بُلَايَا جاتا ہوں } \text{تُو } thou \text{ art being} \\ \text{وہ } he \text{ is being} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم } we \text{ are being} \\ \text{بُلَايَا جاتي ہيں } \text{تُم } ye \text{ are being} \\ \text{وي } they \text{ are being} \end{array} \right.$
called.	called.
called.	called.
called.	called.

Future Present, or Dubious Present Tense.

$\left\{ \begin{array}{l} \text{مَينَ } I \text{ shall, \&c.} \\ \text{بُلَايَا جاتا ہونگا } \text{تُو } thou \text{ shalt,} \\ \text{\&c.} \\ \text{وہ } he \text{ shall, \&c.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم } we \text{ shall, \&c.} \\ \text{بُلَايَا جاتي ہونگي } \text{تُم } ye \text{ shall, \&c.} \\ \text{وي } they \text{ shall,} \\ \text{\&c.} \end{array} \right.$
be being called.	be being called.

or understood, this form of the verb may convey a conditional or optative sense, similar to the tense immediately preceding.

Or,

Singular.	Plural.
<i>I</i> मैं <i>may</i> , &c. <i>thou may-</i> <i>est, &c.</i> <i>he may</i> , &c.	<i>we may</i> , &c. <i>ye may</i> , &c. <i>they may</i> , &c.
} <i>be being called.</i>	
} <i>be being called.</i>	

Indefinite Future Tense, Aorist, or Subjunctive.

<i>I</i> मैं <i>may, shall</i> or <i>will</i> , <i>thou</i> तू <i>be called;</i> or, <i>be cal-</i> <i>led, &c.</i>	<i>we</i> हम <i>may, shall</i> or <i>will</i> , <i>ye</i> तम <i>be called;</i> or, <i>be cal-</i> <i>led, &c.</i>
} <i>be being called.</i>	

Definite Future Tense.

<i>I</i> मैं <i>shall, will or</i> <i>may, be cal-</i> <i>led.</i>	<i>we</i> हम <i>shall, will</i> or <i>may, be</i> <i>called.</i>
} <i>be being called.</i>	

Imperative.

<i>let me be called.</i> <i>be thou called.</i> <i>let him be called.</i>	<i>let us be called.</i> <i>be ye called.</i> <i>let them be called.</i>
---	--

Respectful and Precative forms of the Imperative and Future.

بَلَايُ جَائِي or بَلَايُ جَائِيكَ	{ <div style="display: inline-block; vertical-align: middle;"> آف صَاحِب حَضْرَت </div>	<i>be you, sir, called; may your excellency, &c. be called; you, sir, or, your excellency shall, will, or may, be called.</i>

بَلَايُ جَائِي *may we be called; we shall, will, &c. be called.*

جَائِي	{ <div style="display: inline-block; vertical-align: middle;"> بَلَايَا </div>	<i>تُ mayest thou be called; or, thou mayest, shalt, &c. be called.</i>
	{ <div style="display: inline-block; vertical-align: middle;"> بَلَايِ </div>	<i>هُ may he be called; or, he may, &c. be called.</i>
	{ <div style="display: inline-block; vertical-align: middle;"> بَلَايِ </div>	<i>تُمْ may ye be called; or, ye may, shall, &c. be called.</i>
		<i>وَي may they be called; or, they may, shall, &c. be called.</i>

For the feminine of this, as well as of the preceding conjugations, the singular masculine final *آ* of the infinitive, the participles, the auxiliaries and the future, must be changed to *اي* in that number, and to *اين* or *اِيَان* in the plural. And by omitting the past participle of the verb above exhibited, in the passive voice, the conjugation of the useful verb *جَآنا* *to go* remains alone, and may be hence acquired.

CHAPTER VI.

On Indeclinable Words.

Under which head may be comprised the postpositions or prepositions, adverbs, conjunctions and interjections.

36. Besides the simple postpositions enumerated in paragraph 7, there are many words, used in like manner, which, being for the most part nouns or participles governed by a simple postposition understood, generally require *کي* or *کي* before them ; and the most common of those which require *کي* are

<i>تَينَ</i> <i>to, up to.</i>	<i>اَندر</i> <i>within, in the inside.</i>
<i>پاس</i> <i>near, about, at.</i>	<i>بَچ</i> <i>in, among, between.</i>
<i>نَڌِکَ</i> <i>near, about, with.</i>	<i>بَهر</i> or <i>بَهر</i> <i>without, on the outside.</i>
<i>کني</i> <i>near, with.</i>	<i>پِچَپي</i> <i>in the rear, behind.</i>
<i>ساتھ</i> <i>in company, with.</i>	<i>اُور</i> <i>on the top, above, upon.</i>
<i>آگي</i> <i>in front, before.</i>	<i>نِچَپي</i> <i>beneath, under.</i>
<i>سامہني</i> <i>in the presence, op-</i> <i>posite.</i>	<i>تلي</i> <i>beneath, under.</i>
<i>پاڊين</i> <i>in sight, before one's</i> <i>eyes.</i>	<i>پار</i> <i>over, across, through.</i>
	<i>سوا</i> <i>besides, except.</i>
	<i>ماري</i> <i>by reason, through.</i>

لِی on account, for.	بَدَل in exchange, instead.
وَاسِطِی on account, for.	بِرَابَر equal to, opposite to.
سَبَب by reason.	مُؤَاتِف according to.
بَاعِث by reason.	مُطَابِق conformable to.
مُوجِب by means.	یِهَان at the abode, with.
عَرَض instead.	هَاتِه into the hand.

And the words most in use, which take *کِی* before them, are

طَرَف on the side, towards.	نِسَبَت in relation, with respect.
طَرَح in the manner, like.	بَابَت on the subject.
خَاطِر for the sake, for.	مَعْرِفَت by means, by.

The prepositions, also, borrowed from the Persian or Arabic, and most in use, are

از from.	بِرَايِ by reason, for.
بِ (prefixed)	بَعْد after.
بِ (prefixed)	بِنَا or بِلَا without.
بِ (separate)	دَر in.
بَا with,	دَرْمِیَان among, between.
بِی without,	سِوَا besides.
بِر on, in.	عَلِی on, upon, according to.
بِدُون besides, without.	عَنْ from, on, concerning.

عند *near, with, according to.*

في *in, for (each).*

كَ (prefixed) *like.*

لِ (prefixed) *to, for.*

بِمع or مع *with, along with.*

من *from.*

37. The adverbs, whether simple or compound, of most frequent recurrence in the language, besides the words before enumerated as postpositions, which may in general be used adverbially also, are the following.

اب *now.*

تا *to, until, to the end.*

تک or تک *to, up to, until,*
while, near to.

توری *till, up to.*

لگ *to, as far as, near.*

اب تب *presently.*

اب تک
or
اب تک } *till now, yet.*

کد or کب *when ?*

کب تک
or
کب تک } *till when ? how*
long ?

کبھی or کدھی } *ever, sometime.*
کیو or کدھو }

کبھی کبھی &c. *sometimes.*

کبھی نہ کبھی &c. *sometime or*
other.

کب سی &c. *since when ? how*
long ago ?

کب لو *till when ?*

کبھی نہیں &c. *never.*

جب جد
or
جب وقت } *when.*

جب تک
or
جب تک } *till when, until.*

جب کبھی *whenever*.

جب نہ تب *perpetually*.

جب کا تب *at the time when*.

تب تو *then*.

تب تک
or
تب تک } *till then, so long.*

یہاں *here, this place.*

یہیں *exactly here.*

یہاں تک
or
یہاں تک } *hitherto, to this degree.*

وہاں *there, that place.*

وہیں *exactly there.*

کہاں *where ?*

جہاں *where, which place.*

جہاں جہاں *wherever.*

جہاں تہاں *wherever, here and there.*

کہیں *wherever.*

تہاں *there, that place.*

کہیں *somewhere, anywhere*

کہیں نہ کہیں *somewhere or other.*

کہیں نہیں *no where.*

ہر کہیں *everywhere.*

اور کہیں *elsewhere.*

اِدھر or ایدھر *here, hither.*

اُدھر or اودھر *there, thither.*

کدھر or کیدھر *where ? whither ?*

جدھر or جیدھر *where, whither.*

تدھر or تیدھر *there, thither.*

کدھر سی &c. *whence ?*

جدھر تدھر *here and there.*

یوں or یونکر *thus, in this manner.*

یوں نہ یوں *one way or other.*

اُون or وُون *in that manner.*

وونہیں *exactly then.*

کیوں or کیونکر *how ? why ?*

جیوں
or
جیونکر } *as, like as, when.*

تیوں or تیونکر *so, in such wise, then.*

جیوں جیوں *as, whenever.*

تِيُونِ so, at that time.

جِيُونِ کا تِيُونِ precisely the same.

جُونِ as (&c. for جِيُونِ &c.)

جِيُونِ تِيُونِ } any how, any sort.
جُونِ تُونِ }

جُونِہِنِ exactly when.

اِيسَا thus.

وِيسَا so.

کِيسَا how ?

جِيسَا as.

تِيسَا so.

جِيسَا تِيسَا as well as.

جِيسَا کا تِيسَا precisely the same.

اِيتنا or اِيتنا } thus much.

اِتنا or اِتنا }

اُتنا or اُتنا } that much.

وِيتنا or وِيتنا }

کِيتنا or کِيتنا } how much ?
کِتنا or کِتنا }

جِيتنا or جِيتنا as much as.

تِيتنا or تِيتنا so much.

کِی بَیرِ how often ?

جِی بَیرِ as often.

تِی بَیرِ so often.

بَری once, at last.

بَارہا or بَار بَار often, repeatedly.

بَارِی بَارِی alternately.

اِتِیبار frequently.

اِک بار once } (and so on).
دو بار twice }

پُر or پُرِ again.

روز روز daily.

شَبَا شَب by night.

دَم دَم perpetually.

تُرَت or تُرَت instantly, quickly.

فِی اَحَالِ instantaneously.

فِی اَلْوَرِ immediately.

جِہت }
or } quickly.
جِہت }

هوتی *during, while.*

هوتی هوتی *gradually.*

هولی هولی }
آهستی آهستی } *gently, softly.*
دهیمی دهیمی }

پی در پی *successively.*

الک الک }
جدا جدا } *separately.*

ایک ایک *one by one.*

علی حده *apart.*

در کنار *aside.*

علاوه *besides.*

ما سوا }
ما ورا } *besides, moreover.*

جز *besides, except.*

قریب *nearly, about.*

آمنی سامنی }
رو برو } *opposite, face to face.*

سمکے *opposite, confronting.*

سکت }
سمیت } *along with.*

پی *on, over, nevertheless.*

نیری *near, beside.*

قبل *before.*

عقب *at the heel, in the rear.*

عنقریب *nearly, shortly, soon.*

چگونه *how ? of what kind ?*

کیف *how ?*

خواہ مجاہد *willing or not willing.*

سینت }
مفت } *gratuitously.*

انجیت }
اچانکت } *unawares, suddenly.*
ناگاہ }

یکت قلم }
یکت لحت } *all at once.*

پہلا *before, soon, rather.*

پہلی *in the first place,*
rather.
دوسری *in the second place,*
&c.
ندان *at last, at least.*
آخر or آخرش *at last, finally.*
آخر الامر *at the end, finally.*
الحال *now, presently.*
مادام *as long as, until.*
القصہ } *in short, in a word.*
الغرض }
آج *today.*
کل *yesterday or to-morrow.*
دی روز *yesterday.*
فردا *tomorrow.*
آج کل *shortly, now-a-days.*
پر سون *two days ago, or, to come.*
ترسون *three days ago, or, to come.*

نرسون *four days ago, or, to come.*
ترکی *at the dawn of day, early.*
سیری *in the morning, early.*
وقت بوقت *from time to time.*
وقت بیوقت *constantly.*
وقت ناوقت *occasionally.*
درون *in, within.*
بیتر *within.*
وری *on this side, near.*
پری *on that side, beyond.*
وارپار *on both sides, across.*
ہرگاہ *every where.*
تل اوپر *upside down.*
بعد *after, afterwards.*
بہت *much, very.*
زیادہ *more.*
نہایت *extremely.*
بس or بسا *enough, much, very.*

أَكْثَرُ *for the most part.*
 فِي أَجْمَلِهِ *upon the whole.*
 أَغْلَبَ *most likely.*
 غَالِبًا *chiefly, most likely.*
 لَا بُدَّ *necessarily, infal-*
 libly.
 لَا جَرَمَ *undoubtedly, of ne-*
 cessity.
 هَوْنٌ or هَانُ *yes.*
 هَانٌ هِينٌ *yes.*
 بَلِي *yes, right, well.*
 الْبَتَّةَ *certainly.*
 بِالْفِعْلِ *in fact, at this mo-*
 ment.
 فِي الْحَقِيقَةِ *in truth.*
 حَقًّا *truly, really, by*
 God.
 حَقِيقَتًا *really, truly.*
 حَقٌّ نَاحِفٌ *right or wrong.*

سَجَرَ or سَجَ *truly, in earnest,*
 indeed.
 أَصْلًا *by no means, not at*
 all.
 مُطْلَقًا *absolutely, not at*
 all.
 نَهَيْنٌ or نَهْ *no, not.*
 نَهَيْنٌ تَوَّ *otherwise.*
 مَتَّ *not, do not.*
 اِهْنُ or اِهَانُ *nay, no, do not.*
 مَبَادَا *lest, God forbid!*
 شَايِدَ *perhaps.*
 كَاشَكِي or كَاشُ *may it happen,*
 God send!
 مَكْرٌ *unless, perhaps, ex-*
 cept.
 جُهْتُ *but, except, save.*
 هَيْكَا *probably, doubtless.*
 فَقَطْ *only, merely.*
 صَرَفٌ *only, simply.*

تو (emphatic) *do, in fact.*
 ای (affixed) }
 هی or هین (affixed or alone) } *exactly.*
 یعنی *that is.*
 گویا *one might say, as if.*
 گوکہ *although.*
 نیت *always.*
 ہمیشہ } *always.*
 ہموارہ }
 مدام *always, eternally.*
 ہرگز *ever.*
 گاہ گاہی *sometime or other.*
 ہنوز *yet.*

چنانچہ *so that.*
 الا *if not, except, other-wise.*
 حسب *agreeable to.*
 بغیر or غیر *the reverse of, besides.*
 وغیرہ *et cetera, and the like.*
 مثلاً *for example.*
 خصوصاً *especially, particularly.*
 دَفعَتاً *often, all at once.*
 عقلاً *prudently, reasonably.*

38. The conjunctions most in use are,

اور or او *and.*
 بی *also, even, likewise.*
 کہ *that, or, than, when, because.*
 جو or جو *if, that, when.*
 اگر or گر *if.*

ہم *also, even.*
 پر or پی *but.*
 بلکہ *but, moreover.*
 لیکن or لیک *but.*
 اما *but, moreover, however.*

یا or.
 خواه or, *either, whether.*
 چاهو *either, or.*
 تو or تو then.
 پس then, *therefore.*
 نیز also.

ور (for اگر) and *if.*
 ورنه *if not, unless.*
 اگرچه *although.*
 هر چند *whensoever, al-*
though.
 حال آنکه *whereas, notwith-*
standing.

39. And the words commonly adopted as interjections, besides the vocative signs mentioned in paragraph 8, are,

واه or واه }
 کیا خوب }
 شا باش } *well done !*
 آفرین } *bravo !*
 دهن }
 کیا بات هی }
 مرحبا *hail ! God bless*
 you !
 خبردار *have a care !*
 های or های های }
 وا or وای }
 وایلا } *wo ! alas !*
 دریغا or دردا } *lackaday !*
 افسوس

هی هی or هی هی *alas ! strange !*
 همیات *alas ! begone !*
 چپی or چپی چپی *fye ! hush !*
 هت or وِی *fye ! begone !*
 چخی }
 or } *begone !*
 چل چخی }
 دور or دور دور *avaunt ! begone !*
 لو *lo ! look ! there*
now !
 باب ری }
 or } *astonishing !*
 باب میرا } *good, God !*

CHAPTER VII.

On the Numerals.

40. The Cardinal Numbers, from one to one hundred, with the Indian, Arabic and European figures adopted to represent them, are as follows.

FIGURES.				FIGURES.			
Europ.	Arab.	Ind.		Europ.	Arab.	Ind.	
1	۱	१	ایک	14	۱۴	१४	چودہ
2	۲	२	دو	15	۱۵	१۵	پندرہ
3	۳	३	تین	16	۱۶	१۶	سولہ
4	۴	४	چار	17	۱۷	१۷	سترہ
5	۵	۵	پانچ	18	۱۸	१۸	اتھارہ
6	۶	۶	چھ	19	۱۹	१۹	انیس
7	۷	۷	سات	20	۲۰	۲۰	بیس
8	۸	۸	آٹھ	21	۲۱	۲۱	ایکیس
9	۹	۹	نو	22	۲۲	۲۲	بائیس
10	۱۰	१०	دس	23	۲۳	۲۳	تیس
11	۱۱	११	اگارہ	24	۲۴	۲۴	چوبیس
12	۱۲	१۲	بارہ	25	۲۵	۲۵	پچیس
13	۱۳	१۳	تیرہ	26	۲۶	۲۶	چھبیس

FIGURES.					FIGURES.				
Europ.	Arab.	Ind.			Europ.	Arab.	Ind.		
27	۲۷	۲۷	.....	ستائیس	45	۴۵	84	.....	متالیس
28	۲۸	۲۸	.....	اتھائیس	46	۴۶	8۵	.....	بہمالیس
29	۲۹	۲۹	.....	انئیس	47	۴۷	8۶	.....	مینتالیس
30	۳۰	۳۰	.....	تیس	48	۴۸	8۷	.....	ہمتالیس
31	۳۱	۳۱	.....	اکتیس	49	۴۹	8۸	.....	چاس
32	۳۲	۳۲	.....	بیس	50	۵۰	40	.....	چاس
33	۳۳	۳۳	.....	تیس	51	۵۱	4۱	.....	اون
34	۳۴	۳۴	.....	چوتیس	52	۵۲	4۲	.....	ون
35	۳۵	۳۵	.....	پینتیس	53	۵۳	4۳	.....	رین
36	۳۶	۳۶	.....	چھتیس	54	۵۴	4۴	.....	چون
37	۳۷	۳۷	.....	سینتیس	55	۵۵	4۵	.....	چہیں
38	۳۸	۳۸	.....	اتھتیس	56	۵۶	4۶	.....	چہیں
39	۳۹	۳۹	.....	انتالیس	57	۵۷	4۷	.....	تاون
40	۴۰	80	.....	چالیس	58	۵۸	4۸	.....	نہاون
41	۴۱	8۱	.....	اگتالیس	59	۵۹	4۹	.....	نستہ
42	۴۲	8۲	.....	بہالیس	60	۶۰	۵0	.....	ساتھ
43	۴۳	8۳	.....	تینتالیس	61	۶۱	۵۱	.....	کُستہ
44	۴۴	8۴	.....	چوہالیس	62	۶۲	۵۲	.....	استہ

FIGURES.				FIGURES.			
Europ.	Arab.	Ind.		Europ.	Arab.	Ind.	
63	٦٣	६३	..... ترستہ	82	٨٢	٨٢	..... بیاسی
64	٦٤	६४	..... چوستہ	83	٨٣	٨٣	..... ترسی
65	٦٥	६٥	..... پینستہ	84	٨٤	٨٤	..... چوراسی
66	٦٦	६٦	..... چھیاستہ	85	٨٥	٨٥	..... بچاسی
67	٦٧	٦٧	..... ستستہ	86	٨٦	٨٦	..... چھیاسی
68	٦٨	٦٨	..... اٹھستہ	87	٨٧	٨٧	..... ستاسی
69	٦٩	٦٩	..... اُنہتر	88	٨٨	٨٨	..... اٹھاسی
70	٧٠	٧٠	..... ستر	89	٨٩	٨٩	..... نواسی
71	٧١	٧١	..... اکہتر	90	٩٠	٩٠	..... نوی
72	٧٢	٧٢	..... بہتر	91	٩١	٩١	..... اکانوی
73	٧٣	٧٣	..... تہتر	92	٩٢	٩٢	..... بانوی
74	٧٤	٧٤	..... چوہتر	93	٩٣	٩٣	..... ترانوی
75	٧٥	٧٥	..... پچہتر	94	٩٤	٩٤	..... چورانوی
76	٧٦	٧٦	..... چھہتر	95	٩٥	٩٥	..... بچانوی
77	٧٧	٧٧	..... ستہتر	96	٩٦	٩٦	..... چھیانوی
78	٧٨	٧٨	..... اٹھہتر	97	٩٧	٩٧	..... ستانوی
79	٧٩	٧٩	..... اَناسی	98	٩٨	٩٨	..... اٹھانوی
80	٨٠	٨٠	..... اسی	99	٩٩	٩٩	..... ننانوی
81	٨١	٨١	..... اکاسی	100	١٠٠	١٠٠	..... سو or سی

Some little variation from the above may occur in a few instances; as, 33 تینتیس, 34 چونتیس, 38 اتریس, 39 ائچالیس. 43 تینتالیس, 48 ارتالیس, 55 ہچاون, 66 چہاچہت, 68 اُستہ, 82 اگانوی, 91 بانوی or برانوی, 92 برانوی, 93 ترانوی, &c. And, the series after one hundred is continued thus, 101 ایک سوایک, 721 سات سوایک, 938 نوی اتھتیس. When, however, the word ایک is immediately subsequent to another numeral or other numerals, it may convey the meaning of *near* or *about*, *one more or less than*, such number or numbers; as, سوایک *about a hundred*, دوسو دوایک *near two hundred and two*; and, if a noun is used, it generally precedes the numeral, when this sense is intended; so, آدھي دس ایک *about ten men*; گھری دوایک بعد *two hours or so afterwards*. Instead of the figures above given, moreover, Arabic letters are sometimes adopted to represent numbers; and the order of the alphabet, then observed, with the quantity denoted by each letter, is:

1000	800	600	500	400	300	200	100	90	80	70	60
ض	ط	ظ	ع	ف	ق	ک	ح	ج	ب	ا	ی

The intermediate and subsequent numbers being denoted by the composition of these letters; as *eleven* یاء, *thirty-six*,

تصد *one hundred and ninety four*, بیخ *two thousand*, پنج *five hundred thousand*, &c.

41. The Ordinals are,

1st..... پہلا	6th.. چہٹواں or چہما
2d.... دُوجا or دُوسرا	7th..... ساتواں
3d ... تیسرا or تہجا	8th..... آٹھواں
4th..... چوتھا	9th..... نوں
5th..... پانچواں	10th دسواں

And so forth, by adding وان or ہا آن to the cardinals, as before noticed at paragraph 13.

42. The aggregate or collective numbers are,

<i>A four</i> گندا	<i>A hundred</i> سیکڑا
<i>A five</i> گاہی	<i>A thousand</i> ہزار
<i>A score</i> بیسی	<i>A hundred thousand</i> لاکھ
<i>A forty</i> چالیس	<i>A ten millions</i> کروڑ

43. In a distributive sense the numerals, whether cardinals or ordinals, are repeated ; as, ایک ایک *one by one*, دس دس *by tens*, بارہواں بارہواں *every twelfth*. Proportionals and reduplicatives are formed by adding گنا or, with respect to the folds or rows of any material most commonly پرتا or تہا لڑا to the modified forms of the cardinals, as used in composition : but

اِکّا and اِکھرا are used for single, دوگارا or دُوبرا for double, تیرا or تینا for treble, چُورا or چُورا for quadruple as well as the forms اِکھتا &c. دولترا &c. تیرتا &c. چوگنا &c. and چند may with the second, third, fourth and tenth of the numerals be adopted as an affix for the same purpose; so, دوچند *two fold, twice as much*; سهچند *treble*; دهچند *ten fold*: whilst ته or برابر may be subjoined in a like meaning to the simple forms of the cardinals; as, دو برابر *twice as much*, تین ته *three fold*.

44. The fractionals will, on account of their various names and extraordinary use, be most easily comprehended from a detailed statement of them, as applied to different numbers; thus,

$\frac{1}{4}$ پاو or چوتھ or چوتھائی	$1\frac{3}{4}$ پونی دو
$\frac{1}{3}$ تہائی	$2\frac{1}{4}$ سوادو
$\frac{3}{8}$ تیرہ پاو	$2\frac{1}{2}$ ارہائی
$\frac{1}{2}$ آدھا	$2\frac{3}{4}$ پونی تین
$\frac{2}{3}$ دو تہائی	$3\frac{1}{4}$ سواتین
$\frac{3}{4}$ پون or تین پاو	$3\frac{1}{2}$ سارہی تین
$1\frac{1}{4}$ سوا	$3\frac{3}{4}$ پونی چار
$1\frac{1}{2}$ تیرہ	$4\frac{1}{4}$ سواچار

4½	سارھي چار	275	پوئي تين سو
19¾	پوئي پيس	325	سواتين سو
30¼	سواتيس	350	سارھي تين سو
50½	سارھي پچاس	750	سارھي سات سو
75	پوئي سو	1250	سواھزار
125	سواسو	1500	ديرة هزار
150	ديرة سو	1750	پوئي دوھزار
250	ارھاي سو	2250	سوادوھزار
175	پوئي دوسو	2500	ارھاي هزار
225	سوادوسو	3500	سارھي تين هزار

Hence it appears that, with respect to numbers which are regarded as composed of units, پوئي detracts one quarter of one from the quantity mentioned, as سوا adds one quarter and سارھي one half to it; but if the collective term, hundred or thousand, without any less quantity, is used, it becomes considered as the integer, and such portions as above described of the collective itself are taken away or added by these prefixes. ديرة moreover, implies half as much again as the number it qualifies; and ارھاي more than doubles it by one half of itself.

CHAPTER VIII.

On the formation of Derivatives.

45. Abstract nouns are often formed from adjectives by
subjoining

آ	as	گرم <i>warm weather</i>	from	گرم <i>warm</i> .
آت	—	بہتات	} <i>abundance</i>	— بہت <i>much</i> .
آیت	—	بہتایت		
اس	—	میتھاس <i>sweetness</i>	—	میتھا <i>sweet</i> .
ان	—	اونچان <i>height</i>	—	اونچا <i>high</i> .
ای	—	برائی <i>evil</i>	—	برا <i>bad</i> .
آئی	—	چوکسائی <i>carefulness</i>	—	چوکس <i>careful</i> .
پا	—	برہا پا <i>old age</i>	—	بورھا <i>old</i> .
پن	—	موتا پن <i>fatness</i>	—	موتا <i>fat</i> .
پنا	—	بیوا پنا <i>widowhood</i>	—	بیوا <i>widow</i> .
تا	—	کوملتا <i>softness</i>	—	کومل <i>soft</i> .
تی	—	کمٹی <i>deficiency</i>	—	کم <i>little</i> .
گی	—	تازگی <i>freshness</i>	—	تازہ <i>fresh</i> .
ہت	—	کرواہت <i>bitterness</i>	—	کڑوا <i>bitter</i> .

Or from primitive nouns substantive by affixing to them

ات as آدمیت *humanity* from آدمی *man*.

آیت — پنچایت *a counsel* — پانچ *five*.

But they are still more abundantly derived from verbs, the most common of them being the same in form as the second person singular of the imperative, like بول *speech*, چاہ *desire*; or as the second person plural of the imperative, like دباؤ *pressure, force*, from دبانا *to press*: they are, also, frequently the same as the present, or past, participle in either gender; so, بولتا *the faculty of speech*, کہا *a saying or order*, بڑھتی *increase*, بولی *speech*, from بول *speak*, کہہ *say*, بڑھ *increase*. They are, moreover, to be obtained by adding to the second person singular of the imperative.

ای as کھلائی *a feeding* from کھلا *feed*.

آئی — بوائی *a sowing* — بو *sow*.

ان — جلن *a burning* — جل *burn*.

ہت — بلاہت *a calling* — بلا *call*.

وا — بھلاوا *deception* — بھلا *deceive*.

آس (desire) as پیاس *thirst* — پی *drink*.

Or, by affixing to the perfect

ن as لگان *application* — لگا *applied*.

پ as ملاپ *a meeting* from ملا *met.*

وت — سجاوت *preparation* — سجا *prepared.*

And Persian nouns of this description are often had by the addition of اش to adjectives or to the imperatives of verbs in that language; as, پیدایش *production* from پیدا *produced*; دانش *knowledge*, from دان *know.*

46. The noun, which denotes the agent of any thing, is frequently obtained by subjoining هارا or والا to the inflected infinitive of a verb; so, مارنیهارا *a smiter*, بولنیوالا *a speaker*; and by adding to nouns or verbal roots the same affixes; or,

ها as دُلکیها *a trotter*, from دُلکی *a trot.*

هار — چوریهار *a bracelet-seller* — چوری *a bracelet.*

ر — سونار *a goldsmith* — سونا *gold.*

آر — چمار *a currier* — چام *leather.*

آرا — پتهیارا *a cook* — پتهی *an oven.*

اورا — بهگورا *a deserter* — بھاگ *flee.*

ایرا — سنپیرا *a snake-catcher* — سانپ *a snake.*

آھا — دوراھا *a runner* — دور *run.*

ای — سندیس *a messenger* — سندیس *a message.*

ایا — مکھنیا *a butter-man* — مکھن *butter.*

آیت	as	بِیالیت <i>a spearman</i> ,	from	بِیالا <i>a spear</i> .
آیتا	—	چَرھِیتا <i>a rider</i>	—	چَرھ <i>mount</i> .
اک	—	لِکھت <i>a writer</i>	—	لِکھ <i>write</i> .
آک	—	پِیراک <i>a swimmer</i>	—	پِیر <i>swim</i> .
اکتر	—	پیوگتر <i>a great drinker</i>	—	پی <i>drink</i> .
پال	—	گوبال <i>a cowherd</i>	—	گو <i>a cow</i> .
وا	—	پیشوا <i>a leader</i>	—	پیش <i>front</i> .
وال	—	گھتوال <i>a wharfinger</i>	—	گھات <i>a quay</i> .
وان	—	گارِیوان <i>a carter</i>	—	گارِی <i>a cart</i> .
ویا	—	گویا <i>a singer</i>	—	گا <i>sing</i> .
واھا	—	ھلواھا <i>a ploughman</i>	—	ھل <i>a plough</i> .
بان	—	دربان <i>a porter</i>	—	در <i>a door</i> .
بند	—	نعلبند <i>a farrier</i>	—	نعل <i>a horse-shoe</i> .
بر	—	رہبر <i>a guide</i>	—	راد <i>a way</i> .
باز	—	مُرباز <i>a cockfighter</i>	—	مُرب <i>a cock</i> .
چی	—	طنبورچی <i>a drummer</i>	—	طنبور <i>a drum</i> .
دار	—	زمیندار <i>a landholder</i>	—	زمین <i>land</i> .
زن	—	تیرزن <i>an archer</i>	—	تیر <i>an arrow</i> .
ساز	—	سُخن ساز <i>an orator</i>	—	سُخن <i>a speech</i> .

کار	as	بدکار	<i>an evil doer</i>	from	بد	<i>evil.</i>
گر	—	سوداگر	<i>a merchant</i>	—	سودا	<i>trade.</i>
گار	—	گناهگار	<i>a sinner</i>	—	گناه	<i>sin.</i>

47. Local and instrumental nouns are often the same in form as the infinitive of a verb ; so, هرن کا رَمنا هي *it is a range* or *park for deer* : or, they may be derived from the second person singular of the imperative by the addition of انِ ني تي *an* or اُو as بيلن or بيلنا *a rolling-pin*, from بيل *roll* ; کترني *a pair of scissors*, from کتر *clip* ; بستي *a village*, from بس *inhabit* ; گنتي *an account*, from گن *count* ; جبارو *a broom*, from جبار *sweep* ; بچھونا *a bed*, from بچھا *spread*. But the latter are in some instances obtained from adjectives by subjoining آ, as گولا *a ball*, from گول *round* ; and the former more frequently from substantives by affixing

سال	as	تکسال	<i>the mint</i> ,	from	تکا	<i>a coin.</i>
سالا	—	گاوسالا	<i>a cow-house</i>	—	گاؤ	<i>a cow.</i>
ال	—	ديول	<i>a temple</i>	—	ديو	<i>a god.</i>
آلا	—	سوالا	<i>Siva's temple</i>	—	سوه	<i>Siva.</i>

باري	—	بھولباري	} <i>a flower garden</i> —	پھول	<i>a flower.</i>
واتري	—	پھولواتري			

اسہل	as	دیسہل	} a temple	from	دیو	a god.
استہان	—	دیوستان				
استان	—	قبرستان	a burying-place	—	قبر	a grave.
ستان	—	ہندوستان	India	—	ہندو	Indian.
پور	—	غازیپور	city of Ghāzī	—	غازی	} (proper names)
آباد	—	حیدرآباد	city of Haidar	—	حیدر	
دان	—	قلمدان	a pen case	—	قلم	a pen.
زار	—	لالزار	a tulip bed	—	لالہ	a tulip.
شن	—	گلشن	a rose-bower	—	گل	a rose.
گاہ	—	آرامگاہ	a resting-place	—	آرام	rest.

Instrumental nouns, moreover, are sometimes deduced from substantives, by the addition of

آل	as	گھریال	an hour-bell	from	گھری	an hour.
ایل	—	نکیل	a camel's nose-stick	—	ناک	a nose.
اھ	—	دستہ	a handle	—	دست	a hand.
آنہ	—	انگشتانہ	a thimble	—	انگشت	a finger.
اک	—	چشمک	spectacles	—	چشم	an eye.

48. The diminutive of a noun is obtained by affixing to it

آ	as	بِتیَا	a little daughter,	from	بِتی	a daughter.
ایلا	—	مورِیلا	a pea chicken	—	مور	a peacock.

ایل	as	بگھیل	} <i>a tyger's whelp</i> from باگھ <i>a tyger.</i>
ایلا	—	بگھیلا	
ایتا	—	بمہنیتا	} <i>a young Brahman</i> برہمن <i>a Brahman.</i>
آیتا	—	بمہنیتا	
اوتا	—	هرنوتا	<i>a fawn</i> — هرن <i>a stag.</i>
اتا	—	میزتا	<i>a little table</i> — میز <i>a table.</i>
ری	—	پلنگری	<i>a small bedstead</i> — پلنک <i>a bedstead.</i>
وا	—	مردوا	<i>a poor wretch</i> — مرد <i>a man.</i>
اک	—	توپک	<i>a musket</i> — توپ <i>a cannon.</i>
ایچہ	—	باغیچہ	<i>a little garden</i> — باغ <i>a garden.</i>
چہ	—	دیگچہ	} <i>a kettle</i> — دیگ <i>a caldron.</i>
چی	—	دیگچی	

Or by changing a final *ā* into *ai* as رسی *a string*, from رتا *a rope*; گولی *a bullet* or pill, from گولا *a ball*.

49. Adjectives may be formed from substantives by prefixing,

ا	as	اپہل	<i>fruitless</i>	from	پہل	<i>fruit.</i>
ان	—	انہونا	<i>impossible</i>	—	ہونا	<i>to be.</i>
نا	—	ناامید	<i>hopeless</i>	—	امید	<i>hope.</i>
لا	—	لاچار	<i>helpless</i>	—	چارہ	<i>help.</i>

ن	as	ندَر fearless	from	دَر fear.
نِر	—	نِرادر disrespectful	—	آدر respect.
بِ	—	بِمل undefiled	—	مل filth.
بِی	—	بِیخبر incautious	—	خبر intelligence.
هم	—	هم آهنگ concordant	—	آهنگ sound.
سُ	—	سُروپ well-formed	—	رُوپ form, shape.
کُن	—	کُدھنگ ill-mannered	—	دھنگ manners.

Or by subjoining

آ	as	بُوکھا hungry,	from	بُوکھ hunger.
اد	—	دوسالہ biennial	—	دوسال two years.
اھا	—	تلھا oily	—	تیل oil.
ھا	—	پنپھا aquatic	—	پانی water.
اھلا	—	سُونہلا golden	—	سونا gold.
آنہ	—	طَنلانہ childish	—	طِفَل a child.
اُو	—	دِیدارو slightly	—	دِیدار view.
ای	—	ہندِی Indian	—	ہند India.
ایا	—	بکھیریا quarrelsome	—	بکھیرا contention.
ایارا	—	دُکھیارا afflicted	—	دُکھ pain.
ایتا	—	پچھیتا lute	—	پچھا the rear.

اين	as	چوبين wooden	from	چوب wood.
اينه	—	ريشمينه silken	—	ريشم silk.
اينانه	—	سالينانه annual	—	سال a year.
اينلا	—	ريسلا juicy	—	ريس juice.
ايل	—	بجهيل loaded	—	بوجه a load.
اينلا	—	گهريلا domestic	—	گهر a house.
ئو	—	جهگزالو quarrelsome	—	جهگرا a quarrel.
لا	—	بجهيلا hindermost, last	—	بجهي the hindpart.
كا	—	اكا single	—	ايك one.
نا	—	دونا double	—	دو two.
را	—	تيسرا third	—	تين three.
وان	—	دسوان tenth	—	دس ten.
جوگت	—	بياهنې جوگت marriageable	—	بيا هنا to marry.
مان	—	بدهمان wise	—	بده wisdom.
ونت	—	بلونت powerful	—	بل power.
بند	—	هتپيار بند armed	—	هتپيار arms.
مند	—	دولتمند wealthy	—	دولت wealth.
دار	—	وفادار faithful	—	وفا fidelity.
سار	—	كوهسار mountainous	—	كوه a mountain.

گین	as	غمگین <i>sorrowful</i>	from	غم <i>sorrow</i> .
ناک	—	ہولناک <i>terrible</i>	—	ہول <i>terror</i> .
وار	—	سوگوار <i>grievous</i>	—	سوگ <i>grief</i> .
ور	—	نامور <i>renowned</i>	—	نام <i>a name</i> .
آور	—	زورآور <i>strong</i>	—	زور <i>strength</i> .
زا	—	ولایت <i>foreign-born</i>	—	ولایت <i>a foreign country</i> .
گون	—	نیلگون <i>blue-coloured</i>	—	نیل <i>blue, indigo</i> .
فام	—	زعفران فام <i>saffron-coloured</i>	—	زعفران <i>saffron</i> .
مایل	—	زردی مایل <i>yellowish</i>	—	زردی <i>yellowness</i> .
کونا	—	چوکونا <i>four-cornered</i>	—	چو (in comp.) <i>four</i> .
گوشہ	—	شش گوشہ <i>hexagonal</i>	—	شش <i>six</i> .

50. Adjectives of intensity may be obtained from verbs by affixing to the second person singular of the imperative ویا or آنکا or آکا as دَوْرَاک *a great runner*, from دَوْر *run*; لڑانکا *quarrelsome*, from لڑ *fight*; گوئیَا *eloquent*, from گو *speak*.

51. Adjectives and adverbs are formed from pronouns in various ways; and, like their originals, they are used demonstratively, interrogatively or relatively: so, from یہ *this*, are

اِتا or ایتا or اِتا or ایتا *this much, thus many* ; یُون or یُونِک *in this manner, thus* ; اِسا *this like, such* ; یهان *this place, here* ; یهین *exactly here* ; اِدهر or ایدهر *this way, hither* : from وُ that ; اُون or وُون or وُونِک *that much, so many* ; اُتا or اُتا *that much, so many* ; وِسا *that like, so* ; وهان *that place, there* ; وِهین *exactly there* ; اُودهر or اُدهر *that way, thither* : from کُون *who ? what ? which ?* are کد or کب *what time ? when ?* کِتا or کیتا or کِتا or کِتا *how much ? how many ?* کیُون or کیُونِک *how ? in what manner ? why ?* کِسا *what like ? what sort ?* کِی *how many ?* کِهان *where ?* کِدهر or کِدهر *whither ?* جُون or جب *when* ; جِتا or جِتا *as much as, as many as* ; جِیُون or جِیُونِک *as, like as* ; جِهان *where* ; جِدهر or جِدهر *whither* ; جِی *as many* : and, from تُون *that, this, are* تَد or تَب *then* ; تِیُون or تِیُونِک *so, in such manner* ; تِسا *such, so* ; تِهان *there* ; تِدهر or تِدهر *that way* ; تِی *so many*.

52. Transitive and causal verbs, as before noticed in paragraph 29, are formed from other verbs by the interposition or addition of لا or وِا. The letter ā is frequently inserted

after the first consonant of the root ; and sometimes, though but rarely, it follows the second ; in other cases, it is added to the last : as, *کاتنا to cut*, from *کتنا to be cut* ; *نکالنا to take out*, from *نکلنا to issue* ; *بچانا to save*, from *بچنا to escape* : *ی* and *و* are used immediately before the last consonant of the root ; so, *کھولنا to open*, from *کُھلنا to be opened* ; *پیسنا to pound or grind*, from *پُسنا to be ground* : and *لا* or *لِا* are always subjoined to the root ; as, *جلوانا to cause to burn*, from *جَلنا to burn* ; *دلانا to cause to give*, from *دینا to give*. When the root, moreover, consists of only two letters, the last of which is *ی* or *و* the letter *ل* is generally prefixed to the causal sign *وا* as, *پلوانا to cause to drink*, and *کھلوانا to cause to eat*, from *پي drink*, *کھا eat*.

53. From nouns, also, whether substantive or adjective, some verbs are derived ; but the formation of them is very simple, and has already been sufficiently elucidated at paragraph 31.

CHAPTER IX.

On the Syntax.

54. The noun in the genitive or initial case commonly precedes that denoting its issue or appendage, as does the adjective in like manner its substantive: with these exceptions, and unless a conjunction occurs, a relative pronoun, or some word which by way of emphasis takes the lead, the nominative case to the verb generally presents itself first in a sentence; nouns in the medial or final cases, if necessary, a participle or adverb, may follow almost promiscuously; but the verb commonly completes and finishes the whole: so, *پر راجا کا بیٹا* *برہ کی پیر سی ایسا بیکل تھا کہ کھانا پینا سونا راج کا سب کچھ بچ بیٹھا* *but the king's son, through the pain of separation, was so distressed, that he sat and abandoned eating, drinking, sleeping, the affairs of government, and every thing whatever.* In poetry, however, and in the higher style of prose sometimes, but little regard is paid to this arrangement; as, *چڑھی ہی سیون کو جوانی کی مے* *the wine of youth has mounted up in all.*

55. Nouns of various genders, joined together, require that the adjective, verb or participle, governed in common by them,

should be used in the masculine ; as, اُس کی ماما پتا بھائی تینوں *her father, mother, brother, were all three meditating her marriage.* In regard to inanimate beings, however, the adjective usually agrees in gender with the noun, nearest which it is placed ; so, تمہاری بیٹی کی کتاب و کاغذ یہاں *your son's book and paper are fallen here.*

56. Two nouns, relating to the same person or thing, usually agree without the intervention of any word ; as, اُس کا بھائی بکرم *his brother Bikram :* but the postpositions کا کی by which nouns of various import are generally linked together, seem on certain occasions to be idiomatically dropped in the Hindustani, especially if the first is a noun of incasure or weight ; so, ہزار تولی سونا *a thousand tolas of gold :* and, on the contrary, their use in some cases may appear to us redundant ; as فکر کا لفظ *the word fikt or fikt's word.* These postpositions, moreover, are adopted to denote *purpose, worth, size, possibility, totality, &c.* as well as mere relationship ; so, کھانے کی کوٹھری *an eating-room,* دو سو روپے کا گھوڑا *a horse worth two hundred rupees,* بڑے سر کا چھوٹا *a boy with a large head,* یہ نہیں رہنی *this, cannot, may not, will not, remain,* کھیت کا کھیت *the whole field.*

57. The nominative case is frequently used after a transitive

verb ; but no inflexion of a noun can take place unless it is occasioned by a postposition or preposition, expressed or understood ; and the latter often happens in expressions which from use are become idiomatical without the postposition ; as *اس کا نام تو بتاؤ do tell me the name of this ;* *جو گھر جا go home ;* *گنگا کنارے (on) the bank (of) the Ganges ;* *اچھے طرح (in) a good manner ;* *اُس کی دو بیٹیاں تھیں (at the abode) of him were two daughters, or, he had two daughters,* an ellipsis of *یہاں* occurring in this and generally in similar sentences. When, moreover, a noun in the dative case is to be expressed together with one more immediately acted upon by the verb, the nominative must be adopted for the accusative ; unless both words are pronouns, when each may be followed by its casual sign ; so, *راجا نے وہ پھل رانی کو دکھایا the prince shewed that fruit to the princess ;* *میں اُسی تم کو دوں گا I will give him to you ;* in which last expression the precedence of the objective to the dative case may be remarked as, perhaps, necessary in such sentences to prevent ambiguity ; but when the nominative is substituted for the accusative, as in the first, it may optionally precede or follow the dative. And if two or more words in the same oblique case are used together, the postposition is commonly subjoined to the last only ; as

ڪانهن کي ڪانهن *mines of gold, silver, copper, iron, &c.*

58. The simple postpositions follow immediately the nouns they govern ; but such nouns, participles or adverbs, as are in common used postpositively, may sometimes precede the words to which they are attributed : so, اُس کي ساڻه or ساڻه اُس کي *with him* ; ڏهشت کي ماري or ماري ڏهشت *through fear* ; ڳوري کي پاس or پاس ڳوري *near the horse*.

59. Of the postpositions denoting the ablative case, سي is more usual and more polite than ستي or سون and for the dative and accusative in pronouns کي تين or کو is accounted more respectful than the terminations اين and اي.

60. Adjectives, if immediately preceding or following their substantives, must be made to agree with them in gender, case and number ; but, when separated by any other word, they may be used in the uninflected form of the masculine singular, whatever the state or gender of the substantives may be ; as, اُس کي منهنه ڪو کالا ڪرو *make his face black*.

61. With numerals, the singular form of a noun, whether in the nominative or any other case, is often preferred to the plural ; as, ٽين سپاهي ڦي چار مرد ڪو مارا *three soldiers beat four men* ; ڪجهه ڪم هئا *there may be something less than*

a thousand horse: when, however, the noun is capable of inflexion in the singular, and the numeral is not a *collective* one, this deviation from the general rule seems inadmissible; so, چار لڙڪون ڪو ڪاتا *three dogs bit four boys*; but not چار لڙڪي ڪو or ٽين ڪٽي ڦي.

62. The personal pronouns may be occasionally omitted, when the sense is clear without them; and though, if expressed, they generally precede the verb, yet they are sometimes used after it, in prose even, but much more frequently in poetry; so, مَوسِيٰ نَهِيَن جَو سِير ڪَرُون ڪوهُ طُور ڪا *I am not Moses to visit Mount Sinai*; جِيُونِ بادِ صبا گُذر گيَ ڄم *like the zephyrs we have fled away*. When, too, the feminine genitives of pronouns or adjectives are used without any noun expressed, some such word as بات *affair*, is generally understood: so, نه اِني ڪهتا نه اُور ڪي سُناتا *he neither mentions his own concerns nor attends to those of others*.

63. In speaking of one's self with another, it is customary to give the first person the precedence; and for that person even the plural is often adopted, though an individual only is intended; as, تُم جاوينگي or مَينَ تَينَ *you and I will go*: and should the saying of a third person be reported to any one, the same pronouns and the same words, in every respect,

are commonly adopted, as were used by the first speaker ; so, جاؤنگا اُس ني ڪها ڪه مين نه جاؤنگا *he said that I shall not go*, meaning in our idiom, *that he should not go*.

64. The second personal pronoun is rarely used in the singular, except from motives of adoration, familiarity or contempt : in speaking respectfully to any one, the plural of this pronoun at least must be adopted ; but when a dependant addresses his superior, or a great degree of deference is intended, آپ *self*, صاحب *master*, حضرت *your worship*, پيرومرشد *my patron*, خُدارند *my Lord*, مہاراج *your highness*, or some such term of honor, must be used with a verb in the third person plural ; as, تہون ني یونہي ڪها تہ ڪيا ڪهتي هو *what do you say ?* تہون ني یونہي ڪها *you said exactly so* ; اڪر مہاراج ڪہين *if your highness shall order* ; سير ! ڪها تہون ني یونہي ڪها *Sir ! what they (for you) say is right*. In mentioning, too, a third person with respect, the plural is substituted for the singular ; as, اُن ني ڪها *he or she said*, بادشاہ محل سرامين بيٺي ناچ ديکھتي تہي *the king sat in the seraglio viewing the dance* ; and the plural emphatic termination اون in pronouns seems to make expressions in which they are used still more respectful ; so, اُنھون ني فرمايا *he or she said or commanded*. When, moreover, any one speaks with humility of his own actions or circumstances to a superior, or seeks even

to address his friend very respectfully, it is customary to substitute such words as بَندہ غلامِ فدوی عاجزِ فقیر *slave, servant, beggar, &c.* or دوستدارِ مخلصِ خیرخواہ *friend, well-wisher, &c.* for the first personal pronoun; so, گھرِ دہلی مینِ ہی *(your) slave's home is in Dihli*, meaning, *my home is at Dihli*; مخلصِ صاحبِ زادی کو کل دیکھیگا *your worship's service cannot be performed by (me your) slave*; the friend will see the master's son to-morrow, or, *I shall see your son, Sir, to-morrow.*

65. For the third person, وہ is generally adopted; but, when discrimination is necessary, یہ is applied to the object near at hand, or to that last mentioned in discourse; as the English word, *this*, is used in opposition to *that*, or *the latter* in contradistinction to *the former*. A demonstrative pronoun, moreover, in the singular, may be used with an Arabic plural, though even the subsequent verb, also, differ from it in number; thus, جب یہ اظہارِ اپنی ترکی کی راجائی دیکھی *when the king perceived these manners of his son.*

66. When a pronoun referring to the same person or thing as the nominative case to the verb, in one member of a sentence, is necessary, the *common* or *reflective* آپ must then be used instead of the *peculiar*; so, اپنا نام بتا *tell thy*

name; راج پتر اپنی جی مین کہنی لگا *the prince began to say in his own mind*; آپ تو ظالم نکر *do not, wretch, administer medicine to thyself*. But if adopted in a respectful sense merely, as noted at paragraph 64, this word does not admit of inflexion before postpositions; so, آپ کی چرنجیو رہنی سی مجھی *I have pleasure, sir, in your living a long life*; and اپنا &c. unless as the simple pronoun. When, in a second member of a sentence, however, a pronoun refers to the same person or thing as the nominative of the verb in the first, the *peculiar*, and not the *common*, must then be adopted; so, میں اور میرا باپ *I and my father*.

67. As emphatic adjuncts to the pronouns, besides the reflexive آپ the Persian pronoun خود or the adjective ہے is sometimes adopted; but the adverb ہین or ہی which generally becomes ای when subjoined to سو or اس یہ وہ اُس اس مجھے تجھے اُس یہ وہ اُس اس is most in use for this purpose; and, even خود or آپ may be employed at the same time with it; so, میں نے خود اس کی یہ حویلی میری ہے *I myself completed this*; تین تمام کیا *this house is my own*; اسی رد بدل میں *in this very altercation*; آپ ہی میں نے یہ *I my very self*; میں ہی آپ *I myself* of myself *I transacted this business*; وہیں *at that very*

(*place*). And to آپ when adopted as an appellative of honor, حُود is at times subjoined, or even لوگ or لوگون if plurality is intended.

68. As a mere interrogative, کیا *what ? which ?* is not applicable to persons ; but it is often used *threateningly*, or to express *satisfaction*, *astonishment* or *desire* ; and in these senses, it may be immediately followed by the appellations of human beings ; as, کیا حرامزاده *what a scoundrel !* کیا احمق *what a silly woman she was !* It may be, also, adopted discriminatively ; as, کیا ہندو کیا مسلمان *whether Hindu or Musalmān*. In negative sentences, the interrogatives, whether pronouns or adverbs, are idiomatically preferred to the relatives ; so, وہ کون ہے مین نہیں جانتا ہوں *who he is I know not*, کہاں سے اور کب آیا تھا مین واقف نہیں *whence and when he came I know not* : but in interrogative sentences where no negation is expressed, the relative pronoun may be substituted for the interrogative ; as, جہان صاحب رہتا ہے سو تم جانتے ہو *instead of* کہاں صاحب رہتا ہے *do you know where the gentleman lives ?* To denote *non-existence*, *dissimilitude* or *difference*, moreover, the adverbs کہاں کب are very emphatically used ; as, کہاں وہ راجا کہاں وہ رانی *where is that prince ? where that princess ?* meaning, that they exist not ; کہاں راجا

کہاں گنگا تیلی *where is king Bhoj ? where Gangā the oil-man ?* importing, that there is no resemblance between them ;
 جو بلاواپنی بچھی کو کھاتا ہی سو چوہی کو کب چھوڑیگا *the cat that eats its own young is not likely to let the rat escape.*

69. The relative *جَوَن* or *جو* may frequently precede its substantive, and the demonstrative pronoun is often substituted for the correlative ; so, جس رانی کو بہت سا چاہتا تھا اُسی وہ *which princess he liked best, to her he gave the fruit and said* : and though *جو* is more commonly used than *جَوَن* and *سو* than *تَوَن* yet, in reply to the interrogative *کَوَن* the latter, for the sake of sound or emphasis, seems preferable.

70. The words *کُچھ* and *کُوی* are constantly used in an indefinite sense ; but *کُوی* is generally applied to animate beings and *کُچھ* to inanimate : this distinction however is not always observed ; so, *کُوی* *کُچھ* *آدمی* *any thing, some*

71. The verb commonly agrees in gender and number with the nominative or agent of the sentence ; except that, to a number of irrational beings, taken collectively, a singular verb may be attributed ; and that in general a plural verb is used with such terms of honor or respect in the singular as are

substituted for the second personal pronoun : so, وَهُ جَوْنِي دِيَا كَرْتَا *he makes a practice of guarding* ; جب يَه خبر پهنچي *when this intelligence arrived* ; سَو گهورا آيا or سَو گهوري آئي *a hundred horse came* ; مہاراج آپ بري مَحْنَت کرکي ہماری واسطی آي هين *your highness has with great labour come on my account* ; اگر شاه *if your majesty shall direct*. And, when two or more nominatives of different genders come together in the same member of a sentence, the verb and participles usually accord with the masculine in this particular, as before exemplified at paragraph 55. Transitive verbs, however, in any past tense of the active voice, in construction with which the expletive نِي must follow the agent, are made to agree in gender and number with the object of the sentence, provided that it is a noun, either understood or stated, as is most usual in the nominative case ; but if the object be placed in the oblique case, or if it is a member of a sentence, the verb is invariably used in the third person singular masculine. The agent of the sentence, when expressed, in this construction is generally inflected by نِي if capable of inflexion ; the first and second personal pronouns being the only words liable to change for case, that retain the form of the nominative, whether in the singular or plural, before this expletive. So, جس وقت آپ ني

غوطہ مارا مین نی جانا توب گئی پانچ رپی دی تمہاری گھر خبر بھیجی اور
 نکلی تب بھی اور پانچ رپی خوشی کی خیرات مین دی رہی پانچ سو مین نی
 انہی گھر بھیجی ہین *when you, sir, took the plunge, I thinking*
you drowned, gave five rupees for sending the intelligence to
your house ; and, on your coming out, I also gave away five
more rupees in alms on account of the happy event ; five re-
maind which I have sent to my own house : انہون نی باندي کو
 کسی بھلی آدمی نی اُن *they drew out the female slave :* نکال باہر دیا
 some gentleman said to them, that— *But with the*
verb لانا to bring, which is in fact compounded of لي take and
آنا to come, or with بولنا to speak, though the former seems in
all cases to convey a transitive meaning and the latter some-
times so, this construction is never admitted ; as, کوی چوی
ا مارو بيمنگن خرید لایا a Brahman purchased and brought an egg
plant ; وہ بولا کہ he said that—.

72. The form of the infinitive serves for the gerund or verbal noun, and, in many cases, for the noun of instrument or of place, as has been already noticed : but in sentences where caution is intended, the infinitive seems often substituted for other parts of the verb, unless an ellipsis ought rather to be understood in such expressions ; as, اُس سی غافل مت رہنا *remain not careless of him, or, take care not to live neglectful.*

of him ; اُس کو نذر گُذرانا *he offered him a present*, or, (he took care) *to offer him a present*.

73. The past and present participles are frequently used in their inflected state, absolutely ; or some such words as *کي طرح* or *کي حالت مين* *in the manner of*, *in the state of*, may be understood with them : so, *کُوراجا کي ٻيٽي سهيليون کا جهند*, *some king's daughter, having taken with her a train of damsels, came to the bank of that very lake* ; *رنگت برنگت کي پوشاڪين پهني هوي سيڪرون پري پيڪرين* *hundreds of fairy-faced damsels, arrayed in garments of various colours, are swinging*. In such sentences, however, the participle may be made to agree with its governing noun as well as be used in the absolute or elliptical manner here noticed. And when, in a mere participle sense, words of this description are separated from the noun or pronoun to which they relate, they are constructed as nominatives, whatever the case of the other may be ; so, *اُس کو روتا دیکھ* *seeing him weeping*. The inflected present participle, moreover, is in very common use, with the emphatic adjunct *هي* subjoined, to express the instantaneous transition from one action to another ; as, *وہ دیکھتيهي ٻهچڪ سي ره کي* *immediately on seeing that she remained as one astonished* ; *نس , بات ڪم , سنت , هم , راحاني*

اُس ديو کو لکارا *exactly on the hearing of this speech, the king challenged that demon.*

74. The past form of a verb seems at times used in a present or future sense ; as, جو وہ ملي تو هماري جان رهي نہيں تو گئي *if she be found, then my life remains, otherwise it is gone* : but ہوا the past of the verb ہو *be* generally imports transition from one state to another, whilst تھا implies the fixed state, or mere existence, of any thing ; as, پانی گرم ہوا *is the water become hot* ? اُس کی ایک بیٹی تھی اُس کا نام اُنامادیني تھا جب وہ جو بنوتی ہوئی *he had a daughter ; her name was Unamādinī ; when she was (or became) marriageable* —. The pluperfect or preterite past appears, also, in some instances, substituted for the indefinite past ; as, اُس ني مجھي بھیجا تھا کہ تُو جاکی پوچھ *he sent me (with this message) that do thou go and enquire.*

75. The present, when celerity in the performance of any enterprize is emphatically denoted, may be used in the sense of the future ; as, مین ابھی اپنی گھر جاتا ہوں اور بیٹی کو لاکر تیری سامہنی ذیج کرتا ہوں *I am this instant going home ; and, having brought my son, am sacrificing him in thy presence.* Like as in the past, so in the present, the regular form of the verb ہو implies *transition*, whilst the meaning of the auxiliary is devoid of it ; so, جو حرکت اُس سی ہوتی اِس کی نزدیک خوش آئند ہو, *so, as soon as it moves, it is near and pleasant.*

whatever action proceeds from the former is welcome to the latter.

76. The aorist or indefinite future may not only convey a present meaning, but it may be used in construction with another verb as a present participle even ; so, خرامان صبا صحن مین چار سو دساغون کودیتی پھری گل کی بو *the light-paced zephyr whirls round the lawn, imparting to the brain the fragrance of the rose* ; کرون نغمہ تهنیت کو شروع کہ ایک نیک اختر کری ہی طلوع *I will begin the notes of congratulation, because a fortunate star makes its appearance above the horizon* ; کھولون ہون *I am opening.*

77. The adverbs of negation نہیں or مت نہ may be used either before, or after, verbs ; مت however is peculiar to imperatives, or to infinitives adopted for them ; نہ may be applied to any mood, but in prose it rarely can be postponed to the verb ; whilst, نہیں though incapable of being joined to an imperative, is yet more emphatical and in more general use than نہ with the other verbal forms : so, مت پوچھو *do not ask* ; نہ بولیو مت *pray do not forget* ; نہ جانو *do not suppose* ; لگا نہ دل کو کہیں کیا سنا نہیں تُوئی *place not thy affections any where : what hast thou not heard ?* When the emphatic نہیں moreover, is adopted, it frequently with elegance supplants

the present of the verb هو at the end of a sentence ; as,
 ظلم لایق نہین تیری شان کی acts of cruelty are not becoming
 thy dignity.

78. The conjunctions جو and کہ that, are adopted at the beginning of one member of a sentence, which points out the object of another generally preceding, or which serves to explain it ; as, دیکھتا کیا ہے کہ ایک تپسی درخت میں اُلٹا لٹکا ہوا ہے what does he see (or he is astonished at seeing) that a devotee is suspended head downwards in a tree ; مُبارک تَجھي آي شہ مُبارک تَجھي آي شہ we congratulate thee, happy prince ! because an heir to the crown and throne is born. To کہ moreover such adverbs as کيُون or تا are frequently subjoined ; so, گردن مارو تاکہ پھر کيہي مین مَنہ نہ دیکھوں strike off his head to the end that I may never more see his face. This conjunction, too, may be used by the way of comparison or distinction ; as, ایک آدمي مري بہتر کہ تمام شہر is better than a whole city ; اُسکو کہ اُسکو تو ليوي thou mayest take either this or that : but it may be adopted as the relative pronoun, after the idiom of the Persians : and in some cases, the application of it seems intended merely to unite the members of a sentence, the meaning in other respects appearing redundant.

79. The conjunctions **اور** **و** may be used almost promiscuously, though **اور** is generally adopted to connect sentences as well as words, and **و** is rarely if ever used, except to link together Arabic or Persian nouns ; as, **هزارون شکر اُس خدا کي که** *thousands of thanks to that God, who has granted to man superiority over all the creation, and graciously adorned his brow with the studded crown of wisdom (for his guidance) in both spiritual and temporal affairs.* In this example, besides the uses of **و** and **اور** may be noticed the application of the conjunction **که** which joins the members of the sentence, as remarked in the preceding paragraph, without importing any other sense than what the subsequent relative might apparently have conveyed. With numerals or with other nouns, even, these copulative conjunctions are sometimes elegantly omitted ; as, **سیکڑون هزارون لاکھون شہر قصبی** *hundreds, thousands, ten of thousands, cities, towns.*

80. The conditional conjunction **اگر** or **جو** *if* requires the consequential **پس** or **تو** *then*, in the following member of the sentence ; as, **اگر کوئی اِس مین تجھی پکری تو اُسی میری پاس لی آنا**

if any one shall interrupt you in this, then take care to bring him to me.

81. The adverb جُون or جِيُون must in general be answered by the correlative تُون or تِيُون and جُون by تُون ; but the emphatic adverb of time جُونِهِيَن may be followed by وَنِهِيَن as جُونِهِيَن کُتِي فِي کھَايا وَنِهِيَن چھتپتا کي مرگيا, *as soon as the dog ate it, at that very moment he with a bound expired*: and though to denote comparison جِيُون may be applied alone, yet as adverbs of manner تِيُون and جِيُون assume کَر ; so, مِيَن کھُون, جِيُونکر کام کرنا هِي تيرِي تِيَن تِيُونکر *as I may say, so it is incumbent on thee to perform the business.*

82. The usual term of affirmation or assent is هَان *yes*, but this may be understood and قبلہ گاہ or پِرو مُرشد or صَاحِب or some other appellation of respect only be expressed, especially in the reply of a servant to his master, or of an inferior to his superior.

83. The residence of any one is often denoted by يِهَان and if more than one place is mentioned, وَهَان may be used distinctively for a similar purpose ; as, صَاحِب کي يِهَان جَاو صَاحِب, *go to the gentleman's house here, not to that there.* Sometimes, however, the mere genitive case is adopted, the adverb being understood ; and the postposition پاس may be

applied in the same manner as, یہان : so, نوکر چاکر جو اُس کی دوری so, تو اُس کو اُس کی پاس سے پکڑ لیگی *the servants, who ran to her house, seized and took her away from it.*

84. Two words of similar meaning, which resemble each other in sound, are often adopted where one alone would suffice, as in the instance of نوکر چاکر above given : but one of such words seems frequently to have no meaning, and to be used for the sake of the sound only ; as, جھوٹہ موتہ *falsehood*, کھسر پھسر *a whisper*. By a repetition, however, of pronouns, or even of participles, as well as of numerals, individuality may be intended ; as, اپنی اپنی بدیا آزمائیں *let us each try his own skill* ; ہر ایک آدمی ایک ایک گہرا دودھ کا پیرکر *each man having filled one by one a pitcher of milk* : and when a verb is repeated, continuation of the act is generally denoted ; as, چلا چلا *continuing to impel or agitate* ; مار مار ڈال ڈال *keep striking (and) throwing* : or, when the past participle of a causal verb is subjoined to the same form of the neuter or active, readiness of preparation is intended ; as, بنا بنایا *ready made*, پکا پکایا *ready cooked*.

85. To the names of different classes different appellations of honour are added by way of distinction ; thus Brahmins take دوہے , تواری or جوبے , Musalman Fakirs are addressed

with صُوفِي or شاه; Hindū devouts or religious people, with پير or سائين گسائين بيگت گرو; Rājputs, with تهاکُر or راي سنگه; Moguls, with خواجه or مرزا بيگت آغا; Saiyids, with مير; Shaikhs, with شيخ; Pathāns, with خان; Doctors, with پندت or ملا مولوي; Merchants or Bankers, with ساه or سيته. And the most common terms of respectful address, used generally, are جهان پناه or صاحبِ ميان جي Sire! خداوند or پيرو مَرشد your Majesty! مهراج or لا Sir, Master, Worship. بابو



APPENDIX.

SOME of the most common technical terms of Grammar, with the corresponding words or expressions, chiefly derived from the Arabic language and adopted in Hindustani.

A.			
Ablative (case)	حَالَتِ مَفْعُول	Adjective (with a substantive)	صِفَت
	or		or
Accidence	مَفْعُول مَعَهُ	— (with its substantive)	صِفَت مَوْصُوف
	صرف		or
Accidental	عَارِضِي	— in the comparative or superlative degree	نَعْت مَنَعُوت
	حَالَتِ مَفْعُول		اِسْم تَفْصِيل
Accusative (case)	or	— of similitude	اِسْم تَشْبِيه
	مَفْعُول بِهِ		اِسْم مِقْدَار
Acted	مَفْعُول	— of quantity	اِسْم كَيْفِيَّت
Active (voice of a verb)	مَعْرُوف	— of quality	ظَرْف
Actor	فَاعِل	Adverb	حَرْف تَمِيز
Adjective (when alone)	اِسْم	— of place	ظَرْف مَكَان

Adverb of time	ظرفِ زمان	Apocope	حذف
— of affirmation	حرفِ اِيجاب	Article	حرف
— of negation	حرفِ نفي	Artificial or positive	جعلِي
— of injunction	حرفِ تاكيد		
— of peculiarity or identity	حرفِ تَحْصِيص	C.	
— of similitude	حرفِ تشبيه	Case	حالت or كارك
— of exception	حرفِ استثناء	Causal (verb)	{ فعلِ مُتَعَدِّي or مُتَعَدِّي بِمَفْعُولَيْنِ
— of cause or reason	حرفِ تعليل	Commencement	اِبْتِدَا
— of method	حرفِ طرح	Common	مُشْتَرَك
— of condition	حرفِ شرط	Compound	مُرَكَّب
— of society	حرفِ معية	Concrete (noun)	{ اِسْمِ صِنْت or اِسْمِ مُشَبَّه
— of extremity	حرفِ غَايَة	Condition	شرط
Affirmation	اِيجاب or اِنْبَات	Conditional	شَرْطِي
Affirmative	مُوجِب or مُشَبَّه	Conjugation	تَصْرِيف or كُرْدَان
Agent or actor	فَاعِل	Conjugate (to)	تَصْرِيف كَرْنَا
Alphabet	حُرُوفِ تَهجِي or اَلِف بِي		
Aorist	مُضَارِع		

Conjunction	عطف or حرف	Declension	{ or تَصْرِيف or تَبْدِيل کردان or صرف
— copulative	حرفِ عطف	Declined or inflected	مُصَرَّف
— distinctive	حرفِ تَرْدِيد	Defective	ناقص
— explanatory	حرفِ بَيَان	Definition	تعريف
— conditional	حرفِ شرط	Definite	مَحْدُود
— consequential	حرفِ جزا	— article	{ حرفِ مَعْرِفَه or حرفِ تَعْرِيف
Consonant	حرفِ صَحِيح	— noun	اِسْمِ مَعْرِفَه
Construction	ربط	Degree (comparative)	صِيغَةُ تَنْصِيل
Construe (to)	ربط دینا	— superlative	صِيغَةُ مُبَالَغَه
Context	{ or قَرِينَه or مَضْمُون معنی or فُحْوای کلام	Demonstrative pronoun	اِسْمِ اِشَارَه
Correlative	{ جوابِ مَوْصُول	— the noun with it	مُشَارَايَه
(pronoun)		Derivation	اِشْتِقاق or وَجْه تَسْمِيَه
Couplet	بیت or دوها	Derivative	مُشْتَق
		Diacritical points	اِعراب or حَرَکات
		Doubling (of a letter)	{ تَشْدِيد or اِدْغَام
Dative (case)	{ حَالَتِ مَنْعُول or مَنْعُول لَاجِلِه		

Double (letter)	مُشَدَّد	Expletive	تَكِيه كَلام or سُخْن تَكِيه
Doubtful	مَسْهُوم	Explication	شَرْح or تَفْسِير
Dual	تَشْبِيه	Expressed	مَلْفُوظ or مَذْكُور
— in the dual number (a word)	} مُشْتَرِك		
E.		F.	
		Female	مَادَة
Elision	حَذَف	Feminine (gender)	تَانِيَّة
— cut off by it (a letter or syllable)	} مَحْذُوف	— (of the gender)	مَوْنَت
Emphasis	تَاكِيْد	Foot (in verse)	جُز or رُكْن
Emphatic	تَاكِيْدِي	Form (of a word)	وَزْن
		Future (tense of a verb)	مُسْتَقْبَل
		— (futurity)	اِسْتِقْبَال
Etymology	{ تَشْقُق or اِسْتِقْبَال وَجْه تَسْمِيَة or صَرْف	G.	
Euphony	تَحْسِيْن تَلْفِظ	Gender	جِنْس
Exception	اِسْتِثْنَا	General	اَكْثَرِيَة
— (irregular)	مُسْتَثْنَا		
Explanatory	{ بَيَانِيَة or بَيَانَوَار or شَرْحَوَار	Genitive (case)	{ حَالَة اِضَافَة or حَالَة جَرِي

Genitive (as the go- verned of two nouns)	} مضاف إليه	Imperative	امر
Gerund	اسم مصدر	Imperfect tense	{ ماضي استمراري or مستمر ماضي
Governed	{ مفعول or مفعول or منصوب	— (verb or noun)	ناقص
Governing	فاعل or عامل	Indeclinable	غير متصرف
— (of two nouns in const.)	} مضاف	Indefinite (noun or article)	{ اسم تنكير or اسم نكرة
Grammar	صرف ونحو or بياكرن	— (the tense of a verb)	مطلق
— (rule in)	قاعدة	Inference	حاصل or نتیجه
		Infinitive	مصدر
H.		Inflection	تبدیل or تصریف or گردان
Hemistich	مِصراع	Interjection	حرف ندا
		Interrogative	{ حرف استفهام
I.		(pronoun)	
Idiom	مجاورة or طرز کلام or اصطلاح	Irregular	سماعي or شان
Immoveable (a con- sonant without a vowel)	} غیر متحرک		
		Letter	حرف

L.

M.	Noun	اسم
Male	نر	— primitive اسم جامد
Masculine (the gender)	تذكير	— derivative اسم مُشتَق
— (of the gender)	مذكر	— concrete or abstract } اسم صفت
Metre	{ نظم or قافيه or بحر وزن or ميزان	— verbal مصدر حاصل مصدر or اسم مصدر
Mood	صيغه	— of the actor اسم فاعل
Movcable	متحرك	— indefinite اسم نكرة or اسم تنكير
N.		— definite اسم معرفه
Negation	نفي	— diminutive اسم تصغير
Negative	منفي	— of excess اسم مبالغه
Neuter verb	فعل لازمي	— of place اسم مكان or اسم ظرف
Nominative (case)	حالت فاعل	— of instrument اسم آله
— (noun	{	— appellative اسم جنس
in that	{	— arbitrary اسم سماعي
case)	{	— or name, proper علم
— expletive of	{	— or name, proper علم
before a transi-	{	Number صيغه
tive verb in a	{	Numeral اسم عدد
past tense	{	Numeral اسم عدد

Nūnation	تَنْوِين	Past tense, absolute or indefinite	ماضِي مُطْلَق
O.		tense, preterite, remote or pluperfect	ماضِي بَعِيد
Origin	أصل or بُنيان or مبدأ	tense, instant or proximate	ماضِي قَرِيب
Original	أَصْلِي or ذَاتِي or جَوْهَرِي	tense, dubious	ماضِي مُتَشَكِّي
Orthography	أَمْلا or رَسْمُ الْخَطِّ	tense, optative	ماضِي مُتَمَنِّي
Orthographical marks	أَعْرَاب	tense, conditional	ماضِي شَرْطِي
P.		Person (first) <i>the speaker</i>	مُتَكَلِّم
Parenthesis	جُمْلَةُ مُعْتَرِضَةٍ	(second) <i>the spoken to, or, present</i>	مُخَاطَب or حَاضِر
Part of speech	كَلِمَةٌ	(third) <i>the absent</i>	غَائِب
Participle (past)	إِسْمٌ مَفْعُولٌ	Phrase	أَصْطِلَاح
— (conjunctive past or pluperfect)	ماضِي مَعْطُوفٌ عَلَيْهِ	Plural (number)	جَمْع or صِيغَةُ جَمْع
— (present)	إِسْمٌ حَالِيَةٌ		
Particular	جُزْئِيَّة		
Passive (voice of a verb)	مَجْهُولٌ		
Past (tense)	ماضِي		

Potential	امكانى		R.
Preposition or postposition	حرف or حرف معنوي	Radical	أصلي or ذاتي
		Regular	قياسي or باقاعده
Present (tense)	حال	Relative (pronoun)	إسم موصول
— preterite, or imperfect tense	ماضي استمراري	Rhyme	قافيه or ردیف or سجع
		Rule	قاعده or قانون or ضابطه
— tense, dubious	حال متشكي		
Prohibition	نهي		S.
Pronoun	ضمير or اسم ضمير	Scanning	تقطيع
— (common or reflective)	ضمير مشترك	Sentence	جمله
Pronunciation	تلفظ or مخرج	Sign	علامت
Prose	نثر	Simile	تشبيح or تمثيل
Prosody	عروض	Simple	بسيط
		Single	مفرد
		Singular (number)	واحد or صيغه واحد
Q.		Spelling	املا or هجي
Quiescent (having no vowel)	ساكن or موقوف		

Substantive (when alone)	اسم	Verb intransitive	فعل لازمي
— (with an ad- jective)	{ موصوف or منعوت }	— transitive	فعل متعدي
		— auxiliary	رابط زماني
Superlative	مبالغه	Verse (in opposition to prose)	{ نظم
Syllable (first)	فا كلمه	— (in scansion, a verse)	بيت
— (second)	عين كلمه	Voice (of a verb)	صيغه
— (third)	لام كلمه	— active	صيغه معروف
— (fourth)	لام ثاني كلمه	— passive	صيغه مجهول
Synonymous	مترادف or هم معني	Vowel (long, name- ly	{ حرف علة
Syntax	نحو	(ا or و ي)	
		— (short, that is	{ حرکت or ماترا or اعراب
	T.	(أ or اِ اُ)	
Tense	صيغه or زمان or سمي	Vocative case	حالت ندا
Tetrastich	رباعي		
	V.	U.	
		Uncommon	شان
Verb	فعل	Understood	مقدّر or مضمر

Ungrammatical	{	or بی قاعده	Universal	کُلّیہ
		or نامربوط	Unlimited	غیر محدود
		خلاف قیاس	Uncompounded	بسیط or غیر مرکب

Days of the Week.

Hindūstānī.	Hinduī.	Persian.	English.
اتوار	ریبار	یکشنبه	Sunday.
سوموار or پیر	سومبار	دوشنبه	Monday.
منگل	منگلبار	سه شنبه	Tuesday.
بدھ	بدھبار	چهارشنبه	Wednesday.
جمعرات	برہسپتبار	پنجشنبه	Thursday.
جمعہ	سُکربار	آدینہ	Friday.
سنیچر	سنیبار	شنبه or ہفتہ	Saturday.

The months in Hindustani and English.

Beginning from the 9th to the 13th of	April	نيساكه	October	كارتيك or كرتيك
	May	جيتھ	November	اگھن
	June	اسارھ	December	پوس
	July	ساون or سارون	January	ہاگھ
	August	پادون	February	پھاگن or پہاگن
	September	آسھ or کوار	March	چیت

The lunar months of the Arabians are,

	Days.		Days.
محرم	30	رجب	30
صفر	29	شعبان	29
ربيع الأول	30	رمضان	30
ربيع الثاني or ربيع الآخر	29	شوال	29
جماد الأول	30	ذي القعدة or ذي القعدة	30
جماد الثاني or جماد الآخر	29	ذي الحجة or ذي الحجة	29

And in every intercalary year, which occurs eleven times in the period of thirty years, the last month has thirty days.

FABLE

OF THE

*Four learned, but indiscreet, Brahmans, who restored a dead
Tiger to life;*

IN THE DEVANĀGARĪ CHARACTER.

बैताल बोला ऐ राजा जयस्थल नाम नगर वहां का
बर्धमान नाम राजा उस के नगर में विष्णुस्वामी नाम
ब्राह्मन उस के चार बेटे एक ज्वारी दूला कस्बीबाड़ा
तीला छिनला चौथा नास्तिक एक दिन वुह ब्राह्मन अप्पे
बेटों को समझाने लगा कि जो कोई जूआ खेला है उस
के घर में लक्ष्मी नहीं रहती यह सुन वुह ज्वारी
अप्पे जी में बहुत दिक् हुआ और फिर उन्ने कहा कि
राज नीति में ऐसे लिखता है कि ज्वारी के नाक कान
काढ देस से निकाल दीजे इसी लिये उत्तम है कि और
लोग जूआ न खेलें

और ज्वारी के जोरू लड़कों को घर में होते भी घर में न जानिये क्यूं कि नहीं मजलूम किस वक्क हार दे और जो बेस्वा के चरित्रों पर मोहित होते हैं सो अप्ने जी को दुख बिसाते हैं और कस्बी के बस में हो सर्वस अप्पा दे अंत को चोरी कर्ते हैं और ऐसे कहा है कि जो नारी आमी के मन को एक घड़ी में मोह ले ऐसी नारी से ज्ञानी दूर रहते हैं और अज्ञानी उस से प्रीत कर अप्पा सन श्रील जस आचार बिचार नेम धर्म सब खोते हैं और उस को अप्ने गुरू का उपदेस भला नहीं लगता और ऐसे कहा है कि जिस ने अप्पी लाज खोई दूसरे की वुह कब बेहुर्मत कर्ने से उर्ता है और मसल है कि जो बिलाव अप्ने बच्चे को खाता है सो चूहे को कब छोड़ेगा

फिर कहने लगा कि जिन्हों ने बालकूपन में बिद्या न पढ़ी और जवानी में काम से आतुर हो जौबन के गर्व में रहे सो बृद्ध काल में पक्कता कर हिरस की आग में जले हैं यह बात मुन उन चारों ने आपस में बिचार कर कहा कि बिद्या हीन पुरुष के जीने से मर्नी भला है उस से उत्तम

यिह है कि बिदेस में जाकर बिद्या पढ़िये यिह बात आपस में ठान वे एक और नगर में गये और कित्ती एक मुद्दत के बज़द पढ़के पंडित हो अप्पे घर को चले राह में देखते क्या हैं कि एक कंजर मूए हूए शेर को हड्डी चमड़ा जुदा कर गद्दी बांध चाहे कि ले जाय इस में उन्हों ने आपस में कहा कि आयो अप्पी अप्पी बिद्या आज़मावे

यिह ठहरा एक ने उसे बुलाकर कुछ दिया और वुह पोट ले उसे बिदा किया और रस्ते से कनारे हो उस मोट को खोल एक ने सारी हड्डियां जा बजा लगा मंत्र पढ़ छीटा मारा कि वे हाड़ लग गये दून्ने ने इसी तरह से उन हड्डियों पर मास जमा दिया तीन्ने ने इसी भांति से मास पर चाम बिठा दिया चौथे ने इसी रीत से उसे जिला दिया फिर वुह उदते ही इन चारों को खा गया

इत्ती कथा कह बैताल बोला ऐ राजा उन चारों में कौन अधिक मूरख था राजा बिक्रम ने कहा जिस ने उसे जिला दिया सोई बड़ा मूरख था और ऐसा कहा है कि बुद्धि बिना बिद्या किमू काम की नहीं बल्कि बिद्या

से बुद्धि उत्तम है और बुद्धि हीन इसी तरह मर्ते हैं जैसे सिंह के जिलाने वाले मूरे

The preceding Fable, in the Persian character.

بیتال بولا آی راجا جیسٹل نام نگر وہان کا بردھمان نام راجا اُس کی نگر میں
 ہنسوامی نام براہمن اُس کی چار بیٹی ایک جُواری دوسرا کسپیاز تیسرا
 چہنلا چوتھا نامتک ایک دن وہ براہمن اپنی بیٹوں کو سمجھائی لگا کہ جو کوئی
 جوا کھیلتا ہے اُس کی گھر میں لچھمی نہیں رہتی یہ سن وہ جُواری اپنی جی
 میں بہت دُف ہوا اور پھر اُنہی کہا کہ راج نیت میں ایسی لکھتا ہے کہ جُواری
 کی ناک کان کات دیس سی نکال دیجی اسی لیے اُتم ہے کہ اور لوگ جوا
 نہ کھیلین

اور جُواری کی جو رو لڑکوں کو گھر میں ہوتی بھی گھر میں نہ جانی کیوں کہ نہیں
 معلوم کس وقت ہار دی اور جو بیسوا کی چرتروں پر موہت ہوتی ہیں
 سو اپنی جی کو دکھ بسانے ہیں اور کسپی کی بس میں ہو سرس اپنا دی انت
 کو چوری کرتی ہیں اور ایسی کہا ہے کہ جو ناری آدمی کی من کو ایک گھڑی

میں موہ لی آئیں ناری سی گیائی دُور رھتی هیں اور اگیانی اُس سی بریت کر اپنا ست سِل جس آچار بچار نیم دھرم سب کھوئی هیں اور اُس کو اپنی گُرو کا اُپدیس بھلا نہیں لگتا اور آئیں کہا هی کہ جس فی اپنی لاج کھوئی دُوسری کو وہ کب بیکرمت کرنی سی درتا هی اور مثل هی کہ جو بلاو اپنی بچی کو کھاتا هی سو چوھی کو کب چھوڑیگا

پھر کہنی لگا کہ جنھوں فی بالکین میں بدیا نہ پڑھی اور جوانی میں کام سی آتہ ہو جوبن کی گرب میں رھی سو بردہ کال میں پچھتا کر حرص کی آگ میں جلتی هیں یہ بات سُن اُن چاروں فی آپس میں بچار کر کہا کہ بدیا هیں پُرش کی جینی سی مرنا بھلا هی اُس سی اُتم یہ هی کہ بدیس میں جاکر بدیا پڑھی یہ بات آپس میں تھان وی ایک اور نگر میں گئی اور کُنی ایک مُدت کی بعد پڑھکی پندت ہو اپنی گھر کو چلی راہ میں دیکھتی کیا هیں کہ ایک کنجڑ موی ہوئی شیر کی ہڈی چمڑا جدا کر گتھری باندہ چاہی کہ لی جائی اس میں اُنھوں فی آپس میں کہا کہ آہو اپنی اپنی بدیا آزمایوں

یہ تھرا ایک فی اُسی بلا کر کچھ دیا اور وہ بوت لی اُسی بدیا کیا اور رستی سی کناری ہو اُس موت کو کھول ایک فی ساری ہڈیاں جا بجا لگا مِتر پڑ چھینتا مارا کہ وی ہار لگ گئی دُوسری فی اِسی طرح سی اُن ہڈیوں پر

مانس جما ديا تيسري ني اسي بهانت سي مانس پر جام بچا ديا چوڻي ني
 اسي ريت سي اسي جلا ديا پروه اُتھي هي ان چارون کوکھا گیا
 اُتھي کتھا کہہ بیتال بولا آی راجا اُن چارون مین کون ادھک مورکھ تھ راجا
 بگرم ني کھا جس ني اسي جلا ديا سوِي برا مورکھ تھ اور ايسا کھا هي کہ بدھ
 بنا بديا کسو کام کي نهين بلکہ بديا سي بدھ اتم هي اور بدھ هين اسي طرح
 مرئي هين جيسي سنگھ کي جلاني والي موي

A literal translation of the same Fable into English.

The demon said, O king! (there was) a city, by name Jayasthal; of that place (there was) a king by name Bardhmān; in his city (was) a Brahman by name Bishnuswāmī, who had four sons: one (was) a gamester; the second, a gallant; the third, a fornicator; (and) the fourth, an atheist. One day, that Brahman began to admonish his sons, that whoever games, in his house wealth remains not: hearing this, the gamester became much troubled in his mind. Again, he said that in the Rājñiti it is thus written, that cut off the nose (and) ear of the gamester (and) cause (him) to be driven out from the

country : for this very reason it is proper (to do so) that other people may not game.

And do not consider the wife and children of a gamester, though existing in (his) house, as being there ; because, it is not known when, through bad luck, he may lose them. And they who are overcome by the blandishments of a prostitute, purchase trouble for their own souls ; and being in the power of a courtesan, having surrendered their own authority, they commit theft on themselves. And it is thus said, that from such a woman as captivates in one hour the heart of a man, the wise remain at a distance ; but fools, forming an acquaintance with her, lose their vigor, honor, renown, religion, judgment (and) good conduct entirely ; and to him (who becomes acquainted with such a woman) the admonition of his pastor is not well applied (or, is of no use). And it is thus said, that when will he fear (meaning, he will never fear) to effect the dishonor of another, who has lost his own sense of shame ! And there is a proverb that, when will the cat, which has devoured its own young, let the rat escape ! (meaning, that it is not likely to let the rat escape, as explained at paragraph 68 of the Grammar).

Again, he began to say, that they who have not studied science in youth, and who, being in manhood averse to in-

dustry have continued in the vanity of (their) early years, are in old age, repenting, consumed in the fire of care. (On) hearing this speech, those four, having consulted among themselves, said, that “ to die is better than the living of a man void of science ; this is best, that having gone into a foreign country, we study science.” Having settled this matter among themselves, they went into another city ; and, after a length of time, having studied, being become learned, they were going to their home ; on the road what do they see ! (meaning, “ they are astonished at seeing,” as explained at paragraph 68 of the Grammar) that a Kanjar, having separated the bones and skin of a dead tiger, (and) bound them in a bundle, is about to take them away. At this they said among themselves, that, come, let each of us make trial of his skill.

Having settled this, one, having called him (the Kanjar, name of a low cast of Indians) gave him something, and receiving the bundle dismissed him ; and, being (gone) aside from the road, having opened the bundle, one, having arranged all the bones, place by place, (and) repeated a charm, sprinkled them (so) that those bones joined together : a second, in this very manner, caused flesh to collect on those bones : a third, in this same way, caused skin to settle on the flesh :

and, the fourth, exactly in this fashion, caused it (the tiger) to live: then he (the tiger) exactly on rising up devoured these four.

Having related such a fable, the demon said, O king, which was the most foolish among those four? King Bikram said, exactly he who caused the tiger to live was the most foolish. And, it is thus said, that, without discretion, science is of no use; but, discretion is better than science; and the void of discretion perish in like manner as the revivers of the tiger died.

A
COLLECTION
OF
SOME OF THE MOST USEFUL VERBAL ROOTS
IN THE
HINDUSTANI LANGUAGE,
ALPHABETICALLY ARRANGED.

<p style="text-align: center;">ا</p> <p>آ v. n. <i>come, be.</i></p> <p>اُبَس v. n. <i>rot, putrify.</i></p> <p>اُبَكَّ v. n. <i>vomit.</i></p> <p>اَبَل v. n. <i>boil.</i></p> <p>اُيار v. a. <i>raise up, excite.</i></p> <p>اُيار v. a. <i>take away, steal.</i></p> <p>اُير v. n. <i>overflow.</i></p> <p>اُيَّه v. n. <i>be tired of business.</i></p> <p>اُج v. n. <i>spring up, grow.</i></p>	<p>اُتر v. n. <i>be rooted out, be skinned.</i></p> <p>اُيس v. n. <i>become musty, rot.</i></p> <p>اُنا v. a. <i>convert to thy own use.</i></p> <p>اُهر v. n. <i>gormandize, be very rich.</i></p> <p>اُتر v. n. <i>descend, pass over, go off, become insipid, fall in value.</i></p>
--	---

اُتھل v. a. <i>overset, turn over.</i>	اُدھار v. a. <i>liberate, discharge.</i>
اُتکت v. n. <i>be stopped, cease, rest.</i>	اُدھیا v. a. <i>halve, divide.</i>
اُتکل v. a. <i>guess, judge, think.</i>	اُر v. n. <i>stop, hesitate.</i>
اُتھ v. n. <i>rise up.</i>	اُر v. n. <i>fly.</i>
اُجر v. n. <i>become desolate.</i>	اُزما v. a. <i>try, prove.</i>
اُجل v. n. <i>become clean.</i>	اُسا v. a. <i>winnow.</i>
اُجھال v. a. } <i>pour from one</i>	اُسج v. n. <i>boil.</i>
اُجھل v. a. } <i>vessel into another ; flow.</i>	اُسر v. n. <i>retreat, recede, shrink.</i>
اُچت v. n. <i>be separated, slip, glance off.</i>	اُسن v. n. <i>boil.</i>
اُجر v. n. <i>separate ; speak, pronounce.</i>	اُکتا v. n. <i>fret, be tired of.</i>
اُچت v. n. <i>rise, be raised.</i>	اُکلا v. n. <i>be distracted, tire.</i>
اُجل v. n. <i>separate, be separate.</i>	اُکھر v. n. <i>be rooted up.</i>
اُچھل v. n. <i>be thrown up, leap, bound.</i>	اُگت v. n. <i>grow, rise.</i>
	اُگل v. a. <i>spit out, vomit ; re-fund.</i>
	اُگول or اُگور v. a. <i>watch.</i>
	اُگھر v. n. <i>be unveiled.</i>

آلآب v. n. *tune the voice.*

ألت v. n. *be reversed ; v. a. pervert.*

الجمه or الجمه v. n. *be entangled, be involved.*

ألسا v. n. *doze, be drowsy.*

أمد v. n. *overflow ; shed (tears).*

آن v. a. *bring.*

انت v. n. *be contained, be filled up.*

أنجا v. a. *raise.*

انگ v. n. *be valued, be appreciated of.*

انها v. a. *bathe.*

اوت v. a. *defend ; thumb ; catch.*

أوت v. n. *boil, be consumed with rage.*

اوره v. a. *put on (dress).*

اوت v. n. *vomit.*

أوت v. n. *miss, err, mistake.*

أوندها v. a. *reverse, turn upside down.*

أونكه v. n. *nod, be drowsy, doze.*

اهار v. a. *paste.*

أهر v. n. *subside (a swelling, &c.)*

آينه v. n. *writhe : v. a. tighten.*

آينه v. a. *draw, attract.*

ب

باچه v. a. *choose, select.*

بار v. a. *leave off, forbid ; kindle.*

باس v. a. *scent, perfume.*

بانت v. a. *share, distribute, divide.*

بنا v. a. point out, shew, appear.	بچل v. n. slip, break thy promise.
بِشَر v. n. be scattered, be sprinkled.	بِجَہ v. n. be spread.
بت v. n. be twisted, be di- vided; v. a. twist.	بِجَہر v. n. be separated.
بتا v. a. scatter, sprinkle.	بِجَہل v. n. be separated, slip.
بتور v. a. collect, gather up.	بِحَث v. a. argue, dispute.
باج or بَج v. n. be sounded, sound.	بِحش v. a. give, forgive.
بجلا v. a. perform, accom- plish.	بد v. a. wager, settle, agree.
بجہ v. n. be ensnared, stick.	بدار v. a. tear, rend.
بُجَہ v. n. be extinguished.	بُدل v. a. change, alter.
بج v. n. be saved, escape.	بدور v. a. screw, mock, laugh at.
بچار v. n. consider, compre- hend.	بدور v. a. laugh at.
بِجَت v. n. be disappointed; sprain; flee.	بدء v. a. smite, kill.
	برا v. a. mock, vex.
	براچ v. n. enjoy thyself, live at ease.
	برت v. a. use.

بَرَج v. a. *forbid, prohibit.*
 بَرَس v. n. *rain.*
 بَرَم v. n. *stop, remain.*
 بَرَمَا v. a. *bore.*
 بَرَبَرَا v. a. *mutter, talk non-*
sense.
 بَرَد v. n. *grow, increase, be*
advanced.
 بَس v. n. *abide, dwell, be*
peopled.
 بَسَاد v. a. *buy, purchase.*
 بِ or بِسَر v. a. *forget.*
 بَك v. n. *prate.*
 بَكَ v. n. *be sold, sell.*
 بَكَوت v. a. *scratch, lacerate*
with nails.
 بَكَهَان v. a. *praise, commend,*
explain.

بَكِر v. n. *be scattered, be*
dishevelled.
 بَكَد v. n. *return, be spoiled.*
 بَكَت v. n. *be spoiled.*
 بَكْس or بَكْس v. n. *blossom, blow*
(as a flower).
 بَكْهَار v. a. *season.*
 بَل v. n. *burn.*
 بَلَا v. n. *vanish; v. a. cause*
to vanish.
 بَلِيلَا v. n. *be in pain, com-*
plain.
 بِلَس v. n. *be pleased, be sa-*
tisfied.
 بَلْبَا or بَلْمَا v. a. *allure.*
 بَلَمَب v. n. *tarry, wait, delay.*
 بَلُوك v. a. *look at, see.*
 بِن v. n. *become, be, be pre-*
pared.

بِن v. a. <i>knit, weave</i> ; v. n. <i>be picked.</i>	بیان or پیاچ v. a. <i>turn on a lathe, twist, wave.</i>
بُن v. a. <i>weave, intertwine.</i>	بِبَک v. n. <i>be enraged, catch fire.</i>
بِنج v. n. <i>be read, be perused.</i>	بِیَیرا v. n. <i>swell.</i>
بَنده v. n. <i>be tied, be fastened.</i>	بِهیک v. n. <i>simmer, bubble, emit steam.</i>
بِنده v. a. <i>sting</i> ; v. n. <i>be bored.</i>	بِیتکت v. n. <i>go astray.</i>
بو v. a. <i>sow.</i>	بِیتیا v. n. <i>ebb (the tide), descend a river.</i>
بُوجِه v. a. <i>understand, comprehend.</i>	بِیج v. a. <i>worship, count the beads.</i>
بُوجِه v. a. <i>load.</i>	بِچَک v. n. <i>be astonished, be amazed.</i>
بُوده v. a. <i>wheelde.</i>	بِیر v. a. <i>fill, abound, daub.</i>
بُورا v. a. <i>madden.</i>	بِیرا v. a. <i>wheelde.</i>
بُور v. n. <i>dive, drown, dip.</i>	بِیر v. n. <i>return, come back.</i>
بُوک v. a. <i>powder, grind.</i>	بِیرک v. n. <i>start, shrink, be scared.</i>
بول v. n. <i>speak, sound, tell, say.</i>	بِیر v. n. <i>close, be joined.</i>
بِه v. n. <i>flow, float, blow.</i>	
بُہار v. a. <i>sweep, gather.</i>	
بہاکہ v. a. <i>speak, call.</i>	
بہاگت v. n. <i>flee, run away.</i>	

بہک v. n. *be balked, stray, be drunk.*

بھوس v. a. }
بھکھ v. a. } *cat, devour, stuff.*

بھگت v. a. *enjoy, be punished.*

بھگو v. a. *wet, steep.*

بھل v. n. *be amused, be diverted.*

بھیننا v. n. *buz (as a fly).*

بھنبیور v. a. *worry, bite.*

بھنجا v. a. *change (money).*

بھنس v. n. *float.*

بھنکت v. n. *buz (as a fly), swarm.*

بھول v. n. *forget, err, mistake.*

بھون v. a. *parch, grill, toast, fry.*

بھونکت v. n. *bark, talk foolishly.*

بیج v. a. *send.*

بیگت or بیج v. n. *be wet.*

بھینت v. n. *meet with, visit.*

بیاپ v. n. *effect, work, act.*

بیاد v. a. *marry.*

بیستہ v. n. *sit.*

بیچ v. a. *sell.*

بیدہ or بیدہ v. a. *perforate, pierce.*

بیرہ v. a. *enclose, fence, surround.*

بیل v. a. *roll out, spread out.*

بیونت v. a. *cut or shape (as clothes).*

پ

پا v. a. *find, get, reach.*

پاچھ v. a. *inoculate.*

پانس v. a. *manure.*

پتیرا v. n. <i>be petrified, become hard.</i>	پرا v. n. <i>be in pain, be painful.</i>
پتیا v. a. <i>trust, depend on, believe.</i>	پرپرا v. n. <i>smart.</i>
پت v. n. <i>be paid, be watered, be roofed.</i>	پرکت v. n. <i>be habituated.</i>
پت v. n. <i>be beaten, be dashed.</i>	پرکھ v. a. <i>inspect, examine, prove.</i>
پتک v. a. <i>dash, throw with violence.</i>	پروس v. a. <i>take up dinner, distribute.</i>
پتھو or پتھا v. a. <i>send.</i>	پریت v. a. <i>reel (thread, &c.)</i>
پج v. n. <i>be digested; rot; labour.</i>	پتر v. n. <i>repose, lie, fall, drop.</i>
پچکت v. n. <i>be squeezed, be shrivelled.</i>	پرپرا v. n. <i>throb (with pain), chatter.</i>
پستا or پچھتا v. n. <i>regret, repent of.</i>	پرہ v. a. <i>read, repeat, say.</i>
پچھتر v. n. <i>fall, tumble down.</i>	پس v. n. <i>be ground, be powdered.</i>
پہسل or پچھل v. n. <i>slip, slide.</i>	پسا v. a. <i>skim (a liquid).</i>
پلا or پرا v. n. <i>run, flee.</i>	پسار v. a. <i>spread, distend.</i>
	پسوج v. a. <i>stitch.</i>

پسِج v. n. *perspire; compassionate.*

پک v. n. *be cooked, be ripened.*

پُکار v. a. *call out, cry out.*

پَکَر v. a. *catch, seize.*

پَکھار v. a. *wash.*

پَکْرا v. n. *ruminate, chew the cud.*

پَگھل v. n. *be melted, melt.*

پل v. n. *be reared, thrive.*

پِل v. n. *be bruised, be pressed; v. a. attack.*

پلان v. a. *saddle.*

پِلولا v. a. *soften.*

پَلَت v. n. *return; retreat; change.*

پاچ v. n. *adhere.*

پُن v. a. *abuse.*

پَنپ v. n. *thrive, prosper, shoot forth.*

پَنپنا v. n. *twang, whiz.*

پَنپا v. a. *water, irrigate.*

پوت v. a. *plaster.*

پُوج v. a. *adore, idolatrise.*

پُوجھ v. a. *ask, enquire.*

پوندہ or پورہ v. n. *sleep, slumber.*

پوس v. a. *breed, rear, educate.*

پِات or پَت v. n. *be torn, split, broken.*

پَار v. a. *tear, split, break.*

پِاند v. a. *jump over; imprison.*

پہب v. n. *become, fit.*

پَتک v. a. *winnow, dust; v. n. be separated.*

پہتکار v. a. *curse.*

پہچان v. a. <i>know, recognize.</i>	پھونک or پھونک v. a. <i>blow.</i>
پہر v. n. <i>turn, return, walk about.</i>	پھول v. n. <i>blossom; be pleased.</i>
پہرہ v. n. <i>tremble, wave, quiver.</i>	پھیل v. n. <i>be spread; be diffused.</i>
پہرچا v. a. <i>clean, sweep, settle.</i>	پہینا v. n. <i>foam.</i>
پہرک v. n. <i>flutter, vibrate.</i>	پہینچ v. a. <i>rinse, wash.</i>
پہنس or پس v. n. <i>be entangled, stick.</i>	پھینک v. a. <i>throw, fling.</i>
پہسپہا v. n. <i>whisper.</i>	پی v. a. <i>drink; smoke.</i>
پہسک v. n. <i>split, burst, break.</i>	پیٹہ v. n. <i>enter, pervade, rush in.</i>
پہسلا v. a. <i>coax, wheedle.</i>	پیر v. n. <i>swim.</i>
پہل v. n. <i>bear fruit, be fortunate.</i>	پیر v. a. <i>press, squeeze, rack.</i>
	پینا v. a. <i>sharpen.</i>
	ت
پہر or پہن v. a. <i>clothe, dress, wear.</i>	تار v. a. <i>free, rid, exempt.</i>
پہنچ v. n. <i>arrive.</i>	تار v. a. <i>understand, guess.</i>
پہند v. n. <i>be imprisoned.</i>	تاک or تاک v. a. <i>stare at, aim, spy.</i>
پہوت v. n. <i>be broken; be burst; be separated.</i>	تاک or تاک v. a. <i>thread, stitch together.</i>

تَو v. a. <i>heat, blow up heat ;</i> <i>twist ; assay.</i>	تَرَمَرَا v. n. <i>vibrate, dazzle,</i> <i>thrill, shake.</i>
تَب v. n. <i>burn, glow ; be glo-</i> <i>rified.</i>	تَرَب v. n. <i>flutter, palpitate, be</i> <i>agitated, be anxious.</i>
تَبَكَّ v. n. <i>throb, palpitate.</i>	تَرَبَّرَا v. n. <i>flutter, palpitate.</i>
تَلَا v. n. <i>lisp.</i>	تَرَتَّرَا v. n. <i>trickle, drop, pat-</i> <i>ter, crack.</i>
تَج v. a. <i>abandon, quit, leave.</i>	تَرَكَ v. n. <i>be cracked, be split.</i>
تَجَّ v. n. <i>be parched, be heat-</i> <i>ed.</i>	تَكَيَّرَا v. a. <i>confirm, prove, en-</i> <i>quire.</i>
تَحْصِيل v. a. <i>collect a tax, op-</i> <i>press.</i>	تَل v. a. <i>fry.</i>
تَر v. n. <i>pass over, be ferried.</i>	تَلَّجَ or تَلَبَّ v. a. <i>flutter, pal-</i> <i>pitate.</i>
تَرَّ v. n. <i>swim.</i>	تَلَّهَلَا or تَلْتَلَا v. n. <i>shake.</i>
تَرَّا v. n. <i>grudge, grumble,</i> <i>murmur.</i>	تَمَّتَا v. n. <i>grow red, glow,</i> <i>sparkle.</i>
تَرَّاش v. a. <i>cut, clip, cut out,</i> <i>shave.</i>	تَن v. n. <i>extend, stretch, be</i> <i>pulled.</i>
تَرَبَّ v. a. <i>sew, stitch.</i>	تَنَّا v. n. <i>twang.</i>
تَرْجَها v. a. <i>make crooked, be</i> <i>perverse.</i>	تَنَّنَا v. n. <i>twang, tingle.</i>
تَرَسَّ v. n. <i>long, desire ; pity.</i>	

تَنَكَّ v. n. *flutter, palpitate, throb.*

تَوَّپ v. a. *bury, cover.*

تَوَّر v. a. *break ; change (as money).*

تَوَّل or تَوَل v. a. *weigh, balance ; confront.*

تَهَأَتْ v. n. *be tired.*

تَهَاءَمَ v. a. *support, shield, prevent.*

تَهَرَّتْ v. n. *tremble, quiver, shake.*

تَهَكَ v. n. *tire, be wearied.*

تَهَم v. n. *stop ; be supported.*

تَهَبَّپ v. a. *support, prop ; pile.*

تَهَوَّك v. a. *spit.*

تَهَيَّات v. a. *leave, forsake.*

ت

تَپ v. n. *paw with the fore feet.*

تَنَزَّ v. a. *stitch.*

تَنَازَ v. a. *hang up (by a string, &c.) dangle.*

تَبَّ v. a. *jump over.*

تَبَّكَ v. n. *drop ; drip ; throb.*

تَتَوَّل v. a. *feel for, grope, touch.*

تَرَّتْ or تَرَّ v. a. *chatter.*

تَسَّ v. n. *burst, split, crack.*

تَبَّكَ v. n. *stop, be detained.*

تَكَّر or تَكَّل v. n. *roll.*

تَكَّل v. n. *melt, rarify.*

تَلَّ v. n. *give way ; disappear.*

تَنَكَّور v. a. *twang.*

تَوَّت v. n. *break.*

تَوَّك v. a. *interrogate, challenge.*

تَوَّنَكَ v. a. *peck, nibble.*

تَبَّس or تَبَّاس v. a. *stuff, cram.*

تَهَانَ v. a. *resolve, settle.*

تَهَب v. a. *strike.*

تَهَبَا v. a. *beat, strike; harrass.*

تَهَبَّر or تَهَبَّرَ v. n. *be numbed,
be chilled.*

تَهَر v. n. *freeze, be chilled.*

تَهَتَّ v. a. *cheat.*

تَهَلَّ v. n. *walk about, ramble.*

تَهَنَّ v. n. *be fixed, be ascer-
tained.*

تَهَنَّت or تَهَنَّتْ v. n. *sob.*

تَهَوَّت or تَهَوَّتْ v. a. *beat, strike,
drive.*

تَهَرَّ v. n. *be fixed, be settled.*

تَهِيل v. a. *shove, push.*

تَهَيْب v. a. *press, squeeze,
gripe.*

تَهَرَّ v. n. *bawl, roar to; tune.*

تَهَيْس v. n. *throb, palpitate.*

تَهَيْت v. a. *prop, support.*

ج

جَا v. n. *go, be, pass.*

جَگ or جَاگ v. n. *be awake.*

جَان v. a. *know, suppose, trust.*

جَانِج v. a. *examine, try, prove.*

جَبَّ v. a. *repeat the name of
God internally.*

جُتَّ v. a. *close with, unite,
stay.*

جُرَّ v. n. *be procured.*

جَرَّ v. a. *strike; join; set
jewels.*

جَكَر v. a. *tighten, bind, tic.*

جُگَالَ v. a. *chew the cud.*

جُمَمَا v. n. *glitter.*

جَر or جَل v. n. *burn, be
kindled.*

جَلَجَلَا v. a. *be indignant.*

جَمَّ v. n. *germinate, grow.*

جَمَّ v. n. *be frozen; be col-
lected.*

جَمَكْتُ v. n. <i>succeed, go on well, fit.</i>	جَبَاكَ v. a. <i>peep, spy.</i>
جَمَّهَا v. n. <i>gape, yawn.</i>	جَبَا v. n. <i>take a nap.</i>
جَن v. n. <i>be delivered (of child.)</i>	جَبَّتْ v. n. <i>snatch, spring.</i>
جَنَّا v. n. <i>be squeezed, be pressed.</i>	جَبَّكَ v. n. <i>fan; spring; wink.</i>
جَنَم v. n. <i>be born.</i>	جَبَّلَا v. a. <i>wash, rinse.</i>
جَوْتُ v. a. <i>yoke; plough, till.</i>	جَبَّلَا or جَبَّلَا v. a. <i>falsify, belie.</i>
جُوَّجَه v. n. <i>fight; be killed in battle.</i>	جَبَّتْ v. n. <i>shake, touze; become lean.</i>
جَوَّر v. a. <i>join, mend, add together.</i>	جَبَّكَ v. n. <i>start.</i>
جَوَّجَه v. a. <i>weigh.</i>	جَبَّر v. n. <i>wither, pine.</i>
جَرَنَكْتُ v. a. <i>rail.</i>	جَبَّرَا v. n. <i>trickle, rill.</i>
جَوَّه v. a. <i>expect, look out for.</i>	جَبَّر v. n. <i>fall off, emit, drop.</i>
جَبَّار v. a. <i>sweep, shift, clean.</i>	جَبَّر v. n. <i>fight (as cocks).</i>
جَبَّال v. a. <i>season; polish; solder.</i>	جَبَّرَكْتُ v. a. <i>brow-beat, snap at, jerk.</i>
جَبَّاس v. a. <i>debauch, seduce, coax.</i>	جَبَّكَ v. a. <i>chatter, reflect, lament.</i>
	جَبَّكَ v. n. <i>nod, bend down; be angry.</i>

جھکول or جھکور v. a. *shake.*

جھگر v. a. *wrangle.*

جھل v. a. *fan, move as a fan;*
be soldered.

جھلجھلا v. n. *glitter, be angry,*
throb.

جھلس v. n. *be singed, be*
scared.

جھلک v. n. *shine.*

جھللا v. n. *twinkle.*

جھمک v. n. *glitter; dance.*

جھنجھا v. n. *be peevish, storm,*
rage.

جھنجھ v. n. *tinkle, clink, ring.*

جھنک v. n. *tinkle, clink, ring.*

جھنوا v. n. *tan (in the sun).*

جھول v. n. *swing, dangle,*
hang.

جھوم v. n. *wave, slumber,*
move loose.

جھونک v. a. *cast, push, throw.*

جھپ or جپ v. n. *live.*

جھیت v. a. *win, conquer, over-*
come.

جھینٹ v. a. *corrugate, wrinkle.*

چ

چاب v. a. *chew, masticate.*

چات v. a. *lick, lap.*

چاس v. a. *plough.*

چال v. a. *sift.*

چانپ v. a. *join, stuff, cram,*
press.

چانت v. a. *press, squeeze.*

چاہ v. a. *love, like, wish,*
need.

چپا v. a. *stick into, pierce,*
prick.

چپ v. n. *be abashed, blush,*
stoop.

چپت v. n. *be flattened.*

چِپٲ v. n. *stick, adhere.*

چُپ چِا v. n. *keep silence.*

چِچِا v. n. *adhere, cohere,*
stick together.

چِپٲ or چِچِ v. a. *varnish, pal-*
liate.

چِپِا v. a. *brazen, falsify.*

چِپٲ v. n. *stick, spread.*

چِپٲ v. n. *collapse.*

چِتا v. a. *caution, warn, ap-*
prise.

چِصار v. a. *tear to pieces, abuse,*
revile.

چُتا or چُتا v. a. *wound.*

چِپِتا v. n. *be agitated, flutter,*
wince.

چِچِک v. n. *crackle, crack, split.*

چِچِور v. a. *suck (a dry sub-*
stance).

چِچِا v. n. *squeak, shriek, bleat.*

چِ v. n. *graze.*

چِ v. n. *be torn, be split.*

چُا v. a. *steal.*

چِا v. a. *burst; ache, smart.*

چِپِا v. n. *smart.*

چِچِا or چِچِا v. n. *crackle,*
sputter.

چِچِک or چِچِک v. n. *gabble,*
prate, prattle.

چِچِ v. n. *be vexed, be irri-*
tated.

چِچِپِا v. n. *palpitate, flutter,*
throb.

چِچِ v. n. *ascend, rise, attack,*
ride.

چِچِک v. n. *throb, pain.*

چِچِک v. n. *be finished, be ad-*
justed.

چِچِا v. n. *squeak.*

چِچِک v. a. *masticate, chew*
slowly.

جَکَلَا v. a. <i>widen, extend in breadth.</i>	جَاجَنا v. n. <i>scream, squeak, squall.</i>
جَکَنّا v. a. <i>clean, smooth, polish.</i>	جَکَنگار v. n. <i>scream (as an elephant).</i>
جَکیر v. a. <i>weed.</i>	جَو v. n. <i>leak, drip, distil, drop.</i>
جَکِکَ or جَکَکَ v. a. <i>relish, taste.</i>	جَوِیَہ v. n. <i>be stuck, be pierced.</i>
جَکَت v. n. <i>peck.</i>	جَوَر v. a. <i>break in small pieces.</i>
جَل v. n. <i>go, blow, flow, pass.</i>	جَوَرّا v. a. <i>widen, expand.</i>
جَلّا v. a. <i>scream, shriek.</i>	جَوَس v. a. <i>suck.</i>
جَلْجَلّا v. a. <i>itch, titillate.</i>	جَوَک v. n. <i>blunder, mistake.</i>
جَلک v. n. <i>glitter, shine.</i>	جَوَم v. a. <i>kiss.</i>
جَمَر or جَمَت v. n. <i>adhere, cling to.</i>	جَوَنہ v. a. <i>scratch, claw.</i>
جَمَرّا v. n. <i>toughen, grow tough.</i>	جَوَندهلا v. n. <i>be purblind, dim of sight.</i>
جَمک v. n. <i>glitter, shine.</i>	جَوَنک v. n. <i>start, boggle, start from sleep.</i>
جَمکار v. a. <i>coax, sooth.</i>	جَوَنک v. a. <i>prick.</i>
جَن v. a. <i>gather, pick, choose.</i>	جِنّا v. a. <i>thatch, shade, roof.</i>
جَنجَلّا v. n. <i>be playful, be wanton.</i>	جِنّاچ v. n. <i>thatch; befit, become.</i>

چماید or چمانت v. a. vomit ;
pare, dress.

چباند v. a. tether, fasten, tie.

چپ or چپ or چپ v. n. be
concealed.

چپ v. n. be printed.

چپرا v. a. scatter, spread.

چپت v. n. be adrift.

چپتپتا v. a. toss, tumble about.

چپتک v. n. be scattered, be
spread.

چپپها v. a. sing, whistle (as
birds).

چپپورا v. a. conjure, exorcise.

چپد v. n. be pierced, be bored.

چپرک v. a. sprinkle.

چپک v. n. be content, be sa-
tiated.

چپک v. n. whistle (as birds).

چپل v. a. deceive, evade.

چپل v. n. be tired.

چپلا v. n. murmur.

چپلک v. n. overflow, be spilt.

چپپما v. n. shine, glitter ;
sound.

چپن v. n. be strained, be sift-
ed.

چپپنا v. n. simmer ; sound.

چپو v. a. touch, feel.

چپوت v. n. escape, get loose,
leave.

چپور v. a. let go, emit, loose,
shoot.

چپول v. a. pare, scrape.

چپها v. a. whitewash.

چپت v. a. scatter, sprinkle.

چپیر v. a. irritate, vex, abuse.

چپیل v. a. peel, skin, pare,
erase.

چین v. a. *pull, tear, rob,*
snatch.

چینٹ v. a. *detain, prevent,*
stop.

چینٹ v. n. *sneeze.*

چیت v. a. *remember, think of.*

چیر or چیه v. a. *rend, tear,*
split.

چیخ v. n. *scream, screech, cry.*

خ

خرد v. a. *turn (in a lathe).*

خرچ v. a. *expend, sell.*

خرید v. a. *purchase.*

د

داب v. a. *press down, squeeze.*

داغ v. a. *cauterize, fire (a*
gun).

داو v. a. *thrash, tread.*

داد v. a. *burn.*

دب v. n. *be snubbed, be awed,*
crouch.

دبک v. n. *crouch, lie in am-*
bush.

دپت v. n. *gallop; rebuke.*

دت v. n. *oppose, fight.*

درک v. n. *split, rend, crack.*

درها v. a. *prove.*

دُکھ v. n. *ache, pain, smart.*

دُگدا v. n. *glow, gleam, twin-*
kle.

دگده v. a. *burn; vex; chide,*
revile.

دل v. a. *grind (coarsely),*
split.

دلا v. a. *agitate, toss, shake.*

دلدلا v. n. *shake, undulate.*

دم v. n. *spring, bend, glit-*
ter, flash.

دما v. n. *bend (with elastici-*
ty.

دَمَك v. n. <i>shine</i> .	دِهرا v. a. <i>threaten</i> .
دندنا v. n. <i>be contented, live at ease</i> .	دِهرك v. n. <i>palpitate</i> .
دود v. a. <i>deny</i> .	دِهس v. n. <i>be pierced, enter, sink</i> .
دور v. n. <i>run</i> .	دِهك v. n. <i>be burnt, be ruined</i> .
دوكه or دوس v. a. <i>accuse, blame</i> .	دِهكار v. a. <i>reproach, curse</i> .
دو v. a. <i>milk</i> .	دِهكيل v. a. <i>shove, push, precipitate</i> .
د v. n. <i>burn</i> .	دِهگول v. n. <i>roll, wallow</i> .
دواو or دها v. n. <i>run, rove; worship</i> .	دِهل v. n. <i>shake, tremble</i> .
دهار or دهر v. a. <i>uphold; owe</i> .	دِهريا or دِهليا v. a. <i>throw dust, winnow</i> .
دِهار v. n. <i>roar (as a tiger)</i> .	دِهْمَك v. n. <i>throb, palpitate; flash</i> .
دِهانس v. a. <i>cough (as a horse)</i> .	دِهْمكا v. a. <i>threaten, chide, snub</i> .
دِهسك or دِهچك v. n. <i>sink, give way (a bog)</i> .	دِهْن v. a. <i>comb, card; beat</i> .
دِهدهك v. n. <i>blaze</i> .	دِهندهلا v. a. <i>trick</i> .
دهر v. a. <i>place; give in charge; seize</i> .	دِهْنك v. a. <i>card, comb</i> .
دُهر v. a. <i>fold, double, repeat</i> .	

دُهَنگَار v. a. *season (with spices).*

دُهو v. a. *wash.*

دُهوپ v. a. *perfume, smear
with pitch.*

دُهوَسر v. a. *ram, stuff; butt.*

دُهوَلَا or دُهوَلَا v. a. *thump, box,
slap.*

دُهوَنکَش v. a. *blow (with bellows).*

دُهوَنوَار v. a. *smoke.*

دِي v. a. *give, grant, permit,
yield.*

دِيکِه or دِيَس v. n. *appear,
look.*

دِيکِه v. a. *see.*

دَ

دَانَت or دَات v. a. *snub, threat-
en.*

دَوَت or دَاک v. a. *vomit.*

دَال v. a. *throw down, fling,
destroy.*

دَانَد v. a. *retaliate, fine, pu-
nish.*

دَاه v. n. *be malicious; be
melted.*

دَبَكَت v. n. *glitter.*

دَت v. a. *see, aim at, look
at.*

دَت v. n. *stop, stand still.*

دَر v. n. *fear, be afraid.*

دَس v. a. *bite (as a snake,
&c.)*

دَکَار v. n. *belch; bellow, low.*

دِگَت v. n. *shrink; shake,
tremble.*

دِگَدَا v. n. *shake; burn
brightly.*

دِگَر v. n. *travel, walk on the
road.*

دَنِيَا v. a. *sting* (as a reptile).

دُوب v. n. *dive, be drowned ; sink.*

دُول v. n. *move, shake ; roam ; swing.*

دَا v. a. *break, raze, knock down.*

دَھانس v. a. *blame, accuse.*

دَھک or دَھانک v. a. *cover, shut, conceal.*

دَھکا v. a. *deceive, disappoint, balk.*

دَھک v. n. *enter, penetrate, take aim.*

دَھل v. n. *be cast (metal), be poured out.*

دَھلا or دَھلک v. n. *roll.*

دَھلا v. n. *totter.*

دَھوک v. n. *shut, close ; enter ; approach.*

دَھوند v. a. *seek, search for.*

ر

رَات v. a. *dye, stain.*

رَاج v. n. *shine, be adorned.*

رُپ v. n. *be at bay, stop.*

رَپَت v. n. *slip, slide.*

رَت v. a. *repeat, iterate.*

رَچ v. n. *be employed, be set to work.*

رِسا or رُس v. n. *be displeased, be angry.*

رَکھ v. a. *keep, place, possess, set.*

رَگر v. a. *rub, scour, fret.*

رَگيد v. a. *pursue, chase.*

رَم v. n. *turn, roam, wander.*

رند v. n. *be boiled, be cooked.*

رنگ or رنگت v. a. *colour.*

رو v. n. *cry, weep, be displeased.*

رُوتِه v. n. *quarrel, be indif-ferent.*

روک v. a. *surround, stop, interrupt.*

رول v. a. *plane, polish, smooth.*

رونپ v. a. *plant, transplant.*

رونده v. a. *trample, ride over.*

رُونده v. a. *enclose, surround; watch.*

ر v. n. *stop, stay, remain, live.*

رَهِس v. n. *be pleased, rejoice.*

ریت or ریتیا v. a. *file, polish.*

رَیجِه v. n. *be pleased, be gratified.*

ریل v. a. *shove, push, rush.*

رینده v. a. *dress (victuals), cook.*

رینکت v. n. *bray (as an ass).*

رینگت v. n. *creep, plod.*

س

سراپ or ساپ v. a. *curse.*

ساس or سانس v. a. *snub, threaten, admonish.*

سال v. a. *perforate*; v. n. *ache, smart.*

سان v. a. *knead (dough, &c.); sharpen.*

ستا v. a. *tease, fret, trouble, interrupt.*

ست v. n. *join, adhere, stick, unite.*

ستپتا v. n. *be confounded, be surprised.*

سُتَک v. n. *run away, disappear.*

سَچ v. n. *be prepared; fit; adjust.*

سَچھا v. a. *tan, boil, melt.*

سَدہ v. n. *be fully instructed.*

سُدھا v. a. *put in mind, cause to remember.*

سِدهار v. n. *go, depart, set off.*

سُدھر v. n. *be correct, be mended.*

سر v. n. *be performed, be carried on.*

سیرا or سِرا v. a. *cool; set afloat; dispatch.*

سِراہ v. a. *praise, approve, applaud.*

سِرَچ v. a. *create, produce, form.*

سِرَک v. n. *remove, be removed.*

سَر v. n. *rot; ferment.*

سُرپ v. n. *sip.*

سُستا or سَستا v. n. *rest.*

سُسکار v. n. *hiss (as a snake).*

سِسکت v. n. *sob.*

سکت v. n. *be able.*

سکار v. a. *accept (a bill of exchange, &c.).*

سُکچ v. n. *fear, be abashed, dread.*

سُکرا v. a. *straiten, deprive of room.*

سُکُر v. n. *shrink, draw in, shrivel.*

سُکُور v. n. *shrink, draw up, tighten.*

سُکیت v. a. *tighten, straiten.*

سُلچھا v. a. *unravel, disentangle.*

سُكَّتْ v. n. *light, be kindled.*

سَمَا v. n. *be contained in.*

سَمَّيَال v. a. *support, prop,*
shield.

سَمَتَ v. n. *be concentrated,*
shrink.

سَمَّجَه v. a. *comprehend, under-*
stand.

سَمَر v. a. *keep in memory ;*
mention.

سَمَّ v. a. *hear.*

سَنَكْتُ v. a. *blow the nose.*

سَنَكَار v. a. *beckon, nod, make*
signals.

سَنَگَار v. a. *dress, decorate, em-*
bellish.

سَنَوَّر v. n. *be dressed, be de-*
corated.

سَوَّ v. n. *sleep.*

سَوَّاج v. a. *try, prove.*

سَوَّجَه v. n. *become, befit.*

سُوت v. n. *sleep.*

سُوج v. n. *swell, rise.*

سُوجَه v. a. *be visible, be able*
to see.

سُوج v. a. *consider, meditate.*

سُوكَه or سُوكْتُ v. n. *become dry,*
shrivel.

سُونِپ v. a. *deliver over, com-*
mit in trust.

سُونِگَه v. a. *smell.*

سَوَّه v. n. *become, beseem ;*
v. a. weed.

سَهَّه v. n. *bear, endure, sup-*
port.

سَهَّرَا v. a. *tire, harrass, titil-*
late.

سَهَّرَا or سَهَّرَا v. n. *have the hair*
stand on end.

سہر v. n. <i>shiver or shake with cold.</i>	سہہ v. a. <i>whisk.</i>
سہر v. a. <i>trail, drag.</i>	ش
سہلا v. a. <i>tickle, rub gently, stroke.</i>	شرما v. n. <i>be abashed, be ashamed.</i>
سہما v. a. <i>frighten.</i>	ف
سہیج v. a. <i>try; adjust; provide.</i>	فرما v. a. <i>order, command.</i>
سی v. a. <i>sew, stitch.</i>	ک
سیج v. n. <i>exude, sweat; boil, seeth.</i>	کپ or کانپ v. n. <i>shiver, tremble, quake.</i>
سینج or سیج v. a. <i>water, irrigate.</i>	کانر v. a. <i>tread, trample.</i>
سیکھ v. a. <i>learn, acquire.</i>	کانکھ v. n. <i>grunt.</i>
سینت or سینت v. a. <i>adjust, put to rights.</i>	کت v. n. <i>be spun.</i>
سینده v. a. <i>mine.</i>	کتر v. a. <i>clip, cut, cut out, pare.</i>
سینک v. a. <i>toast, warm.</i>	کُتر v. a. <i>cut (with the teeth).</i>
سیو v. a. <i>incubate, brood; attend on.</i>	کت v. n. <i>be cut; be bashful; die of wounds.</i>
	کچک v. n. <i>strain, twist; pain.</i>

کچکچا v. n. grind, gnash the
teeth.

کچل v. a. bruise, crush.

کچه v. n. be washed.

کچیا v. n. fear, draw back,
shrink.

کدرا or کدک v. n. frisk, leap,
caper.

کر v. a. do, make, effect,
thrust.

کرا v. n. be hard, be stiff.

کراه v. n. sigh, groan.

کرا v. a. strain, sprain, break.

کراکرا v. n. grate, be gritty.

کریل v. a. poke.

کرک v. n. crack, crackle, thun-
der.

کُرکُر v. n. cluck (as a hen),
murmur.

کُرکُر v. n. gnash the teeth.

کُره v. n. grieve, mourn, pine.

کس v. a. tighten, tie; assay,
try.

کسک v. n. suffer pain, be pain-
ful.

ککلا v. n. be peevish, snap,
snarl.

کلیا v. n. blossom, bloom.

کما v. a. earn; work; lessen.

کُمَلا v. n. wither, droop, blast.

کندھیا v. a. shoulder, place on
the shoulder.

کوت v. a. value, appraise.

کود v. n. leap, bound, jump;
rejoice.

کور v. a. dig out, scoop, ex-
cavate.

کوره v. a. vex, afflict, grieve.

کوس v. a. curse.

کوک v. n. sob, cry, scream.

کُرنج v. a. <i>thrust, stab, gore.</i>	کهر هار v. a. <i>sweep.</i>
که v. a. <i>tell, say, bid, order, speak.</i>	کهر کهر v. a. <i>creak, clatter; gnash; snore.</i>
کها v. a. <i>eat; embezzle; get; hold.</i>	کس v. n. <i>fall, sink, drop off.</i>
کپاند v. a. <i>pound, excavate.</i>	کسک or کسک v. n. <i>stir, slip.</i>
کهانس v. n. <i>cough.</i>	کسوت v. a. <i>pull, pluck, scratch, tear.</i>
کهه or کهب v. a. <i>affect, penetrate; adorn.</i>	کهل v. n. <i>be opened, be revealed.</i>
کهپ v. n. <i>be dried up; sell; remain.</i>	کهل v. n. <i>blow (as a flower); be delighted, laugh.</i>
کهتک v. n. <i>wrangle, offend, rankle.</i>	کهلا v. a. <i>parch; v. n. wither, be lazy.</i>
کهتک v. a. <i>nibble; doubt.</i>	کهلا v. n. <i>boil.</i>
کهکلا v. n. <i>itch, scratch, tickle.</i>	کهکلا v. n. <i>laugh heartily, titter.</i>
کهکلا or کهکها v. n. <i>fret, be vexed.</i>	کهتد v. a. <i>refute.</i>
کهدیر v. a. <i>pursue, hunt.</i>	کهندا v. a. <i>scatter.</i>
کهرج v. a. <i>scrape.</i>	کهنگار v. a. <i>expectorate, hawk, hem.</i>
کهروج or کهروت v. a. <i>scratch, scrape.</i>	کهو v. a. <i>lose, part with.</i>

کھوج v. a. *search for, enquire after.*

کھود v. a. *dig, delve; search for.*

کھول v. n. *boil.*

کھونہ or کھوج v. a. *stuff, thrust in.*

کھونک v. n. *cough.*

کھینچ v. n. *be angry, be vexed.*

کھید v. a. *run after, persecute.*

کھینچ or کھینچ or کھینچ *pull, draw, tighten.*

کھیر v. a. *row, paddle; suffer.*

کین v. a. *purchase, buy.*

گ

گا v. a. *sing.*

گاج v. n. *thunder, roar; be pleased.*

گار v. a. *strain; squeeze; milk.*

گار v. a. *bury, set, drive, fix.*

گانته v. a. *tie, join, stitch; subdue.*

گانس v. a. *pierce, transfix, spit.*

گاه v. a. *caulk; thrash, tread; search.*

گیو or گپا v. a. *thrust, stick into.*

گتھ v. a. *join, connect.*

گدگدا v. a. *tickle, titillate.*

گذر v. n. *pass, go; decline; die.*

گر v. n. *fall, drop, sink, be spit.*

گرچ v. n. *thunder.*

گرچ v. n. *snarl.*

گرگرا v. n. *gargle; thunder; roll; roar.*

گر v. n. *penetrate, lie, sink.*

گرگرا v. n. *thunder.*

گرجرج v. n. *rumble.*

گرگرا v. a. *beseech, implore.*

گِرَ v. a. malleate ; make,
form.

گُل v. n. melt, be dissolved.

گِلِیا v. a. abuse ; force food
&c. down the throat.

گِن v. a. count, reckon, num-
ber.

گَنُّنَا v. n. snuffle, snivel.

گَنُوا v. a. lose, waste, squan-
der.

گَرَنَ or گَرَنَ v. a. thread,
stitch ; put on a spit.

گَرَج v. a. catch, seize.

گَرَد v. a. prick, puncture.

گَرَد or گَرَد v. a. knead ; plait,
braid.

گَر v. a. dig, scrape.

گَرَنَج v. n. resound, hum, buz.

گَر v. a. lay hold of, catch ;
blush.

گَهال v. a. desolate, ruin ;
thrust in.

گَهرا v. n. be confused, be con-
founded.

گَهت v. n. abate, decrease.

گَهَر v. n. be surrounded, be
enclosed.

گَهَرنا v. n. snore.

گَهس or گَهس v. n. be rubbed ;
v. a. rub ; heat.

گَهست v. n. be dragged, be
trailed.

گَهل v. n. melt, be dissolved ;
waste.

گَهما v. a. bask in the sun.

گَهنگها v. n. be hoarse.

گَهنگها v. n. jingle, ring, tin-
kle.

گَهنگول v. a. rinse ; mix (a liquid
by stirring).

يُؤْت or يُؤْت v. a. *gulp, drink,*
guzzle.

يُؤر v. a. *stare at; frown at.*

يُوم v. n. *go round, turn, roll.*

يُهر v. n. *thunder.*

يُيب v. a. *mix, mingle, make*
paste.

ل

ل v. a. *bring; breed, pro-*
duce.

لاد v. a. *lade, load.*

لِيتا v. n. *cling, stick, adhere.*

لِيت v. a. *wrap up, fold, spread.*

لِيت or لِيت v. n. *be draggled.*

لِيتا v. a. *kick.*

لِيتا v. n. *stagger, trip.*

لِتكت v. n. *hang, dangle.*

لِجا v. n. *blush, be ashamed.*

لِجا or لِج v. n. *bend.*

لِجت v. n. *spring, bend.*

لِجتا v. n. *jolt, strain.*

لِجتا v. n. *be clammy; be*
elastic.

لِز v. n. *shake, quiver, trem-*
ble.

لِر v. n. *fight, quarrel.*

لِرِيا or لِرِكا v. n. *stammer;*
stagger.

لِرِه or لِرِكت or لِرِكه v. n.
roll, fall off, slide.

لِرِيا v. a. *thread, string.*

لِس v. n. *become, befit; shine.*

لِلسا v. n. *be clammy, agglu-*
tinate.

لِكت v. n. *lie hid, be concealed.*

لِكه v. a. *write.*

لِكه v. a. *see, look at; under-*
stand.

لِكِلِيا v. n. *gasp, pant (with*
heat, &c.).

لَکَ v. n. *be, be applied, be long, suit.*

لَلَّجَا v. n. *long*; v. a. *cause to long.*

لَلَّكَارَ v. a. *call, bawl after, challenge.*

لَمَّأَ v. a. *lengthen.*

لَنَکَّرَا v. n. *limp.*

لَوَّیَ v. n. *be enamoured.*

لَوَّتَ v. n. *wallow.*

لَوَّتَ v. n. *turn over; turn back.*

لَوَّتَ v. a. *plunder; squander.*

لَوَّکَ v. a. *catch.*

لَوَّکَ v. n. *shine, flash, lighten.*

لَوَّکَ v. a. *see.*

لَهَ v. n. *answer, avail, signify.*

لَهَّرَا v. a. *tantalize; undulate; put off.*

لَهَّکَ v. n. *warble, quaver; glitter.*

لَیَ v. a. *take, get, accept, win.*

لَیَّپَ v. a. *plaster.*

لَیَّتَ v. n. *repose, lie down, rest.*

لَیَّسَ v. a. *plaster, spread; kindle.*

لَیْلَ v. a. *swallow, gulp.*

م

مَآپَ v. a. *measure.*

مَارَ v. a. *smite, beat, mar, ruin, destroy.*

مَانَ v. a. *believe, allow, obey.*

مَانَجَ v. a. *scour, scrub, clean.*

مَانَدَ v. a. *rub; starch.*

مَانَكَتَ v. a. *ask for, require, want.*

مَئْرَا v. a. *persuade.*

- مٲٲ v. a. *churn*; knead,
work.
 مٲٲ v. n. *expire*, *be effaced*.
 مٲٲ v. n. *wink*, *ogle*, *coquet*.
 مٲٲ v. n. *wink at*, *connive at*.
 مٲٲ v. n. *shut*, *close*.
 مٲٲ v. a. *make*, *stir*, *commit*.
 مٲٲ v. a. *twist*, *break by*
twisting.
 مٲٲ or مٲٲ v. n. *die*, *expire*,
cease.
 مٲٲ v. n. *wither*, *fade*, *pine*,
droop.
 مٲٲ v. n. *twist*, *writhe*.
 مٲٲ v. a. *twist*, *writhe*, *gripe*.
 مٲٲ or مٲٲ v. n. *be twisted*.
 مٲٲ v. a. *paste*.
 مٲٲ or مٲٲ v. n. *smile*, *grin*,
smirk.
 مٲٲ v. n. *be torn*, *be split*.
- مٲٲ v. a. *crush*, *bruise*.
 مٲٲ v. a. *deny*.
 مٲٲ v. a. *rub*, *anoint*.
 مٲٲ v. n. *be mixed*, *meet*; *be*
got.
 مٲٲ v. n. *be shut*, *be closed*.
 مٲٲ v. n. *make water*.
 مٲٲ v. a. *pilfer*, *steal*, *de-*
fraud, *snatch*.
 مٲٲ v. n. *bloom*, *bud*; *in-*
toxicate.
 مٲٲ v. a. *shave*; *instruct*;
whedde.
 مٲٲ v. a. *allure*, *charm*, *steal*.
 مٲٲ v. a. *churn*.
 مٲٲ v. n. *perfume*, *emit*
odour.
 مٲٲ v. a. *rub (with the hands)*.
 مٲٲ v. a. *grind*, *pulverise*,
tweak.

مینچ v. a. *rub, scour.*

ن

ناب v. a. *measure, weigh.*

ناچ v. n. *dance.*

ناد v. a. *yoke.*

نانجه v. a. *step across, leap over.*

نار v. a. *keep thy word ; spend.*

نېه v. n. *serve, succeed, afford.*

نېر v. a. *spend, end, perform.*

نېتا or نېت v. a. *settle, conclude, decide.*

نېهار v. a. *pour ; purify (water, &c.).*

نت v. a. *deny.*

نېھا v. a. *spy.*

نېھوت v. a. *twitch.*

نچور v. a. *wring, squeeze, extort.*

نرېکه or نرېکھ v. a. *spy, look at.*

نسا v. a. *spoil, destroy, squander.*

نکار v. a. *refuse.*

نکل v. n. *be extracted, issue, escape.*

نکوس or نکېوس v. a. *grin.*

نکېر v. n. *be peeled, skinned, cleaned.*

نکېا v. a. *claw, scratch.*

نکچا v. n. *approach.*

نگل v. a. *swallow, gulp down.*

ننگد v. a. *quilt.*

نمنا v. a. *strengthen, ameliorate.*

نو v. n. *bend, stoop, be obedient.*

نوج v. a. *pinch, gripe.*

نہا or نیا v. n. <i>bathe, wash.</i>	ہانپ v. n. <i>pant, be out of</i> <i>breath.</i>
نہار v. a. <i>look at, watch, spy,</i> <i>see.</i>	ہانڈ v. n. <i>wander, ramble.</i>
نہتر or نہر v. n. <i>condescend,</i> <i>bend, stoop.</i>	دانک v. a. <i>drive; bawl to.</i>
نید or نیند v. n. <i>sleep.</i>	ہت v. a. <i>kill.</i>
نیند v. a. <i>deny; blame, cen-</i> <i>sure.</i>	ہتیا v. a. <i>seize.</i>
نیو v. n. <i>stoop.</i>	ہتک or ہت v. n. <i>move, go</i> <i>back, retire, shrink.</i>
نیوتا or نیوت v. a. <i>invite.</i>	ہتہ v. n. <i>be peevish, be per-</i> <i>verse.</i>
و	ہتھر v. n. <i>hurry, be impa-</i> <i>tient.</i>
وار v. a. <i>surround; offer (in</i> <i>sacrifice).</i>	ہچک v. n. <i>draw back, shrink,</i> <i>waver.</i>
ورغلا v. a. <i>deceive, inveigle.</i>	ہچکا v. a. <i>jolt.</i>
وینچہ v. a. <i>skin.</i>	ہچکا v. n. <i>doubt, hesitate,</i> <i>falter.</i>
و	ہدیا v. n. <i>hesitate, be alarm-</i> <i>ed.</i>
ہار v. n. <i>lose, be overcome (in</i> <i>play).</i>	ہرا v. a. <i>win, beat (at cards),</i> <i>tire.</i>

هرا v. a. *lose, mislay.*

هرکت v. n. *stop; be scorched.*

درکبه v. n. *blow (as a flower);*
be delighted.

هریا v. n. *become green; v. a.*
stop, prevent.

هلبلا or هزیرا v. n. *be confused,*
hurry.

هرتترا v. n. *shudder; crash*

هکلا v. n. *stammer, stutter.*

هگت v. n. *go to stool.*

هل v. n. *shake, be moved;*
be tamed.

هلب v. n. *toss, tumble about.*

هلس v. n. *be rejoiced, be*
pleased,

هلکار v. a. *set on, instigate.*

هلور or هنگور v. n. *agitate,*
perplex, fluctuate.

هلور or هنگور v. a. *gather; bit-*
low, wave.

هنگت v. n. *be hung on, stick.*

ههلا v. n. *shake, tremble;*
v. a. shake.

هلیا v. n. *nauseate.*

همکت v. n. *assault, stretch for*
wards.

هن v. a. *kill, strike.*

هنپه v. n. *pant, be out of*
breath.

هندور v. a. *puddle.*

هندا v. a. *banish, expel.*

هنس v. n. *laugh.*

هنکار v. a. *expel; bawl to;*
hoist sails.

هنرنا v. n. *neigh.*

هو v. n. <i>be, exist, become.</i>	هیر v. a. <i>look after ; hunt,</i>
هوچ v. a. <i>miss, err, mistake.</i>	<i>catch.</i>
هول v. a. <i>goad, thrust, push.</i>	هیل v. n. <i>swim.</i>
	هینکار v. a. <i>low.</i>

THE END.

LONDON :

Printed by Cox and Baylis, Great Queen Street,
Lincoln's-Inn-Fields.

ERRATA.

- Page 5, line 12, for ^{أَمْرًا}آخِرَ الْأَمْرِ read ^{أَمْرًا}آخِرَ الْأَمْرِ
- 12, — 6, for ^{بَائِي}بَائِي عَجْمِي ^{تَيْلَه}تَيْلَه read ^{بَائِي}بَائِي عَجْمِي ^{تَيْلَه}تَيْلَه
- 11, note, last line but one, for *variatio* read *variation*.
- 21, line 16, for (*allāh*) read (*alīlāh*).
- 43, — 17, for ^{يَه}يَه read ^{يَه}يَه
- 45, — 13, for *invariably* read *generally*.
- 66, lines 5 and 7, under the plural, for *I* read *we*.
- 71, — 11 and 13, under the plural, for *I* — *we*.
- 90, line 2, for ^{سَنَك}سَنَك read ^{سَنَك}سَنَك
- 99, — 5, for ^{چَهْتَا}چَهْتَا — ^{چَهْتَا}چَهْتَا
- 99, — 7, for ^{تَبَجَا}تَبَجَا — ^{تَبَجَا}تَبَجَا
- 104, — 11, for *sames* — *same*.
- 138, — 12, for ^{تَاكِيدِي}تَاكِيدِي — ^{تَاكِيدِي}تَاكِيدِي
- 140, — 12, for ^{مُبالَغَه}مُبالَغَه — ^{مُبالَغَه}مُبالَغَه
- 157, — 14, for ^{اَنَك}اَنَك — ^{اَنَك}اَنَك
- 166, — 7, for ^{تَتَوَل}تَتَوَل — ^{تَتَوَل}تَتَوَل
- 168, — 11, for ^{جَهْجَهْكَ}جَهْجَهْكَ — ^{جَهْجَهْكَ}جَهْجَهْكَ

P.L.I.

3-1-3 ንግግራ

٥٤٣

٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩

ፍጥረትና ሕይወት

۲ ۳ ۴ ۵ ۶ ۷ ۸

NUMERICAL FIGURES.

NUMERICAL FIGURES.

१ २ ३ ४ ५ ६ ७

t l t e 90 20 300

□

<i>INITIALS.</i>		<i>INITIALS</i>				<i>INITIALS</i>	
अ _ä	आ _ā	। _ā	क _k	ख _{kh}	ग _g	घ _{gh}	उ _u
इ _i	ई _ī	ी _ī	च _{ch}	छ _{chh}	ज _j	झ _{jh}	ञ _{ñg}
उ _ü	उ _ü	ऊ _ü	ट _ṭ	ठ _{ṭh}	ड _ḍ	ढ _{ḍh}	ण _ṇ
श _ṣ	श _ṣ	र _r	त _t	थ _{th}	द _d	ध _{dh}	न _n
ल _l	ल _l	ळ _ḷ	प _p	फ _{ph}	ब _b	भ _{bh}	म _m
व _v	व _v	व _v	य _y	र _r	ल _l	व _{v & w}	
ओ _o	औ _{au}	ो _o	ौ _{au}	श _ṣ	ष _{ṣh}	स _s	ह _h
							ळ _ḷ

Initials and Final Vowels with a Consonant.

अक आका इकि ईकी उकु उक् शृक्
 शृक् लृक् लृक् एके ऐकै ओको औकौ

Other Forms.

अ आ ऊ री रि ऐ औ ओ औ ऋ रा
_{ä ā ü ṛi ri ē ai ō ā ō au ṛh ṇ}

ए न भ ल श ष
_{ṇ bh bh l ṣ ṣ}

Pl. 11.

[illegible][illegible]
$$k\dot{m} \quad \dot{h}_Y \quad \dot{h}_U \quad \dot{h}_W \quad \dot{h}_Y \quad \dot{h}_U \quad \dot{h}_W \quad \dot{h}_Y \quad \dot{h}_U \quad \dot{h}_W$$
[illegible][illegible]
$$c^2 \frac{\partial^2 \psi}{\partial x^2} = \frac{\partial^2 \psi}{\partial t^2} \quad \text{for } x \in \mathbb{R}, t \in \mathbb{R} \quad (1)$$
[illegible]
$$n^{\pm}, \quad n_{\pm}^{\pm}, \quad m_+ h' h^{\dagger}, \quad m_- h' h^{\dagger}, \quad m_+ h' h^{\dagger}, \quad m_- h' h^{\dagger}, \quad m_+ h' h^{\dagger}, \quad m_- h' h^{\dagger}$$

d *dah* *dl* *dh* *dhb* *dm* *dx* *f* *fl* *fw* *gm* *gh* *hr* *n* *o*

ndh *nn* *nh* *th* *tkh* *d* *th* *tu* *u* *u* *m*

t_X t_Y t_W t_S t_{TH} t_{HM} t_{H_2} t_{KW} t_F t_{SH}

COMPOUND CONSONANTS,

Double Letters Continued.

Pl. IV.

ॐ द्र द्र द्र द्र न्न य द्र द्र धृ अयधः

$$Ad \quad Bk \quad An \quad Abd \quad Am \quad Ay \quad Ar \quad dw \quad ihu \quad ihm \quad Mhy \quad dhr$$

ध्वन्वचनस्य न न स्य न्य न्य न्म

dhw nk nch nt ncr nd ncn nch ncy nnn

न्यत्र न्वत्सङ्गः प्र प्र ष ष्य प्रः

nn nw ns nh nt nu nm nv nr

प पु ष फनफयफववाञ्ज ष थ व

pl pw ps phm plhpl phw bq bj bā bāh bn

ब्र ब्रम्ब्र ब्र ब्र भ्र भ्रम्भ्र

bn *bi*³*h* *bm* *bu* *br* *bl* *bw* *bhn* *bhm* *bhu* *bhr*

ॐ भवस मयम्भममम्यत्र सुः

[illegible]

म्वम्व क्वर्व ग्ल्गल्लल्लल्ल

$$m, n \quad rk \quad rk^h \quad rk^{\text{ord}} \quad lk \quad lq \quad \hat{l} \quad l_r \quad l_u \quad l_v$$

अश्चुमयश्च शुश्वश्च शष्कष्व

sch sch'h sm sn sr sl sw ss shk shkh

ॠ ऌ ए ऒ ण ङ ष ष् ष्य ष्व षक्

shc shch shn shp shch shm shy shw shsh sk

स्वस्त्यस्तु सु स्पृह्यस्तु सुः

skh st sth sn sp sph sm su sr sl

स्वस्मत्कृत्स्नह्यद्भु इति शुभं भूयात्

sw ss hn hm hy hr hl ili subham bhuyat.

COMPOUND CONSONANTS.

Double Letters Continued.

Pl. N.

क्वक्व त्त्य त्त्य क्क् क्क् त्त्य त्त्य क्क्क्क्

क्य क्व क्षण क्षय क्षम क्षय्य क्ष्य क्षत्र क्ष्व
kyu kshu kshru kshlu kshmu kshy kshtr kshw

क्षल ग्ध ग्य ग्घ ग्ध्व ग्न्य ग्न्य ग्न्य ग्न्य

घ घ्र च्र कृ कृ कृ ज्य ज्व ज्यज्य
ghr ch chkr kṛ kṛ kṛ jya jwa jyajya

ञ्च ञ्च ज्ञं झ ञ्झ ण्ड ण्डु ष्य पथ्य प्ल

<i>ch</i>	<i>ñ</i>	<i>jña</i>	<i>ja</i>	<i>ña</i>	<i>ṇḍ</i>	<i>ṇḍu</i>	<i>śya</i>	<i>pāthy</i>	<i>pl̥</i>
-----------	----------	------------	-----------	-----------	-----------	------------	------------	--------------	------------

ण्य ण्ह ल्य क्त त्य त्र त्त्य त्व ह्य त्त्य ल्य
ṇya ṇha lya kta tya tra tta tva hya tta tta lya

त्र्यत्यत्थत्नत्न्यत्नत्स्यत्नत्स्वद्, द्

झ ङ्ग झ ङ्ग झ ङ्ग झ ङ्ग झ ङ्ग झ ङ्ग झ ङ्ग झ ङ्ग झ ङ्ग
dhhy dhr dny dny dny dny dny dny dny dny dny dny dny

नव्य न्स न्स्य न्स्व न्य न्थ न्ध न्र न्द
ntvy nts ntsy ntsw nthy nthw ndr ndw

ऋध्मध्यन्ध्वन्यन्त्रप्रस्यस्थस्मस्य

मन्य म्प्य म्ब्य म्भ्यल्य ल्प्ल्य ल्प्म ध्य

mny mpsy mby mbbhy lpy lply lpm dhy

षय स्वय स्त्य स्त्व स्फय स्व्य ह्यइत्यादि

ابج دوزش ش ض ط مع
ق ک ل م ن و ہ ہ ل ا ا ی ی

باست ج بد بر بس ش ض ط مع
بق ک ب ل م ن و ہ ہ ل ا ا ی ی

ج ح ج ج د ح ر ج ش ض ط مع
حق ک ب ل م ن و ہ ہ ل ا ا ی ی

سایست سچ شد سرش شش شط سح
 سق سک پل سم شش سه سلا سی

صا صت صج صد صر شش صط صع
 صق صک ضل ضم صن صه ضلا صی

طا طت طج طد طر شش طض طط طع
 طو طک ظا ظه ظو طه ظلا طه

ماستج مد مرشش مضطمع
مق مک مل مم من موم موم ملامی

ماستج مد مرشش مضطمع
مق مک مل مم من موم موم ملامی

اجب د نو حطی کلین قششت شخضطع لا

البع المذنب القبر عید ایدنی سرین غفر ذوبه

مرکز دین کے سرِ رومان

عزیزِ مہوشِ آنِ زادہ

خدا کا فضل
کہ ایک پتہ
وہاں ہے
وہاں ہے
وہاں ہے

دوستِ چمک سبزِ دل

بنوِ دینِ آدمی زادہ

