

A PRACTICAL HINDÚSTÁNÍ GRAMMAR

CONTAINING

THE ACQUAINTANCE IN ROMAN TYPE,

A CHAPTER ON THE USE OF ARABIC WORDS

AND

A FULL SYNTAX,

BY

MONIER WILKINS, M.A. D.C.L.

DETECTIVE OF THE

DETECTIVE OF THE

AT

HINDÚSTÁNÍ SELECTIONS

IN THE PERSIAN CHARACTER,

WITH A VOCABULARY AND DIALOGUES

COTTON MATHER,

FORMERLY ASSISTANT PROFESSOR OF HINDU STUDIES, ADJUTANT-GENERAL,
DEPARTMENT OF HINDU STUDIES AND HISTORY, IN THE ROYAL INDIAN
ENGINEERING COLLEGE, CALCUTTA

NEW EDITION

LONDON:

LONGMANS, GREEN, AND CO.

1876.

ADVERTISEMENT.

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

M. W.

OXFORD. *September* 1868.

P R E F A C E.

URDÚ or Hindústání is the mixed and composite dialect which has resulted from the fusion of Hindí, the idiom of the Hindús, with the Persian and Arabic of the Musalmán invaders. It is not only the regular spoken language of Delhi, Lucknow, and at least fifty millions of persons in Central India, the North West Provinces and the Punjáb, but is also the common medium of communication between Musalmáns throughout all India. In fact, although properly the language of the North West, it passes current (like French in Europe) throughout Bombay, Madras, and Calcutta. It is, therefore, the best general dialect which can be learnt by persons who, about to proceed to a vast continent, are ignorant of the particular locality for which they may be destined.

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

The distinctive feature of the book is the employment of English letters to express Hindústání words, at least, in the grammatical portion of the work. The Oriental characters, those crooked and forbidding forms, which like a thorn fence block the avenues of approach to every Eastern language, deterring nearly all but students upon compulsion from attempting an entrance, do not here obtrude themselves before they are required. Nevertheless, let it not be supposed that, by adopting this method of commending the study of Hindústání to all classes of Englishmen resident or likely to be resident in India, I underrate the importance of acquiring a knowledge of the native alphabets.

My only object has been, so to remove the first difficulties of the subject, that the most unstudious of Englishmen may be allured onwards to the acquirement of a correct knowledge both of the language and the two principal alphabets, such as every gentleman who pretends to superiority over the Hindús ought to possess. "The gr. point is," as the father of Hindústání Grammar, Dr. Gilchrist, has observed in the preface to his *Philology*, "by some scheme or other to render the study of the most necessary Oriental tongues easy *at first*, that every learner, if possible, may acquire some taste for, and knowledge of their rudiments, to prepare him for proceeding with alacrity in his future career, instead of being harassed and disgusted

at the outset with a strange tongue, and a still stranger character at the same time. Were we to learn French through the medium of a new alphabet, I have little hesitation in saying that for thirty tolerable linguists in this language we should not have ten; and the same effects will be produced by similar causes in the acquisition of any other tongue, more especially in a country like India, where everything conspires to enervate the body and mind of students who have not previously at home acquired a relish for the vernacular speech of the people amongst whom they are destined to sojourn. That the real pronunciation and inflection of words, with the general construction of Hindústání, are most obvious in the Roman character there can be no doubt; nor is there anything to prevent learners from afterwards making themselves masters of whatever character they find most essential."

But although my main design in applying the English alphabet to the explanation of Hindústání grammar has been to make the language of Hindústán more attractive to Englishmen generally, yet other collateral advantages may flow from a plan which falls in with the system now being introduced into India by learned and devoted missionaries—I mean that of printing the Hindústání Bible and other books in Roman type. Even Urdú newspapers and magazines (for example the *Khair-khwáh i Hind*, which has been ably conducted under the auspices of the Rev. R. C. Mather, of

Mirzapore) are now printed on this plan, and are largely read by anglicised natives. If our simple alphabet can be employed to express the spoken dialects of India, and books printed in this type can be circulated throughout the land, the natives may be gradually familiarised to our system, and may adopt it (as many have already done) in preference to their own. No one can estimate the potency of such an engine in promoting intercourse and communion between the European and Asiatic races.

And let me here venture a remark which, however trite, cannot be too often repeated, that if we hope, not merely to retain India, but to avert a similar or perhaps a more general rebellion than that of 1857, we must endeavour gradually to remove the partition-wall between the races. The remembrance of that terrible mutiny is likely for a long period to embitter our intercourse with the natives. Such estrangement as that which has hitherto subsisted between governors and governed, ought not to continue. It is no mere question of holding or abandoning our Eastern Empire. It is a question of life or death to the thousands of our fellow-countrymen resident in India. It is a question of honour or disgrace to every Englishman, whether abroad or at home. If we do not seek to know the people of India better than we have hitherto done; if, instead of respecting them as our fellow-men and fellow-subjects, we persist in despising them

as a servile and inferior race, we cannot blame them if they also shrink from contact with us, or even if at a future day they should rise up and say, "We will not have these men to reign over us." Our material supremacy, if not founded on mutual sympathy, confidence, and good-will, will be little better than a tower built on sand, which the next storm must sweep away. We may make laws, administer justice, lay down railroads, develop the resources of the country; but unless we seek to know and understand the natives, unless we find in them something to respect, unless in our religious and social character we shew ourselves worthy of imitation, we can never expect any reciprocity of sentiment or esteem on their part.

With regard to the method I have pursued in the compilation of the present Grammar, I should state, that although the detail is entirely original, the synoptical arrangement of the verbs was suggested by the late Captain Gordon's tables of Urdú inflections, printed for the use of Cheltenham College; and the grouping of the tenses under three heads, by the excellent Grammar of Professor Forbes, which everyone must acknowledge to be a work of standard-authority. I must also express my acknowledgments to Captain Henry J. W. Carter, of Cheltenham College, who has furnished me with some valuable hints. In the composition of the Syntax I have been guided by my own Sanskrit Grammar, published by the University of

Oxford; but the detail is founded on a minute analysis of the *Bág o Bahár*.

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

MONIER WILLIAMS.

CONTENTS.

| | PAGE |
|---|-------|
| HINDÚSTÁNÍ Alphabet in Dictionary order | 1 |
| Letters classed as with or without dots | 3 |
| Peculiarities of form and distinctive marks of letters | 4 |
| THE Vowel system explained | 5 |
| Table of initial, medial, and final Vowels | 9 |
| Pronunciation | 10 12 |
| Orthographical marks | 12-14 |
| Exercises in transliteration | 14-16 |
| Order of nouns | 16 |
| Declension of nouns | 18 |
| First declension, masculine nouns | 20 |
| Second declension, masculine nouns | 21 |
| Third declension, feminine nouns | 22 |
| Fourth declension, feminine nouns | 22 |
| Use of <i>ke</i> , <i>ki</i> , to form the genitive | 23-25 |
| Adjectives | 25 |
| Table of adjectives | 27 |
| Comparison of adjectives | 28 |
| Pronouns | 28-35 |
| Verbs | 36 |
| Primary tenses | 36 |
| Conjugation | 36 |
| Transitive verbs, ending in consonants, conjugated | 38 |
| Transitive verbs, ending in vowels, conjugated | 41 |
| Intransitive or neuter verbs, ending in consonants | 44 |
| Intransitives, ending in vowels | 46 |
| Passive voice with <i>jañ</i> , 'to go' | 48 |
| Conjugation of <i>honi</i> , 'to be' | 51 |
| Conjugation of six uncommon tenses | 53 |

| | PAGE |
|--|-------|
| Rules for converting neuter verbs into actives and causals . . | 63-65 |
| Compound verbs | 66 |
| Intensives | 66 |
| Potentials | 66 |
| Completives | 67 |
| Continuatives... .. | 67 |
| Statisticals | 67 |
| Frequentatives | 68 |
| Desideratives | 68 |
| Inceptives | 69 |
| Permissives | 69 |
| Acquisitives | 69 |
| Nominals | 70 |
| Adverbs | 71 |
| Conjunctions | 75 |
| Interjections | 76 |
| Numerals | 76 |
| Derivation of words with affixes and prefixes | 79 |
| Intermediate particles | 83 |
| Use of Arabic words in Hindústání | 84 |
| Table of Arabic forms | 86 |
| Syntax | 90 |
| Deva-nágari alphabet | 151 |
| Selections | 157 |
| Vocabulary | 1 |
| Dialogues | 46 |
| Index I. | 59 |
| Index II. | 62 |

EASY INTRODUCTION

TO THE

STUDY OF HINDÚSTÁNÍ.

THE HINDÚSTANÍ ALPHABET IN THE DICTIONARY ORDER.

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

ALPHABET IN DICTIONARY ORDER—Continued.

| Name. | Power. | Detached. | Final. | Medial. | Initial. | Name. | Power. | Detached. | Final. | Medial. | Initial. |
|-------------|-----------------|-----------|--------|---------|----------|------------|--------|-----------|--------|---------|----------|
| <i>ẓoe</i> | z | ظ | ظ | ظ | ظ | <i>lām</i> | l | ل | ل | ل | ل |
| <i>'ain</i> | 'a, 'á, etc. | ع | ع | ع | ع | <i>mīm</i> | m | م | م | م | م |
| <i>gain</i> | g | غ | غ | غ | غ | <i>nūn</i> | n | ن | ن | ن | ن |
| <i>fe</i> | f | ف | ف | ف | ف | <i>wāw</i> | w | و | و | و | و |
| <i>qáf</i> | q | ق | ق | ق | ق | <i>he</i> | h | ه | ه* | ه | ه |
| <i>káf</i> | k | ك | ك | ك | ك | <i>ye</i> | y | ي | ي | ي | ي |
| <i>gáf</i> | g | گ | گ | گ | گ | | | | | | |

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

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

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

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

* This form of the letter *he* is expressed in some printed books by a slight bend below the line, thus ك for كه.

Observe.—The nine letters marked in the preceding page with * never touch a *following* letter nor change their forms, whether initial, medial, or final; but they always touch a *preceding* letter, like other consonants, unless that preceding letter be one of the nine. Two letters, *t* ٤ and *z* ٥, marked with †, although they may touch a following letter, resemble these nine in not changing their forms.

PECULIARITIES OF FORM, AND DISTINCTIVE MARKS.

| Have the same initial and medial forms, excepting as to their dots. | Bends to the left at its lower extremity to touch a following letter. | Never bends to the left at its lower extremity. | | | | | |
|---|---|---|--------|-----------|--------|---------|----------|
| | | | Power. | Detached. | Final. | Medial. | Initial. |
| <i>b</i> | ١ | ٢ | ٣ | ٤ | ٥ | ٦ | ٧ |
| <i>p</i> | ٨ | ٩ | ١٠ | ١١ | ١٢ | ١٣ | ١٤ |
| <i>t</i> | ١٥ | ١٦ | ١٧ | ١٨ | ١٩ | ٢٠ | ٢١ |
| <i>ṭ</i> | ٢٢ | ٢٣ | ٢٤ | ٢٥ | ٢٦ | ٢٧ | ٢٨ |
| <i>ṣ</i> | ٢٩ | ٣٠ | ٣١ | ٣٢ | ٣٣ | ٣٤ | ٣٥ |
| <i>n</i> | ٣٦ | ٣٧ | ٣٨ | ٣٩ | ٤٠ | ٤١ | ٤٢ |
| <i>y</i> | ٤٣ | ٤٤ | ٤٥ | ٤٦ | ٤٧ | ٤٨ | ٤٩ |
| <i>hamza</i> | | | | | | | |
| Segments of circles; but the last, w, has a black head. | Unfinished triangles. | When initial, form angles to the right; when medial, zigzags; when final, angles to the left. | | | | | |
| | | | Power. | Detached. | Final. | Medial. | Initial. |
| <i>d</i> | ٥٠ | ٥١ | ٥٢ | ٥٣ | ٥٤ | ٥٥ | ٥٦ |
| <i>ḏ</i> | ٥٧ | ٥٨ | ٥٩ | ٦٠ | ٦١ | ٦٢ | ٦٣ |
| <i>z</i> | ٦٤ | ٦٥ | ٦٦ | ٦٧ | ٦٨ | ٦٩ | ٧٠ |
| <i>r</i> | ٧١ | ٧٢ | ٧٣ | ٧٤ | ٧٥ | ٧٦ | ٧٧ |
| <i>ṛ</i> | ٧٨ | ٧٩ | ٨٠ | ٨١ | ٨٢ | ٨٣ | ٨٤ |
| <i>s</i> | ٨٥ | ٨٦ | ٨٧ | ٨٨ | ٨٩ | ٩٠ | ٩١ |
| <i>zh</i> | ٩٢ | ٩٣ | ٩٤ | ٩٥ | ٩٦ | ٩٧ | ٩٨ |
| <i>w</i> | ٩٩ | ١٠٠ | ١٠١ | ١٠٢ | ١٠٣ | ١٠٤ | ١٠٥ |

| Initial, eye-shaped; medial, black triangles. | Loops, with hammer-like handles. | Horizontal loops. | Scolloped lines. | Power. | Detached. | Final. | Medial. | Initial. |
|--|----------------------------------|--|--|--------|-----------|--------|---------|----------|
| 'a, 'ā ā | ā ā | ā ā | ā ā | ā ā | ā ā | ā ā | ā ā | ā ā |
| Initial, two-eyed; medial, butterfly-shaped and v-shaped; detached, an unfinished s. | Have bow-sprit-like lines. | Initial, like dotted comma; medial, small circles. | Initial, a small circle; medial, lozenge-shaped; final, flower-shaped. | Power. | Detached. | Final. | Medial. | Initial. |
| h | k g | f q | m | h | h | h | h | h |
| ā | ā ā | ā ā | ā ā | ā | ā | ā | ā | ā |
| ā | ā ā | ā ā | ā ā | ā | ā | ā | ā | ā |
| ā | ā ā | ā ā | ā ā | ā | ā | ā | ā | ā |

Observe.—The letters whose English equivalents require dots or other marks are, *t* ت, *s* س, *h* ح, *kh* خ, *d* د, *r* ر, *s* ص, *z* ض, *z* ذ, *b* ب, *z* ظ, 'a ع, ā غ.

THE VOWEL SYSTEM.

1. The foregoing thirty-five letters constitute the alphabet, and are all considered consonants. The simple vowels are three, viz.

1. *a*, represented by a mark called zabar, thus — (over the letter which pronounces it); 2. *i*, represented by a mark called zer, thus — (under its letter, being the only mark below the line); and 3. *u*, represented by a mark called pesh, thus — (over its

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

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

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

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

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

sometimes incorrectly two dots under it, in which case it is liable to be confounded with *ye*, as in مَائِلَ *mā-il*, more correctly written مَائِلٌ 'inclined towards'; گَیِ *ga-i*, more correctly, گَنِي 'gone.' Observe, here, that 'ain never, like *alif*, changes its shape, or requires the mark ˆ in uttering an initial syllable in the middle of a word, after a previous syllable ending in a vowel. Ex. gr. مُعَلَّقٌ *mu-'allag*, 'suspended,' مُعَافٌ *mu-'āf*, 'pardoned.'

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

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

mark — is left out in printed books, so that practically, ا in the middle of a word, and آ at the beginning, stand for ā . The consonants ye and wāw are used in a similar manner to lengthen ī and u respectively, as in أُو ū , يِل pil , 'an elephant,' پُر pūr , 'full.'* The same two consonants also form the diphthongal sounds e and o ; but the vowel-marks — and ُ are then omitted, as in اِي e , اُو o , مِيْز mez , 'a table,' سُو so , 'that same.' When the simple vowel — a precedes these same two consonants, it forms with them the diphthongal sounds ai and au , as in اِي ai , اُو au , سِيْر sair , 'perambulation,' طُوْر taur , 'man-ner.'† Similarly in English, the letter h , like alif , may be said to lengthen the a in the word ah ! and y and w are sometimes letters of prolongation, as in key , raw , and form diphthongal

which case it does not exactly lengthen the a , but gives it a kind of bleating guttural sound: thus the first two letters of the word بَعْد ba'd , 'after,' may be uttered with a sound something similar to the bleating of a sheep: similarly, مَع ma , 'together with,' لَعْل la'l , 'a ruby,' شِعْر shi'r , 'poetry.' Occasionally 'ain is quiescent after a consonant at the end of a word in which case it gives a deep guttural aspiration to the final consonant, thus, مَنْع man , 'prohibition.'

* There are a few words beginning with خ kh , in which و has not this prolonging effect on a previous — , as in خُوش khush , 'pleased,' خُود khud , 'self,' the u being then represented by u . The explanation of this may be, that these words are really khwush , khwud , and that the sound of w is lost. (See 17, page 11.)

† But if ye and wāw are initial, or are followed by a vowel, ye is then sounded as y , and wāw as w ; thus يَا ya , 'or,' وَد wuh , 'that,' بَيَان bayān , 'explanation,' خِيَال khayāl , 'a thought,' مُسْتَسَّر muyassar , 'attainable,' سِوَا siwā , 'except,' هُمَايُون Humāyūn .

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

| Name. | Power | Final. | Medial. | Initial. | Examples. |
|----------------------------------|-----------|--------|---------|----------|--|
| <i>Zabar</i> | <i>a</i> | اَ | اَ | اَ | اَبَد <i>abad</i> |
| <i>Alif</i> after <i>zabar</i> | <i>á</i> | اِ | اِ | آ or اِ | اَبَد <i>ábád</i> |
| <i>Zer</i> | <i>i</i> | اِ | اِ | اِ | اِسْمِ جِنْسِ <i>ism-i-jins</i> |
| <i>Ye</i> after <i>zer</i> . . . | <i>í</i> | اِي | اِي | اِي | اِيْن پِيْرِي <i>píri</i> , اِيْن <i>in</i> |
| <i>Pesh</i> | <i>u</i> | اُ | اُ | اُ | اُتْر پُشْتِ <i>pusht</i> , اُتْر <i>ur</i> |
| <i>Wáw</i> after <i>pesh</i> | <i>ú</i> | اُو | اُو | اُو | اُوْنچِ خُوبِ <i>khúb</i> , اُوْنچِ <i>unch</i> |
| <i>Ye</i> alone | <i>e</i> | اِي | اِي | اِي | اِيَكِ <i>ek</i> , نِيَكِ <i>nek</i> , كِي <i>ke</i> |
| <i>Ye</i> after <i>zabar</i> . | <i>ai</i> | اِي | اِي | اِي | اِيْنْتِهَ سَيْرِ <i>sair</i> , اِيْ <i>ai</i> |
| <i>Wáw</i> alone . . . | <i>o</i> | و | و | و | اُورِ چُوبِ <i>chob</i> , اُورِ <i>or</i> |
| <i>Wáw</i> after <i>zabar</i> | <i>au</i> | و | و | و | اُورِ چُوكِ <i>chauk</i> , اُورِ <i>aur</i> |

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

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

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

PRONUNCIATION, ORTHOGRAPHICAL MARKS, ETC.

5. CONSONANTS.—ا *alif* and ع 'ain, have already been explained.

6. ب *b*, پ *p*, ت *t*, ج *j*, چ *ch*, د *d*, ر *r*, ز *z*, س *s*, ش *sh*, ف *f*, ک *k*, گ *g*, ل *l*, م *m*, may be pronounced as in English, but گ has always the sound of *g* in *go*.

7. د *d* and ذ *ḏ*; the former is more dental than in English, more like *th* in *the*; the latter is exactly the English *d* in *drain*.

8. ر *r* and ڑ *ṛ*; the latter of these is pronounced more like the *r* in the French *éternel*. It is, moreover, allied to and sometimes interchangeable with ذ *ḏ*, or Sanskrit ढ *ḍ*.

9. ت *t*, ث *ṭ*, ط *ṭ*; the first of these is more dental than in English, more like *th* in *thin*; the second is pronounced exactly like *t* in the English *true*; the third (*ṭ* or *ṭoe*) is nearly like *t* in *tin*.

10. س *s*, ص *ṣ*, and ث *ṣ*, are all three like *s* in English, but the last (*ṣ*) is pronounced by the Arabs like *th* in *though*.

11. ز *z*, ذ *ḏ*, ض *ḏ*, ظ *ḏ*, are all four like *z* in English, but the second (*ḏ* or *ḏal*) is pronounced by the Arabs like *th*, and the third (*ḏ* or *ḏwād*) like *d*.

12. ڑ *ṛ* is peculiar to Persian, and pronounced like *z* in *glazier*.

13. ک *k*, and ق *q*; the latter of these is more guttural than the first, and is pronounced like *c* in *clique*, or *q* in *quoit*, *quack*, the root of the tongue being compressed against the upper part of the throat.

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

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

16. n ن is like the English *n* in *not*; but at the end of a word, or sometimes in the middle, it is almost inaudible, excepting as it gives nasality to the preceding vowel, as in the French *bon*, the sound of *o* being forced through the nose: it may then be represented by n.

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

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

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

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

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

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

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

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

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

25. *Tanwin* (meaning 'nunation,' or 'using of *n*' at the end of a word), placed over final *ā* shortens it and adds *n*, thus, *ittifāqan*, 'by chance.'

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

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

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

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

29. TO BE TRANSPOSED INTO ENGLISH LETTERS.

اب , اید , اعظم , امام , امارت , اکتیس , اجل , اجابت
 آتو , اثر , ابدال , آئین , آهو , اعضا , بادل , باد , باج , بائی
 بابو , بهاء , بابت , باپ , بباد , باب , باکره , بهائی , بیس , بیخ
 بیج , بسنیت , بدن , بتی , بجه , بانہ , بن , پات , پاپ , پتھر
 پیٹھ , پھوٹنا , پنبہ * , پیچ , پنخم , تلخ , تجاوز , تنہر , تات , تابعدار
 تابع , تاب , تنبیہ * , تکلف , تأسف , تعویذ , ٹھاکر , ٹھٹھول
 ٹھگ , ٹھنڈا , ثمرہ , ٹالٹ , ٹابیت , جیہ , جھنجھلانا , جوتا
 جفناج , جگر , جفا , جبر , جب , چچا , چاہ , چتر , چپ , چھوٹا
 چبچ , چہرہ , چھاتی , حفاظت , حوصلہ , حجت , حجام
 حجاب , حامل , حالت , خیانت , خفا , خستہ , خچر , خاوند
 خاک , خام , خیرات , درمن , درم , دَر , داغ , داد , دیدار
 دھولہ , دھشت , ڈال , ڈاک , ذکر , ذلیل , رزاق , رُخ , رحم
 رات , راج , ریاضت , ریختہ , رفاقت , زیان , زنانه , زن , زشت
 زاہد , سہل , سانپ * , سُرخ , سر , سود , سیر , سیس , شہد

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

شَمْع , شِعْر , شَكْم , شَيْبَه , شَارِع , شاخ , صلاحاً , صاف , صَيْد , صَبْر
 ضرر , طَهَارَت , طَيْش , طِلا , طَاوُس , طامِع , طرح , ظَلَمْت , ظَن
 ظَل , عَهْد , عُريَان , عَذَاب , عِبَارَت , عُمَر , عابِد , عَجَب , عَقْد
 غِذا , غِزا , غَلَه , غُول , غُور , فَصِيح , فَاتَه , فَرَبَه , فَخْر , قَوْس , قَلِيل
 قَصْر , قُرْب , كِهُون , كُهْلا , كُورَنَش , كُرْسِي , كان , گِهَرانا , گِهَات , گُروه
 گَزَنَد , گَرَم , لاچار , لُئِيم , لِهَو , لِيل , لوتِه , لِحاظ , لات , لاف , مِيخ
 مُهَيّا , مِهَارَت , موزَه , مَلال , مَشْرُوع , نَوْم , نَوَح , نَوَاب , نِيپانا
 نادِم , نَجْم , وَحْشَت , وَصَف , وافر , والا , هَيْبَت , هوش , هَلَك , هاتِه
 ياس , يارَباش , ياد , دارِالْخِلَافَت , خُلاصَة التَّوَارِيخ , بِسْمِ اللّٰهِ الرَّحْمٰنِ
 الرَّحِيْمِ عَلَيْكُمُ السَّلَام .

30 TRANSPOSE INTO THE HINDUSTANI CHARACTER.

Add, áb, dj, aḥmaq, ádmí, iltifát, alqissah, ittílá', i'timád,
ulfat, udás, unt, bad, búg, báwar, balkih, bijli, basth, billi, bahánah,
padar, patá, phalná. pichhe, tabáh, taṣdíl', taṣarruf, tafáwut,
ta'ajjub, taufiq, tukrá, táng, ṣawáb, járá, jaház, jhúthá, jins,
chitṭhí, chibillá, chhokrá, chiriyá, ḥadd, hirs, ḥilah, khabar, khwár,
khauz, khair-khwáh, dām, dárú, diyánat, dhyán, dārhí, zabh, zauq,
rutbah, ragbat, ranjīdah, zist, zambúr, ziyán, subuk, sakht, sukhan,*
śuraj, shurú', shukr, ṣarráf, za'if, tá'ám, toṭá, zulm, 'umdah, 'ilm,
'álam, 'uhdah, 'álí, 'uzr, gam, fauran, faṣl, faẓl, qadam, qandát,
qá-im, kisht, karámat, khulná, kholná, garh, gehún, lutf, lá-iq,
maṭlab, mahḥlaṣá, mazhab, nizámat, náfi', ni'mat, wa'z, wa'dah,

↳ or p becomes n when transposed into Hindústání.

hunar, yāwarī, drā-ish-i mahfil, rū-e khūb, bandah-i wafāddār, māhi-i daryā, 'awāmm-un-nās, iqbal-ud-daulah, fī-l-hāl, fī-l-wāqī', nūr-ul-'ain, ākhīr-ul-amr.

Ek roz ek zālim Bādshāh tanhā shahr se bāhir gayā, aur ek shakhṣ ko darakhṭ ke niche baiṭhā dekhā, aur us se pūchhā, ki Bādshāh is mulk kā kaisā hai, zālim hai, yā 'ādil? Us ne kahā, Barā hī zālim. Bādshāh ne pūchhā, ki Tū mujhe pahchāntā hai? kahā, nahīn. Phir shāh ne kahā, kih Main Bādshāh is mulk kā hūn. Yih sunte hī wuh shakhṣ darā, aur shāh se pūchhā, ki Tū mujhe jāntā hai? Shāh ne kahā Nahīn. Tab us ne kahā, kih Main faldāne saudāgar kā beṭā hūn, har mahīne men tīn, tīn roz dīwānah hotā hūn, āj kā roz usī tīn roz se hai. Yih sunkar Bādshāh ne hans diyā, aur use kuchh nah kahā.

GENDER OF NOUNS SUBSTANTIVE.

31. There is no neuter gender. All substantives are either masculine or feminine. Most names of living things in Hindústānī will be known at once to be masculine or feminine from their meaning; thus, *beṭā*, 'a son,' *mard*, 'a man,' *qāzī*, 'a judge,' *bhā-ī*, 'a brother,' *rājā*, 'a king,' are of course masculine; and *beṭī*, 'a daughter,' *larṭī*, 'a girl,' *aurat*, 'a woman,' are feminine.

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

How to distinguish Feminine Nouns.

33. Nouns ending in *ī*, *t*, *sh*, are mostly feminine; as, *roṭī*, 'bread,' *bāt*, 'a word,' *talāsh*, 'search,' *dānish*, 'knowledge.'

34. Many nouns in *r* and *n* are feminine; as, *sarkār*, 'government,' *talwār*, 'a sword,' *khābar*, 'news,' *bahār*, 'spring,' *ṣabr*, 'patience,' *qabr*, 'a grave,' *fajr*, 'morning,' *qadr*, 'worth,' *nazr*, 'a gift,' *nazar*, 'sight,' *khāṭir*, 'heart,' *fīkr*, 'thought,' *'umr*, 'life,'

gor, 'a tomb,' *lahar*, 'a wave,' *muhr*, 'a seal,' *nahr*, 'a stream,' *zanjir*, 'a chain,' *shamsher*, 'a sword,' *bhir*, 'a crowd,' *bher*, 'a sheep,' *diwar*, 'a wall,' *jan*, 'life,' *zuban*, 'the tongue,' *khizan*, 'autumn,' *dukān*, 'a shop,' *dastān*, 'a story,' *resmān*, 'cord,' *nān*, 'bread,' *zamin*, 'the ground,' *astin*, 'a sleeve,' *jabin*, 'the forehead,' *gardan*, 'the neck,' *sozan* or *darzan*, 'a needle:' but an almost equal number are masculine, see rule 39.

35. Arabic dissyllabic words beginning with *ta*, and having *i* before the last consonant, are all feminine (except *ta'wiz*, 'an amulet'); as, *tadbir*, 'deliberation,' *taqsir*, 'a fault,' *taswir*, 'a picture,' *tashrif*, 'honouring,' *ta'lim*, 'instruction.'

36. Except from r. 33 the following five masculine nouns in *i*; viz. *pini*, 'water,' *ghi*, 'clarified butter,' *ji*, 'life,' *moti*, 'a pearl,' *dahi*, 'curdled milk,' and a few others mostly derived from masc. or neut. Sanskrit nouns in *i*. Words like *qazi*, 'a judge,' *bhai-i*, 'a brother,' *qandi*, 'a waterman,' are necessarily masculine.

37. A few common exceptions in *t* and *sh* are also masculine; as, *bakht*, 'fortune,' *but*, 'a share,' *but*, 'an idol,' *dant*, 'a tooth,' *darakht*, 'a tree,' *dast*, 'a hand,' *dost*, 'a friend,' *gosht*, 'meat,' *khet*, 'a field,' *post*, 'skin,' *sharbat*, 'a drink,' *zarbaft*, 'brocade,' *takht*, 'a throne,' *waqt*, 'time,' *yāqūt*, 'a ruby,' *'aish*, 'pleasure,' *dush*, 'a fault,' *farsh*, 'a carpet,' *hosh*, 'sense,' *naqsh*, 'a picture,' *pādāsh*, 'retaliation,' *gash*, 'stupor,' *tarkash*, 'a quiver.' The only masculines in *ish* are *khalish* (also f.) 'suspicion,' and *bālish*, 'a pillow.'

How to distinguish Masculine Nouns.

38. Nouns ending in *a* or *ā*, or any other letter besides those mentioned at r. 33, are generally masculine; as, *bachcha*, 'the young of any animal,' *banda*, 'a slave,' *daryā*, 'a river,' *mulk*, 'a country,' *tāj*, 'a crown,' *dil*, 'the heart,' *pānw*, 'the foot,' *sir*, 'the head,' *bāg*, 'a garden,' *munh*, 'the mouth,' *gunāh*, 'a fault.'

39. Many nouns in *r* and *n* are masculine; as, *dar*, 'a door,' *ghar*, 'a house,' *angūr*, 'a grape,' *shir*, 'milk,' *khār*, 'a thorn,' *'uzr*, 'excuse,' *din*, 'a day,' *din*, 'religion,' *mihmān*, 'a guest,' *badan*, 'the body,' *dāman*, 'skirt,' *darman*, 'a remedy,' *khirman*, 'a store of grain,' *ā-in*, 'a rule:' but see r. 34.

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

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

41. Except from r. 38 the following common feminine nouns: *kitáb*, 'a book,' *shah*, 'night,' *ṭalab*, 'search,' *tap*, 'fever,' *top*, 'a cannon,' *fauj*, 'an army,' *mauj*, 'a wave,' *ṣubḥ*, 'morning,' *fath*, 'victory,' *ṭarah*, 'manner,' *ṣaláh*, 'counsel,' 'plan,' *ṣulḥ*, 'peace,' *ruh*, 'spirit,' *shakh*, 'a branch,' *beḥ*, 'a root,' *mekh*, 'a nail,' *báṭ*, 'wind,' *ḍad*, 'a gift,' *murád*, 'desire,' *yad*, 'recollection,' *faryad*, 'complaint,' *masjid*, 'a mosque,' *madaḍ*, 'assistance,' *Khírad*, 'wisdom,' *ḥamd*, 'praise,' *nasnad*, 'a throne,' *nind*, 'sleep,' *ummed*, 'hope,' *id*, 'a feast,' *qaid*, 'bondage,' *diráz*, 'voice,' *níyáz*, 'petition,' *chíz*, 'thing,' *mez*, 'a table,' *sáus*, 'a sigh,' *majlis*, 'an assembly,' *jins*, 'race,' *hirs*, 'avarice,' *arz*, 'a petition,' *ṭama*, 'avarice,' *tawaggu*, 'hope,' *teg*, 'a sword,' *ṭaraf*, 'side,' *Khárif*, 'autumn crop,' *Khálq*, 'people,' *raunaq*, 'beauty,' *bandúq*, 'a musket,' *ṣandúq*, 'a box,' *ṭawíq*, 'a way,' *Khák*, 'dust,' *ḍák*, 'post,' *poshúk*, 'dress,' *nák*, 'the nose,' *kumak*, 'aid,' *ág*, 'fire,' *bág*, 'a rein,' *bang*, 'voice,' *ṭang*, 'the leg,' *jang*, 'war,' *ḍál*, 'pulse,' *ḍál*, 'a branch,' *maṣál*, 'proverb,' *manzil*, 'a day's journey,' 'a stage,' *ʿaql*, 'wisdom,' *naql*, 'a story,' *jhil*, 'a lake,' *shám*, 'evening,' *rasm*, 'custom,' *qism*, 'kind,' 'sort,' *qasam*, 'an oath,' *chashm* (also m.) 'the eye,' *qaum*, 'a tribe,' *bú*, 'smell,' *náu*, 'a boat,' *darú*, 'medicine,' *jilau*, 'retinuc,' *sípáh*, 'an army,' *nigáh*, 'a look,' *jibh*, 'the tongue,' *anḥh*, 'the eye,' *jagah*, 'a place.'

42. Except also a few feminine Sanskrit nouns ending in *á*, as *kirṇá*, 'favour,' *pújá*, 'worship;' and a few feminine Arabic nouns in *á*, as *balá*, 'evil,' *hawá*, 'air,' 'lust,' *khafá*, 'fault,' *ibtidá*, 'beginning,' *intihá*, 'end,' *ḍunyá*, 'the world,' *tamanná*, 'a request,' *ṣaná*, 'praise,' *gizá*, 'food,' 'aṭá', 'a gift,' *duʿá*, 'prayer,' *qazá*, 'fate,' *adá*, 'performance,' *dagá*, 'deceit,' *dawá*, 'medicine,' *ḥayá*, 'shame;' and a few others, as *ṭhiliyá*, 'a water-pot,' *ḍibiyá*, 'a small box,' *parwá*, 'care,' *chá*, 'tea.'

DECLENSION OF NOUNS.

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

For the Agent

ne, 'by.'

— Genitive either

ká or *ke* or *kí*, 'of.'

— Dative and Accusative

ko, 'to.'

— Ablative

se, 'from,' 'with,' 'than.'

— Locative

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

60. FIRST DECLENSION.—MASCULINE NOUNS.

Like *mard*, ‘a man,’

| | |
|---|---|
| { Nom. Sing. <i>Mard</i> , a man. | { Nom. Plural. <i>Mard</i> , men. |
| { Agent, <i>Mard ne</i> , by a man. | { Agent. <i>Mardon ne</i> , by men. |
| Gen. <i>Mard ká</i> , or <i>ke</i> , or <i>kí</i> , of a man. | Gen. <i>Mardon ká</i> , or <i>ke</i> , or <i>kí</i> , of men. |
| Dat. <i>Mard ko</i> , to a man. | Dat. <i>Mardon ko</i> , to men. |
| Acc. <i>Mard ko</i> (or <i>mard</i>), a man. | Acc. <i>Mardon ko</i> (or <i>mard</i>), men. |
| Ab. <i>Mard se</i> , from a man. | Ab. <i>Mardon se</i> , from men. |
| Loc. <i>Mard men</i> , in a man. | Loc. <i>Mardon men</i> , in men. |
| Voc. <i>Ai mard</i> , O man. | Voc. <i>Ai mardo</i> , O men. |

61. A few masculine nouns in *d* and *i* may be declined like *mard*; as *rājā*, ‘a king,’ *Khuddā*, ‘God,’ *qāzī*, ‘a judge,’ *bhā-i*, ‘a brother.’ The nominative plural of these will be the same as the singular, see. r. 66.

62. *Pānw*, ‘a foot,’ *gānw*, ‘a village,’ and *nānw*, ‘a name,’ of the first declension of masculines, change *nw* into *on* in the oblique cases plural; and the plural termination *on* is then dispensed with. A form *pā-on*, *gā-on*, *nā-on*, exists also for the singular and nominative plural.

63. SECOND DECLENSION.—MASCULINE NOUNS.

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

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

64. Masculine nouns ending in *á* or *a* change those terminations to *e* in the oblique cases* singular and in the nominative plural, and to *on* in the other cases of the plural, except the vocative, which ends in *o*.

| | |
|---|---|
| { Nom. Sing. <i>Beṭá</i> , a son. | { Nom. Plural. <i>Beṭe</i> , sons. |
| { Agent. <i>Beṭe ne</i> , by a son. | { Agent. <i>Beṭon ne</i> , by sons. |
| Gen. <i>Beṭe ká</i> , or <i>ke</i> , or <i>kí</i> , of a son. | Gen. <i>Beṭon ká</i> , or <i>ke</i> , or <i>kí</i> , of sons. |
| Dat. <i>Beṭe ko</i> , to a son. | Dat. <i>Beṭon ko</i> , to sons. |
| Acc. <i>Beṭe ko</i> (or <i>beṭá</i>), a son. | Acc. <i>Beṭon ko</i> (or <i>beṭe</i>), sons. |
| Ab. <i>Beṭe se</i> , from a son. | Ab. <i>Beṭon se</i> , from sons. |
| Loc. <i>Beṭe men</i> , in a son. | Loc. <i>Beṭon men</i> , in sons. |
| Voc. <i>Ai beṭe</i> , O son. | Voc. <i>Ai beṭo</i> , O sons. |

65. Similarly, *banda*, 'a slave;' gen. sing. *bande ká*, -*ke*, -*kí*; nom. pl. *bande* †; gen. *bandon ká*, -*ke*, -*kí*, etc. Words ending in *ya* generally change *ya* into *e* instead of into *ye*; thus, *kiráya*, 'hire,' makes *kirá-e ká* instead of *kiráye ká*. The word *rúpiya*, 'a rupee,' is either *rúpiye*, *rúpa-e*, *rupaye*, or *rúpai*, in the inflected singular and nom. plural.

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

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

68. *Baniyán*, 'a shopkeeper' (for the more common *baniyá*), is treated as if ending in *á*, and makes in the gen. case either *baniyen ká* or *baniye ká*. So

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

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

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

69. THIRD DECLENSION.—FEMININE NOUNS.

Like *beṭi*, 'a daughter.'

Feminine nouns ending in *i*, and indeed all other feminine nouns, are declined like *mard* of the first declension, excepting in one case, the nom. pl., where those in *i* add *án*, and those of the fourth declension ending in any other letter add *en*: see rr. 72, 73.

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

| | |
|--|--|
| { Nom. Sing. <i>Beṭi</i> , a daughter. | { Nom. Pl. <i>Beṭi-án</i> , daughters. |
| { Agent. <i>Beṭi ne</i> , by a daughter. | { Ag. <i>Beṭi-on ne</i> , by daughters. |
| Gen. <i>Beṭi ká</i> , or <i>ke</i> , or <i>kí</i> , of a daughter. | Gen. <i>Beṭi-on ká</i> , or <i>ke</i> , or <i>kí</i> , of daughters. |

| | |
|--------------------------------------|--|
| Dat. <i>Beṭi ko</i> , to a daughter. | Dat. <i>Beṭi-on ko</i> , to daughters. |
|--------------------------------------|--|

| | |
|--|---|
| Acc. <i>Beṭi ko</i> (or <i>beṭi</i>), a daughter. | Accus. <i>Beṭi-on ko</i> (or <i>beṭi-án</i>), daughters. |
|--|---|

| | |
|---------------------------------------|---|
| Ab. <i>Beṭi se</i> , from a daughter. | Ab. <i>Beṭi-on se</i> , from daughters. |
|---------------------------------------|---|

| | |
|---------------------------------------|---|
| Loc. <i>Beṭi men</i> , in a daughter. | Loc. <i>Beṭi-on men</i> , in daughters. |
|---------------------------------------|---|

| | |
|-----------------------------------|--------------------------------------|
| Voc. <i>Ai beṭi</i> , O daughter. | Voc. <i>Ai beṭi-o</i> , O daughters. |
|-----------------------------------|--------------------------------------|

71. *Jorú*, 'a wife,' like *beṭi*, makes *jorú-en* in nom. plural.

72. FOURTH DECLENSION.—FEMININE NOUNS.

Like *bát*, 'a word,' *balá*, 'evil.'

| | |
|---|--|
| { Nom. Sing. <i>Bát</i> , a word. | { Nom. Plural. <i>Bát-en</i> , words. |
| { Agent. <i>Bát ne</i> , by a word. | { Agent. <i>Báton ne</i> , by words. |
| Gen. <i>Bát ká</i> , or <i>ke</i> , or <i>kí</i> , of a word. | Gen. <i>Báton ká</i> , or <i>ke</i> , or <i>kí</i> , of words. |

| | |
|---------------------------------|----------------------------------|
| Dat. <i>Bát ko</i> , to a word. | Dat. <i>Báton ko</i> , to words. |
|---------------------------------|----------------------------------|

| | |
|--|---|
| Acc. <i>Bát ko</i> (or <i>bát</i>), a word. | Acc. <i>Báton ko</i> (or <i>báten</i>), words. |
|--|---|

| | |
|----------------------------------|-----------------------------------|
| Ab. <i>Bát se</i> , from a word. | Ab. <i>Báton se</i> , from words. |
|----------------------------------|-----------------------------------|

| | |
|----------------------------------|-----------------------------------|
| Loc. <i>Bát men</i> , in a word. | Loc. <i>Báton men</i> , in words. |
|----------------------------------|-----------------------------------|

| | |
|------------------------------|--------------------------------|
| Voc. <i>Ai bát</i> , O word. | Voc. <i>Ai báto</i> , O words. |
|------------------------------|--------------------------------|

73. Like *bāt*, are declined feminine nouns in *d*; as, *badī*, 'evil,' nom. pl. *bad-ēn*, gen. pl. *bad-ōn ká*, etc.; and all other feminine nouns excepting those ending in *i*, which constitute the third declension. *Gá-e*, f. 'a cow,' makes *gá-ēn* in the nom. pl.; and resembles *gánu*, 'a villager,' (r. 62) in making *gá-ōn* in the oblique plural.

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

75. Observe.—Nouns of two short syllables, the latter of which encloses short *a*, may drop the *a* in the oblique cases plural; as, *jagah*, f. 'a place,' gen. pl. *jaghon ká* or *jagahon ká*. Similarly, *baras*, m. 'a year,' *barson ká*. The nom. pl. of *jagah* is said to be *jaghen*; but the nom. sing. may be used for the nom. pl., as in the case of nouns ending in the imperceptible *h*, like *málíkā*, 'a princess,' *fátiḥa*, 'an opening prayer:' see also r. 65, note.

76. Note.—Persian and Arabic nouns sometimes adopt the Persian pl. termination *án* for animate objects, and *hí* or (Arabic) *át* or *jít* for inanimate; as, *súqi-án*, 'cup-bearers,' *sálhá*, 'years,' *shubaját*, 'provinces.' These terminations may occur in Persian phrases where the *uzáfat* (r. 28) is used, as *mádar-i-bráhmańn*, 'mother of the Brahmans,' for the Hindústání *má bráhmańon kí*. In one or two words *án* is used for the plural of inanimate objects; as *chiráńn*, 'lamps.'

OF THE THREE WAYS OF FORMING THE GENITIVE.

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

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

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

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

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

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

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

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

83. Rule 2.—The genitive noun takes *ke* when the other noun to which it is joined is masculine, but *not* in the nominative singular. (Also, when the other noun is a masculine substantive in any case or form but the nominative used *adverbially*, some preposition being generally understood). Examples, *mard ke beṭe* [or *beṭe mard ke*], 'the sons of the man,' *mard ke beṭe se* [or *beṭe se mard ke*], 'from the son of the man,' *mard ke áge* [or *áge mard ke*], 'in front of the man.'

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

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

ADJECTIVES.

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

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

87. Some adjectives, however, ending in *d* of Arabic and Persian origin remain unchanged; as, *dúnd*, 'wise.'

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

89. The particle *sá*, used to express resemblance and intensity, is changeable (like adjectives ending in *a*) to *se* and *sí*, according to the rule for *hí*, *ke*, *ki* (rr. 82-84): thus, *tujh sí dāmi*, 'a man like you,' *pari sí 'aurat*, 'a fairy-like woman,' *bahut se ghore*, 'a great many horses.'

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

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

92. *Dáyán* 'left' (not 'right') follows the same rule.

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

94. Adjectives, when they precede their substantives, do not take the plural terminations *án*, *en*, *on*; thus, *gorí lar kí-án*, 'fair girls' (not *gorí-án lar kí-án*); *khúb kitáben*, 'fine books' (not *khúben kitáben*); *goré lar kon ne*, 'by fair boys' (not *goron lar kon ne*); *aíse achchhe kámon se*, 'from such good deeds.'

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

96. The following table exemplifies the preceding rules :

| á | e | í |
|--|--|---|
| <i>gord laṛká</i> 'a fair boy.' | <i>gore laṛke ko,</i> 'to a fair boy.' | <i>gori laṛki,</i> 'a fair girl.' |
| | <i>gore laṛke,</i> 'fair boys.' | <i>gori laṛki-ān,</i> 'fair girls.' |
| | <i>gore laṛkon ká,</i> 'of fair boys.' | <i>gori laṛki-on ká,</i> 'of fair girls.' |
| <i>baṛá maṛá,</i> 'a great man.' | <i>baṛe maṛá ká,</i> 'of a great man.' | <i>baṛi kitáb ká,</i> 'of a large book.' |
| | <i>baṛe maṛá,</i> 'great men.' | <i>baṛi kitáben,</i> 'large books.' |
| | <i>baṛe mardon par,</i> 'on great men.' | <i>baṛi kitábon men,</i> 'in large books.' |
| <i>khúb laṛká,</i> 'a fine boy.' | <i>khúb laṛke,</i> 'fine boys.' | <i>khúb laṛki,</i> 'a fine girl.' |
| <i>kálá sá ghorá,</i> 'a blackish horse.' | <i>kále se ghore par,</i> 'on a blackish horse.' | <i>káli sí ghorí-ān,</i> 'blackish mares.' |
| <i>dānā maṛá,</i> 'a wise man.' | | |
| <i>dānā maṛá,</i> 'wise men.' | | |
| <i>dānā maṛá ko,</i> 'to a wise man.' | | |
| <i>us ká se jism,</i> 'a body like that of his.' | <i>us ke se jism ko,</i> 'to a body like that of his.' | <i>Hātim kī sí sakhdwat,</i> 'liberality like that of Hātim.' |
| <i>pahlā maṛá,</i> 'the first man.' | <i>dūsre maṛá ko,</i> 'to the second man.' | <i>tīsri randī,</i> 'the third woman.' |
| <i>pānchvān laṛká,</i> 'the fifth boy.' | <i>chhatvān laṛke ko,</i> 'to the sixth boy.' | <i>sātvin laṛki,</i> 'the seventh girl.' |

COMPARISON OF ADJECTIVES.

97. The termination of adjectives undergoes no change to express comparison. All that is required is to put the noun substantive or pronoun in the ablative case; thus, *us se achchhá*, 'better than that,' *ṣulh jang se achchhí hai*, 'peace is better than war,' *wuh sultán se bará hai*, 'he is greater than a king:' see syntax, r. 368.

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

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

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

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

PRONOUNS.

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

FIRST PERSON.

103.

Main, I.

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

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

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

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

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

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

Ab. *Mujh se*, from me.

Ab. *Ham se*, from us.

Loc. *Mujh men*, in me.

Loc. *Ham men*, in us.

104.

SECOND PERSON.

Tú, Thou.

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

Nom. Plural. *Tum*, you.
 Agent. *Tum ne*, or *tumhon ne*,
 by you.

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

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

Ab. *Tujh se*, from thee.

Loc. *Tujh men*, in thee.

Voc. *Ai tú*, O thou.

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

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

Ab. *Tum se*, from you.

Loc. *Tum men*, in you.

Voc. *Ai tum*, O ye.

105.

THIRD PERSON.

Wuh, He, she, it, that.

{ Nom. Sing. *Wuh*, he, she, it, that.

{ Agent. *Us ne*, by him.

Nom. Plural. *We*, or *wuh*, they, those.

Agent. *Un ne*, or *unhon ne*, by them, etc.

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

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

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

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

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

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

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

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

106.

Yih, He, she, it, this.

{ Nom. Sing. *Yih*, he, she, it, this.

{ Agent. *Is ne*, by him, by her, by this, etc.

{ Nom. Plural. *Ye*, or *yih*, they, these.

{ Agent. *In ne*, or *inhon ne*, by them, etc.

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

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

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

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

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

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

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

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

107. Observe that the first and second pronouns may add either *-rá* or *-re* or *-rí* for their gen. sing., and either *-árá* or *-áre* or *-árí* for their gen. pl., according to the rule for the use of *ká*, *ke*, *kí*, in the declension of nouns (see rr. 82-84). In the dat. and acc. they may add either *e* or *ko* for the sing., and either *en* or *ko* or *on ko* for the plural. Sometimes *h* is added to the pronominal base in the plural before the postpositions and before *on*. When *on* is used, the plural pronoun, which may otherwise stand for the singular, generally, but not always, has a plural meaning.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TABLE OF PRONOUNS AS EXPLAINED

SINGULAR.

| | NOM. | GEN. | DAT. & ACC. | ABL. LOC. | AGENT. | |
|--|-----------------------------|---|--|---|----------------|----|
| 'I' | <i>main</i> | <i>me-rá,</i> <i>-re, ri,</i> <i>mujh ká, etc.</i> | <i>mujh-ko</i> <i>mujh-e</i> <i>mere ta-in</i> | <i>mujh-se</i> <i>mujh-men</i> | <i>main-ne</i> | 1 |
| 'thou' | <i>tú</i> or <i>tain</i> | <i>te-rá, -re, -ri</i> <i>tujh ká, etc.</i> | <i>tujh-ko</i> <i>tujh-e</i> | <i>tujh-se</i> <i>tujh-men</i> | <i>tú-re</i> | 2 |
| 'he, she,' 'that, it.' | <i>wuh</i> | <i>us-ká,</i> <i>-ke, -kí, or</i> <i>wis-ká, etc.</i> | <i>us-ko</i> <i>us-e</i> | <i>us-se</i> <i>us-men</i> | <i>us-ne</i> | 3 |
| 'he, she,' 'this, it.' | <i>yih</i> | <i>is-ká,</i> <i>-ke, -kí</i> | <i>is-ko</i> <i>is-e</i> | <i>is-se</i> <i>is-men</i> | <i>is-ne</i> | 4 |
| 'who,' relative. | <i>jo</i> or <i>jaun</i> | <i>jis-ká,</i> <i>-ke, -kí</i> | <i>jis-ko</i> <i>jis-e</i> | <i>jis-se</i> <i>jis-men</i> | <i>jis-ne</i> | 5 |
| 'he, that same,' correlative. | <i>so</i> or <i>taun</i> | <i>tis-ká,</i> <i>-ke, -kí</i> | <i>tis-ko</i> <i>tis-e</i> | <i>tis-se</i> <i>tis-men</i> | <i>tis-ne</i> | 6 |
| 'who ?' 'what ?' | <i>kaun</i> | <i>kis-ká,</i> <i>-ke, -kí</i> | <i>kis-ko</i> <i>kis-e</i> | <i>kis-se</i> <i>kis-men</i> | <i>kis-ne</i> | 7 |
| 'what ?' for things. | <i>kyá</i> | <i>káhe-ká,</i> <i>-ke, -kí</i> | <i>káhe-ko</i> | <i>káhe-se</i> <i>káhe-men</i> | <i>káhe-ne</i> | 8 |
| 'any one,' 'some one.' | <i>ko-í</i> | <i>kisi-ká,</i> <i>-ke, -kí</i> | <i>kisi-ko</i> | <i>kisi-se</i> <i>kisi-men</i> | <i>kisi-ne</i> | 9 |
| 'some,' 'anything,' 'any.' | <i>kuchh</i> | <i>kisú-ká,</i> <i>-ke, -kí</i> | <i>kisú-ko</i> | <i>kisú-se</i> <i>kisú-men</i> | <i>kisú-ne</i> | 10 |
| 'you Sir,' 'your Honour' | <i>áp</i> | <i>áp-ká,</i> <i>-ke, -kí</i> | <i>áp-ko</i> | <i>áp-se</i> <i>áp-men</i> | <i>áp-ne</i> | 11 |
| 'self,' 'one's self,' 'one's own.' | <i>áp</i> | <i>áp-nd,</i> <i>-ne, -ní</i> | <i>ápne ta-in</i> <i>áp-ko</i> <i>ápne-ko</i> | <i>áp-se</i> <i>ápne-se</i> <i>áp-men</i> | ..... | 12 |

IN THE PRECEDING RULES.

PLURAL.

| | NOM. | GEN. | DAT. & ACC. | ABL. LOC. | AGENT. |
|----|-------------------------------|---|---|---|-----------------------------------|
| 1 | <i>ham</i> | <i>ham-drd,</i> <i>-dre, -dri</i> | <i>ham-ko</i> <i>ham-en</i> <i>hamon-ko</i> | <i>ham-se</i> <i>hamon-se</i> <i>ham-men</i> | <i>ham-ne</i> <i>hamon-ne</i> |
| 2 | <i>tum</i> | <i>tumh-drd,</i> <i>-dre, -dri</i> | <i>tum-ko</i> <i>tumh-en</i> <i>tumhon-ko</i> | <i>tum-se</i> <i>tumhon-se</i> <i>tum-men</i> | <i>tum-ne</i> <i>tumhon-ne</i> |
| 3 | <i>we</i> <i>wuh</i> | <i>un-kd, -ke, -ki</i> <i>unh-kd, etc.</i> <i>unhon-kd, etc.</i> | <i>un-ko</i> <i>unh-en</i> <i>unhon-ko</i> | <i>un-se</i> <i>unhon-se</i> <i>un-men</i> | <i>un-ne</i> <i>unhon-ne</i> |
| 4 | <i>ye</i> <i>yih</i> | <i>in-kd, -ke, -ki</i> <i>inh-kd, etc.</i> <i>inhon-kd, etc.</i> | <i>in-ko</i> <i>inh-en</i> <i>inhon-ko</i> | <i>in-se</i> <i>inhon-se</i> <i>in-men</i> | <i>in-ne</i> <i>inhon-ne</i> |
| 5 | <i>jo</i> or <i>jaun</i> | <i>jin-kd, -ke, -ki</i> <i>jinh-kd, etc.</i> <i>jinhon-kd, etc.</i> | <i>jin-ko</i> <i>jinh-en</i> <i>jinhon-ko</i> | <i>jin-se</i> <i>jinhon-se</i> <i>jin-men</i> | <i>jin-ne</i> <i>jinhon-ne</i> |
| 6 | <i>so</i> or <i>taun</i> | <i>tin-kd, -ke, -ki</i> | <i>tin-ko</i> | <i>tin-se</i> | <i>tin-ne</i> |
| 7 | <i>kaun</i> | <i>kin-kd, -ke, -ki</i> | <i>kin-ko</i> | <i>kin-se</i> | <i>kin-ne</i> |
| 8 | <i>kyd</i> | ..... | ..... | ..... | ..... |
| 9 | <i>ko-i</i> or <i>ka-i</i> | ..... | ..... | ..... | ..... |
| 10 | <i>kuchh</i> | ..... | ..... | ..... | ..... |
| 11 | <i>dp</i> | ..... | ..... | ..... | ..... |
| 12 | <i>dp</i> | ..... | ..... | <i>dpas men,</i> <i>'among themselves'</i> | ..... |

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

128. Some useful adjectives in *a* (changeable to *e* and *i* by rule 86), expressive of similitude and quantity, are formed from the pronouns *yih*, *wuh*, *kaun*, *jaun*, and *taun*, as follows: *aisa*, 'this-like,' 'such-like,' 'such;' *itnd*, 'this much,' 'so many' (*itne men*, 'in the meanwhile'); *waia*, 'that-like,' 'such;' *utnd*, 'that much;' *kaisa*, 'what-like?' 'in what manner?' 'how?' *kitnd*, 'how many?' *jaisa*, 'which-like,' 'in the manner which,' 'as;' *jitnd*, 'as many;' *taisa*, 'such-like,' 'so;' *titnd*, 'so many.'

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

VERBS.

130.

AUXILIARY TENSES.

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

Present.

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

Past.

| | |
|-------------------------------------|------------------------------|
| <i>main thá</i> , 'I was.' | <i>ham the</i> , 'we were.' |
| <i>tú thá</i> , 'thou wast.' | <i>tum the</i> , 'you were.' |
| <i>wuh thá</i> , 'he,' or 'it was.' | <i>we the</i> , 'they were.' |

Fem. *main thi*, etc.

Fem. *ham thin*, etc.

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

CONJUGATION.

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

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

second declension (r. 64), and is declined with the postpositions *ká, ke, kī, ko*, etc., like other nouns. It is also changeable to *nī* for the singular, and *nīn* or *nī-ān* for the plural, to agree with feminine nouns.

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

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

136. Observe.—This *tú* is only used for the masc. sing. It is changeable to *ṭ* for the masc. plural, to *tī* for the fem. sing., and to *tīn* or *tī-ān* for the fem. plural.

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

138. Observe.—This *á* is only used for the masc. sing. It is changeable to *e* for the masc. plural, to *ī* for the fem. sing., and to *īn* or *ī-ān* for the fem. plural.

139 A. Three tenses come from the root, viz., 1. the aorist often used as a potential, subjunctive, conditional, or future indefinite; 2. the future, and 3. the imperative (with the respectful forms of the last two). These three are the only tenses which take terminations, properly so called; the tenses under B. and C. being formed with the participles and auxiliaries. The terminations are,

- | | |
|--------------------|---|
| 1. For the aorist, | sing. <i>ún</i> , <i>e</i> , <i>e</i> ; pl. <i>en</i> , <i>o</i> , <i>en</i> . |
| 2. — { | future masc. <i>úngá</i> , <i>egá</i> , <i>egá</i> ; <i>enge</i> , <i>oge</i> , <i>enge</i> . |
| future fem. | <i>úngī</i> , <i>egī</i> , <i>egī</i> ; <i>engīn</i> ,* <i>ogīn</i> , <i>engīn</i> .* |
| respectful fut. | <i>iyegá</i> , etc., fem. <i>iyegī</i> , etc. |
| 3. — { | imperative, <i>ún</i> , root, <i>e</i> ; <i>en</i> , <i>o</i> , <i>en</i> . |
| respectful imp. | <i>īye</i> , pl. <i>īyo</i> .† |

* Observe.—The last *n* may be dropped; thus, *engi*. Observe also, that *gi-ān* may be substituted for *gīn* throughout the plural of the future feminine.

† In the *Bdg o Bahár* a form *farmāiyen* from *farmā-ná* and *bhūl jāiyen* from *bhūl jā-ná* occurs, which may be regarded as the 3rd person plural of the respectful imperative, or perhaps of a respectful form of the aorist.

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

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

Six other uncommon tenses are given at r. 178.

TRANSITIVE OR ACTIVE VERBS.

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

143. Observe the peculiarity which distinguishes them from intransitives at r. 156:—that in the *past* tenses, formed by the past participle (see C. p. 40), a kind of passive construction is required; that is to say, the nominative is changed into an agent with *ne*, and the object of the verb then becomes the nominative, the past participle agreeing with it in gender and number.

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

145. TRANSITIVES ENDING IN CONSONANTS.

Model, *MÁR-NÁ*, 'to strike.'

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

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

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

C. Past participle, *már-d*, f. *már-i*, pl. *már-e*, f. *már-in*, 'struck.'

146. A. Three tenses from the root.

1. Aorist.

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

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

2. Future, 'I will strike.'

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

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

3. Imperative, 'strike.'

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

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

Respectful imperative, 'be pleased to strike,' sing. *már-iyé*, pl. *már-iyó*, fut. 'will be pleased to strike,' *már-iyegá*, etc.

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

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

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

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

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

* *Máren-gí* may be used for *máren-gín*.

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

3. Imperfect, 'I was striking.'

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

148. C. Three tenses from the past participle.

1. Perfect indefinite, 'I struck.'

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

2. Perfect definite, 'I have struck.'

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

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

3. Pluperfect, 'I had struck.'

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

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

* The above forms only hold good when the object is masc. sing. When the object is masc. pl. the forms will be *már-e*, *már-e hain*, *már-e the*, respectively; when fem. sing. *már-i*, *már-i hai*, *már-i thí*; when fem. pl. *már-in*, *már-i hain*, *már-i thín*: thus, 'I struck the boy,' *main ne larká már-á*; 'I struck the boys,' *main ne larké már-e*; 'I struck the girl,' *main ne larkí mári*; 'I struck the girls,' *main ne larkí-án márin* or *máridín*. But when *ko* is added to the object, then the past participle remains unchanged; thus, *main ne larkí ko már-á*.

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

Conjunctive participle, 'having struck.'

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

Adjective participles.

Present, *már-tá hú-á* (f. *már-ti hú-i*; pl. or inflected, *már-te hú-e*; f. *már-ti hú-in*) 'striking.'

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

Adverbial participle.

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

Noun of agency.

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

149. Useful transitive verbs conjugated like *már-ná*:

khol-ná, 'to open.'

pakar-ná, 'to seize.'

púchh-ná, 'to ask.'

dál-ná, 'to throw.'

rakh-ná, 'to place.'

dekh-ná, 'to see.'

kút-ná, 'to cut.'

nikál-ná, 'to take out.'

likh-ná, 'to write.'

cháh-ná, 'to desire.'

bhej-ná, 'to send.'

sun-ná, 'to hear.'

TRANSITIVE VERBS ENDING IN VOWELS.

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

151. Model, *BULÁ-NÁ*, 'to call.'

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

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

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

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

* But *karni*, although ending in a consonant, makes *kiyá*, irregularly.

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

| SINGULAR. | | PLURAL. | |
|------------------------|---------------------------------|------------------------|--------------------|
| 1. <i>main bulá-ún</i> | <i>tú bulá(w)-e</i> | <i>ham bulá(w)-en</i> | <i>tum bulá-i</i> |
| 2. - <i>bulá-ún-gá</i> | - <i>bulá(w)-e-gá</i> | - <i>bulá(w)-en-ge</i> | - <i>bulá-o-gi</i> |
| 3. - <i>bulá-ún</i> | - <i>bulá</i> | - <i>bulá(w)-en</i> | - <i>bulá-o</i> |
| R. | <i>bulá-ye, fut. bu'á-iyegá</i> | - <i>bulá(w)-en</i> | <i>bulá-iygo.</i> |

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

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

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

| | | | | | |
|------------------------|-------------------|--------------------|--------------------|--------------------|-------------------|
| 1. <i>main bulá-tá</i> | <i>tú bulá-tá</i> | <i>wuh bulá-tá</i> | <i>ham bulá-te</i> | <i>tum bulá-te</i> | <i>we bulá-te</i> |
| 2. - <i>hún</i> | - <i>hai</i> | - <i>hai</i> | - <i>hain</i> | - <i>ho</i> | - <i>hain</i> |
| 3. - <i>thá</i> | - <i>thá</i> | - <i>thá</i> | - <i>the</i> | - <i>thi</i> | - <i>the</i> |

The feminine forms will be, for 1. *lín*, etc., pl. *bulá-ti*, etc. for 2. *bulá-ti hún*, etc. pl. *lú-ti hain*, etc.; for 3. *bulá-ti thi*, etc., pl. *bulá-ti thín*, etc.

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

| | | |
|--|--|--|
| 1. <i>mąin ne bulá-y-á tú ne bulá-y-á us ne bulá-y-á</i> | \| | <i>ham ne bulá-y-á tum ne bulá-y-á unhon ne bulá-y-á</i> |
| 2. — <i>hai</i> — <i>hai</i> — <i>hai</i> | \| | — <i>hai</i> — <i>hai</i> — <i>hai</i> |
| 3. — <i>thá</i> — <i>thá</i> — <i>thá</i> | \| | — <i>thá</i> — <i>thá</i> — <i>thá</i> |

The above forms only hold good when the object is masc. sing. When the object is masc. pl. the forms for 1. 2. 3. respectively will be *bulá-e*, *bulá-e hai*, *bulá-e thá*; when fem. sing. *bulá-i*, *bulá-i hai*, *bulá-i thá*; when fem. pl. *bulá-in*, *bulá-in hai*, *bulá-in thá*; see p. 40 note *.

conjunctive participle, *bulá*, *bulá-e*, *bulá-ke*, *bulá-kar*, *bulá-karke*, *bulá-karkar*, 'having called.'
 djective participles; present, *bulá-tá hú-á* (f. *bulá-ti hú-i*; pl. or inflected, *bulá-te hú-e*; f. *bulá-ti hú-in*), 'calling;' past, *bulá-y-á hú-á* (f. *bulá-i hú-i*; pl. or inflected, *bulá-e hú-e*; f. *bulá-i hú-in*), 'called.'

adverbial participle, *buláte-hi*, 'immediately on calling,' 'in the act of calling.'
 noun of agency, *buláne-wáid*, 'a caller,' 'one who calls.'

155.

Useful transitive verbs conjugated like *bulá-ná*.

| | | | |
|-------------------------------|------------------------------------|------------------------------|-------------------------------------|
| <i>khá-ná</i> , 'to eat.' | <i>gachunchá-ná</i> , 'to convey.' | <i>bachá-ná</i> , 'to save.' | <i>baná-ná</i> , 'to make.' |
| <i>lagá-ná</i> , 'to apply.' | <i>satá-ná</i> , 'to vex.' | <i>kháá-ná</i> , 'to feed.' | <i>chhipá-ná</i> , 'to conceal.' |
| <i>janá-ná</i> , 'to awaken.' | <i>batá-ná</i> , 'to show.' | <i>chhurá-ná</i> , 'to set' | <i>píá-ná</i> , 'to give to drink.' |
| <i>á</i> , 'to command.' | <i>pá</i> , 'to find.' | <i>gá-na</i> , 'to sing.' | <i>sulá-ná</i> , 'to put to sleep.' |

INTRANSITIVE OR NEUTER VERBS.

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

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

INTRANSITIVES ENDING IN CONSONANTS.

157.

Model, *BOL-NÁ*, 'to speak.'

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

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

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

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

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

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

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

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

| | f. | f. | f. |
|-----------------------------------|---|---|--|
| 1. <i>main b.</i> | - <i>tá</i> (- <i>tí</i>) | <i>tú bol-tá</i> (- <i>tí</i>) | <i>ham bol-te</i> (<i>tín</i>) |
| 2. - <i>bol-tá</i> (- <i>tí</i>) | <i>hún</i> - <i>bol-tá</i> (- <i>tí</i>) | <i>hai</i> - <i>bol-tá</i> (- <i>tí</i>) | <i>ho</i> - <i>bol-te</i> (- <i>tí</i>) |
| 3. - <i>bol-tá</i> <i>thá</i> } | - <i>bol-tá</i> <i>thá</i> } | - <i>bol-te</i> <i>the</i> } | - <i>bol-te</i> <i>the</i> } |
| f. - <i>tí</i> <i>thí</i> } | f. - <i>tí</i> <i>thí</i> } | f. - <i>tí</i> <i>thin</i> } | f. - <i>tí</i> <i>thin</i> } |

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

| | f. | f. | f. |
|---------------------------------|---|---|--|
| 1. <i>main</i> | <i>bol-á</i> (- <i>i</i>) | <i>wuh bol-á</i> (- <i>i</i>) | <i>ham bol-e</i> (- <i>ín</i>) |
| 2. - <i>bol-á</i> (- <i>i</i>) | <i>hún</i> - <i>bol-á</i> (- <i>i</i>) | <i>hai</i> - <i>bol-á</i> (- <i>i</i>) | <i>ho</i> - <i>bol-e</i> (- <i>i</i>) |
| 3. - <i>bol-á</i> <i>thá</i> } | - <i>bol-á</i> <i>thá</i> } | - <i>bol-e</i> <i>the</i> } | - <i>bol-e</i> <i>the</i> } |
| f. <i>bol-i</i> <i>thí</i> } | f. <i>bol-i</i> <i>thí</i> } | f. <i>bol-i</i> <i>thin</i> } | f. <i>bol-i</i> <i>thin</i> } |

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

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

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

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

INTRANSITIVES ENDING IN VOWELS.

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

Model, lá-wá , 'to bring.'

162.

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

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

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

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

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

| | f. | | f. | | f. | |
|-------------------------------|--|---------------------------|-----------------------------|-------------------------|-----------------------------|----|
| | f. | f. | f. | f. | f. | f. |
| 1. <i>main</i> lá-ún | tú lá-(w)ə | wuh lá-(w)ə | ham lá-(w)en | tum lá-o | we lá-(w)en | |
| 2. lá-ún-gá(-gí) | -lá-(w)ə-gá(-gí) | -lá-(w)ə-gá(-gí) | $\text{-lá-(w)en-ge(-gín)}$ | -lá-o-ge(-gín) | $\text{-lá-(w)en-ge(-gín)}$ | |
| 3. lá-ún | -lú | -lá-(w)ə | -lá-(w)en | -lá-o | -lá-(w)en | |
| R. | lá-íye , fut. lá-íyegd | | | lá-íyo | | |

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

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

The feminine forms will be, for 1. *lá-tí*, etc., pl. *lá-tín*, etc.; for 2. *lá-tí thí*, etc., pl. *lá-tí thín*, etc.

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

| f. | f. | f. | f. |
|----------------------------------|-----------------------------|--|------------------------|
| 1. <i>main lá-yá (lá-tí) hún</i> | <i>tú lá-yá (lá-tí) hai</i> | <i>ham lá-e (-tín) tum lá-e (-tín)</i> | <i>we lá-e (-tín)</i> |
| 2. <i>-lá-yá (lá-tí) hai</i> | <i>-lá-yá (lá-tí) hai</i> | <i>-lá-e (-tí) hai</i> | <i>-lá-e (-tí) hai</i> |
| 3. <i>-lá-yá thá</i> | <i>-lá-yá thá</i> | <i>-lá-e the</i> | <i>-lá-e the</i> |
| f. <i>lá-tí thí</i> | f. <i>lá-tí thí</i> | f. <i>lá-tí thín</i> | f. <i>lá-tí thín</i> |

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

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

adverbial participle, *láte-hí*, 'immediately on bringing,' 'in the act of bringing.'

Noun of agency, *láne-wáá*, 'a bringer,' 'one who brings.'

PASSIVE VOICE WITH JÁNÁ, 'TO GO.'

166.

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

JÁNÁ, 'TO GO.'

167.

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

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

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

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

| f. | f. | f. | f. |
|-----------------------------|------------------------------|---------------------------|----|
| 1. <i>main</i> <i>já-ún</i> | <i>tú</i> <i>já-(w)e</i> | <i>wuh</i> <i>já-(w)e</i> | |
| 2. <i>-já-ún-gá(-gi)</i> | <i>-já-(w)e-gá(-gi)</i> | <i>-já-(w)e-gá(-gi)</i> | |
| 3. <i>-já-ún</i> | <i>-já</i> | <i>-já-(w)e</i> | |
| R. | <i>já-iyé, fut. já-iyegá</i> | | |

| f. | f. | f. | f. |
|----------------------------|------------------------|---------------------------|----|
| <i>ham</i> <i>já-(w)en</i> | <i>tum</i> <i>já-o</i> | <i>we</i> <i>já-(w)en</i> | |
| <i>-já-(w)en-ge(-gín)</i> | <i>-já-o-ge(-gín)</i> | <i>-já-(w)en-ge(-gín)</i> | |
| <i>-já-(w)en</i> | <i>-já-o</i> | <i>-já-(w)en</i> | |
| | <i>já-iyó</i> | | |

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

| f. | f. | f. | f. |
|-----------------------------------|--------------------------------|--------------------------------|----|
| 1. <i>main</i> <i>já-tá (-ti)</i> | <i>tú</i> <i>já-tá (-ti)</i> | <i>wuh</i> <i>já-tá (-ti)</i> | |
| 2. <i>-já-tá (-ti)</i> | <i>hín</i> <i>-já-tá (-ti)</i> | <i>hai</i> <i>-já-tá (-ti)</i> | |
| 3. <i>-já-tá thá</i> | <i>-já-tá thá</i> | <i>-já-tá thá</i> | |
| f. <i>-ti thá</i> | f. <i>-ti thá</i> | f. <i>-ti thá</i> | |

| f. | f. | f. | f. |
|--------------------------------|---------------------------------|-------------------------------|----|
| <i>ham</i> <i>já-te (-tín)</i> | <i>tum</i> <i>já-te (-tín)</i> | <i>we</i> <i>já-te (-tín)</i> | |
| <i>-já-te (-tí)</i> | <i>hain</i> <i>-já-te (-tí)</i> | <i>ho</i> <i>-já-te (-tí)</i> | |
| <i>-já-te the</i> | <i>-já-te the</i> | <i>-já-te the</i> | |
| f. <i>-tí thín</i> | f. <i>-tí thín</i> | f. <i>-tí thín</i> | |

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

| f. | . | f. | f. | f. | f. |
|---|---|------------------------|-----------------------|------------------------|----|
| 1. <i>māingā-yá(ga-i) tū ga-yá(ga-i)</i> | | <i>ham ga-e (-iŋ)</i> | <i>tum ga-e (-iŋ)</i> | <i>we ga-e (-iŋ)</i> | |
| 2. <i>-ga-yá(ga-i) hūn -ga-yá(ga-i) hai</i> | | <i>-ga-e (-i) haiŋ</i> | <i>-ga-e (-i) ho</i> | <i>-ga-e (-i) haiŋ</i> | |
| 3. <i>-ga-yá thá }</i> | | <i>-ga-e the }</i> | <i>-ga-e the }</i> | <i>-ga-e the }</i> | |
| <i>f. ga-i thi }</i> | | <i>f. ga-i thiŋ }</i> | <i>f. ga-i thiŋ }</i> | <i>f. ga-i thiŋ }</i> | |

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

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

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

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

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

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

173.

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

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

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

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

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

- A. Root and 2nd sing. imperative, *ho*, 'be thou.'
- B. Present participle, *ho-tá*, f. *ho-tí*, pl. *ho-té*, f. *ho-tín*, 'being.'
- C. Past participle, *hú-á*, f. *hú-í*, pl. *hú-e*, f. *hú-in*, 'been.'

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

| | | | | |
|---------------------------------|--|---------------------------------|----------------------------|---------------------------------|
| 1. <i>main ho-un</i> | <i>tú ho-(w)e</i> | <i>ham ho-(w)en</i> | <i>tum ho-o</i> | <i>we ho-(w)en</i> |
| or <i>hon</i> | or <i>ho</i> | or <i>hon</i> | or <i>ho</i> | or <i>hon</i> |
| 2. - <i>ho 'ingá</i> | - <i>ho-(w)egá</i> | - <i>ho-(w)enge</i> | - <i>ho-oge</i> | - <i>ho-(w)enge</i> |
| or <i>húu-gá</i> | or <i>ho-gá</i> | or <i>honge</i> | or <i>ho ge</i> | or <i>honge</i> |
| 3. - <i>ho-un</i> or <i>hon</i> | - <i>ho</i> | - <i>ho-(u)en</i> or <i>hon</i> | - <i>ho-o</i> or <i>ho</i> | - <i>ho-(w)en</i> or <i>hon</i> |
| R. | <i>hú-j-ije</i> , fut. <i>hú-j-iyegá</i> | | | <i>hú-j-ijo</i> |

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

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

| | f. | | f. | | f. | |
|----|--------------|-------------|--------------|-------------|--------------|--------------|
| | main | ho-tá (-tí) | tú | ho-tá (-tí) | ham | ho-te (-tín) |
| 1. | main | ho-tá (-tí) | tú | ho-tá (-tí) | ham | ho-te (-tín) |
| 2. | -ho-tá (-tí) | hún | -ho-tá (-tí) | hai | -ho-te (-tí) | hain |
| 3. | -ho-tá thá | | -ho-tá thá | | -ho-te the | -ho-te the |
| | f. -tí thí | | f. -tí thí | | f. -tí thín | f. -tí thín |

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

| | f. | | f. | | f. | |
|----|-------------|-------------|-------------|-------------|--------------|--------------|
| 1. | main | hú-d (hú-i) | tú | hú-d (hú-i) | ham | hú-e (hú-in) |
| 2. | -hú-d (-i) | hún | -hú-d (-i) | hai | -hú-e (-i) | hain |
| 3. | -hú-d thá | | -hú-d thá | | -hú-e the | -hú-e the |
| | f. hú-i thí | | f. hú-i thí | | f. hú-i thín | f. hú-i thín |

Conjunctive participle, *ho*, *hú-e*, *ho-ke*, *ho-kar*, *ho-karkar*, 'having been.'

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

Adverbial participle, *kote-hi*, 'immediately on being,' 'in the act of being.'

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

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

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

Three additional tenses from the present participle.

1. *Present aorist*, 'I may be speaking,' *main bol-tá ho-ún* or *hon* *tú bol-tá ho-(w)é* or *ho*, etc.
2. *Present future*, 'I shall be speaking,' *main bol-tá ho-in-gá* or *húgá* *tú bol-tá ho-(w)egá* or *ho-gá*.
3. *Present conditional*, 'had I been speaking,' *main bol-tá ho-tá* *tú bol-tá ho-tá*, etc.

Three additional tenses from the past participle.

1. *Past aorist*, 'I may have spoken,' *main bol-á ho-ún* or *hon* *tú bol-á ho-(w)é* or *ho*, etc.
2. *Past future*, 'I shall or will have spoken,' *main bol-á ho-úgá* or *húgá* *tú bol-á ho-(w)egá* or *ho-gá*.
3. *Past conditional*, 'had I spoken,' *main bol-á hotá* *tú bol-á ho-tá*, etc.

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

179.

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

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

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

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

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

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

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

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

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

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

| f. | f. | f. | f. | f. |
|--|---|---|--|--|
| 1. <i>main kar-tá</i> (- <i>ti</i>) | <i>tú kar-tá</i> (- <i>ti</i>) | <i>wuh kar-tá</i> (- <i>ti</i>) | <i>ham kar-te</i> (- <i>tin</i>) | <i>tum kar-te</i> (- <i>tin</i>) we <i>kar-te</i> (- <i>tin</i>) |
| 2. - <i>kar-tá</i> (- <i>ti</i>) <i>hún</i> | - <i>kar-tá</i> (- <i>ti</i>) <i>hai</i> | - <i>kar-tá</i> (- <i>ti</i>) <i>hai</i> | - <i>kar-te</i> (- <i>ti</i>) <i>hain</i> | - <i>kar-te</i> (- <i>ti</i>) <i>hain</i> |
| 3. - <i>kar-tá</i> <i>thá</i> | - <i>kar-tá</i> <i>thá</i> | - <i>kar-tá</i> <i>thá</i> | - <i>kar-te</i> <i>the</i> | - <i>kar-te</i> <i>the</i> |
| f. - <i>ti</i> <i>thi</i> | f. - <i>ti</i> <i>thi</i> | f. - <i>ti</i> <i>thi</i> | f. - <i>ti</i> <i>thin</i> | f. - <i>ti</i> <i>thin</i> |

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

| | | f. | | f. | | f. | |
|-----------------------------|------------------------|------------------------|-------------------------|-------------------------|---------------------------|----|--|
| 1. <i>main ne ki-yá(ki)</i> | <i>tú ne ki-yá(ki)</i> | <i>us ne ki-yá(ki)</i> | <i>ham ne ki-yá(ki)</i> | <i>tum ne ki-yá(ki)</i> | <i>unhon ne ki-yá(ki)</i> | | |
| 2. <i>-ki-yá(ki) hai</i> | <i>-ki-yá(ki) hai</i> | <i>-ki-yá(ki) hai</i> | <i>-ki-yá(ki) hai</i> | <i>-ki-yá(ki) hai</i> | <i>-ki-yá(ki) hai</i> | | |
| 3. <i>-ki-yá thá</i> | <i>-ki-yá thá</i> | <i>-ki-yá thá</i> | <i>-ki-yá thá</i> | <i>-ki-yá thá</i> | <i>-ki-yá thá</i> | | |
| | f. <i>ki thí</i> | f. <i>ki thí</i> | f. <i>ki thí</i> | f. <i>ki thí</i> | f. <i>ki thí</i> | | |

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

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

Adjective participles; present, *kar-tá hú-á* (f. *kar-tí hú-í*; pl. or inflected, *kar-te hú-e*; f. *kar-tí hú-in*)

'doing'; past, *ki-yá hú-á* (f. *ki hú-í*; pl. or inflected, *ki-e hú-e*; f. *ki hú-in*) 'done.'

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

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

183. Observe—*Kar-nd* is of constant use compounded with nouns, with which its meaning must be made to blend: thus, *qat kar-nd*, 'to make killing,' i.e., 'to kill,' *ma'üm kar-nd*, 'to perceive,' *shádi k.*, 'to marry,' *mauáf k.*, 'to stop,' *daryáft k.*, 'to discover,' *ham k.*, 'to lessen,' *shur' k.*, 'to begin,' *chhoáf k.*, 'to diminish.'

184. It also forms a frequentative compound after a past participle (see r. 219 A); as *já-yá kar-nd*, 'to go frequently,' *ásh-h-d k.*, 'to look frequently,' *ki-yá k.*, 'to do frequently.'

185.

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

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

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

DE-NÁ, 'to give.'

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

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

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

C. Past participle, *dí-gá*, f. *dí*, pl. *dí-e*, f. *dín*, 'given.'

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

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

| | | | | | |
|--|--|---------------------------------------|---|---------------------------------------|---|
| 1. main <i>de-ún</i> } or <i>dún</i> } | <i>tú de-w-e</i> } or <i>de</i> } | <i>wuh de-w-e</i> } or <i>de</i> } | <i>ham de-w-en</i> } or <i>den</i> } | <i>tum de-o</i> } or <i>do</i> } | <i>we de-w-en</i> } or <i>den</i> } |
| 2. - <i>de-úngá</i> } or <i>dúngá</i> } | - <i>devegá</i> } or <i>degá</i> } | - <i>devegá</i> } or <i>degá</i> } | - <i>devenge</i> } or <i>denge</i> } | - <i>de-oge</i> } or <i>doge</i> } | - <i>devenge</i> } or <i>denge</i> } |
| | | f. - <i>gi</i> | | | f. - <i>gín</i> |
| 3. - <i>de-ún</i> or <i>dún</i> } - <i>de</i> } | - <i>devegá</i> } or <i>degá</i> } | - <i>deve</i> or <i>de</i> } | - <i>deven</i> or <i>den</i> } | - <i>de-o</i> or <i>do</i> } | - <i>deven</i> or <i>den</i> } |
| R. | <i>dí-j-iyé</i> fut. <i>dí-j-iyegá</i> } | | | <i>dí-j-iyó</i> | |

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

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

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

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

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

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

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

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

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

190.

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

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

LE-NÁ, 'to take.'

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

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

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

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

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

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

| | | | | | |
|--------------------------------|--|-----------------------------|-------------------------------|---------------------------|-------------------------------|
| 1. <i>main</i> <i>le-ún</i> | <i>tú le-w-e</i> | <i>wuh le-w-e</i> | <i>ham le-w-en</i> | <i>tum le-o</i> | <i>we le-w-en</i> |
| or <i>lún</i> | or <i>le</i> | or <i>le</i> | or <i>len</i> | or <i>lo</i> | or <i>len</i> |
| 2. <i>-le-úngá</i> | <i>-le-w-egá</i> | <i>-le-w-egá</i> | <i>-le-w-enge</i> | <i>-le-oge</i> | <i>-le-w-enge</i> |
| or <i>lúngá</i> | or <i>le-gá</i> | or <i>le-gá</i> | or <i>lenge</i> | or <i>lo-ge</i> | or <i>le-nge</i> |
| 3. <i>-le-ún</i> or <i>lún</i> | <i>-le</i> | <i>-le-w-e</i> or <i>le</i> | <i>-le-w-en</i> or <i>len</i> | <i>-le-o</i> or <i>lo</i> | <i>-le-w-en</i> or <i>len</i> |
| R. | <i>li-j-íye</i> , fut. <i>li-j-íyegá</i> | | | | <i>li-j-íyo</i> |

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

| | | | |
|----------------------|--------------------|-------------------|------------------|
| f. | f. | f. | f. |
| 1. main le-tá (-tì) | tù le-tá (-tì) | wuh le-tá (-tì) | ham le-te (-tìn) |
| 2. - le-tá (-tì) hún | - le-tá (-tì) havi | - le-tá (-tì) tha | tum le-te (-tìn) |
| 3. - le-tá tha | - le-tá tha | f. -tì thi | - le-te (-tì) ho |
| f. -tá thi | f. -tì thi | f. -tì thi | - le-te the |
| | | | f. -tì thín |

59

| | | | |
|------------------------------|------------------|-------------------------|-----------|
| f. | f. | f. | f. |
| 1. <i>main</i> ne li-yá (li) | tú ne li-yá (li) | <i>us</i> ne li-yá (li) | |
| 2. - li-yá (li) hai | - li-yá (li) hai | - li-yá (li) hai | |
| 3. - li-yá thá | - li-yá thá | - li-yá thá | |
| f. li thá | f. li thá | f. li thá | |

| | | | |
|--------------------------|-------------------|----------------------------|-----------|
| f. | f. | f. | f. |
| <i>ham</i> ne li-yá (li) | tun ne li-yá (li) | <i>unhon</i> ne li-yá (li) | |
| - li-yá (li) hai | - li-yá (li) hai | - li-yá (li) hai | |
| - li-yá thá | - li-yá thá | - li-yá thá | |
| f. li thá | f. li thá | f. li thá | |

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

Conjunctive participle, *le*, *li-e*, *le-ke*, *le-kar*, *le-karke*, *le-karkar*, 'having taken.'

Adjective participles; present, *le-tá hú-á* (f. *le-tí hú-i*; pl. or inflected, *le-te hú-e*; f. *le-tí hú-in*), 'taking'; past, *li-yá hú-á* (f. *li hú-i*; pl. or inflected, *li-e hú-e*; f. *li hú-in*), 'taken.'

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

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

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

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

| | SINGULAR. | | PLURAL. | |
|--------------------------|--------------|-------------|-------------|--------------|
| | MASC. | FEM. | MASC. | FEM. |
| <i>já-ná</i> , 'to go' | <i>gáy-d</i> | <i>ga-í</i> | <i>ga-e</i> | <i>ga-in</i> |
| <i>ho-ná</i> , 'to be' | <i>hú-d</i> | <i>hú-í</i> | <i>hú-e</i> | <i>hú-in</i> |
| <i>mar-ná</i> , 'to die' | <i>mú-d</i> | <i>mú-í</i> | <i>mú-e</i> | <i>mú-in</i> |
| <i>kar-ná</i> , 'to do' | <i>kiy-d</i> | <i>kí</i> | <i>kí-e</i> | <i>kín</i> |
| <i>de-ná</i> , 'to give' | <i>diy-d</i> | <i>dí</i> | <i>dí-e</i> | <i>dín</i> |
| <i>le-ná</i> , 'to take' | <i>liy-d</i> | <i>lí</i> | <i>lí-e</i> | <i>lín</i> |

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

| | | |
|---|---------------------------|--|
| • | <i>ho-ná</i> , 'to be' | <i>hú-jiye</i> , 'be pleased to become.' |
| | <i>kar-ná</i> , 'to do' | <i>kí-jiye</i> , 'be pleased to do.' |
| | <i>de-ná</i> , 'to give' | <i>ḍi-jiye</i> , 'be pleased to give.' |
| | <i>le-ná</i> , 'to take' | <i>li-jiye</i> , 'be pleased to take.' |
| | <i>pi-ná</i> , 'to drink' | <i>pí-jiye</i> , 'be pleased to drink.' |

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

| | AORIST (OR POTENTIAL). | PAST PARTICIPLE. |
|------------------------------|------------------------|------------------|
| <i>nikal-ná</i> , 'to issue' | <i>níkl-ún</i> | <i>níkl-á</i> |
| <i>pakar-ná</i> , 'to seize' | <i>pakr-ún</i> | <i>pakr-á</i> |
| <i>bars-ná</i> , 'to rain' | <i>bars-ún</i> | <i>bars-á</i> |
| <i>guzar-ná</i> , 'to pass' | <i>guzr-ún</i> | <i>guzr-á</i> |

198. *Common verbs conjugated throughout their most useful forms.*

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

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

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

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

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

201.

Other examples.

| NEUTER. | ACTIVE OR CAUSAL. | DOUBLE CAUSAL. |
|---------------------------------------|----------------------|----------------------|
| <i>uṭh-ná</i> , ‘to rise up’ | <i>uṭhá-ná</i> | <i>uṭhwá-ná</i> |
| <i>bach-ná</i> , ‘to be saved’ | <i>bachá-ná</i> | <i>bachwá-ná</i> |
| <i>ban-ná</i> , ‘to be made’ | <i>baná-ná</i> | <i>banwá-ná</i> |
| <i>bujh-ná</i> , ‘to be extinguished’ | <i>bujhá-ná</i> | <i>bujhwá-ná</i> |
| <i>pakhunch-ná</i> , ‘to arrive’ | <i>pakhunchá-ná</i> | <i>pakhunchwá-ná</i> |
| <i>parh-ná</i> , ‘to read’ | <i>parhá-ná</i> | <i>parhwá-ná</i> |
| <i>pair-ná</i> , ‘to swim’ | <i>pairá-ná</i> | |
| <i>jal-ná</i> , ‘to burn’ | <i>jalá-ná</i> | <i>jalwá-ná</i> |
| <i>daurná</i> , ‘to run’ | <i>daurá-ná</i> | |
| <i>sun-ná</i> , ‘to hear’ | <i>suná-ná</i> | <i>sunwá-ná</i> |
| <i>lag-ná</i> , ‘to be applied’ | <i>lagá-ná</i> | <i>lagwá-ná</i> |
| <i>mil-ná</i> , ‘to be united’ | <i>milá-ná</i> | <i>milwá-ná</i> |
| <i>hil-ná</i> , ‘to move’ | <i>hilá-ná</i> | <i>hilwá-ná</i> |

202. N.B. Dissyllabic roots, enclosing a short *a* in both syllables, drop this vowel from the second syllable in forming the active, but not necessarily in the double causal:—

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

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

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

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

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

| | | |
|----------------------------------|-----------------|------------------|
| <i>pi-ná</i> (v. a.), 'to drink' | <i>pilá-ná</i> | <i>pilwá-ná</i> |
| <i>jī-ná</i> , 'to live' | <i>jilá-ná</i> | <i>jilwá-ná</i> |
| <i>de-ná</i> (v. a.), 'to give'† | <i>dilá-ná</i> | <i>dilwá-ná</i> |
| <i>dho-ná</i> (v. a.), 'to wash' | <i>dhulá-ná</i> | <i>dhulwá-ná</i> |
| <i>ro-ná</i> , 'to weep' | <i>rulá-ná</i> | <i>rulwá-ná</i> |
| <i>so-ná</i> , 'to sleep' | <i>sulá-ná</i> | <i>sulwá-ná</i> |
| <i>kḥá-ná</i> (v. a.) 'to eat' | <i>kḥilá-ná</i> | <i>kḥilwá-ná</i> |

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

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

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

206. Some roots ending in consonants add either *á* or *lá* : thus,

| | |
|----------------------------------|--------------------------------------|
| <i>baith-ná</i> , 'to sit' | <i>bíthá-na*</i> or <i>bíthlá-ná</i> |
| <i>dekhná</i> (v.a.), 'to see' | <i>dikhá-ná</i> or <i>dikhlá-ná</i> |
| <i>sikhná</i> (v.a.), 'to learn' | <i>sikhá-ná</i> or <i>sikhlá-ná</i> |

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

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

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

209. The following are anomalously formed :

| NEUTER. | ACTIVE. | DOUBLE CAUSAL. |
|--------------------------------|-----------------------------------|-------------------|
| <i>bik-ná</i> , 'to be sold' | <i>bech-ná</i> , 'to sell' | <i>bikwá-ná</i> |
| <i>phaṭ-ná</i> ,* 'to be torn' | <i>phár-ná</i> or <i>phaṛá-ná</i> | • |
| <i>phut-ná</i> , 'to be split' | <i>phor-ná</i> , 'to split' | <i>phurwá-ná</i> |
| <i>ṭut-ná</i> , 'to be broken' | <i>ṭor-ná</i> , 'to break' | <i>ṭurwá-ná</i> |
| <i>chhut-ná</i> , 'to go off' | <i>chhor-ná</i> ,* 'to let off' | <i>chhurwá-ná</i> |
| <i>rah-ná</i> , 'to remain' | <i>rakh-ná</i> ,* 'to place' | <i>rakhwá-ná</i> |

* Also *baithá-na* and *baithlá-ná*; also *chhurá-ná* and *rakhá-ná*.

210.

COMPOUND VERBS.

1st. *From the root.*

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

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

uthá-dená, ‘to set up.’

á-jáná, ‘to come suddenly.’

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

ban-jáná, ‘to be made,’ ‘to become.’

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

rakh-lená, ‘to lay by.’

rakh-dená, ‘to set down,’ ‘to place.’

so-jáná, ‘to go to sleep.’

kát-dálná, ‘to cut off.’

kah-dená, ‘to speak out.’

khá-jáná, ‘to eat up.’

kho-dená, ‘to squander away.’

gár-dená, ‘to bury.’

gír-parná, ‘to fall down.’

gírá-dená, ‘to throw down.’

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

le-áná, ‘to bring along.’

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

már-dálná, ‘to kill outright.’

nikál-dená, ‘to turn out.’

ho-jáná or *ho-rahná*, ‘to become.’

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

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

já-sakná, 'to be able to go.'

kar-sakná, 'to be able to do.'

likh-sakná, 'to be able to write.'

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

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

pí-chukná, 'to have done drinking.'

khá-chukná, 'to have done eating.'

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

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

2ndly. *From the present participle.*

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

bol-tá já-ná, 'to go on speaking.'

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

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

ro-ti rah-ti hai, 'she goes on weeping.'

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

gá-te áti hai, 'she comes singing' (i.e. 'in the state of singing').
ro-te daur-tá hai, 'he runs weeping' (i.e. 'in a weeping condition').

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

3rdly. *From the past participle.*

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

á-yá kar-ná, 'to make a practice of coming.'

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

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

já-yá kar-ná, 'to go frequently.'

ki-yá kar-ná, 'to do frequently.'

likh-á kar-ná, 'to write frequently.'

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

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

likh-á cháh-ná, 'to wish to write.'

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

mar-á cháh-í, 'she wished to die.'

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

223. By using the respectful form *cháh-iye*, the sense of obligation, necessity, or fitness, is obtained; thus, *ham-kō já-yá cháh-*

iye, 'we must go,' *tum-ko dekh-á cháh-iye*, 'you ought to see;' see syntax, r. 543.

224. Observe.—Passive verbs are formed by prefixing any past participle to the tenses of the verb *já-ná*, 'to go,' but the past participle is then changeable to agree with a plural or feminine nominative; see r. 166.

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

COMPOUND VERBS FROM THE INFLECTED INFINITIVE.

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

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

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

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

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

having seen,' *dho dhá-kar*, 'having washed thoroughly,' *jal bhun-kar*, 'having become inflamed,' *wuh ap-ná hisáb dekh-tá parh-tá hai*, 'he is examining his accounts,' *phuslá phanḍlá-kar*, 'having wheedled,' *ján-bujh-kar*, 'having known and comprehended,' 'wilfully,' 'purposely;' *saṁjhá bujhá-kar*, 'having explained or caused to understand.'

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

NOMINALS.

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

233. IDIOMATIC REPETITION OF PARTICIPLES.

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

baná baná-yá, 'ready made.'

paká paká-yá, 'ready cooked.'

saj sajá-kar, 'having completely prepared.'

kah-á kah-í, 'altercation.'

ṁár-á már-í, 'scuffling.'

ADVERBS.

234.

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

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

Observe.—These last are extremely uncommon.

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

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

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

in pl. *un-hín* with *hín* :

so, *tum-hín*, 'you yourself.'

ab-hí, 'now,' 'at this very time.'

kab-hí or *kab-hú*, 'ever.'

tab-hí, 'at that very time.'

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

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

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

aur ka-hín, 'elsewhere.'

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

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

jon-hín, 'as soon as.'

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

kar is added to *kyín* : thus,

kyúnkar and *kyúnki*, 'how?' 'why?' 'because.'

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

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

kab tak, 'till when?'

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

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

yahún tak, 'to this degree.'

237. By repeating some of the preceding adverbs useful compounds are formed: thus,

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

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

jab kab-hi, 'whenever.'

jahán ka-hín, 'wherever.'

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

238. *Other adverbs and adverbial compounds.*

ab, 'now.'

achának, 'suddenly.'

áj, 'to-day.'

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

ás pás, 'around,' 'on all sides.'

aur bhi, 'still more.'

bhi, 'also,' 'even.'

chupke, 'secretly,' 'privately.'

faqat, 'only,' 'merely.'

gúraz, 'in short,' 'in a word'

hamesha, 'always.'

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

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

kabhi nahín, 'never.'

kab ke, 'how long?'

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

kis wáste, 'why?'

mat,* 'do not.'

na,* 'not.'

nahín,* 'not.'

nahín-to, 'otherwise,' 'if not.'

nágáh, 'suddenly.'

nudán, 'at length.'

nít, 'always.'

par, 'but,' 'over.'

pare, 'beyond.'

pas, 'therefore,' 'then.'

phir, 'again,' 'then.'

sháyad, 'perhaps.'

tak or *talak*, 'up to.'

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

ware, 'on this side.'

ziyáda, 'more.'

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

andar, 'within.'

áge, 'before,' 'in front.'

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

| | |
|--|---|
| <i>ba'd</i> , 'after.' | <i>muwáfíq</i> , 'according to,' 'fit for.' |
| <i>badle</i> , 'instead.' | <i>nazdík</i> , 'near.' |
| * <i>ba-madað</i> , 'by aid of.' | <i>niçhe</i> , 'under,' 'beneath.' |
| <i>bārdābar</i> , 'equal to.' | <i>pār</i> , 'across,' 'on the other side.' |
| <i>bāhir</i> , 'without.' | <i>pās</i> , 'by,' 'near.' |
| <i>bā'is</i> , 'by reason of.' | <i>p'ichhe</i> , 'behind.' |
| <i>bich</i> , 'in,' or 'among.' | <i>qar'ib</i> , 'near.' |
| <i>dar miyān</i> , 'in the midst of.' | <i>qábíl</i> , 'capable.' |
| <i>gird</i> , 'around.' | <i>rū-ba-rū</i> , 'in presence of.' |
| <i>hāth</i> , 'in the hand of,' 'by the hand of.' | <i>sabab</i> , 'by reason of.' |
| ' <i>iwaz</i> , 'instead.' | <i>sámhne</i> , 'in front.' |
| <i>khárij</i> , 'without.' | <i>sáth</i> , 'with' ('in company'). |
| <i>lá-iq</i> , 'worthy.' | <i>siwá</i> or <i>siwá-e</i> , 'except.' |
| <i>liye</i> , 'on account of.' | <i>ta-in</i> ,† 'to.' |
| * <i>mānind</i> , 'like.' | <i>tale</i> , 'under.' |
| <i>māre</i> , 'by reason of' ('stricken with'). | * <i>taraf</i> (<i>ke</i> or <i>kí</i>), 'towards.' |
| <i>mújib</i> , 'by means of.' | <i>úpar</i> , 'above.' |
| <i>muṭábiq</i> , 'conformable to.' | <i>wár-pār</i> , 'right through.' |
| 240. <i>Adverbial prepositions governing the genitive with kí.</i> | <i>wáste</i> , 'on account of.' |
| <i>ba-daulat</i> , 'by means of.' | <i>yahán</i> , 'at the abode of.' |
| <i>ba-madað</i> 'by aid of.' | <i>ma'rifat</i> , 'by means of,' or 'through.' |
| <i>bābat</i> , 'concerning.' | <i>mānind</i> , 'like.' |
| <i>iihat</i> , 'on account of.' | <i>nisbat</i> , 'relative to.' |
| <i>khátir</i> , 'for the sake of.' | <i>taraf</i> , 'towards.' |
| | <i>tarah</i> , 'in the manner of.' |

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

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

241.

ARABIC AND PERSIAN PREFIXES.

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

242.

ARABIC ADVERBS.

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

243.

CONJUNCTIONS.

| | |
|---|---|
| <i>agar</i> or <i>gar</i> , 'if.' | <i>kyúnki</i> , 'because.' |
| <i>agarchi</i> , 'although.' | <i>khwáh</i> , 'either,' 'or.' |
| <i>ammá</i> , 'but.' | <i>lekin</i> , 'but.' |
| <i>aur</i> , 'and.' | <i>magar</i> , 'except,' 'unless,' 'but.' |
| <i>az bas-ki</i> , 'since,' 'for as much as.' | <i>nahin to</i> , 'otherwise.' |
| <i>balki</i> , 'but,' 'moreover.' | <i>niz</i> , 'also.' |
| <i>goyá</i> , 'as if.' | <i>par</i> , 'but,' 'yet,' 'over.' |
| <i>ham</i> , 'also,' 'together.' | <i>pas</i> , 'thence,' 'therefore.' |
| <i>hanoz</i> , 'yet.' | <i>so</i> , 'therefore,' 'so.' |
| <i>harchand</i> , 'although.' | <i>táki</i> , 'in order that.' |
| <i>ḥál-ánki</i> , 'whereas.' | <i>to</i> , 'then,' 'in that case.' |
| <i>jo</i> , 'if,' 'when,' 'that;' | <i>wa</i> or <i>o</i> , 'and.' |
| -(also 'who,' 'which;' seer.110). | <i>war</i> (for <i>wa agar</i>), 'and if.' |
| <i>ki</i> , 'that,' 'because,' 'than,' 'saying.' | <i>war-na</i> , 'and if not.' |
| | <i>yá</i> , 'or,' 'either.' |

244.

INTERJECTIONS.

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

245.

NUMERALS.—CARDINALS.

| | | |
|-------------------------------------|--|------------------------|
| 1 <i>ek</i> . | 24 <i>chaubís</i> . | 47 <i>saintáls</i> . |
| 2 <i>do</i> . | 25 <i>pachís</i> . | 48 <i>aṭhtáls</i> . |
| 3 <i>tín</i> . | 26 <i>chhabbís</i> . | 49 <i>unchás</i> . |
| 4 <i>chár</i> . | 27 <i>satá-ís</i> . | 50 <i>pachás</i> . |
| 5 <i>pánch</i> . | 28 <i>aṭhá-ís</i> . | 51 <i>ikáwan</i> . |
| 6 <i>chhah</i> . | 29 <i>untís</i> . | 52 <i>báwan</i> . |
| 7 <i>sát</i> . | 30 <i>tís</i> . | 53 <i>tirpan</i> . |
| 8 <i>áṭh</i> . | 31 <i>iktís</i> . | 54 <i>chauwan</i> . |
| 9 <i>nau</i> . | 32 <i>battís</i> or <i>batís</i> . | 55 <i>pachpan</i> . |
| 10 <i>das</i> . | 33 <i>tentís</i> or <i>taintís</i> . | 56 <i>chlappan</i> . |
| 11 <i>igárah</i> or <i>gyárah</i> . | 34 <i>chauntís</i> or <i>chautís</i> . | 57 <i>sattáwan</i> . |
| 12 <i>bárah</i> . | 35 <i>paintís</i> . | 58 <i>aṭháwan</i> . |
| 13 <i>terah</i> . | 36 <i>chhattís</i> . | 59 <i>unsatḥ</i> . |
| 14 <i>chaudah</i> . | 37 <i>santís</i> . | 60 <i>súṭh</i> . |
| 15 <i>pandrah</i> . | 38 <i>aṭh-tís</i> . | 61 <i>iksatḥ</i> . |
| 16 <i>solah</i> . | 39 <i>untáls</i> . | 62 <i>búsatḥ</i> . |
| 17 <i>satrah</i> . | 40 <i>chálís</i> . | 63 <i>tirsúṭh</i> . |
| 18 <i>aṭháraḥ</i> . | 41 <i>iktáls</i> . | 64 <i>chausatḥ</i> . |
| 19 <i>unis</i> or <i>unnís</i> . | 42 <i>be-áls</i> . | 65 <i>painsatḥ</i> . |
| 20 <i>bis</i> . | 43 <i>tentáls</i> or <i>taintáls</i> . | 66 <i>chhiyásatḥ</i> . |
| 21 <i>ikkís</i> or <i>ekís</i> . | 44 <i>chau-áls</i> . | 67 <i>satsatḥ</i> . |
| 22 <i>bá-ís</i> . | 45 <i>paintáls</i> . | 68 <i>aṭhsatḥ</i> . |
| 23 <i>te-ís</i> . | 46 <i>chhiyáls</i> . | 69 <i>unhattar</i> . |

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

246. After 100 the series is continued as in English, omitting the conjunction; as, 101 *ek'sau ek*, 225 *do sau pachis*, 1001 *ek hazár aur ek*, 1521 *ek hazár páñch sau ilhís*.

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

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

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

248.

ORDINALS.

| | |
|------------------------------------|---|
| 1st <i>pahlá</i> or <i>pahlá</i> . | 6th <i>chhatwán</i> or <i>chhatḥá</i> . |
| 2nd <i>dúsrá</i> . | 7th <i>sátwán</i> . |
| 3rd <i>tisrá</i> . | 8th <i>áṭhwán</i> . |
| 4th <i>chauṭhá</i> . | 9th <i>nauwán</i> or <i>nawán</i> . |
| 5th <i>pánchwán</i> . | 10th <i>daswán</i> . |

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

249.

AGGREGATE NUMBERS.

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

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

250. Aggregate numbers add *on* for the nominative plural when they are used to express indefinitely large numbers: thus, *karor_{on} khilqat*, 'tens of millions of creations,' *hazáron gulám*, 'thousands of slaves,' *lákhoṇ rūpai*, 'hundreds of thousands of rupees,' *saikroṇ shahr*, 'hundreds of cities.' The same rule applies to nouns expressing time; as, *barson*, 'years' (for *baras*).

251. *On* may be added to all numerals to make them more emphatic, or to define them: thus, *bárahon la'l jaise sune*, 'the very twelve rubics that had been heard about,' *ye sát_{on} larḳi-án*, 'these seven girls.'

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

253.

FRACTIONAL NUMBERS.'

| | |
|---|--|
| $\frac{1}{4}$ <i>pá-o</i> or <i>chauthá-i</i> . | $1\frac{1}{2}$ <i>ḍerḥ</i> . |
| $\frac{1}{3}$ <i>tihá-i</i> . | $1\frac{3}{4}$ <i>paune</i> (quarter less) <i>do</i> . |
| $\frac{1}{2}$ <i>ádḥá</i> . | $2\frac{1}{2}$ <i>aṛhá-i</i> . |
| $\frac{3}{4}$ <i>paun</i> or <i>paund</i> . | $3\frac{1}{2}$ <i>súrḥe</i> (with a half) <i>tin</i> . |
| $1\frac{1}{4}$ <i>sawá</i> (with a quarter). | |

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

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

DERIVATION OF WORDS.

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

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

bán (Sanskrit *ván*, 'possessed of'); as from *dar*, 'a door,' *dar-bán*, 'a door-keeper:' similarly, *sag-bán*, 'a dog-keeper;' *sár-bán*, 'a camel-driver;' *guzar-bán*, 'a ferryman;' *gáři-bán*, 'a carter;' *mez-bán*, 'an entertainer' (lit. 'a table-keeper.')

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

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

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

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

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

gár, 'a doer' (same as last); as from *k̤hidmat*, 'service,' *k̤hidmat-gár*, 'a servant,' 'an attendant; from *gunáh*, 'fault,' *gunáh-gár*, 'a sinner.'

gír, 'a taker; as from *jahán*, 'the world,' *jahán-gír*, 'world-taker,' 'world-subduer.'

sár (denoting, 1. plenty, 2. similitude); as *koh-sár*, 'full of mountains,' *sháh-sár*, 'like a king,' *tum-sár*, 'like you.'

í; as from *sipáh*, 'an army,' *sipáh-í*, 'a soldier.'

wán (same as *bán* above); as from *dar*, 'a door,' *dar-wán*, 'a door-keeper; from *dhan*, 'wealth,' *dhan-wán*, 'wealthy.'

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

ábád, 'an inhabited place; as from *sháh-jahán*, 'the emperor of that name,' *sháh-jahán-ábád*, 'the city of Sháh-jahán, or Dillí.'

dán, 'receptacle,' 'stand; as from *qalam*, 'a pen,' *qalam-dán*, 'a pen-holder; so *shama'dán*, 'a candlestick.'

gáh, 'place; as from *árám*, 'rest,' *árám-gáh*, 'resting-place; so *guzar-gáh*, 'a thoroughfare, ferry; ' *ibádat-gáh*, 'place of worship; ' *chard-gáh*, 'pasture-land; ' *qibla-gáh*, 'place turned to in prayer' (title of a father). This affix also expresses time; as *saḥar-gáh*, 'the time of dawn.'

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

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

stán or *istán* (Sanskrit *sthán*), 'place; as from *Hindú*, 'a Hindú,' *Hindú-stán*, 'India; so from *bo*, 'fragrance,' *bostán*, 'a garden; from *gul*, 'a rose,' *gul-istán*, 'a rose-garden; from *koh*, 'a mountain,' *koh-istán*, 'a mountainous country.'

wārī or *wār* or *bārī*, 'place,' 'enclosure;' as from *phul*, 'a flower,' *phul-wārī* or *phul-wāri*, 'a flower-garden;' so *satī-wār*, 'the place where a *satī* is burnt.'

zār, 'place,' 'multitude;' as from *gul*, 'a rose,' *gul-zār*, 'a garden of roses;' so *lāla-zār*, 'a bed of tulips.'

257.

Affixes forming abstract nouns.

ī or *gi*: the most common method of forming abstract substantives is by adding *ī* to an adjective; thus from *khūb*, 'good,' *khūbī*, 'goodness;' from *dānā*, 'wise,' *dānā-ī*, 'wisdom;' from *shād*, 'pleased,' *shādī*, 'pleasure.' If the primitive word ends in the weak *h* (*ḍ*), the *h* is rejected, and *gi* is added instead of *ī*: thus from *tāzah*, 'fresh,' *tāzagi*, 'freshness.'

pan or *panā*; as from *larḥā*, 'a child,' *larḥā-pan*, 'childhood;' so also *baniyā-pan*, 'the business of a merchant;' *būrhā-pan*, 'old age;' *chhut-panā*, 'infancy.'

haṭ; as from *karwā*, 'bitter,' *karwā-haṭ*, 'bitterness.'

258. Observe—Arabic abstract nouns are formed by the addition of *at* or *iyat*; as from *khutāb*, 'speech,' *khutābat*, 'eloquence;' from *insān*, 'mankind,' *insān-iyat*, 'humanity.' Many abstract nouns end in *ish*; as *āzmā-ish*, 'trial,' from *āzmā-nā*, 'to try.' These are generally Persian words. Some abstracts are formed by repeating a word, with alteration in the initial letter or letters of the last; as *jhūṭh mūṭh*, 'falsehood.'

259.

Affixes forming diminutives.

ak; as from *marā*, 'a man,' *mardak*, 'a manikin;' from *ṭifl*, 'a child,' *ṭiflak*, 'a little child.'

iyā; as from *betī*, 'a daughter,' *biṭiyā*, 'a little daughter.'

cha or *chí*; as from *shákḥ*, 'a branch,' *shákḥ-cha*, 'a small branch;' from *deg*, 'a cauldron,' *deg-chí*, 'a small saucepan' (*deg-cha* is rather a large one); *bág-cha*, 'a small garden.'
icha; as from *bág*, 'a garden,' *bágícha*, 'a little garden,' 'a kitchen garden.'

260. *Affixes forming feminine nouns from masculine.*

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

261. *Affixes forming adjectives.*

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

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

á ('having'); as from *bhúḥḥ*, 'hunger,' *bhúḥḥá*, 'hungry;' from *maíl*, 'dirt,' *maílá*, 'dirty.'

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

ilá or *elá*; as from *saj*, 'shape,' *sajílá*, 'well-shaped,' 'comely.'

bhar ('full'); as from *shahr*, 'a city,' *shahr-bhar*, 'the whole city;' so *pet-bhar*, 'belly-full;' '*umr-bhar*, 'all one's life;' '*kos-bhar*, 'a full kos;' '*maqḍúr-bhar*, 'to the best of one's power.'

ḍár ('having,' 'possessing,' 'holding'); as from *wafá*, 'fidelity,'

waḡá-dár, 'faithful'; from *mihmán*, 'a guest,' *mihmán-dár*, 'a host,' 'entertainer.'

sár ('full of,' 'abounding in,' 'like'); as from *koh*, 'a mountain,' *koh-sár*, 'mountainous'; from *shákh*, 'a branch,' *shákh-sár*, 'full of branches'; from *sháh*, 'a king,' *sháh-sár*, 'like a king.'

mand ('having,' 'endued with'); as from *daulat*, 'wealth,' *daulat-mand*, 'wealthy.'

mán ('having,' 'possessed of'); as from *shád*, *shád-mán*, 'pleased.' *war* ('having'); as from *nám*, 'a name,' *nám-war*, 'renowned.'

262. *Prefixed forming negative adjectives.*

a; as *a-chal*, 'immovable.'

an; as *an-ján*, 'not knowing,' 'unwitting.'

be; as *be-waḡá*, 'faithless.'

bad; as *bad-sulúk*, 'ill-mannered,' 'ill-dispositioned.'

bi; as *bi-sham*, 'unequal,' 'not good.'

ḡair; as *ḡair-munásib*, 'unfit.'

ham; as *ham-himmat*, 'spiritless.'

lá; as *lá-chár*, 'helpless.'

ná; as *ná-ḡaqq*, 'unjust.'

ni; as *ni-dar* or *ni-dharak*, 'fearless; *ni-chint*, 'free from thought,' 'disengaged.'

nir; as *nir-ás*, 'hopeless.'

263. *Intermediate particles.*

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

ba; as *dar-ba-dar*, 'from door to door'; *táza-ba-táza*, 'fresh and 'fresh'; *nau-ba-nau*, 'new and young'; *já-ba-já*, 'everywhere'; *khud-ba-khud*, 'of one's own accord.'

be; as *gáh-be-gáh*, 'now and then'; *já-be-já*, 'here and there.'
ká; as *khet ká khet*, 'the whole field'; *jon ká ton*, 'just as it was.'
na; as *kuchh na kuchh*, 'something or other,' *kahin na kahin*,
 'somewhere or other.'
o; as *guft o gu*, 'discourse'; *búd o báh*, 'residence.'

ON THE USE OF ARABIC WORDS IN HINDUSTANI

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

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

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

266. From the trilateral root are drawn out thirteen different forms† of verbs; that is to say, first a primitive verb, and proceeding from that twelve other forms. Of these thirteen forms, the twelfth and thirteenth are of too rare occurrence to be noticed here. There remain, therefore, eleven forms; viz., a primitive and ten other forms which are variously employed to impart a causal, neuter, passive, reciprocal, intensive, or desiderative sense to the primitive.

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

† Sometimes called conjugations.

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

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

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

The 5th generally implies obeying or submitting to the sense of the second.

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

The 7th has always a neuter or passive signification. The 8th, though sometimes passive, has often a reciprocal or reflexive signification.

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

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

Each of these forms has a preterite, imperative, and future tense, with an active and passive participle, and a great variety of verbal nouns; but the 9th and 11th have no passive. The tenses are not used in Hindústání, but the verbal nouns and participles are plentifully employed, both as substantives, abstract nouns, nouns of agency, and adjectives. The following table will exhibit models of the most usual.

267. Observe.—In this table the root is *FRQ* or *faraga*, 'he separated,' and the three consonants of the root are printed throughout in capital letters to distinguish them from the servile or extra consonants. These extra consonants are seven in num-

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

| NO. | SENSE. | VERBAL NOUN. | ACTIVE PARTICIPLE. | PASSIVE PARTICIPLE. |
|-----|--|---|---|---------------------|
| 1. | Separation | a. <i>FāRQ</i> b. <i>FRQ</i> c. <i>FuRQ</i> * | <i>FāRQ</i> (irreg. plur.) <i>FuRāQ</i> | <i>muFRūQ</i> |
| 2. | Causing to separate Intensive in a few instances | <i>taFRīQ</i> <i>taFRīQat</i> | <i>muFaRrīQ</i> | <i>muFaRraQ</i> |
| 3. | Mutual separation | <i>muFāRaQat</i> <i>FīRaQ</i> | <i>muFāRīQ</i> | <i>muFāRaQ</i> |
| 4. | Causing to separate | <i>iFRaQ</i> | <i>muFRīQ</i> | <i>muFRaQ</i> |
| 5. | Submitting to be separated | <i>taFaRruQ</i> | <i>mutaFāRrīQ</i> | <i>mutaFaRraQ</i> |
| 6. | Pretended separation Mutual separation | <i>taFāRuQ</i> | <i>mutaFāRīQ</i> | <i>mutaFāRaQ</i> |
| 7. | Being separated, or separation from self | <i>inFīRāQ</i> | <i>munFaRīQ</i> | <i>munFaRaQ</i> |
| 8. | Being separated, or separation from self | <i>iFtiRāQ</i> | <i>muFtaRīQ</i> | <i>muFtaRaQ</i> |
| 9. | Colour and deformity | <i>iFRīQāq</i> | <i>muFRaQq</i> | |
| 10. | Desire for separation | <i>istiFRāQ</i> | <i>mustaFRīQ</i> | <i>mustaFRaQ</i> |
| 11. | Intensity of colour, etc. | <i>iFRīQāq</i> | <i>muFRāQq</i> | |

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

* Other models of verbal nouns which are referred to the primitive roots are, d. *FaRaQ*; e. *FaRāQ*; f. *FīRāQ*; g. *FaRQat*; h. *FīRQat*; i. *FuRQat*; j. *FaRuQat*; k. *FaRīQat*; l. *FaRaQat*; m. *FīRūQat*; n. *FaRūQ*; o. *FuRūQat*; p. *FuRūQat*.

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

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

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

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

* So, *uḥará* pl. of *amír*, *fugará* of *faqír*, *gurará* of *garib*, &c.

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

271. 2nd, *Hamzated*, or those in which a changeable *alif* (or *hamza*, which may be denoted by ') forms one of the radicals; as '*amara*, 'he commanded,' *sa-'ala*, 'he asked,' *bara-'a*, 'he became free or sound.' In these, *wāw* (ú) and *ye* (i) are liable to be substituted for *hamzated alif*; or two *alifs* meeting may be contracted into long *á*: thus *tú'kid*, 'injunction,' V. N. 2. of '*akada*; *tú'dib*, 'correction,' V. N. 2. of '*adaba*; *mú'mur*, 'ordered,' Pass. P. 1. of '*amara*; *mu'aṣṣir* (written *múṣṣir*) 'taking effect,' Act. P. 2. of '*aṣara*; *ins'li*', 'writing,' 'composition,' V. N. 4. from *nasha-'a*; *ta'ammul* (written *támmul*), 'meditation,' V. N. 5. of '*amala*.

272. 3rd, *Similar*, or those of which the first radical is *w* or *y*. They are called *similar* because their conjugation in the preterite is similar to that of the regular trilateral root: thus, *wa-'a-da*, 'he promised,' *waqafa*, 'he stood,' *yatama*, 'he became orphaned.' The Hindústání forms derived from these roots are generally regular; as, *mauqúf*, 'stopped,' Pass. P. 1. from *waqafa*; *yatim*, 'an orphan,' adj. from *yatama*; *maisúr*, 'facilitated,' Pass. P. 1. of *yasara*; *muyassar*, 'attainable,' Pass. P. 2. of *yasara*; *wájib*, 'necessary,' Act. P. 1. of *wajaba*; *wáqi*, 'occurring,' Act. P. 1. of *waqa'a*; *muwáfq*, 'conformable,' Act. P. 3. of *wafaqa*; *muwáṣalat*, 'conjunction,' V. N. 3. of *waṣala*.

273. 4th, *Concave*, or those in which the medial radical is *w* or *y*. In these the letters *w* and *y*, preceded by and expressing their dissimilar vowel *a*, blend with that vowel into *á*; and in the Act. Part, the *w* bearing *i*, becomes *hamza*; thus *qála* for *qawala*, 'he said,' *sára* for *sayara*, 'he travelled.' Hindústání forms are, *qá'il*, 'a sayer,' Act. P. 1. of *qawala*; *qá'im*, 'stand-

ing,' Act. P. 1. of *qáma* for *qawama*; *mushtáq*, 'desirous,' Pass. P. 8. of *sháqa* for *shawaga*; *muṣawwir*, 'a painter,' Act. P. 2. of *ṣawara*; *iḥtiyáj*, 'necessity,' V. N. 8. of *ḥawaja*; *ikhṭiyár*, 'choice,' V. N. 8. of *khára* for *khayara*; *mukhtár*, 'absolutely powerful,' Pass. P. 8. of *khára* for *khayara*.

274. 5th, *Defective*, or those of which the last radical is *w* or *y*. Some of the peculiar changes which they undergo may be gathered from the following examples of forms used in Hindústání: *ráz'í*, 'contented,' Act. P. 1. of *raẓiya* for *raẓiwa*; 'údí, 'wicked,' 'transgressing,' Act. P. 1. of 'ada for 'adawa; 'arí, 'naked,' Act. P. of 'ara for 'araya; 'ás'í, 'criminal,' Act. P. 1. of 'asa for aṣaya; 'áfiyat, 'safety,' from 'afa for 'afawa; 'áll, 'high,' Act. P. of 'ala for 'alawa; gáz'í, 'a hero,' Act. P. of gaza for gawawa; muláqát, 'meeting,' V. N. 3. of laqa for laqaya; tamáshá, 'spectacle,' V. N. 6. of masha for mashaya; istirzá, 'seeking to please,' V. N. 10. of raẓiya.

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

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

276. Root *TaLaBa*:—*TaLaB*, ‘asking, ‘seeking;’ *TúLiB*, ‘an asker;’ *maTúLiB*, ‘required,’ ‘asked;’ *maTLaB*, ‘object;’ *muTúLaBa* or *muTúLaBat*, ‘inquiring for.’
277. Root *HaKaMa*: *HuKM*, ‘order’ (Plur. *aHKáM*); *HáKiM*, ‘a governor’ (Plur. *HuKkáM*); *maHKúM*, ‘one under orders,’ ‘a subject;’ *taHaKkuM*, ‘ordering,’ ‘authority;’ *mustaHKiM*, or *mustaHKaM*, ‘made firm,’ ‘established;’ *istiHKáM*, ‘confirmation,’ ‘firmness;’ *muHKaM*, ‘strengthened,’ ‘firm;’ *maHKaMa*, ‘a court of justice,’ ‘a place of justice.’
278. Root *HaMaDa*:—*HaMD*, ‘praise;’ *taHMíD*, ‘greatly praising God;’ *HaMíD*, ‘laudable;’ *muHaMmaD*, ‘greatly praised;’ *maHMúD*, ‘praised.’
279. Root *KaTaBa*:—*KiTúB*, ‘a book;’ *KáTiB*, ‘a writer;’ *maKTúB*, ‘written;’ *maKTaB*, ‘a school,’ ‘the place of writing.’
280. Root *QaTaLa*:—*QaTL*, ‘killing;’ *QiTúL*, ‘slaughter;’ *QaTtúL*, ‘a great murderer;’ *QáTiL*, ‘a killer;’ *maQTúL*, ‘killed;’ *maQTaL*, ‘place of execution;’ *muQáTaLat*, ‘mutual slaughter.’

SYNTAX.

THE ARTICLE.

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

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

COLLOCATION OF WORDS.

283. In arranging the words of a sentence it is usual in English to place the subject or nominative case first, then the verb with its adverb, then the object or accusative case, and lastly the remaining additions of participles or prepositions with the cases they govern: thus, 'I saw him walking in the garden.' Or if a sentence be supposed to consist merely of subject and predicate (*i.e.* of that concerning which any thing is declared, and that which is declared concerning it), then in English the subject is placed first, and the predicate last, as in the sentence, 'a fox was prowling about in a wood.' But in Hindústání, although the subject or nominative case sometimes comes first, this is by no means an invariable rule, and the verb instead of being placed in the middle of the sentence almost always comes last; see the examples at rr. 281, 282.

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

CONCORD OF THE VERB WITH THE NOMINATIVE CASE.

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

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

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

ders, the verb generally agrees with the masculine rather than the feminine : thus, *tin dīn rāt guzre*, 'three days and nights passed;' *'aql o hosh jūte rahe*, 'understanding and sense went away;' *nutlaq tūgat aur hosh kuchh baqī na thā*, 'no power or consciousness at all remained;' *ek roz āndhī aur fūfūn āya*, 'one day a storm and typhoon came.'

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

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

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

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

✓ CONCORD OF THE ADJECTIVE WITH THE SUBSTANTIVE.

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

✓ Those that end in *ā* (see r. 86) must agree with their substantives in gender and number; thus *chhoṭā beṭā*, 'a younger son;' *chhoṭī beṭī*, 'a younger daughter;' *chhoṭe beṭe*, 'younger children;' *baṭā bhā-ī*, 'an elder brother;' *dakṇī ānkh*, 'the right eye.' Except only a few ending in *ā* of Arabic and Per-

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

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

292. But an adjective ending in *á*, qualifying a noun in an oblique case, although it must be inflected, does not take the plural terminations *án*, *en*, *on*, and does not require a postposition of its own. See the examples at r. 94, and add the following: *andekhe Kṛhuddá ko* (not *andekhá*, and not *andekhe ko Kṛhuddá ko*) *pūjtá hai*, 'he worships the invisible God;,' *nihatthe ádmĩ kĩ kyá bisát*, 'what is the power of an unarmed man?,' *súkhe kheton men páni pará*, 'water has fallen in the dry fields;,' *súrĩ bádsháhaten*, 'all the kingdoms.'

✓ 293. When an adjective forms the predicate of a proposition it must of course come last; as, *zamin wahán kĩ áchehhi hai*, 'the ground of that place is good.'

a. When adjectives come after their substantives they may sometimes in poetry take the plural terminations; see the examples at r. 95: but this is rarely the case in prose; as, *ánkhen níchi*, 'eyes cast down,' not *ánkhen níchi-án*.

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

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

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

used in the manner of substantives they must be inflected; thus, *us be-chāre ká* (not *be-chāra ká*) *sir*, 'the head of that helpless one.'

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

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

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

CONCORD OF THE RELATIVE WITH THE ANTECEDENT.

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

hawēl, ki pahle makān se bihtar thī, 'another house, which was better than the former residence.'

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

b. And in imitation of the Persian idiom the conjunction *ki* may be prefixed to the demonstrative pronoun: thus, *aīsi bāt par ki jhūṭh is kā ṣabīṭ nahīn*, 'in such a matter that the falsehood of it (for the truth of which) is not proved.'

c. *Ki* may even be pleonastically prefixed to the relative *jo*: thus, *wuh guldām ki jis ne parwarish pad-i*, 'that slave by whom education had been received;' *itna mal ki jis kā ḥisāb nahīn*, 'so much wealth, an account of which cannot be made.'

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

302. *Wuh* alone, however, without a noun, may form the antecedent or correlative to *jo*, but will follow rather than precede; as, *jin ne mujhe pahle dekha thā wuh bhī na pahchān saktā*, 'he who had seen me before would not be able to recognise me.'

303. The relative may sometimes stand alone or in company with its noun, the pronoun which serves as an antecedent being understood; as, *jo 'ilāj ho sake ba-maqdūr karīn*, 'whatever remedy is possible (that) I will perform to the best of my power;' *jo nālā wahān bahtā thā*, 'the stream which flowed there,' for *wuh nālā jo wahān bahtā thā*; *jo marzi-i mubārak*, 'whatever may be your royal will (let that be done).' See other uses of the relative, under pronouns, at r. 384, etc.

SYNTAX OF SUBSTANTIVES,

WITHOUT REFERENCE TO THEIR CONNEXION WITH PARTICULAR VERBS.

NOMINATIVE CASE.

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

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

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

GENITIVE CASE.

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

307. The rules for the use of *ká*, *ke*, *ki*, have already been given at pp. 23, 24, r. 78. The following are additional examples. Rule 1. *Sáhib ká ghar*, 'the house of the master.' Rule 2. *Sáhib ke ghar*, 'the houses of the master,' *Sáhib ke ghar men*, 'in the house of the master,' *Khudá ke wáste*, 'for the sake of God.' Rule 3. *Darvesh ki sair*, 'the travels of the darvesh,' *Khudá ki tawajjuh se*, 'by the favour of God,' *mere báp ki haweli men*, 'in the house of my father,' *khidmat ki kháñir*, 'for the sake of service.'

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

ke or *kī*, according to the gender, number, and case of the noun with which it is most nearly connected, or on which it most closely depends: thus, *us kī qismat ke bāg men*, 'in the garden of the destiny of him;' *Farang ke mulk ke dekhne kā ishtiyāq*, 'the desire of seeing the country of Europe.' The following artificial example well illustrates this rule: *is mard kī lar̥kī ke khānsāmān ke ghar kī mek̥hon kā mol*, 'the price of the pegs of the wood of the house of the steward of the daughter of this man.'

309. 'Possession' may often be expressed by the genitive case; as, *dhobī kā kuttā na ghar kā na ghāt kā*, 'the washerman's dog belongs neither to the house nor the washing-place (but to both).'

310. The genitive is often equivalent to 'made of:' thus, *rūpe sonē kī kunjī-ān*, 'keys (made) of silver and gold;' *jawāhir kī kursī*, 'a chair (made) of jewels;' *hāthī-dānt kī chaukī*, 'a chair (made) of ivory.'

311. It is often used in expressing 'age,' 'period of life;' as *baras chauth ek kī aurat*, 'a woman about fourteen years of age;' *us kī chālīs baras kī umr* (*hai*), 'he is forty years of age;' *jab main das baras kā hū-d*, 'when I was ten years old.'

312. But the genitive case may be employed in a vague and indeterminate manner to express relations properly belonging to other cases. It often has the sense of 'to,' as in the following examples: *maidān kī rāh*, 'the road to the plain;' *ghar kī rāh*, 'the road to the house;' *shukr K̥hudā kā*, 'thanks to God;' *kisī kā burā (na chāhtā thā)*, '(I wished) ill to no one;' *savāl kā jawāb*, 'an answer to a question;' *ruq'a kā jawāb*, 'an answer to a letter;' *us kā jawāb*, 'an answer to him;' *baithne kā hukm*, 'the order to sit down;' *bāt kā sachchā*, 'true to one's word.'

313. It may often have the force of 'for;' as, *tumhāre bāp kī dostī*, 'friendship for thy father;' *is murūwat ke iwaz*, 'in return for this courtesy;' *us kā kuchh ilāj nahīn*, '(there is) no remedy for it;' *dhonē kā pānī*, 'water for washing.'

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

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

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

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

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

319. To give intensity or emphasis to an idea expressed by any word, or to define it more precisely, it is usual to double the word, interposing the genitive sign *ká*, changeable, of course, to *ke* and *kī*, according to gender and number: thus, *dú-i angá sab kī sab*, 'the nurses and maids, one and all;' *pit kī pit*, 'true affection;' *kuchh ká kuchh*, 'something different;' *báhar ká báhar*, 'quite out,' 'altogether excluded;' *án kī án men*, 'at the very instant;' *waisi kī waisi hī gúrat*, 'appearance just as it was.'

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

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

weighing seven *misgāls* ;' *ser bhar gosht*, 'full two pounds of flesh ;' *kos bhar ká bándh*, 'a dyke a *kos* long : ' see r. 356. It may also be used like the English 'worth,' to express value ; as, *ek paisa kī afim*, 'a pice worth of opium ;' *hasár rūpa-e kī talwár*, 'a sword worth a thousand rupees ;' *sau rūpa-e ká jawáhir*, 'jewels of the value of a hundred rupees' (see r. 369) ; *take kī murgī*, 'a hen of the value of a *ṭaká*.'

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

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

DATIVE AND ACCUSATIVE CASES.

✓ 323. These cases have few functions irrespectively of the influence of verbs. They are generally used after verbs of motion, and verbs in which a sense of giving, imparting, or communicating any thing is inherent ; see rr. 409, 416.

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

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

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

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

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

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

ABLATIVE CASE.

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

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

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

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

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

• 333. It is commonly used to denote ‘the manner’ or ‘mode’ in which any thing is done, as expressed in English by the adverbial affix ‘ly,’ or by the preposition ‘in,’ ‘with,’ etc. : thus, *faráqat se*, ‘leisurely;’ *khafagí se*, ‘angrily;’ *sharmindagí se*, ‘with shame;’ *na-e sir se*, ‘anew;’ *is tarah se*, ‘in this manner;’ *kis shúrát se*, ‘in what manner;’ *jis tis tarah se*, ‘somehow or other;’ *kisi shúrát se*, ‘in some way or other;’ *kisú baháne se*, ‘under some pretence;’ *da’wat ke baháne se*, ‘under pretence of an invitation;’ *qaríne se*, ‘in order;’ *apní khushí se*, ‘of my own free will;’ *áp se áp*, ‘of one’s own accord.’

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

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

336. It may have the force of the English ‘of,’ ‘to,’ ‘at,’ ‘in,’ ‘on,’ in expressing other collateral ideas; as, *is harakat se khabar*, ‘information of this action;’ *mujhe hisse se kyá kám hai*, ‘what is the use to me of shares?’ *bádsháh se arz karke*, ‘having made representation to the king;’ *us kí marzi se*, ‘at his will;’ *waise hí kapron se*, ‘in the very same clothes;’ *ánkh náik se durust*, ‘correct (comely) in nose and eyes;’ *ham se tujhe kyá mudá’á*, ‘what claims (have) you on me?’ *patthar se takkar kháke*, ‘having struck on a stone.’

✓ 337. It is used after words expressing ‘length of time;’ as, *tin din se*, ‘for three days;’ *bahut muddat se*, ‘for a long time’ (see r. 351); and, as in Sanskrit, it may occasionally be translated by the English ‘after;’ as, *is sál ke guzarne se*, ‘after the passing of this year.’

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

śā, the affix of similitude; as, *Hātīm se shakhṣ se*, 'with a person like Hātīm,' where the first *se* is from *śā*.

Observe—The ablative postposition is always employed to express 'comparison'; see under comparison of adjectives at r. 368.

LOCATIVE CASE.

339. This case is formed by the postpositions *men* and *par*, which generally have the force of the English 'in,' 'on,' 'at,' as expressive of many collateral ideas: thus, *ghar men*, 'in the house;' *bāg men*, 'in the garden;' *rāh men*, 'in the road;' *dunyā men*, 'in the world;' *ghorē par*, 'on a horse;' *kishtī par*, 'on board a boat;' *darwāze par*, 'at the door;' *is ummed par*, 'in this hope;' *Aḥudā ūsmān par (hai)*, 'God (is) in heaven;' *itne kahne par*, 'at this speech.'

340. Both *men* and *par* are frequently used after verbs of motion in place of the dative and accusative sign *ko*; see the examples at r. 434.

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

342. The postposition *men* very commonly has the force of 'between' or 'among:' thus, *in donon men*, 'between these two;' *darvesh aur bādshāh men*, 'between the darvesh and the king;' *haqq o bāṭil men*, 'between truth and falsehood;' *hamāre tumhāre (men)*, 'between us and you;' *un men*, 'among them;' *bādshāhon men*, 'among kings.'

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

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

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

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

✓ 346. The locative sign, like the genitive, may often be idiomatically omitted, but the oblique form of the noun, if any, is then used; as *daryā kināre* (for *daryā ke kināre par*), 'on the bank of a river;' *kisī gāw ke kināre*, 'on the borders of a village;' *ek kināre*, 'on one side;' *Hātim ke waqt*, 'in the time of Hātim;' *izmdāsh ke waqt*, 'at the time of trial;' *būdshāh ke hūzūr*, 'into the presence of the king;' *dahni taraf*, 'on the right hand;' *jharokhe*, 'at the lattice;' *bāp ki jagah*, 'in the place of a father;' *āshnā-i ke bharose*, 'in the confidence of friendship.'

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

b. When two or more words in the locative case are closely associated together, the postposition in Hindústānī may be omitted in all but the last, and the conjunction dispensed with: thus, *jo kuchh zamin āsmān men hai*, 'whatever is in earth and in heaven;' compare r. 349. This may hold good when the words are connected by the conjunction *o*; as, *zamin o āsmān men*; see r. 349 c.

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

CONJUNCTION OF THE LOCATIVE AND ABLATIVE POSTPOSITIONS.

348. It is very usual in Hindústānī to place a word at the same time in the locative and ablative case, by joining *se* with *men* to express 'from among,' and *se* with *par* to express 'from upon' or 'from off': thus, *un men se*, 'from among them;' *is men se chhah māshe*, 'six māsahas of this;' *ghore par se*, 'from off the horse;' *āsān par se*, 'from off the seat;' *āsmān par se*, 'from the heaven:;' see under r. 339.

Agent with ne.

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

SYNTAX OF NOUNS IN APPPOSITION OR IN CLOSE SUCCESSION.

✓ 349. When two or more words are in apposition or in close succession, that is to say, in the same case without a connecting conjunction, the postposition is placed after the last word only: thus, *khudāwand i ni'mat*, *ṣāhib i murūwat*, *najibon ke qadr-dān*, *Jān Gilkrist ṣāhib ne*, 'by the master of favours, the possessor of generosity, the appreciator of excellent persons, Mr. John Gilchrist.' Similarly, *namak-ḥarām bewuqūf kam-bakht močhī ne*, 'by the perfidious, ignorant, wretched saddler;' *Akbar bādshāh ne*, 'by king Akbar;' *khāne pine ki talāsh*, 'search for meat and drink.' Or even when a conjunction intervenes; as, *apne naukar aur rafiqon ne jab yih gaflat dekhī*, 'when my own servants and companions saw this carelessness.'

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

b. Also when any list or enumeration of persons or things is made; as, *beṭi, bhd-i, bahin kī*, 'of (my) daughter, (my) brother, (and my) sister.'

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

VOCATIVE CASE.

350. *ai* is properly prefixed to a word in the vocative case: thus, *ai beṭe*, 'O son;' *ai darvesho*, 'O darveshes;' *ai nūr i chashm*, 'O light of my eyes;' *ai Khudā ke bande*, 'O servant of God;' *ai Khudā ke bando*, 'O servants of God.' But this prefix is often dispensed with; as, *aḥmaq*, 'O fool;' *yāro*, 'O friends;' *khudā-wand*, 'O sire.'

a. In poetry, and sometimes in poetic prose, the vocative is formed by a long *ā* affixed to a word: thus, *shāhā*, 'O king;' *dīlā*, 'O heart;' *śaqī-ā*, 'O cupbearer.'

NOUNS OF TIME.

✓ 351. To express 'division and duration of time,' or 'particular periods and epochs of time,' as variously denoted in English by the prepositions 'at,' 'in,' 'on,' 'for,' 'from,' 'after' the post-

positions *ko*, *men*, *se*, *tak*, *talak*, and sometimes adverbial prepositions like *ba'd*, etc., are employed in Hindústání: thus, *rát ko*, 'at night;' *ṣubh ko*, 'in the morning;' *din ko*, 'by day;' *thorē dinon men* or *ka-i dinon men*, 'in a few days;' *chauthē roz ṣubh ko*, 'on the morning of the fourth day;' *tin din se*, 'for the past three days;' *ka-i roz se*, 'for the last few days;' *sāt baras se*, 'for the past seven years;' *ek muddat se* or *bahut muddat se* or *qadīm se*, 'for a long time past;' *do mahīne talak*, 'for two months;' *pāñch baras tak*, 'for five years;' *sāt baras tak*, 'for seven years;' *kab talak*, 'for how long?' *ek mahīne ke qarīb*, 'for nearly a month;' *ab hī se*, 'from this time forward;' *us roz se*, 'from that day forward;' *fajr se shām tak*, 'from morning to evening;' *thorē dinon ke ba'd* or *kitnē dīn piche*, 'after some days;' *bīs dīn ke 'arṣe men*, 'after an interval of twenty days.'

✓ 352 But the omission of postpositions and prepositions as explained at r. 346 is here strikingly exemplified: thus, *har waqt*, 'at all times;' *us ghari or us waqt*, 'at that time;' *is waqt*, 'at this time;' *shām ke waqt*, 'at the time of evening;' *tarke*, 'at dawn;' *chauthē baras*, 'in the fourth year;' *dūsre dīn*, 'on the second day,' or 'next day;' *aṭhwen dīn*, 'on the eighth day;' *gyārahwen roz*, 'on the eleventh day;' *shīrrat ke roz*, 'on the day of shivrat;' *chānd roz*, 'for a few days;' *sāt dīn*, 'for seven days;' *mahīne bhar*, 'for a full month;' *aṭh mahīne*, 'for eight months;' *chille*, 'for forty days.' And where in English there is no preposition, the Hindústání postposition may of course be dispensed with, the oblique form being still required; as, *har mahīne*, 'every month' *har roz*, 'every day;' *rāt dīn* or *dīn aur rāt*, 'night and day;' *ba'zē waqt*, 'sometimes;' *ek daf'a*, 'once;' *is martabē* or *ab hī bār*, 'this time.'

✓ 353. The following examples may also illustrate this division of the subject: *jīs dīn wuh dīn ayā*, 'when the day came;' *bahut dīn hū-e us kī khabar mujhe khabardāron ne di hai*, 'it is many days since messengers brought me intelligence of him;' *tin dīn se tumhāri khidmat men hāzīr hūn*, 'for three days I have been present in your service;' *ek roz rāt ko*, 'one day at night' (a common idiom for the English 'one night.')

NOUNS OF PLACE, DISTANCE, AND MEASURE.

✓ 354. The postpositions *kā*, *par*, *se*, *tak*, *talak*, may be variously employed to express 'distance' or 'space:' thus, *ek kos par*, 'at

the distance of a kos,' 'about a kos,' *qarīb do kos ke*, 'for nearly two kos; *ek gaz ká garhá*, 'a hole a yard deep;' *har ek alang us kī do do kos kī*, 'each side of it (was) two kos in length;' *ek kos talak*, 'for a kos.'

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

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

✓ 356. The adjective *bhar*, 'full,' is very idiomatically used in composition with nouns of distance and measure, no postposition being admitted; thus, *kos bhar*, 'for a kos;' *kos bhar ke tūl ká bāndh*, 'an embankment a kos in length;' *bhar kos*, 'for a full kos;' *bāns bhar*, 'for the length of a bamboo (ten feet);' *kaurī bhar khatra nahin*, '(there is) not the slightest particle (*lit.* small shell-full) of danger.'

SYNTAX OF ADJECTIVES.

. 357. Adjectives (see their syntax rr. 93, 94, and 95,) may govern a genitive or ablative, and rarely an accusative or locative case. The instances in which they take a genitive or ablative are generally those in which 'of' or 'with' are required in English. Not unfrequently, however, the English 'of' is represented by *se* in Hindústání.

ADJECTIVES GOVERNING THE GENITIVE.

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

359. So also adjectives denoting 'want,' 'need;' as *nahin muhtáj zewar ká*, 'not in want of ornament;' *mál ká muhtáj*, 'in want of riches.' With *darkár*, 'necessary,' the construction must be changed: thus, *yih makán hamen darkár hai*, 'this place

is necessary to us;’ *mujhe rūpiya paisā kuchh darkār nahīn*, ‘I have no need of rupees or pice’ (*lit.* ‘rupees, etc., are not necessary to me.’)

• 360. Other examples of adjectives followed by a genitive are, *us ke bardār*, ‘equal to him;’ *unmedwār ‘afā kī*, ‘hopeful of forgiveness.’ In the Bāg o Bahār *unmedwār* is once used with the nominative; as, *yih [not is kī] unmedwār hūn*, ‘I am hopeful of this.’ But this is probably an error.

ADJECTIVES GOVERNING THE ABLATIVE.

• 361. Adjectives or participles which signify ‘being filled,’ ‘sated,’ or ‘satiated,’ govern this case; as, *ek barā ghar jawāhīr se bharā hū-ā*, ‘a large house filled with jewels;’ *ek qulfi ma’jūn se bharī hū-ī*, ‘a pot full of electuary;’ *ṭhīliyā pdnī se bharā*, ‘a pitcher full of water;’ *ḥindāgi se ser*, ‘satiated with (or tired of) life;’ *tum aisi jaldī is būrhe khūdīm se ser hū-e*, ‘have you so quickly become tired of this old man your servant?’

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

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

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

• 365. Adjectives signifying ‘acquainted with,’ ‘informed,’ ‘destitute of,’ require the ablative; as, *in baton se waqif*, ‘informed of these matters;’ *haqīqat se muttālī*, ‘acquainted with the truth;’ *rakhwālōn se sūndī*, ‘empty of guardians,’ ‘without keepers.’

• a. Other examples of adjectives governing an ablative are, *Khudā kī rahmat se mahrūm*, ‘excluded from the mercy of God;’ *tujh se nā-ummed*, ‘despairing of thee’ (i.e. ‘of aid from thee’); *yih ḥarakat salātīnōn se badnūma (har)*, ‘this action (is) unbecoming in kings;’ *mardumī se ba’id*, ‘far from manliness;’ *khulī ḥikmat se*, ‘without art.’

ADJECTIVES GOVERNING THE LOCATIVE.

• 366. Adjectives or participles denoting ‘filled with’ may rarely

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

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

COMPARISON OF ADJECTIVES.

368. The ablative sign *se* joined to the substantive expresses 'comparison,' the adjective itself undergoing no change, as explained at r. 97. The following are other examples:—*main tujhe apne bete se bihtar jāntá hūn*, 'I consider you better than my own son;' *main in donon se chhoṭá hūn*, 'I am younger than both of them;' *apni beṭi se ziyáda us ki muḥabbat mere dil men paidá hū-í*, 'an affection for him greater than for my own daughter sprang up in my heart;' *ek shahr ábádi men Istambol se bará*, 'a city in population larger than Constantinople;' *bádsháh us shahr ká Kisrá se ziyáda 'ádil*, 'the king of that city was more just than Cyrus.'

a. The superlative is expressed by *sab se*, 'than all;' as, *wuh sab bahinon se chhoṭi thi, par 'aql men sab se barí thi*, 'she was the youngest of all her sisters, but in understanding was the oldest.' See other examples at r. 97, etc.

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

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

SYNTAX OF NUMERALS.

369. Numerals may add *on* for the nominative plural as well as for the oblique plural, but they do not generally add *on* excepting for emphasis or more precise definition. Nouns associated with numerals do not of course take *on* in the nominative

plural, and not necessarily in the oblique plural. When *on* is added in the oblique plural it generally imparts a more definite meaning.

The following examples may be added to those given at rr. 250-252:—*chālīs darwāze*, 'forty doors;' *chālison darwāze se* or *chālīs darwāzon se*, 'through the forty doors;' *chālīsven darwāze ki rāh se*, 'by way of the fortieth door;' *bīs ashrafī-ān*, 'twenty ashrafis;' *gydrah badre ashrafī-on he*, 'eleven bags of ashrafis;' *sāton kawākib men*, 'among the seven planets;' *do darwesh kā aḥwāl*, 'the adventures of two darveshes;' *chāton be-naurā-on kā mājārā*, 'the adventures of the four mendicants;' *un pānchon ki ankhoṇ men*, 'in the eyes of those five;' *chāron tarāf se*, 'from all four sides;' *hazāron ūṭon par*, 'on thousands of camels;' *hazāron qulām*, 'thousands of slaves;' *us ke ghar men sāt beṭī-ān paidī hū-in*, 'in his house were born seven daughters;' *ye sāton beṭī-ān*, 'these seven daughters.'

370. To express any aggregate of numbers indeterminately or generally, it is usual in English, when a low number is intended, to take two numbers consecutively, placing the lowest first; thus, 'two or three' 'three or four:' out in Hindūstānī it is not common to take consecutive numbers, and the highest may sometimes be placed first; thus, *das pānch rind*, 'ten or five (for five or ten) rogues;' *pānch sāt sipāhī*, 'five or seven soldiers.' In higher numbers the idiom is often like the English; thus, *pachās sāth bighe*, 'fifty or sixty bighás.'

371. *Ek* placed after a high number is often equivalent to our 'about:' thus, *pachās ek*, 'about fifty;' *kā-i ek*, 'some few.'

SYNTAX OF PRONOUNS.

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

372. Although the forms *merā*, *terā*, *us kā*, from the three pronouns *main*, 'I,' *tū*, 'thou,' *wuh* or *yih*, 'he,' are generally used as pronominal adjectives, to express 'my,' 'thy,' 'his,' etc., yet they are also employed in prose as the genitives of those pronouns, to express 'of me,' 'of thee,' 'of him,' etc.; thus *merā inkār* may either mean 'my denial' or 'denial of me,' and *us kā inkār*, 'his denial' or 'denial of him.' Similarly, *merī ek beṭī hai*, 'of me there is a daughter.' The regular genitives of the first two (*mujh kā*, *tujh kā*) are not used for 'of me,' 'of thee,'

excepting in poetry, or in prose under certain circumstances only; see r. 108.

373. The third personal pronouns, *wuh*, 'he' or 'she' and *yih*, 'he' or 'she,' when used in the oblique cases for 'of him,' 'of her,' 'his,' 'her,' 'their,' etc., must always take the postpositions (excepting only as explained at r. 389): thus, *us ke kutte ká paṭṭá*, 'the collar of his dog,' (not *us kutte ká paṭṭá*). Similarly, *un ke kutte ko*, 'to their dog,' (not *un kutte ko*). But when *wuh* and *yih* are used for the demonstratives 'that,' 'this,' 'those,' etc., they reject the postpositions in the oblique cases: thus, *us kutte ká*, 'of that dog,' (not *us ke kutte ká*). Similarly, *is kutte ká*, 'of this dog;' *un kutton ká*, 'of those dogs;' *us ḥarakat se*, 'from that action,' (not *us se ḥaraṭat se*); *is meri ḥarakat ko dekhkar*, 'having seen this action of mine;' *jo ko-i is qīṣṣe ko* (not *is ko qīṣṣe ko*) *sunegá*, 'whoever shall hear this story.'

374. The same applies to the interrogative and indefinite pronouns *kāun*, 'who?' and *ko-i*, *kūh*, 'some' thus, *his ke mahān men*, 'in whose place?' but *his mahān men*, 'in what place?' *his kī talash*, 'search for whom?' but *kis talash men*, 'in what search?' *kin kī chizen*, 'the things of what persons?' 'whose things?' but *kin chizon ká*, 'of what things?' *hisi ke ghar men*, 'in the house of some one;' but *hisi ghar men*, 'in some house.'

375. The pronoun *áp*, 'self,' is used reflexively, in reference to all three persons, and equally stands for any of the pronominal adjectives 'my,' 'thy,' 'his,' 'our,' 'your,' 'their,' when they have reference to the nominative case or agent of the sentence. In English the word 'own' is equally general in its application to all the persons. See the examples at r. 125, and add *main apni khushī se*, 'I of my own free will;' *wuh apne darwāze par baithá*, 'he sat down at his own door;' *áp zindān ke munh par para rahtá*, 'he himself always lay at the mouth of the prison;' *áp mujhe nikálne á-e*, 'they have come themselves to take me out.'

376. But *apná* may not only be used as a substitute for the pronominal possessive adjective, but even for the genitive case of a pronoun when the

same pronoun is the nominative of the verb: thus, *hamen apná mushtáq jántá hai*, 'he knows me to be desirous of (seeing) him.'

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

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

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

380. On the other hand, the plural of these pronouns, as well as of *marñ* and *tú*, is constantly used for the singular, even when no respect is intended: thus, *ham* means 'I' (though followed by a plural verb); and to indicate the real plural, *log*, 'people,' is often added to both *ham* and *tum*; thus, *ham log*, 'we.' Similarly, *un ne*, *in ne* simply mean 'by him; ' whereas *unhon ne*, *unhon ká*, *unhon ko*, *inhon ne*, etc., are the forms in general use for the plural. But see r. 120.

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

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

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

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

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

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

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

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

a. Observe—The pronoun *jo* is often used as a conjunction to express 'that,' 'since,' 'when,' 'if:' see rr. 592, 593.

386. The pronominal adjectives referred to at r. 87 are much used in the manner of relatives and correlatives, the relative generally coming first (compare r. 301): thus, *jitní kharch haro, utní barakat hotí hai*, 'as much as you

spend, just so much blessing is there;’ *jaisā doge waisā pdoge*, ‘whatever you shall give, the like of that shall you receive.’

a. The correlative may sometimes be omitted; as, *jaisā aḥwāl sund thā apnī ankhoṃ se dekhā*, ‘just as I had heard the story I beheld (that) with my own eyes.’

387. In the use of the pronouns and pronominals a peculiar attraction or assimilation is often to be observed in Hindústání, as in Sanskrit and other Oriental languages; that is, when a relative or interrogative (but especially a relative) has been used, and an indefinite pronoun would naturally follow, the relative or interrogative is repeated. The following examples will illustrate this:—*jis ko* (not *kisi ko*) *jo mushkil pesh áwe*, ‘whenever a difficulty occurs to any one’ (lit. ‘to whom’); *jo jis ke* (not *kisi ke*) *hāth parā*, ‘whatever fell into the hands of each;’ *jo jis par bitī ho*, ‘whatever may have happened to each;’ *jo ko-i jis chiz ká sawāl kartā*, ‘whoever demanded any thing.’

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

✓ 389. When the personal pronouns are in apposition to or closely associated with a noun or an adjective used as a noun, then these pronouns, in accordance with r. 349, will not require a postposition. thus, *mujh bad-tūlī ká*, ‘of me unfortunate,’ not *mujh ká* (or *mera*) *bad-tulī ká*. So also, *mujh be-ḥayá ká*, ‘of me shameless;’ *us akelē ká*, ‘of him alone;’ *mujh búrhe ko*, ‘to me an old man,’ etc.

REPETITION OF NOUNS, PRONOUNS, NUMERALS, ETC.

390. Instead of employing words like the English ‘each,’ ‘every,’ etc., it is usual in Hindústání to repeat nouns, pronouns, or numerals, to denote ‘distribution,’ or ‘the division and assignment of parts’ in regular order and proportion: thus, *ek ek ’aṣṭú ṭukre ṭukre karke*, ‘having divided each limb into separate pieces;’ *apnī apnī rāh li*, ‘each took his own way;’ *apne apne maqdūr ke muwāfiq*, ‘according to their several abilities;’ *gharī gharī*, ‘every hour;’ *har ek ko pānch pānch sāt sāt rūpa-e detā*, ‘to each one he

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

391. Repetition of a noun or adverb may often give 'intensity,' 'force,' or 'emphasis,' to the idea intended to be conveyed ; as, *chupke chupke*, 'very privately,' 'very secretly ;' *gol gol*, 'very round ;' *hawá narm narm*, 'a very soft breeze ;' *aisi aisi farah*, 'in such an excellent manner ;' *bari bari ankhen*, 'very large eyes ;' *bichon bich*, 'in the very midst.'

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

392. A word is often repeated with a slight alteration in the first letter or letters, to gratify the Hindú taste for a sort of *hyming jingle of sounds*, very much as in English we say 'hurly-burly,' 'flip-flap,' 'flim-flam,' 'hodge-podge,' etc. : thus, *harj-marj*, 'worry,' 'confusion ;' *zarg-barg*, 'glitter ;' *jhúth múth*, 'falsehood ;' *búrah árha*, 'old ;' *ráz niyáz*, 'secrets ;' *naukar chákár*, 'servants ;' *barham darham*, 'topsy turvy ;' *darham barham*, 'higgledy piggledy ;' *lashám pashám*, 'with much ado ;' *saj dhaj*, 'form and fashion ;' *áil daul*, 'shape and figure.' Sometimes the two words are separated by a conjunction ; as, *lá-íq o fá-íq*, 'worthy and deserving.'

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

SYNTAX OF VERBS.

~ 394. In Hindústání syntax the copula or substantive verb 'to be' is often left to be supplied : thus, *itná patthar mere kis kám ká*, 'such a number of stones, of what use (will they be) to me ?'

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

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

NOMINATIVE CASE IN CONSTRUCTION WITH VERBS.

397. Verbs signifying 'to be,' 'to become,' 'to appear,' 'to be called,' etc., take two nominative cases: thus, *ádmi be-wafá hotá hai*, 'man is faithless;' *tú kaisá faqir hai*, 'what sort of a faqir art thou?'; *wuh jinn bail ban gayá*, 'that jinn became an ox;'; *wuh mujhe bahut burá ma'lum hui-á*, 'he appeared to me very bad;'; *we shahzádi-án kahláti hain*, 'they are called princesses;'; *Musalmán kahátá hún*, 'I am called a Musalmán.'

GENITIVE CASE IN CONSTRUCTION WITH VERBS.

398. The uses of this case have been already explained at r. 306. It is perhaps the commonest of all cases in connexion with the object and subject of verbs; and may often be employed in a vague manner to express a 'variety of relations,' usually expressible by the other cases. As, however, the genitive case does not depend so directly upon verbs as upon nouns, it needs little separate illustration in this division of the subject.

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

400. Verbs which express 'delivering over,' 'following after,' 'interceding for,' and many others, are followed by this case in connexion with the object or subject of the sentence, as in the following examples: *us ne wuh jawán dushman ke hawále kiya*, 'he delivered that young man into the hands of his enemy;'; *tujhe qázi ke supurd karúnga*, 'I will deliver thee over to the judge;'; *us ke darpai mat ho*, 'do not seek after her;'; *main ne in ki shafá'at ki*, 'I interceded for them;'; *apne paidá karnewale ká dhyán rakh*, 'fix thy thoughts on thy Creator;'; *bhá-i-on ká sharik na hui-á*, 'he was not an accomplice of his brothers;'; *apne marne jine ki kuchh parwá nahin*, 'I don't care whether

I live or die;’ *admi har ek ’uhde ke ta’inat hai*, ‘men are appointed to every office;’ *asman ki qasam khata hūn*, ‘I swear by heaven.’

401. The genitive case in connexion with the verb *ho-nā*, ‘to be,’ may express ‘possession:’ thus, *us ke bahut sē naukar the*, ‘he had many servants;’ *wahān ke bādshāh ki ek beti thi*, ‘the king of that country had a daughter;’ *meri ek beti hai*, ‘I have a daughter.’

DATIVE AND ACCUSATIVE CASES IN CONSTRUCTION WITH VERBS.

402. The use of these cases has been already explained at r. 323. Although the postposition *ko* is commonly affixed to the object of a transitive or active verb, it is as commonly omitted, and the nominative case used for the accusative. —

403. The following are examples of transitive or active verbs governing an accusative with *ko*:—*dushman ko mārūngā*, ‘I will kill (my) enemy;’ *nān ko chhortā*, ‘he drops the loaf;’ *Lailā ko dekho*, ‘look at Lailā;’ *qufl ko torkar*, ‘having broken the lock;’ *mujh ko qabūl kijiye*, ‘be pleased to accept me;’ *ba-zor apne ta’in* (see r. 328) *thāmbā*, ‘by an effort I supported myself;’ *mere ta’in sikhā-o*, ‘teach me;’ *is taur ki zindagi ko dīl nahīn chāhtā*, ‘my heart does not desire a life of this kind;’ *sab saudāgaron ko bulākar*, ‘having called all the merchants.’

404. Observe, however, that *ko* is not often used with the past tenses of transitive verbs, another construction being then usual (see r. 439), but when *ko* is used, the agent with *ne* must always precede the past tense or be understood: thus, *main ne us wazīr ko mārā*, ‘I struck that wazīr;’ *shahr ko dekhā*, ‘I saw a city’ (*main ne* being understood); *jahāz ko langar kiya*, ‘we anchored the ship’ (*ham ne* being understood), see r. 441; *dushmanon ko pyār haro*, ‘love thy enemies.’

405. When the predicate of a sentence contains two words in apposition, both being in the accusative case, and generally separated in English by the adverb ‘as,’ the postposition is not required after the second word, nor is it inflected even though capable of inflection: thus, *is būrhe ko apnā banda* (not *apne bande ko*) *samjho*, ‘consider this old man as your slave.’ Similarly, *mujhe apnā dushman samajhtā hai*, ‘he considers me (as) his enemy;’

kam-záton ki şuhbat dzád ko gulám kartí hai, 'the society of the low-bred makes the free man a slave.'

406. Nothing is more common than for the nominative case to stand for the accusative: thus, *báten kartá hai*, 'he is making words' (i.e. *discoursing*); *ye báten sunkar*, 'having heard these words;' *gharí-dn ginno lagá*, 'he began to count the hours.' Observe, that in these examples the real form of the nominative case is used, and not merely the accusative without the *ko*. In fact, if a postposition were understood, the oblique form of the word would be employed, as in other cases were *men*, *par*, *ká*, etc., are omitted; whereas the oblique form can never be used for the accusative unless followed by *ko*; thus it is right to say *yih iráda* (not *is iráde*) *rakhtá hún*, 'I have this intention,' and *yih kitáb* (not *is kitáb*) *mujh ko de*, 'give me this book;' whereas it would not be right to say *yih gharí* but *is gharí* for *is gharí men*, 'at this time,' and not *main pás*, but *mujh [le] pás*, 'near me' (see rr. 318, 352).

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

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

409. Verbs of 'giving' or 'imparting' take an accusative of the thing imparted, and a dative of the object to which the

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

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

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

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

413. The latter use of *ko*, either with the inflected form of the infinitive or with a noun, to denote 'the object for which' any thing is done, is very common; see r. 324. When the infinitive is used, *ko* may sometimes be omitted, but the infinitive remains in the inflected form; as, *wuh namáz parhne dyá*, 'he came to recite (his) prayers.'

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

415. Verbs of 'telling,' 'relating,' 'informing,' etc., may take *ko* for the person to whom any thing is told (see r. 422): thus, *main ne sab haqiqat malika ko sund-i*, 'I told the whole truth to the princess;' *aisi bát mujh ko* (or *mujhe*) *na sund-o*, 'tell me not so;' *ek dámi ne bádsháh ko khabar ki*, 'a nuan informed the king.' *Ko* is very rarely used for *se* after *kah-ná*, 'to say;' as, *un men se kisi ko kahá*, 'he said to one of them:' compare r. 421.

416. Verbs of 'motion' generally require *ko*; as, *wuh apne makān ko chald*, 'he went to his own place;' *kahin ko gayd*, 'he has gone somewhere;' *main us sint ko chald*, 'I proceeded in that direction;' *kumak ko d-e*, 'they came to the rescue;' *safar ko gayd*, 'he went on a journey.' *Ko*, however, may rarely be omitted; as, *uttar ki sint chald*, 'he proceeded in a northerly direction.'

~ 417. The dative case with *ko* is often used in construction with the verbs *honā*, 'to be,' and *ānā*, 'to come,' in connexion with the person spoken of (the thing or state being in the nominative), to express 'passing or entering into any state,' or 'possessing any particular condition or quality:' thus, *mujh ko kuchh tasalli hū-i*, 'a little comfort was to me,' i.e. 'I became somewhat comforted;' *mujh ko yagīn āyā*, 'to me certainty came,' i.e. 'I became certain;' *us ko Hātīm ke sūth dushmanī hū-i*, 'enmity arose between him and Hātīm;' *mendaki ko zukām hū-ā*, 'the frog has caught cold;' *mere ta-in* (for *mujh ko*, r. 328) *yih bāteṁ pasand nahīn dīn*, 'these words are not pleasing to me;' *sab ko kīlāch dīd*, 'to all covetousness came,' i.e. 'all felt covetous:' *us ko un par raḥm āyā*, 'he felt pity for them.'

ABLATIVE CASE IN CONSTRUCTION WITH VERBS.

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

In connexion with verbs it is constantly equivalent to 'from:' thus, *loṭā us ke munh se chhūṭā*, 'the metal-pot slipped from his mouth;' *us ko maḥall ke andar jāne se man'a karne lage*, 'they began to prohibit him from entering the inner apartments;' *main ne kapre badan se utāre*, 'I took off my clothes from my body;' *us ne ek muṭṭhī khāḍ se kyā kyā ṣuraten paidā kīn*, 'what various forms has he created from a handful of dust!' *sab se alag kharā hai*, 'he is standing apart from all.'

In Sanskrit the instrumental case is used to express both the instrument and agent, but in Hindústānī the agent *by whom* is denoted by *ne* (see r. 439), and the instrument *with which* by *se*: thus, *dushman ko tīr se mārūngā*, 'I will slay (my) enemy with an arrow;' *qainchī se mere sir ke bāl katre*, 'he cut the hair of my head with a pair of scissors;' *kuchh munh se bol*, 'say something with (your) mouth;' *ānkhoṁ se dekho*, 'look with (your) eyes.'

419. Not unfrequently, however, in Hindústání the instrumental *se* may be applied to *persons*, where the agent *ne* might be expected. It can never, however, be employed, like *ne*, with the past tenses of active or transitive verbs; but when used for the agent it is generally connected with the neuter verbs *hond*, 'to be,' or *ho sakná*, 'to be able,' and may then be equivalent to 'by,' 'through,' 'by means of,' etc.: thus, *yih taqír is gulám se hú-i*, 'this fault has been (committed) *by* this slave;' *agar yih hārat tujh se hú-i*, 'if this deed was done *by* thee;' *yih kām mujh se hú-d*, 'this deed was done *by* me;' *mujh se barī gundāh hú-d hai*, 'a great crime has been (committed) *by* me;' *yih mujh se hargiz na ho sakegā*, 'this can never be done *by* me;' *rait ko mujh se kuchh tadbīr na ho saki*, 'at night no plan could be devised *by* me;' *agar wuh is se ho saki*, 'if that could be done *by* him;' *shāyad is gunāhgīr se kuchh quṣūr hú-d*, 'perhaps some fault has been committed *by* this sinner' (guilty person).

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

421. The verbs *kah-nā*, 'to say,' 'to speak,' and *pūchh-nā*, 'to ask,' as well as all verbs, simple, compound, or nominal, in which a sense of *addressing*, *conversing with*, *questioning*, or even of *making known*, is involved, take an ablative of the person: thus, *main ne us gulām se kahā*, 'I said to that slave;' *main ne wazīr se pūchhā*, 'I asked the wazīr;' *in se pūchhiye*, 'he pleased to ask them;' *faqīr se bāten karne lagā*, 'he began to converse with the faqīr;' *mu'allim se parhā thā*, 'he was reading with the teacher;' *rafīqon se ṣalāḥ lekar*, 'having taken counsel with friends;' *mujh se mukhātib hú-d*, 'he addressed me;' *mujh se hamkalām hú-d*, 'he conversed with me;' *tujh se sawāl karne ā-e hai*, 'they are come to question you;' *kisī se yih bhēd zāhīr na kijiyo*, 'do not reveal this secret to any one.'

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

422. But verbs of 'informing,' 'making acquainted,' generally take an accusative or nominative of the person, and ablative of the thing; as, *mujhe apne nām se dīgāh karo*, 'inform me of your name;' *is bāt se ko-i wdgīf na thā*, 'no one was informed of this matter;' *apni sarguzasht se mujhe muṭṭālī farmāiye*, 'make me acquainted with your history;' *agar aḥwāl se mujhe muṭṭālī kijiye*, 'if you would inform me of the circumstances;' *zamāne ke bhale bure se kuchh wdgīf na thā*, 'I was wholly unacquainted with the good and evil of the age;' *main is hārat se muṭṭāq khabar na rakhtā thā*, 'I had not the slightest information of this action.'

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

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

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

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

426. Verbs which imply 'desisting from,' 'abandoning,' 'leaving off,' are generally found in construction with an ablative; as, *is kām se bāz ā*, 'desist from this action;' *is qaṣḍ se dar-guṣar*, 'abandon this pursuit;' *jab namāz se fāriḡ hū-ā*, 'when I had finished my prayers;' *jab khāne se fardāḡ hū-ā*, 'when I had left off eating;' *main saltanat se guṣrā*, 'I relinquished the kingdom.'

427. The ablative *se* is employed after verbs of 'motion,' or even after *honā*, to express 'going away from,' 'moving off,' 'passing by,' or 'crossing over;' as, *mere sūnhne se gayā*, 'he went out from my presence;' *mujh pās se mat jī-o*, 'do not go away from my side;' *mere pās se hokar* 'passing by me;' *khawāṣṣ-pure se hokar*, 'passing through the antechamber;' *is samundar se kyūnkar pūr utren*, 'how shall we cross this ocean?' *wahān ke sab sauda-garon se sabqat le-gayā*, 'I passed by (outstripped) all the merchants of that place.'

428. Verbs which imply 'caution,' 'taking care of,' etc., are found in construction with the ablative; as, *kitāb se khabardār rahiyo*, 'take care of the book;' *mere kārkhāne se khabardār or hoshyār ho*, 'take charge of my workshop;' *us ādmī se khabardār raho*, 'beware of that man.'

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

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

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

432. And verbs of 'concealing;' as, *dil kā bhēd doston se chhipnā durust nahin*, 'to conceal one's heart's secret from one's friend is not right;' *is se ko-i bāt makhfi nahin*, 'I concealed nothing from him.'

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

apni taggīr se khrijil hokar, 'having become ashamed of my fault;' *zindagi se ba tang āyā hūn*, 'I have become weary of my life;' *insān kī zindagi khāne pine se hai*, 'the life of mortals is (supported) by eating and drinking;' *merī harakat se hairān hū-i*, 'she was astonished at my conduct;' *aīsī daulat ke hāth lagne se nihāyat khushī hū-i*, 'I was much pleased at getting so much money into my hands;' *main us javān se rukhṣat hū-i*, 'I took leave of that young man;' *ḥaqq-i-pidārī se adā hoive*, 'may there be a performance of paternal duty;' *is se nikāḥ kare*, 'let him marry her;' *apni betī se is kī shādī kar dijo*, 'marry him to your daughter;' *shahzāde kī shādī us se karke*, 'having married the prince to her;' *Khūdī se lau lagā-e*, 'having prayed earnestly to God;' *bādshāh se yih bāt sunte hī*, 'on hearing this speech of the king;' *sir pattharon se ṭakrāte*, 'dashing one's head against stones;' *parosī se dostī rakh*, 'have friendship with (your) neighbour.'

LOCATIVE CASE IN CONSTRUCTION WITH VERBS.

434. The usual senses in which this case is employed, irrespectively of verbs, have already been explained at r. 339. Both *men* and *par* are used after verbs of motion as frequently as *ko*: thus, *shahr men gayā*, 'he went into (or simply to) the city;' *main us kī dūkān par gayā*, 'I went to his shop;' *jab shahr ke darwāze par gayā*, 'when I arrived at the gate of the city;' *mere ta-in ek ḥawēlī men legayā*, 'he took me to a house.'

435. The locative sign *men* may be used in construction with the verb *ānd*, 'to come,' or even *honā*, 'to be,' to express 'passing into any state;' thus, *wuh hosh men āyā*, 'he came to his senses;' *wuh khafagī men āyā*, 'he became angry;' *main achāmbhe men hū-i*, 'I became astonished.' Observe the difference of construction here and at r. 417.

436. Verbs which denote 'tying' or 'fastening' require the locative case with *men*, 'of the thing to which' any thing is fastened; as, *gurāḥī dōrī men bāndhkar*, 'having tied a goblet to a cord;' *dol rassi men bāndhkar*, 'having tied the bucket to a rope;' *das khumen zanjiron men jhakṛī hū-i*, 'ten jars fastened to chairs.'

437. The following examples illustrate the use of *men*, to express 'among' or 'between,' in connexion with verbs:—*malika un men na thī*, 'the princess was not among them;' *laundon men khelne na de*, 'do not allow him to play among the servant-boys;' *ḥaiwān aur insān men kyā tafāwut hai*, 'what is the difference between a brute and a man?' *ḥaqq o bāṭil men farq kartā hai*, 'he distinguishes between truth and falsehood;' *siton kawākib men naiyir ī aẓam hai*, 'among the seven planets it is the chief luminary.'

438. The following are other examples of verbs in construction with locative cases in which *men* and *par* are variously equivalent to 'with,' 'in,' 'on,' 'at,' 'to,' 'by,' etc.:—*tumhuri beṭi par 'ashiq hai*, 'he is in love with your daughter;' *wuh us par rijhi*, 'she was in love with him;' *raugan i bādim sirke men milākar*, 'having mixed oil of almonds with vinegar;' *apni jan par kheli hūn*, 'I have sported with my life;' *mujh par khafagi kā kyā sabab hai*, 'what is the cause of (his) being angry with me?' *tujh par guṣṣe kā yih bā'is*, 'this was the cause of (my) being angry with you;' *bhā-i par guṣṣe hai*, 'he is angry with his brother;' *is guftgū men sharik hū-ā*, 'I shared in this conversation;' *tir nikālne men sharik hū-ā*, 'I assi tēd in taking out the arrow;' *meri talāsh men thā*, 'he was in search of me;' *jawāb men us se kahā*, 'I said to him in answer;' *main is 'azāb men hūn*, 'I am in this trouble;' *tamām shab'aish o 'ishrat men kaṭṭi*, 'the whole night was spent in feasting and merriment;' *waṣīyat par 'amal na kiya*, 'he did not act on the will;' *is li bekāsi ki hālat par raḥm kijiye*, 'take pity on his friendless state;' *wuh mere qaul qarār ke nibāhne par ḥairān raḥti*, 'she was astonished at my keeping my promise;' *insān apne qaul qarār par nahin raḥti*, 'man does not abide by his promise;' *ham par jo kuchh bitā hai*, 'whatever has happened to us;' *bāp par yih biptā bitī hai*, 'this calamity has befallen your father;' *jo kuchh mujh par guṣṣā*, 'whatever has happened to me;' *in par bari muṣibat pari hai*, 'a great calamity has befallen them;' *aīsī ḥaibat mujh par gāḥb hū-i*, 'such terror overpowered me;' *ko-i mere jāne par rāzi na hū-ā*, 'no one assented to my departure;' *kisū par hargiz na khulā*, 'it was never revealed to any one;' *ādrā yih mulk mere ḥukm men thā*, 'all this empire was subject to me;' *jis mewe par ji chāle khāyā karo*, 'continue to eat any fruits you may have an inclination for;' *main ne us ki sharārat par naẓar na ki*, 'I did not regard his villany;' *mujh se mukhālafat kartā hai*, 'he opposes me or makes enmity against me.'

Agent with ne in construction with verbs.

439. The peculiar construction required with the past tenses of transitive or active verbs has already been explained at rr. 143, 144. By some grammarians *ne* is regarded as an expletive, and what is called the agent with *ne*, as equivalent to the nominative case: thus *us ne* is regarded as equivalent to *wuh*, and *mard ne* to *mard*. But that *ne* forms an oblique case as much as *kā*, *ko*, *se*, or *men*, is clear from the fact that *ne*, like those postpositions, inflects all words capable of inflection, excepting *main* and *tū*, and even those pronouns under certain circumstances; see rr. 108, 384.

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

441. The only apparent objection to this explanation is, that, even when a sentence is constructed with *ne*, *ko* may occasionally be placed after the object, in which case the past participle remains unchanged in the masculine singular: thus *kutte ne nán ko chhorá* 'the dog dropped the loaf' for *kutte ne nán chhorí* 'by the dog the loaf was dropped.' It is not improbable that in these cases the past participle may be used impersonally, as explained at r. 144. But the more probable hypothesis is, that as Hindústānī is made up of Persian as well as Sanskrit, and adapts itself frequently to the former model, the occasional abandonment of the passive construction after *ne* may be the result of a leaning towards the Persian idiom. In that language there is neither agent nor instrumental case, and the

construction of the past tenses of transitive verbs resembles English. In proportion, therefore, to the regard paid to the peculiarities of Persian syntax, the passive construction peculiar to Sanskrit may be ignored, and the idiom of the two languages confounded in a manner that causes some perplexity.

442. The following are other examples of the simple and mixed construction, as explained above :—*main ne kutte ki dardz suni*, 'I heard the barking of the dog' (lit. 'by me the barking of the dog was heard'); *us ne aisí javáhir kabhi na dekhá*, 'he had never seen such a jewel'; *main ne apne ghar ki rúh lí*, 'I took the road to my own house'; *bádsháh ne tabassum kiya*, 'the king smiled'; *mardon ko Khudá ne kamáne ke liye banáya hai*, 'God has created man to labour'; *main ne ek laundí ko bhejá*, 'I sent a female slave.'

443. Frequently the agent, when a pronoun, is understood; thus, *us parí ko na páyá*, 'I did not find that fairy,' where *main ne* must be supplied from the context; see r. 404. So also, *yih sunkar (us ne) kahá*, 'having heard this, she said.'

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

445. Some verbs which might be regarded as active in English are treated as neuter in Hindústání, and *vice versa*. The following are always considered neuter: *bol-ná*, 'to speak'; *lá-ná*, 'to bring'; *le-já-ná* or *le-chal-ná*, 'to convey,' 'to take'; *bhúl-ná*, 'to forget'; *dar-ná*, 'to fear'; *chúk-ná*, 'to miss'; *lar-ná*, 'to fight'; *lag-ná*, 'to begin.' The following are active: *kah-ná*, 'to say'; *cháh-ná*, 'to wish'; *gá-ná*, 'to sing'; *ján-ná*, 'to know'; *likh-ná*, 'to write'; *púchh-ná*, 'to ask'; *sikh-ná*, 'to learn'; *sun-ná*, 'to hear.' Thus, *main bolá*, 'I spoke'; *main sandúq ko láyá*, 'I brought the box'; *we larí ki ko le-ga-e*, 'they carried off the girl'; *main dardá*, 'I feared'; *wuh kahne lagá*, 'he

began to say.' But *main ne kahá*, 'I said;'
us ne cháhá, 'he wished,' etc.

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

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

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

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

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

451. When two past tenses are employed in a sentence, one belonging to an active and the other to a neuter verb, if the active verb precede, the agent must take *ne*; but the construction need not be changed to accommodate itself to the neuter verb in the latter part of the sentence, as the pronoun without *ne* may always be understood: thus, *main ne yih bát sun-i aur bolá*, 'I heard this speech and said,' where *main* is understood before *bolá*. Again,

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

452. The reverse holds good, and is perhaps still more common: thus, *ek faqir diyā aur sawāl kiyā*, 'a faqir came and made a request,' where *us ne* is understood before *kiyā*. Again, *main ghore par charh baithā aur [main ne] rāh li*, 'I mounted my horse and took my way;' *ye donon sāth chālē aur [unhon ne] hākim se yāhi kahā*, 'these two went along with me and told the very same story to the governor.'

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

454. An inanimate object may, however, be an agent in the sense of producing an effect, and will, therefore, take *ne* in construction with the past tenses of transitive verbs: thus, *is bāt ne mujhe kharāb kiyā*, 'this thing has ruined me' (lit. 'by this thing ruin has been caused to me'); *bādshāh ko hairat ne liyā*, 'astonishment seized the King'; *bādshāh ke lahū ne josh mārā*, 'the king's blood boiled'; *ishtiyyāq ne wahdā rahne na diyā*, 'my desire did not permit me to remain'; *dil ne na chāhā*, 'my heart did not desire,' etc.

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

SYNTAX OF THE INFINITIVE.

456. The infinitive in Hindústānī is perhaps the most useful part of speech in the language. It is constantly employed as a verbal noun, and may be regarded both as a substantive and an adjective, being declinable like nouns substantive and adjective in *ā*. It may be the nominative or subject of a proposition as well as the predicate, or it may take the dative and accusative sign *ko* to denote the object or purpose for which any thing is done. It also serves the purpose of the Latin gerunds (which are the genitive, dative, accusative, and ablative cases of the participle in *du*), and may even be employed like the Latin future participles in *du* and *ru*. It is not unfrequently used for the imperative. The following examples will illustrate its various uses.

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

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

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

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

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

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

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

dne men̄ bari qabāḥat hai, 'in my coming there is great shamefulnes'; *in̄ bāton̄ ke kahne men̄*, 'in telling these matters.'

464. The infinitive may govern the case of the verb : thus, *muḥ se kahne lagā*, 'he began to say to me.' When it governs the accusative, the nominative form of the noun without *ko* is generally used ; as, *parastish karne lage*, 'they began to perform devotion ;' *dilāsā dene lagā*, 'he began to give consolation.' But the inflected form of the pronoun may occur : thus, *us̄ khabar lāne kī qaṣd*, 'the design of bringing that intelligence.'

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

466. The infinitive is frequently joined adjectively to a noun, as the subject or predicate of a sentence, and must then agree with the noun in gender and number : thus, *mihmān ko taklif denī khūb nahīn̄*, 'giving trouble to a guest is not good ;' *bahut bāten̄ banānīn̄ khūsh nahīn̄*, 'putting too many words together is not pleasant ;' *yih ruswā-i zāhīr karnī khūb nahīn̄*, 'disclosing this disgraceful affair is not well ;' *dāstān kahnī shurū kī*, 'the relating of the story was commenced ;' *be sabab dānt kholne adab se bāhar hain̄*, 'to shew the teeth (grin) without a cause is inconsistent with good manners.'

467. The infinitive is frequently used to convey a sense of 'furity,' or 'necessity,' like the future passive participles in Sanskrit, or like the Latin participles in *dus* and *rus* : thus, *ek roz marnā hai*, 'one day we shall have to die ;' *yūn̄ honā thā*, 'it was to happen thus ;' *agar tum ko aisi nā-āshnā-i karnī thī*, 'if you intended to act with such unfriendliness ;' *agar tujhe mar jānā thā*, 'if thou wast to die ;' *jō kahnā hai jald kah*, 'say quickly what thou hast to say ;' *parnālē kī rāh se nikalnā hai*, 'one can get out by way of the drain.'

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

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

470. The infinitive may have the sense of the imperative, but when used

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

471. The infinitive is frequently used in this manner after the conjunction *ki*: thus, *apne furzand ko naṣīhat ki ki hamesha dúnd-on ke sath guzran karná*, 'he advised his son that [he ought] always [to] associate with the wise.' Especially when followed by a negative; *main ne tum se kahá thá ki mere mulk men na rahná*, 'I had told you that you were not to stay in my dominions.' Or *ki* may be left out: thus, *main tumhen kahtá hún hargiz qasam na khádná*, 'I say unto you, Swear not at all.'

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

USE AND APPLICATION OF THE TENSES.

Aorist (or Potential).

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

474. As expressing 'may,' 'might,' 'should,' etc., it is generally used in construction with the conjunctions *ki*, *táki*, *jo*, 'that;' *agar*, *jo*, 'if,' etc. *Bihtar hai ki báqi zindagi apne kháliq ki yád men káfún*, 'it is better that I should pass the rest of my life in the recollection of my Creator;' *ummedwár hún ki yadumbosi karún*, 'I am in hopes that I may kiss (the king's) feet;' *tá ki log un ki ta'zim karen*, 'that people may do them honour;' *agar bahut bhúkhá ho*, 'if he be very hungry;' the conjunction may sometimes be omitted, as *sab ko kah do házir rahné*, 'tell them all to be in attendance.'

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

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

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

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

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

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

479. It is mostly used as a present in proverbial expressions; as, *unt charhe kutti kufe*, 'though he be mounted on a camel, the dog bites him' but it may also be so employed in narration; as, *Khudī jane kya kariga*, 'God knows what he will do;' *na jānūn*, 'I do not know.'

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

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

Future.

482. This tense expresses 'futurity' either definitely or indefinitely, and may sometimes have the sense of the aorist (or potential); as, *jab bhūkhā hūngā to na in ko chabā sakūngā; pas agar aur bhī do, mere kis kām ā-enge*, 'when I become hungry, even then I shall not be able to chew these; if then you should give me still more, of what use would they be to me?' *kal jam'a ho-enge, main tujhe le-jāūngā*, 'to-morrow they will assemble, I will take you (there);' *jab tum kahlā bhejoge main ā-ūngā*, 'when you send word I will come.'

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

a kind of attraction; compare r. 488; thus, *jaisā doge waisā pā-oge*, 'as you may give, so you will receive.'

Imperative.

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

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

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

487. The following are instances of the second person of the imperative singular and plural: *shukr Khudā kā kar*, 'give thanks to God;' *dekho*, 'look;' *kaho*, 'tell;' *yih batā-o*, 'point this out;' *yahān raho*, 'stay here;' *aisā kām mat kar* or *aisā kām na kar*, 'do not do such a deed;' *be-adabī na kar*, 'do not act disrespectfully;' *apnī jān mat kho*, 'do not throw away your life;' *itne garm mat ho*, 'be not so warm;' *mujhe na satā-o*, 'do not tease me.'

488. The sympathy between the imperative and potential tenses, and their mutual interchangeableness, is remarkably exemplified in the following example from the *Bāg o Bahār*; *jo mundāsib jān so kar*, 'whatever you may think proper, that do,' where a kind of attraction causes the substitution of *jān* for *jān* in the first clause of the sentence. Similarly, *aisā kām kar ki shahzāde ko kish farab se mār-dāl*, 'act in such a manner as to slay the prince by some artful stratagem.'

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

Respectful tenses.

490. The respectful form of the imperative is much used: thus, *mu'áf kijiye*, 'be pleased to pardon; ' *lhabardár rahiyo*, 'be pleased to remain careful; ' *bálákháne par baiṭhiye*, 'be pleased to sit on the balcony; ' *mujhe kisi jagah gár dijo*, 'be pleased to bury me somewhere.'

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

492. In accordance with the sympathy between the imperative and potential tenses, noticed at r. 488, there can be no doubt that the respectful form of the imperative may be used for the potential (or aorist) or with a potential sense: thus, *agar is haqíqat se muttali kijiye*, 'if you would be pleased to inform me of these circumstances; ' *jis ko cháhíye pahchán lije*, 'whichever you may wish you may recognise; ' *agar dikháíye*, 'if you would be pleased to show.'

* 493. In corroboration of this view a form *iyen* occurs in the *Bág o Bahár* for the 1st and 3rd plural: thus, *yih harakat salitinon se badnumá hai ki hukm qatl ká farmáiyen aur tamám 'umr ki khidmat bhúl jaiyen*, 'this conduct is unseemly in kings, that they should give the order for putting to death and should forget the service of a whole life.' Here *farmáiyen* and *bhúl jaiyen* are clearly softened or respectful forms of the potential.

494. The respectful future is not common. The sentences in which it occurs are generally interrogative: thus, *paidá kijiyege us shakhṣ ko jo rú-e zamin par fasád barpá kare*, 'wilt thou be pleased to create a person who may raise sedition on the face of the earth?'

Present indefinite.

495. This tense is called 'present,' but the term 'indefinite' is added to denote the varied and indeterminate character of its

functions. It is not very often used with a present signification ; and when so used, the substantive auxiliary, which forms the present definite, may generally be understood : thus, *ek kī saj dhaj se dūsrē ká dīl dāul miltā nahīn*, 'the fashion and form of one agrees not with the shape and figure of the other;' *us ká bál bikā nahīn kar saktá*, 'it cannot disorder one of his hairs.'

496. It is commonly employed to denote 'habitual action,' but is generally so employed in narration with reference to past rather than present time : thus, *jab kutte ko dekhte ek girdā us ke áge phenk dete*, 'whenever they saw the dog they used to fling down a round loaf before it, or 'they were in the habit of flinging down,' etc. ; *akṣar bādsháh un se chuhal karte*, 'often-times the king was in the habit of making merry with them ;' *wuh tájir darbār ke waqt hāzīr rahtá*, 'that merchant used to be present at the time of the court.'

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

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

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

Present definite.

500. This tense is commonly used in the ordinary manner of a present; as, *samundar hazáron lahren mártá hai*, 'the ocean rolls thousands of billows;' *itná jántá hūn*, 'this much I know;'

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

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

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

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

504. On the same principle the actual words or thoughts of a speaker are quoted in preference to the oblique form of speech usual in English; see r. 553.

Imperfect.

505. The use of this tense corresponds to that of the imperfect in English and other languages; thus, *hawá narm narm bahtí thí*, 'a very soft breeze was blowing;' *us bāg men sair kartá phirtá thá*, 'I was walking and rambling about in that garden;' *hawz men fawwáre chhútte the*, 'in the reservoirs fountains were springing up' (playing).

Perfect indefinite and perfect definite.

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

Pluperfect.

507. The pluperfect in Hindústání is employed where in English we use 'had:' thus, *main ne aisá jawáhir kabhú na dekhá thá*, 'I had never seen such a jewel;' *jo kuchh zabṭ kiya thá chhor diya*, 'whatever he had seized he gave up;' *jidhar se*

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

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

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

Uncommon tenses.

510. Of the six uncommon tenses given at r. 178, the *past future* occurs most frequently. The following examples will illustrate its use: *áp ne yih hait suni hogi*, 'your majesty will have heard this couplet; ' *kisi ne yih 'álam na dekhá hogá, na suná hogá*, 'no one could have seen such a state, nor could have heard of it; ' *sháyad bádsáh ne pasand ki hogi*, 'perhaps she may have been approved by the king; *ko-i shakhṣ na hogá jis par ek na ek wáridât i 'ajib na hú-i hogi*, 'there will be no individual to whom some wonderul event or other will not have happened; ' *jis waqt taiyári is ki hogi, kyá makán i dilchasp baná hogá*, 'when it shall be repaired, what a charming place it will be made; ' *ek shakhṣ wahán baiṭhá hogá*, 'a person will be seated there.'

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

Passive voice.

512. The method of forming the passive voice with *já-ná*, 'to go,' is indicated at r. 166, and examples are there given.

Examples of the passive voice are not very common. One reason of this is, that the past participle in construction with the

agent and the participle *ne*, as explained at r. 439, usually takes the place of the past tenses of the passive verb; see rr. 440, 442.

513. When, however, the agent is not expressly mentioned, the passive is generally employed: thus, *un ki qimat di já-egí*, 'the price of them shall be paid;' *wuh pahchúni na já-e*, 'she may not be recognised;' *us ke aḥwál kī pursish kī já-egí*, 'an inquiry into his circumstances shall be made;' *márá já-egá*, 'he shall be killed.'

a. In one passage in the *Bāq o Bahār* the past participle is separated from the auxiliary: thus, *taydīr se larī nahin jūtá*, 'it is not fought with destiny,' i.e. 'one cannot contend with destiny.'

CAUSAL VERBS.

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

The following examples illustrate the syntax of these verbs: *bandon ko kutte ká jhūtá khilayá*, 'he caused the slaves to eat the dog's leavings;' *un ko nāshā karwayá*, 'he had breakfast made for them;' *bāg ko ta'mīr karwayá*, 'I had a garden made;' *malika ko kuchh khilayá*, 'he gave the princess something to eat;' *ek jam sharāb ká mere ta-in pilayá*, 'he gave me to drink a cup of wine;' *wuh mere kháwund ko panditkhane se mahṭaṣi dilwátá*, 'he would have caused my husband to be released from prison.' See also r. 420.

COMPOUND VERBS.

Intensives.

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

Main baith gayá, 'I sat down;' *chirāg bujhá de*, 'extinguish the lamp;' *us ne piyála pi liyá*, 'he drank off the cup;' *nind uchāṭ ho ga-i*, 'sleep was altogether broken;' *darwāza band kar de*, 'shut the door close;' *jo kuchh kahlá bhejé*, 'whatever he has sent to say;' *pilá diyá*, 'he gave to drink;' *jawāhir ká dher lag rahá hai*, 'a heap of jewels was collected;' *sári muṣibat bhul jicgá*, 'thou wilt forget all thy misfortunes;' *rah gayá*, 'he remained behind;' *chhūp gayá*, 'he became concealed.'

✓ 516. *Lag rahná*, 'to continue fixed' (see r. 544), and *lag jindá*, 'to be formed,'

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

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

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

519. Sometimes the usual order of the verbs in an intensive compound is reversed, the verb which contains the main idea being placed last: thus, *de rakhā* for *rakh diyā*, 'he placed.'

a. The following are examples of an intensive formed with a past participle (see r. 225): *ek jungle meñ ko-ī lomrī parī phirtī thī*, 'in a wood a certain fox was prowling about;' *kyūñ gharbār chhoykar aheī parā phirtā hai*, 'why, having left your family, are you wandering about alone?'

Potentials, completives, frequentatives, desideratives.

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

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

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

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

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

Inceptives, permissives, acquisitives, with the inflected infinitive.

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

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

526. ACQUISITIVES.—*Āsmān ki farāf nigāh na karne pdwe*, 'let him not have leave to look at the sky,' or 'let him not get an opportunity,' etc.

NOMINAL VERBS.

527. A few nominal verbs formed with adjectives, like *paidā karnā*, 'to create,' 'to produce,' admit of no change of gender or number in the adjective; thus, *do beṭe paidā hū-e*, 'two sons were born;' *us ke sāth dostī paidā ki*, 'he formed a friendship with him;' *us ne kyā kyā ṣūratēn paidā kīn*, 'what (various) forms has he created!' Similarly, *chhoṭā karnā*, 'to diminish.'

a. But *kharā honā*, and a few others admit of change; as, *ye sāton larkī-ān kharīn thīn*, 'these seven girls were standing.'

528. The greater number of nominals are formed with *karnā* (r. 180) and *honā* (r. 173). When *karnā* is joined to the nouns *qaṣd*, 'design,' or *irāda*, 'intention,' it has the sense of 'to set out for a place:' thus, *main ne irāda ghar kā kiyā*, 'I started home,' or 'I purposed to go home;' *qaṣd Damishq kā karo*, 'set out for Damascus.'

Peculiar and idiomatic uses of certain other nominal verbs.

529. *KHANA*, v.a. 'to eat.'—This verb is very idiomatically used with nouns, with the sense of 'to feel,' 'to suffer,' 'to experience:' thus, *main ne mār piṭ khū-i*, 'I suffered a beating;' *us ne rahm na khāyā*, 'he felt no compassion;' *main ne us ki hālat par tars khāyā*, 'I took pity on him;' *pechtāb khākar*, 'having felt indignation;' *goṭe par goṭe khātā thā*, 'I was suffering immersion on immersion;' *ghīn khunā*, 'to feel disgust.'

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

531. *UTHANA*, v.a. 'to raise,' 'to take up,' 'to bear up.'—This verb is used, like *khānā*, in the sense of 'to bear,' 'to suffer,' or even 'to enjoy:' thus, *us ne bari miḥnat uṭhā-i*, 'he has undergone great labour;' *ṣadme uṭhātā hū-ā*, 'suffering blows;' *main ne haẓẓ uṭhāyā*, 'I enjoyed pleasure.'

✓ 532. *KHENCHNA* or *KHAINCHNA*, v.a. 'to draw.'—This verb may also be employed, like *khānā* and *uḥānā*, with the sense of 'to suffer,' etc.: thus, *us ne bahut sakhti-dā khenchin*, 'he endured many hardships;' *main ne do tin fāge khunche*, 'I endured two or three fasts.'

✓ 533. *ANA*, v.n. 'to come.'—This verb, joined to substantives, is constantly employed in place of other verbs: thus, *us ko yaqīn dīdā*, 'to him certainty came,' is a common idiom for 'he felt certain.' Similarly, *jī men gairat d-i*, 'a feeling of honourable rivalry arose in my mind;' *kuchh us ko ḡabr dīdā*, 'she became a little patient;' *mujh ko tujh par afsos atā hai*, 'I feel compassion for you;' *un ko yād dīdā*, 'they remembered;' *jo kuchh mere dil men khiyāl dīdā thā*, *us ne waisī hī kiya*, 'he did exactly as I had imagined in my heart:' compare r. 417.

✓ 534. So also, *kām and*, 'to come into use,' for 'to be of use;' as, *agar merā māl sarkār ke kām āwe*, 'if my property can be of any use to the government;' *mere kis kām ā-enge*, 'of what use will they be to me?'

✓ 535. *Nazar ānd*, 'to come into sight,' for 'to appear;' *makān nazar dīdā* or *dekhne men dīdā*, 'a dwelling appeared.'

✓ 536. *Pesh and*, 'to come before,' for 'to happen;' *kyā tujh ko aisi mushkil pesh ā-i*, 'what such-like difficulty has occurred to you?'

✓ 537. *Pasand ānd*, 'to come into approbation,' for 'to please;' *terī himāqat mujh ko pasand na ā-i*, 'your folly did not please me;' *mere ta-in yih buten pasand nahīn ātīn*, 'these words do not please me.'

✓ 538. *Ban ānd*, 'to be effected,' 'to succeed;' *aisī ḡurat ban nahīn dī*, 'such a plan could not be effected.'

✓ 539. *MILNA*, v.n. 'to be mixed,' 'to blend,' 'to meet,' 'to accrue.'—This verb is often used where in English we employ 'to meet with,' 'to obtain,' 'to find;' but its neuter character is always preserved: thus, *ḥaqq ḥaqqdār ko milegā*, 'rights to the rightful owner will accrue,' for 'the heir will obtain his rights.' Similarly, *baṛī arzū aur murād mujh ko mili*, 'I have gained my great wish and desire;' *jāte jāte ek daryā rah men milā*, 'as we proceeded we came to a river;' *tum ko neki ke iwāz neki milegi*, 'you will receive good in return for the good you have done.'

✓ 540. It is only once used in the *Bāg o Bahār* in construction with the ablative case: thus, *jab tū un se milegā*, 'when you shall meet them;' but *milnā* in the sense of 'to meet' is very common.

✓ 541. *LAGNA*, v.n. 'to be applied,' 'to be attached,' 'to touch,' 'to stick close,' 'to come in contact,' 'to reach,' 'to suit,' 'to appear.'—This verb has many and various uses, which may generally, however, be traced to some one of the above senses: thus, *hath lagā*, 'to come to hand;' *ye ḡutthar kahān hāth lage*, 'how did these stones come to hand?' *āḥwēn dīn kinare jā lage*, 'on

the eighth day we reached the shore;’ *peṭ men dg lagi*, ‘the fire kindled in my stomach;’ *ḍunyā ki hawā us ko na lagtī*, ‘the air of heaven does not reach him;’ *sachchī bāt karvī lagtī hai*, ‘sincere words appear bitter;’ *na kisū ki ṣurat acchhī lagi*, ‘no form appeared pleasing;’ *burd lagtī*, ‘it looks bad;’ *hāndrī miḥnat nek lagi*, ‘our labour has had a good effect;’ *chhūrī lagte hī*, ‘immediately on the knife entering;’ *maut ḥayāt sab ko lagi parī hai*, ‘life and death are fixed (or fated) to all.’

✓ 542. The active verb *laginā*, ‘to apply,’ is often used in the sense of ‘striking’ or ‘inflicting a blow:’ thus, *bhū-i ne talvār shāne par lagā-i*, ‘my brother struck me a blow with a sword on my shoulder;’ *main ne talvār khañchkar aisi gardan men lagā-i*, ‘having drawn my sword, I struck him such a blow on the neck.’

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

• 543. *CHAHNA*, v.a. ‘to wish.’—This verb forms desideratives when joined to past participles, as explained at r. 221. The construction may sometimes be varied: as, *chāhā ki chālūn*, ‘I wished or was about to go;’ *mujhe apne sith leṭāne ko chāhā*, ‘he wished to take me with him;’ *chāhtā thā ki ḥamla kare*, ‘he was about to attack me;’ *jallādon ne chāhā ki bāhar le jāvūn*, ‘the executioners were about to take him out.’

544. The respectful tense *chāhiye* is used with past participles (thus, *kyā chāhiye*, ‘what ought to be done;’ *ḥaqīqat jumū chāhiye*, ‘one ought to know the exact circumstances’), to express ‘obligation,’ ‘fitness,’ as explained at r. 223. The construction may, however, be varied, as follows: *faqīr ko chāhiye ki ek roz ki fikr kṛe*, ‘a faqīr ought only to think of the wants of to-day;’ *chāhiye ṣabr kare*, ‘one ought to be patient;’ *mard ko chāhiye jo kahe so kare*, ‘a man ought to perform what he says;’ *faqīr kī ’amal un par chāhiye*, ‘a faqīr ought to act upon them.’

545. *RAHNA*, v.n. ‘to remain,’ ‘to continue.’ This verb is used with present participles to form continuatives: thus, *istiḡfir kartī rahī*, ‘she continued asking for pardon;’ see r. 216. It is also used with roots: thus, *gā rahī*, ‘she continued singing;’ *kyā ṣurat ban rahī hai*, ‘into what a state has it fallen, and there remained;’ see also rr. 515, 516.

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

547. *RAKHNA*, v.a. ‘to place,’ ‘to keep,’ ‘to hold,’ ‘to have,’ ‘to possess.’—The following are a few examples of the uses of this verb: *farzand nahīn rakhtā*, ‘he has no offspring;’ *mujhe mu’āf rakh*, ‘excuse me’ (i.e. ‘hold me excused’); *kuchh qadr nahīn rakhtā*, ‘it possesses no value.’

548. The nominal verb *nām rakhnā* is used like the English verb ‘to call

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

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

550. When joined with a word denoting a ‘weapon’ of any kind, it signifies ‘to strike a blow with that weapon :’ thus *talwār mārṇā*, ‘to strike a sword,’ means ‘to strike a blow with a sword;’ *ek talwār aisī mārī*, ‘he struck such a (blow with his) sword;’ *qamchi-ān mārṭā hai*, ‘he strikes whips’ for ‘he strikes blows with a whip.’ Similarly, *mujhe ek lāt mārī*, ‘he kicked me;’ *us ne ek hāth mārī*, ‘he struck such a blow with his fist;’ *aisā ṭamāncha mārā*, ‘he hit me such a slap.’

551. *FARMĀNĀ*, v.a. ‘to command.’—This verb is often substituted for *karnā* in forming nominals, when great respect is intended : thus, *nosh i jan farmānā*, ‘to make the draught of life,’ for ‘to eat and drink,’ applied to kings; *madad farmā-iye*, ‘be pleased to grant assistance,’ or ‘to assist;’ *irshād farmā-iye*, ‘be pleased to proceed,’ i.e. ‘speak on;’ *jawāb farmāyā*, ‘he gave answer;’ *buzurgī ko kam farmāyā*, ‘he acted with magnanimity;’ *inṣāf farmāyā*, ‘he acted with justice;’ *gaur farmāiye*, ‘be pleased to reflect.’

552. *BANNA*, v.n. ‘to be made,’ ‘to become.’—This verb has idiomatic uses : thus, *gend ki gurat bankar*, ‘having taken the form of a ball;’ *malika jallād bankar*, ‘the princess having assumed the character of an executioner,’ etc. The intensive *ban-jinā* may be noticed here; *āg ka bagūla ban gu-ī*, ‘she became a whirlwind of fire.’

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

553. This preference, which is more or less displayed in all Oriental languages, is a remarkable feature of Hindústānī; thus, *ānkhen darwāze ki ṭaraf laḡ rahī thīn ki dekhiye kyā zāhir hotā hai*, ‘my eyes were fixed on the doors to see what would be revealed :’ where observe that *ki* (like *iti* in Sanskrit) has the force of ‘saying to myself,’ and the words which follow are the very words supposed to be passing in the speaker’s mind; thus, ‘my eyes were fixed on the door, saying to myself, Let me see what is about to be revealed.’

554. Similarly *ki* often involves the sense of 'saying:' thus, *do dāmt biham hokar nikle ki kisi dūr des men jī rahiye*, 'two men having met together, issued out, saying, Let us go and reside in some distant country'; *agar yih qaṣd hai ki shahr men jī-ūn*, 'if your design is to enter the city' (lit. 'if you have formed this design, saying, I will enter the city'); *main ne jallād ko hukm kiya ki un kā sir kiṭṭ dāl*, 'I ordered the executioner to cut off their heads' (lit. 'I ordered the executioner, saying, Cut off their heads'); *fikr men gayā ki kis qūrat se un la'lon ko le jā-ūn*, 'he deliberated how he should carry away those rubies' (lit. 'saying, How shall I carry away,' etc.?).

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

PARTICIPLES.

Conjunctive participle.

556. By means of these participles sentences may be joined together without the aid of a copulative conjunction. They are generally used for a perfect or pluperfect tense, as united with a copulative particle, and are usually translatable by the English 'having,' 'when,' 'after;' thus, *darwāze par ā laundi se pukār-kar kahā*, 'having come to the door, and having called out in a loud voice, he said to the maidservant;' which in English would be rendered, 'when he had come to the door, and had called out,' etc. Again, *shāh ne yih bāt pasand kar in'ām de us ko rukhṣat kiya*, 'the king having approved this word, having given him a reward, dismissed him.'

557. A conjunctive participle is often joined to the tenses of verbs, so as to present the appearance of an intensive compound: thus, *ā nikli*, 'having come, he issued;' *le āyā*, 'having taken, he came' (he brought); see also examples at r. 554.

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

Present and past participles.

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

tenses, it is usual to add to them the auxiliary *hú-á* (changeable to *hú-e* and *hú-í*)*, when they are employed with their real participial functions; that is to say, when they connect a clause adjectively with the main proposition: thus, *yih kahti hú-í chali ga-í*, 'saying this she went away;' *wuh du'á detá hú-á chala gayá*, 'he went away uttering blessings;' *wuh baiṭhā hú-á bāten karne lagá*, 'he being seated began to converse.'

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

561. Sometimes the participles are used in their masculine inflected form (*hú-e* being added or omitted), even in connexion with a nominative case, some postposition, such as *men*, being understood: thus, *wuh rassi háth men pakre hú-e átá thá*, 'he having taken a rope in his hand was coming along.'

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

563. In the above cases the past participle stems to be employed in the manner of the conjunctive participle, and to be hardly distinguishable from it. Both participles are usually expressed in English by 'having,' or by the particles 'as,' 'whilst,' 'when,' etc.: thus, *malika maile kapre pahne báhar nikli*, 'the princess having put on soiled clothes, came out;' *chaltā hú-á*, 'whilst he was going along;' *khata hú-á*, 'whilst he was eating.'

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

565. When a present or past participle is in construction with an accusative case, it may either remain uninflected—thus, *beṭe ko mū-á dekhkar*, 'having seen (his) son dead;' *use rotā dekhkar*, 'having seen him weeping.'

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

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

567. The past participle of a neuter or simply active verb may sometimes be joined to the past participle of a causal in a very idiomatic manner: thus, *tū ne mujhe baiṭhe biṭhā-e badnām kiya*, 'thou hast brought disgrace on me sitting-still,' or 'forced to sit still and therefore giving-no-cause-for-it.' This periphrasis expresses the full meaning of *baiṭhe biṭhā-e*. Other examples are given at r. 233.

568. Two past participles from the same verb may be joined together, the latter taking the feminine form to denote 'reciprocal action;' see the examples at r. 233. In these cases, however, it is probable that the past participle is really employed as a noun. It is certain that both substantives and adjectives are compounded in a similar manner: thus, *laṭhā-laṭhī*, 'mutual cudgelling;' *chhipā-chhipī*, 'secretly.' In the last example and in some others no idea of reciprocity seems to be involved.

569. Both the present and past participles are often employed as verbal nouns. They are generally so employed in their inflected form, some postpositions, like *men*, *par*, '(the signs of the locative case), being understood. Their use then corresponds to the locative absolute in Sanskrit; thus, *pahar rāt ga-e*, 'on a watch of the night being past;' *ṣubh hote*, 'on its becoming morning.'

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

• Adverbial participle.

570. What is called the adverbial participle is in fact nothing more than the inflected form of the present participle used as a verbal noun, according to r. 569, the emphatic *hi* (r. 235) being added. It is a kind of locative absolute (*par* or *men* being understood), and in all cases where it is used the locative absolute would probably be employed in Sanskrit. Thus *ṣubh hote*, 'on its becoming morning,' might be converted into an adverbial participle by adding *hi*: thus, *ṣubh hote hi*, 'immediately on its becoming morning.'

571. In accordance with its character of a locative absolute the

adverbial participle may often be equivalent to 'whilst in the act of:' thus, *jāte hī*, 'whilst in the act of going.'

572. In its character of a present participle it may sometimes govern an accusative, and in its character of a verbal noun, a genitive case: thus, *use dekhte hī*, 'immediately on seeing him;' *is gisse ke sunte hī*, 'immediately on hearing this story.'

Repetition of participles to imply continuity.

573. The following examples will illustrate this: *jīt jīt*, 'continually winning;' *jāte jāte darwāze par gayā*, 'continually proceeding onward I reached the gate;' *parā parā*, 'continuing to lie down.'

Noun of agency.

574. The noun of agency may occasionally be used as a substitute for a future participle: thus, *āne-wālā*, 'about to come;' *hone-wālā*, 'about to be.'

COMPOUND NOUNS.

575. Two words are often associated together in Hindústānī without a copulative conjunction, something after the manner of a Dvandwa compound in Sanskrit: thus, *chhote bāre*, 'small and great;' *bhūkke pyāse*, 'hungry and thirsty' (plural); *bhālā burā*, 'good and bad;' *konā kuthrā*, 'hole and corner;' *pīr murshīd*, 'saint and spiritual guide.'

576. Sometimes an adjective is compounded with a substantive, after the manner of a Sanskrit Karma-dhārāya: thus, *pīr-zan*, 'an old woman.' Again, words are sometimes compounded together, one of which if uncompounded would be in a case different from or dependent on the other. These may be compared to Sanskrit Tat-puruṣa compounds: thus, *jahān-pandīh*, 'protection of the world' (i.e. 'world protector,' a title of kings); *gā-o-sawār*, 'riding on a bull;' *mūṭhī khāk*, 'a handful of dust;' *khush-islūb*, 'well-formed;' *pur-khāṭar*, 'full of danger;' *pur-makīl*, 'full of sorrow;' *pur-imārat*, 'full of buildings;' *pur-takalluf*, 'finely worked;' *jald-rau* or *jald-qadam*, 'going quickly,' 'fleet of foot;' *pesh-rau*, 'going before.' Some of these last are analogous to the Sanskrit Bahu-vrihi.

SYNTAX OF ADVERBS, PREPOSITIONS, CONJUNCTIONS, ETC.

577. The adverbial prepositions *wás̄te* and *liye*, both meaning 'on account of,' 'by reason of,' are of very common occurrence. They generally govern the genitive with *ke*, and may often be used where in English we employ the infinitive: thus, *terí tashaffí ke liye*, 'to encourage you' (*lit.* 'for the sake of encouraging'); *lakrî-ún torne ke wás̄te pahunchá*, 'he came to cut wood; 'mere qiblagáh ne tarbiyat karne ke wás̄te ustád muqarrar kí-e the, 'my father had appointed teachers to instruct (me).' Compare r. 459.

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

579. *Máre*, 'through,' 'in consequence of' (*lit.* 'stricken with'), governing a genitive, is much used in books to express 'the manner,' as denoted in English by the termination 'ly:' thus, *máre ishtiyág ke*, 'affectionately,' 'through affection; ' *máre dar ke*, 'through fear; ' *máre khushi ke*, 'joyfully.'

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

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

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

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

584. Some of the adverbs at r. 239 may occasionally stand alone, some noun or pronoun in the genitive case being understood: thus, *jab pás gayí*, 'when I went near (him); ' *jab pás pahunchá*, 'when I arrived near; ' *gird shahrpandh*, 'round (it) was a rampart.'

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

recognizing;’ *bagair kahe sune*, ‘without speaking or hearing;’ *bagair mānge*, ‘without asking for;’ *bagair pūchhe*, ‘without asking;’ *bagair mūre mar gayā*, ‘I died without being killed;’ *bagair dekhe*, ‘without seeing or being seen;’ *bagair dekhe bhāle*, ‘without seeing.’

586. *Be*, ‘without,’ and *bin*, ‘without,’ are occasionally used in the same way: thus, *be jāne*, ‘without knowing;’ *be li-e*, ‘without taking;’ *bin jāne*, ‘without knowing;’ *bin mūre*, ‘without being struck.’

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

588. *Mat*, *na*, *nahin*; the use of these negatives is explained at r. 238 note. The following are other examples: *yih bātchit mat kar*, ‘do not talk so:’ *us ke darpai mat ho*, ‘don’t seek after her;’ *der mat kar*, ‘do not delay;’ *kisi bāt men dakhil na kariyo*, ‘please not to interfere in any matter;’ *apne dil men andesha na kar*, ‘do not be anxious in your mind;’ *mujhe na satā-o*, ‘don’t trouble me;’ *mujh ko tūb na rahi*, ‘no power remained to me;’ *aur to kuchh ho nahin saktā*, ‘nothing more can be done.’

589. When *nahin* occurs at the end of a sentence, the sense of the substantive verb ‘to be’ is often involved in it; as, *kauri bhar khatra nahin*, ‘there (is) not the slightest particle (smallest shell-full) of danger.’

590. When *to* follows *nahin*, the two together mean ‘if not,’ ‘otherwise,’ ‘else:’ thus, *jald ā, nahin to mujhe pahunchā jān*, ‘come quickly, or else understand me as come (to you).’

591. The interrogative *kahan*, ‘where?’ may be very idiomatically used (like *kwa* in Sanskrit) to express ‘great unsuitableness’ or ‘incompatibility,’ as in the following from the *Bāg o Bahār*: *tū kahān aur yih bāt kahān*, ‘where art thou, and where this speech?’ i.e. ‘these words are quite unsuitable to your present condition.’

592. The relative *jo*, ‘who,’ may be used as a conjunction with the sense of ‘that:’ thus, *jo meri khātir jam’a ho*, ‘that I may be at peace;’ *kyā zarūr hai jo main ziyāda mujawiz hūn*, ‘what necessity is there that I should be more urgent?’

593. *Jo* or *jau* may also have the sense of 'if,' 'when,' 'since;' thus, *jo tú merá rafiq ho to main chalún*, 'if thou wilt be my companion I will go;' *us ko jo kholá to ek kitáb dekhi*, 'when I opened it I saw a book;' *Khudá jo mihrbán hú-á*, 'since God was kind;' *hawá jo muwáfiq pá-í*, 'since (we) found the wind favourable.'

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

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

595. *Agar*, 'if,' may be followed by the aorist (or potential), but it may also govern a present and not unfrequently (to give certainty to an hypothesis) a past tense: thus, *agar hukm karo*, 'if you give the order;' *agar rahne ko jagah do to barí bát hai*, 'if you would give me a place to live in, it would be a great thing;' *agar kisi aur ne yih harakat ki hoti*, 'if this deed had been done by any one else;' *agar yih jántá to us kám se báz áttá*, 'if I had known this I would have refrained from that action;' *agar yih bát apne dil se kahtá hai*, 'if you are speaking these words from your heart;' *agar mar ga-í*, 'if she dies' (lit. 'if she has died'); *agar phir kabhi mujh se kuchh bát kí yá mujhe jagáyá*, 'if ever again (you) address me or wake me up;' *agar tadbir rást á-í*, 'if the plan succeed.'

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

596. *Agar* is often omitted: thus, *harám-záda ho to kaurí na lún*, '(if) he is a vicious one, I will not take a kaurí;' *Khudá nikálé to niklen*, '(if) God take us out, then we may get out;' *cháho ká-o*, '(if) you wish, take them away.'

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

598. The conjunction *yā* is generally equivalent to 'or;' as, *merī khaṭā mu'df karegā yā nahīn*, 'will he pardon my fault or not?' In the *Bāg o Bahār* it is once very idiomatically repeated, to express 'at one time,' 'at another time;' *yā wuh raunaq thī yā sunsān ho gayā*, 'just before there was this display, and then all was still.'

599. *Āyā* is occasionally employed as an interrogative conjunction, but only one instance occurs in the *Bāg o Bahār*: thus, *āyā ye kaun hainge*, 'who ever can these be?'

EXPLANATION

OF THE

DEVĀ-NĀGARĪ OR SANSKRĪT ALPHABET,

AS APPLIED TO HINDUSTĀNĪ AND HINDĪ.

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

VOWELS.

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛ*, ॠ *ṛī*,
 ॡ *ṛī*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

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

CONSONANTS.

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

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

THE MORE COMMON OF THE COMPOUND OR CONJUNCT CONSONANTS.

क्क kk, क्त kt, क्र kr, क्ल kl, क्व kw, क्ष ksh, ख्य khy, ग gn, ग्र gr, ग्ल gl, घ्र ghr, ङ्क n-k, ङ्ग n-g, च्च chch, च्छ chchh, च्य chy, ज्ज jj, ज्ञ ji, ज्व jw, ञ्च ñch, ञ्छ ñchh, ञ्ज ñj, ट्ठ tt, व्य ty, द्द dg, द्य dy, एट् ñt, एट् ñth, एट् ñd, ण्ण ñn, ण्य ñy, त्त tt, त्थ tth, त्न tn, त्म tm, त्र ty, त्र tr, त्व tw, त्स ts, थ्य thy, द्ध dg, द्ध dh, द्ध dbh, द्ध dm, द्य dy, द्र dr, द्व dw, ध्य dhy, ध्व dhw, न्त nt, न्द nd, न्न nn, न्य ny, प्त pt, प्य py, प्र pr, प्ल pl, ब्ब bj, ब्द bā, व्य by, ब्र br, भ्य bhy, भ्र bhr, म्भ mbh, म्म mn, म्य my, म्ल ml, य्य yy, र्क rk, र्म rm, ल्प lp, ल्ल ll, व्य vy, व्र vr, स्श् sch, श्य śy, श्र śr, श्ल śl, श्व św, ष्ट् shṭ, ष्ट् shṭh, ण्ण shñ, श्य shy, स्क sk, स्ख skh, स्त st, स्थ sth, स्न sn, स्म sm, स्य sy, स्स् sr, स्व sw, स्स् ss, ह्य hm, ह्य hy, ह्ल hl.

OF THE METHOD OF WRITING*THE VOWELS.

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

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

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

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

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

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

OF THE METHOD OF WRITING THE CONSONANTS.

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

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

OF THE COMPOUND CONSONANTS.

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

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

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

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

| | | | | | |
|-----------------|-----------|---------------|-----------|---------------|----------------------|
| <i>alif</i> ا آ | <i>d</i> | <i>zál</i> ن | <i>z</i> | <i>gain</i> غ | <i>g</i> |
| <i>be</i> ب | <i>b</i> | <i>re</i> ر | <i>r</i> | <i>fe</i> ف | <i>f</i> |
| <i>pe</i> پ | <i>p</i> | <i>ra</i> ژ | <i>r</i> | <i>qáf</i> ق | <i>q</i> |
| <i>te</i> ت | <i>t</i> | <i>ze</i> ز | <i>z</i> | <i>káf</i> ك | <i>k</i> |
| <i>ta</i> ٹ | <i>t</i> | <i>zhe</i> ژ | <i>zh</i> | <i>áf</i> گ | <i>g</i> |
| <i>se</i> س | <i>s</i> | <i>sin</i> س | <i>s</i> | <i>lám</i> ل | <i>l</i> |
| <i>jím</i> ج | <i>j</i> | <i>shín</i> ش | <i>sh</i> | <i>mím</i> م | <i>m</i> |
| <i>che</i> چ | <i>ch</i> | <i>ṣwád</i> ص | <i>s</i> | <i>nún</i> ن | <i>n</i> |
| <i>he</i> ح | <i>h</i> | <i>ẓwád</i> ض | <i>z</i> | <i>dw</i> و | <i>v</i> or <i>w</i> |
| <i>khe</i> خ | <i>kh</i> | <i>ṭoe</i> ط | <i>t</i> | <i>he</i> ه | <i>h</i> |
| <i>dál</i> د | <i>d</i> | <i>ẓoe</i> ظ | <i>z</i> | <i>ye</i> ي | <i>y</i> |
| <i>da</i> ڈ | <i>d</i> | <i>'ain</i> ع | <i>'a</i> | | |

Observe that as the Deva-nágari alphabet has no *z* and no *f*, it becomes necessary to represent all the four letters, *zál*, *ze*, *ẓwád*, and *ẓoe* by ज्, with a dot underneath; and to represent *fe* by फ् *ph* with a dot underneath. As to the Persian *zhe*, it can only occur in Persian words, and then very rarely; nor is it possible to represent it by any other Nágari letter than ज्. The guttural letters *khe* and *gain* are represented by a dotted ख and ग respectively, *qáf* by a dotted क्, *ṭoe* by a dotted त्, *ṣwád* by a dotted स्, and *ra* by a dotted ڑ. The Arabic *'ain* is very unsatisfactorily denoted by a dot

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

SELECTIONS IN HINDÚSTÁNÍ,

ADAPTED FOR

EXERCISE IN TRANSLATION,

WITH A

COMPLETE VOCABULARY.

TRANSLATION OF THE EXTRACT FROM MISKIN'S ELEGY.

Those orphan children (*i.e.* the two sons of Muslim), weeping for their father, had crept half dead with fear into the house of a Qází, who, as soon as he saw the enemy prowling about (in search of the sons of Muslims), caused both of them to be conveyed after midnight out of the city.

The people of the caravan, which the children endeavoured to overtake, had gone far away; the two boys, having lost their way, remained behind, and (looking around) saw a banyan tree at hand, and under the banyan-tree a rivulet.

The children were both hungry and thirsty, and there was no strength left in them; so they ate the leaves of the banyan-tree, and drank the water of the stream. Then they said, 'Come, let us make a bough of this banyan-tree our home, that we may here spend the short space of our existence.'

As soon as a forked wide-spreading (like a *chaklá*) bough met their view (lit. the range of vision), the boys got upon it, and had just made it their resting-place, when a kind-hearted woman passed below and dipped her pitcher in the water.

She noticed two forms reflected in the water, both of whom were wringing their hands and beating their breasts; on looking up she sees the two children weeping.

She said, 'O children! why have you climbed this banyan-tree? if you should tumble down, you will certainly be killed. Let me hear what misfortune has befallen you, and why your mother has turned you out of doors at this late hour.'

The children, who were crying, thus addressed her from above: 'Good lady, why do you ask what misfortune has befallen us?

our mother is many miles from hence, and our father the Kúfans have murdered in Kúfa.

‘He to whom our father on departing entrusted us, having heard that our father was slain, became alarmed; and perceiving the morning dark, and looking upon us also as offenders, sent us away from his house.

‘When we drank at this fountain, and chewed these leaves, we had neither drunk water nor eaten anything for two days. Then we found this bough, and came and hid ourselves here; as to our future, it will be as God Almighty pleases.’

When the woman who was drawing water heard of their sorrows, she said, ‘What was your father’s name?’ The children, weeping, replied, ‘His name was Muslim, and O! with what affection he brought us up!’

She rejoined, ‘Come along; my mistress is compassionate, and in the cherishing of children, she is not only a mother, but a saint; besides, when she hears that you are descendants of ‘Alí, she will devotedly embrace you, like as the halo encircles the moon.’

When the two innocent orphans heard her story, they came down from the tree to make trial of her kindness, saying, ‘Let us go with her, we shall soon see her friendliness, and whether she will keep us in her house during the dark night or not.’

When the woman took the children home with her, she told her mistress the children’s narrative. The lady, as soon as she saw these bare-headed children, embraced them several times.

Having honored the children with the chief seat, and treated them with the best of the good things she had prepared, she had just got the weepers hushed quietly asleep, when her husband came home.

Háris was the name of these children’s assassin. He had been roaming and searching for them all day, and, being thoroughly

fatigued, was on his arrival at home, hungry and snappish, and sat him down, snarling like a cur.

While in this humour he said to his wife, 'Fetch me some victuals immediately.' She replied, 'Why such hurry, savage?' 'What is that to you?' he said; 'ill-luck attends me, and I shall get into disgrace with the son of Ziyád.'

'Then,' continued she, 'let me hear at once what is the matter?' He answered, 'Why, I have got an office since yesterday, and I must find out the sons of Muslim, so that I may cut off their heads, and get into favour at court.'

The woman cried, 'Alas! alas! what a mishap this is; here in the house along with me are both the children and their murderer.' However, making known her wishes by signs to the slave girl, she caused the boys' chamber to be locked up.

Háris, having finished his meal and drunk a little water, prepared for rest by taking a sheet and drawing it over his head; when all at once the children, while dreaming, began to lament for their father, and made a noise in the room.

The accursed Háris being startled exclaimed, 'Πο! what noise is that? Has any thief broken into the house of our neighbours?' He lighted the lamp, and searched to see if any one had got into his own house. At last he found the children, and dragged them from the closet.

When the boys saw that he (*i.e.* Háris) would now behead them, the elder brother besought him, saying, 'Do begin by first cutting off my head; my turn is first; I will be a sacrifice for my younger brother.'

On which the younger advancing stretched his head out, exclaiming, 'O friend! draw thy sword and smite me first; but oh! be merciful enough to spare my elder brother, and do not reject the blessing of an innocent child.'

Háris paid no attention to the children's lamentations, but said,

‘Learn a little how to shave your own heads;’ having made them bend their necks, he struck them with his gory scimitar, and severed in turn the head of each from his body.

The corpse of the elder brother manifested its love, and cheerfully took the corpse of the younger into its arms. The corpse of the younger shewed still greater affection, and, whilst falling itself to the earth, supported the body of the elder.

سِرڪاٽ پهلِي ميرا اَوَل هِي ميري باري
مَين چهوڻي بهائي آگي هُون صَدَتي هونيوالا

چهوڻي ني اُس بڙي سي آگي هو سِر دِيا دهر
ڪ اِي شَخَص پهلِي تلوار تو ڪهينچ مار مُجھ پر
بهائي بڙي ڪو مت مار مُجھ پر ايتا ڪرم ڪر
تُڪ ميري تُو دُعا بي مَين بهي هُون بهولا بالا

حارِث ني کُچھ نه مانا بچون ڪا بِلِيلانا
ڪهني لڳا ڪ سِيڪهو تُڪ اپنا سِر مُنڌانا
گردن جھوڪاڪي مارا تيغا لهو لوھانا
دونون ڪا باري باري سِر تَق سي ڪاٽ ڏالا

بهائي بڙي ڪي دهر ني ڪر پيار ڪا اراده
چهوڻي ڪي دهر ڪو ليا ڪرڪي بغل ڪُشاده
چهوڻي ڪي دهر ني اَلقت ڪر اُسني بهي زياده
ماڻهي مَين آپ گرگر اُسڪا بدن سَنبھالا

آرام سي رکها جب روتون کي ٿين سلاڪر
ايتي مين گهر مين آيا اُسکا کمانِي والا

حارث تها نام اُسکا قاتل تها اُن بچون کا
اُنکو تمام دين سي تها ڏهونڏهتا و پهرتا
هوڪر خراب خسته جو گهر مين آکي بيٺها
سگ جيسا بهوڪاها بهوڪها تها اور جهوڪهالا

عورت سي كهني لگا كهاني کو لا شتايي
اُسني کہا کہ ظالم ٻيہ کیا هي اِصْطِرايِي
اُسني کہا تُجھي کیا هي مُجھہ اوپر خرابي
ابن زياد آگي مُنہہ هوگا ميرا کالا

اُسني کہا کہ باري مين بهي سُنون جو کیا هي
كهني لگا کہ کل سي عہدہ مُجھي ملا هي
مُسْلِم کي بيٺون خاطر پهرنا مُجھي پٽا هي
سِر اُنکي کات لاُون تو هوگا مُنہہ اُجالا

اُسني ڪها چلو ٿم ٻيبي ميري بهلي هي
 بچون کي پالني مين عورت نهين ولي هي
 تس پر جو وُه سُنِيگي يهان رشتہ علي هي
 ٿم پر سي هوگي واري چنڊر بہ جيسي هالا

دونون یتيم معصوم سُکر حقیقت اُسکي
 اُترِي درخت پر سي ديکھين مُحبت اُسکي
 ساتھ اُسکي اُتہ چلين تو ديکھين شفقت اُسکي
 گھر مين رکھيگي يا نہ جب وُت هوگا کالا

جو وُه لیجانِيوالي گھر لي گئي بچون کو
 ٻيبي کي تين سُنایا بچون کي حادثون کو
 اُس ٻيبي ني جو ديکھا اُن سر کھلي بچون کو
 کئي بار اپني تين کو اُن پر سي وار ڏالا

حُرمت سي اُن بچون کو مسند اوپر بٽهاڪر
 بهتر سي بهتر اُنکو نعمت پکا ڪيلاڪ

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

تس پاس همکو بابا تها سونپ کي سدھارا
 اُسني سنا همارا بابا گيا هي مارا
 ڌرکر جب اُسني ديکھا ٻچھلا پھر اندھيرا
 عاصي سمجھ کي همکو گھر سي ديا نکالا

دودن سي پاني دان پيا نہ تها نہ کھايا
 يہ پاني هم ني پيا پاتون کي تئين چبايا
 چھٻني کو يہ دوشاخہ ان ڏاليون مين پايا
 هم آ چھي هيئن آگي چاهي جو حق تعاليٰ

وہ پاني بهرني والي سُکرکي ڏکھ انھون کا
 کھني لڳي ٽمھاري بابا کا نام کيا تها
 روکر کھا بچون ني مُسلم تها نام اُسکا
 کيس کھس مُحبتون سي تها اُسني هم کو پالا

چڪلا سا ايڪ دوشاخه مَدِ نظر جوڪيا
 بچون ني چڙهه کي اُس پر رهنڪو گهر جوڪيا
 ايڪ عورتِ مُحِبَتِ ني نيچي گذر جوڪيا
 پهر اُس ني اپنا باسن پاني کي بيچ ڏالا

ديکهي تو پاني اندر سُکلين نظر هين آتي
 هين اُنکي هاتھ هِلتي اور پيڻي هين جهاتي
 ڀر ديهڪرو عورت جونھين نظر اُچاتي
 ديهڪي تو دو بچي هين هر ايڪ روني والا

اُسنِي ڪها ڪه لڙڪو تُم ڪيون چڙهي هو بڙ پر
 نيچي اگر گروگي مرجاوگي مقرر
 مين بهي سُنون آي بچو ڪيا دُڪه پڙا هي تُم پر
 اس وقت ماني تُم ڪو ڪيون گهرسي هي نڪالا

اوپرسي روئي بچي ڪهني لڳي ڪي بي بي
 ڪيا پوچهتي هي هم پر پتا هي ڪيسي بيتي •

EXTRACT FROM MISKIN'S ELEGY.

ON THE MURDER OF THE TWO SONS OF MUSLIM BY HÁRIS.

وي باب مُوي بچي روتي هُوي پدر کو
 اده مُوي جا چهي تهی قاضي کي ايک گهر کو
 قاضي ني دیکها دُشمن سب دُھونڌتي ادر کو
 پچھلي پهر انھون کو اُس شهر سي نکالا

جس قانلي کي پچھي وي بچي لڳ چلي تهی
 وي لوڳ قانلي کي آگي نکل گئي تهی
 دونون بچي بھڻکتي پچھي وهان رهي تهی
 دیکھين تو ايک بڙهي بڙکي تلي هي نالا

بچي تهی بھوکهي پياسي تن مين تهی ناتواني
 اُس بڙکي پات چابي نالیکا پيا پاني
 تب پھ کھا ک کاڻين کوڙ دم کي زندگاني
 هم اڻڻا گهر بناوين اِس بڙکا ايک ڏالا

چيزين کي شرع مين حرام هين اُسکي عهد مين بالکل اُٿه کُني
 تھين۔ هميشه سواي رضامندي اور خوشنودي خدا کي کوئي
 امر ملحوظ خاطر نہ تھا * اسني نہایت اخلاق سي انسي پوچھا
 کي تُم هماري ملڪ مين کيُون آئي * هماري تمھاري تو کيھي
 خط و کتابت بهي نہ ٿيھي۔ کيا ايسا سبب هُئا کي تُم يھان تڪ
 پھنچي * ايڪ شخص اُن مين سي کي جھانديده اور فصيح
 تھا تسليمات بجا لاکر کھني لگا کي هم عدل و انصاف پادشاه کا
 سُنکر حضور مين حاضر هُوي هين اور آج تڪ اِس آستانه
 دولت سي کوئي داد خواه محروم نہيں پھرا هِي۔ اُميد يھ هِي
 کي پادشاه هماري داد کو پھنچي * فرمايا کي غرض تمھاري کيا
 هِي * عرض کي کي آي پادشاهِ عادل بي حيوانات هماري غلام
 هين۔ اُن مين سي بعضي مُتنفر اور بعضي اگرچہ جبراً تابع
 هين ليکن هماري ملڪيت کي مُنکر * پادشاه ني پوچھا کي اِس
 دعوا پر کوئي دليل بهي هِي۔ کيُونکي دعوا بي دليل دارالعدالت
 مين سنا نہيں جاتا * اسني کھا آي پادشاه اِس دعوا پر بُت
 سي دلائل عقلي و نقلي هين *

جب حیوانون کو یہ زعمِ فاسد اُنکا معلوم ھو اُپني رئیسون کو جمع کرکي دارِ اعدالت میں حاضر ھوئي اور بیوراسبِ حاکم کي سامهني سارا ماجرا ظلم کا کہ اُنکي هاتھون سي اُتھایا تها مُفصل بیان کیا *

جس وقت پادشاه ني تمام احوال حیوانون کا سُنا ووئہیں فرمایا کہ هان جلد قاصدون کو بھیجیں اور آدمیون کو حضور میں حاضر کریں * چنانچہ اُن میں سي ستر آدمي جُدي جُدي شہرون کي رهنیوالي کہ نہایت فصیح و بلیغ تھي بمُجرد طلب پادشاه کي حاضر ھوئي * ایک مکان اچھا سا اُنکي رھني کي لي تجویز ھو * بعد دو تین دن کي جب ماندگی سفر کي رفع ھوئي اُپني سامهني بلوایا * جب اُنھون ني پادشاه کو تخت پر دیکھا دُعائیں دي آداب و کورنش بجا لاکر اُپني اُپني قریني سي کھڑي ھوئي * یہ پادشاه تو نہایت عادل و مُنصف جوانمردي اور سخاوت میں اقران و امثال سي سبقت لي گیا تها * زماني کي غریب و غُربا یہاں آنکر پرورش پاتي تھي * تمام قلمرو میں کسي زیر دست عاجز پر کوي زبردست ظالم ظلم نہ کر سکتا * جو

EXTRACT FROM THE IKHWANU-S-SAFÄ.

THE ORIGINAL STATE OF MEN AND ANIMALS AND THE BEGINNING OF THE
CONTROVERSY BETWEEN THEM, BEFORE THE KING OF THE GENII, ON
AN ISLAND WHERE THE MEN HAD BEEN SHIPWRECKED.

۳۲ اتفاقاً ایک جہاز آدمیوں کا بادِ مخالف کی سبب .
تباہی میں آکر۔ ایک جزیرے کی کناری جا لگا * جتنی
سوداگر اور اہلِ علوم کہ جہاز میں تھے اتر کر اُس سرزمین کی
سیر کرنی لگی * دیکھا تو عجب بہار تھی کہ رنگ بہ رنگ کی
پھول اور پھل ہر ایک درخت میں لگی نہرین ہر طرف جاری
حیوانات ہر ہر سبزہ چرچگر بہت موٹی تازی آپس میں
کلولین کر رہی تھیں * از بسکہ آب و ہوا وہاں کی نیت خوب
اور زمین نہایت شاداب تھی کسی کا دل نہ چاہا کہ اب
یہاں سے پھر جائے * آخر مکانات طرح طرح کی بنا بنا اُس
جزیرے میں رہنے لگی اور حیوانات کو دام میں گرفتار کر کے
بدستور اپنی کاروبار میں مشغول ہوئی * وحشیوں نے جب
یہاں بھی سبھتا نہ دیکھا راہ صحرا کی لی * آدمیوں کو تو
یہی گمان تھا کہ یہی سب ہماری غلام ہیں اِس لیے انواع و
اقسام کی پھنڈی بنا کر بطور سابق قید کرنی کی فکر میں ہوئی *

جيا هي۔ ڪهو گيا تها اب ملا هي * تب وي خوشي ڪرني لڳي *
 اور اسکا ٻڙا بيٺا ڪهيت مين تها * جب گهر ڪي نزديڪ آيا
 گاني اور ناچني ڪي آواز سني * تب ايڪ نوڪر ڪو ٻلاڪي پوچها
 ڪ ڀه ڪيا هي۔ اُسني اُسي ڪها ڪ تيرا بهائي آيا هي اور تيري
 باپ ني پلا ٻچها ذبح ڪيا هي اس لي ڪ اُسي بهلا چنگا پايا *
 اُسني خفا هوڪي نه چاهيا ڪ اندر جائي * تب اُسڪي باپ ني
 ٻاهر آڪي اُسي منايا * اُسني باپ سي جواب مين ڪها ديهه
 اُتي برس سي مين تيري خدمت ڪرنا هون اور ڪيبي تيري
 حڪم ڪي بر خلاف نه چلا۔ پر تُو ني ڪيُو ايڪ بڪري ڪا ٻجه
 مڃهي نه ديا ڪ اپني دوستون ڪي ساڻه خوشي منائون۔ اور جب
 تيرا ڀه بيٺا آيا جس ني تيرا مال ڪسيون مين اُڙايا تُو ني
 اُسڪي لئي موٽا ٻچها ذبح ڪيا * اُسني اُسڪو ڪها آي بيٺي تُو
 سدا ميري پاس هي اور جو ڪجهه ميرا هي سو تيرا هي * پر
 خوشي منانا اور خوش هونا لازم تها ڪيونڪه تيرا ڀه بهائي موٽا
 تها جيا هي اور ڪهو گيا تها اب ملا هي *

لڳا * تب اُس مُلڪَ کي ايڪَ رهنڀوالي کي يهان جا لڳا -
 اُسني اُسي اپني ڪهيتون مين سوار چراني بهيجا * اور اُسي آرزو
 تهي ڪَ اُن چهلڪون سي جو سوار ڪهاتي هين اپنا پيت بهري -
 پر ڪوئي نه ديتا تها * تد هوش مين آکي ڪها - ميري باب کي
 ڪتني مزدورون ڪو بهت روڻي هي اور مين بهوڪهون مرتا هون *
 مين اُتھڪي اپني باب پاس جاوڻگا اور اُسي ڪهونگا ڪَ اي باب
 مين ني آسمان ڪا اور تيري حضور گناه ڪيا هي - اور اب اس لائق
 نهين ڪَ پهر تيرا بيٺا ڪهلون - مڃهي اپني مزدورون مين سي ايڪَ
 کي مانند بنا * تب اُتھڪي اپني باب پاس چلا * اور وڏه ايهي دور
 تها ڪَ اُسڪو ديهڪي اُسڪي باب ڪو بڙا رحم آيا اور دورڪي اُسڪو
 گلي لڳا ليا اور چوما * بيٺي ني اُسڪو ڪها ڪَ اي باب مين ني
 آسمان ڪا اور تيري حضور گناه ڪيا اور اب اس قابل نهين ڪَ
 پهر تيرا بيٺا ڪهلون * باب ني اپني نوڪرون ڪو ڪها ڪَ اچهي سي
 اچهي پوشاڪ نڪال لاو اور اُسي پهناو - اور اُسڪي هاتھ مين
 انگوڻهي اور پانو مين جوتي - اور پلي هوي ٻچھري ڪو لاکي ذبح
 ڪرو ڪَ ڪهاين اور خوشي منائين - ڪيونڪه يھ ميرا بيٺا موٽا تها اب

ڪه مَين وهان ڪاٿا هُون جهان نِهين بويا اُور وهان جمع ڪرتا
 جهان نِهين چِهينٿا - پَس تَجھي مُناسِب تها ڪه ميري رُپِي
 بَرافون ڪو ديتا ڪه مَين آڪي اُسي سُون سميت پاتا * سو اِس
 سي يِه، توڙا چِهينڪر جس پاس دس توڙي هِين اُسي دو * ڪيُونڪه
 جس پاس گُجه هِي اُسي ديا جائِگا اُور اُسڪي بڙهتي هوكي اُور
 جس پاس گُجه نِهين اُس سي وُه بهي جو رڪهتا هو لي ليا
 جائِگا * اُور اِس نِڪمي نُوڪر ڪو باهر اندهيري مِين ڏال دو -
 وهان رونا اُور دانت پيسنا هوگا *

PARABLE OF THE PRODIGAL SON:

SHEWING THE NECESSITY, NATURE, AND RESULTS OF REPENTANCE.

۳۱ ايڪ شَخَص ڪي دو بيتي تهي - اُنمِين سي جهوڻي ني
 باپ سي ڪها ڪه آي باپ مال ڪا حصه جو مُجهه ڪو پُهِنجتا هِي
 مُجهي دي * اُسني مال اُنهين بانٽ ديا * اُور تهوڙي دِن بعد
 جهوڻي بيتي ني سب گُجه جمع ڪرڪي ايڪ دُور ڪي مُلڪ ڪا
 سفر ڪيا اُور وهان اپنا مال بدچالي مِين اُڙايا * اُور جب سب
 خرچ ڪر چُڪاه اُس مُلڪ مِين بڙا ڪال پڙا - اُور وه مُحتاج هوني

جِسني پانچ توڙي پاڻي ته پانچ توڙي اور بهي ليڪر آيا اور
 ڪها - اي خُداوند تُو ني مُجھي پانچ توڙي سونبي - ديكھ مَين
 ني اُنڪي سوا پانچ توڙي اور بهي ڪمائي * اُسڪي خاوند ني اُس .
 سہ ، ڪها اي اچھي ديانتدار نوڪر شاباش تُو تهوڙي مَين ديانتدار
 نڪلا مَين تَجھي بھت چيزون پر اختيار دُونگا - تُو اپني خاوند
 کي خوشي مَين شامل هو * اور جِسني دو توڙي پاڻي تهي وھ
 بهي آڪر ڪھني لگا - اي خُداوند تُو ني مُجھي دو توڙي سونبي
 ديكھ اُنڪي سوا مَين ني دو اور بهي پيدا ڪئي * اُسڪي خاوند
 ني اُس سي ڪها اي اچھي ديانتدار نوڪر شاباش - تُو تهوڙي
 مَين ديانتدار نڪلا مَين تَجھي بھت چيزون پر مُختار ڪرونگا .
 اپني خاوند کي خوشي مَين شامل هو * تب وھ بهي جِسني
 ايڪ توڙا پايا تها آڪي ڪھني لگا اي خُداوند مَين تَجھي سَخْت
 مزاج جانئا تها ڪ جهان نھين بويا وھان تُو ڪاٿئا اور جهان
 نھين چھترايا وھان جمع ڪرتا هَئ - سو مَين ني ڌرڪي تيرا
 توڙا زمين مَين چھپايا - ديكھ تيرا جو هَئ موجود هَئ * اُسڪي
 مالڪ ني جواب مَين ڪها - اي بد اور سُست نوڪر تُو ني جانا

دَلِي جُدِي هِي - وَه پُرانا شهر آور پيه نيا شهر كهلاتا هِي) اور
وهان كي بازار كو اُردوي مَعْلَا خطاب ديا *

امير تيمور كي عهد سي محمد شاه كي بادشاهت بلڪ
احمد شاه اور عالم گير ثاني كي وقت تلڪ پيڙهي به پيڙهي
سلطنت ايكسان چلي آي - ندان زبان اُردو كي منجتي منجتي
ايسي منجي ڪ ڪسو شهر كي بولي اُس سي ٿڪڙ نهين ڪهاتي *

PARABLE OF THE TALENTS:

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

۳۰ وَه اُس آدمي كي مانند هِي جسني سفر ڪرتي وقت
نوڪرون ڪو بلاڪر انهن اپنا مال سُڀڙ ڪيا - اڪڙ ڪو پانچ توڙي
دوسري ڪو دو تيسري ڪو اڪڙ - هر اڪڙ ڪو اُسڪي لياقت كي
موافق ديا - اور اُتڙت سفر ڪيا * تب جسني پانچ توڙي پاڻي
تهي جاڪر اور لين دين ڪرڪي پانچ توڙي اور پيدا ڪيئي * يونهن
اُسني بهي جسي دو ملي تهي دو اور ڪمائي - پر جسني اڪڙ
پايا گيا اور زمين ڪهوڊڪر اپني خُداوند كي رُوپي گاڙ ديئي * مدت
بعد اُن نوڪرون ڪا خاوند آيا اور اُنسي حساب ليني لڳا * سو

نِهادِ سلطنت کا چلا جاتا هِي) هِنْدُوسْتان کولِيا * اُنکي آني
 اور رهنِي سي لشکر کا بازار شهر مين داخل هُوا - اس واسطي
 مسهر کا بازار اُرْدُو کهلایا * پهر هُمایُون بادشاه پتھانُون کي هاتِه .
 سي حيران هوکر ولایت گئی - آخر وهان سي آنکر پسماندون
 کو گوشمالِي دي - کوئي مُفسِد باقي نہ رها کہ فتنہ و فساد برپا کري*
 جب اکبر بادشاه تخت پر بيشي تب چارون طرف کي
 مُلکون سي سب قوم قدرداني اور فيضرساني اس خاندان
 لاثاني کي سُنکر حُضور مين آکر جمع هُوي - ليکن هر ايک کي
 گويائي اور بولي جُدي جُدي تهي * اِکٿي هوني سي آپس مين
 لين دين سودا سُلَف سَوال جَواب کرتي ايک زبان اُرْدُو کي .
 مُقرر هُوي* جب حضرت شاه جهان صاحبِ قران ني قلعہ مُبارک
 اور جامع مسجد اور شهر پناه تعمير کروایا اور تختِ طاوُس
 مين جواهر جڑوایا اور دل بادل سا خيمہ چوبون پر استاد کر
 طنابون سي کهنچوایا اور تَوَاب عَلِي مردان خان نهر کو ليکر
 آيا - تب پادشاه ني خوش هوکر جشن فرمایا اور شهر کو اپنا
 دارُ الخِلافت بنایا* تب سي شاه جهان آباد مشهور هُوا (اگرچہ

اپني هاتھ آڙ ڪپڙون ڪو ڪيون اس ڪٿي سي ناپاڪ ڪرڻا هي *
 ڪوئي ڪهڻا ٿيا ڪ زاهد اس لي پيھ ڪٿا ليئي جاتا هي ڪ لله پرورش
 ڪري * ان باتون سي ايڪ شهبه زاهد ڪي جي مين پڙا آڙ ڪها
 ڪ مقرر اس جانور ڪا بيچنيوالا جادوگر ٿيا - ڪ اُسي ڏيٿهبندي
 سي ڪٿي ڪو مير نظر مين بڪري ڪر ڊڪهليا * اُسي وقت زاهد
 بڪري سي هاتھ اُٿاڪر بيچنيوالي ڪي طرف ڇلا * چور اُسي
 پڪڙڪر اپني گهر لي گئي آڙ ذبح ڪيا * غرض انڪي فريب سي
 زاهد ڪي بڪري جاتي رهي آڙ پيسي پيھي نه ملي *

AN ACCOUNT OF THE ORIGIN OF URDU OR HINDUSTANI.

۲۹ حقيقت اردو ڪي زبان ڪي بزرگون ڪي منھ سي يون
 سني هي - ڪ دلي شهر هندون ڪي نزديڪ چوڳي هي -
 انھن ڪي راجا پرچا قديم سي وهان رھتي ٿي آڙ اپني بهاڪا
 بولتي ٿي * هزار برس سي مسلمانن ڪا عمل هوا - سلطان
 محمود غزنوي آيا - پھر غوري آڙ لودي بادشاهه هوي * اس آمد
 و رفت ڪي باعث ڪچھ زبانون ني هندو مسلمان ڪي آميزش
 پاي * آخر امير تيمور ني (جنڪي گهراني مين اب تلڪ نام

STORY OF THE ASCETIC AND HIS GOAT.

۲۸ کوئي زاهد ايڪ موٽي تازي بکري مول ليڪر- ايڪ رسي اُسڪي گلي مين باندھ - اپني عبادتگاه کي طرف لي جاتا تها * راه مين چورون ني بکري کو ديهڪر لالچ کيا اور منڪر و فريب پر مُستَعِدّ هوكر زاهد کي پڇهي لڳي- اور بهتيري فڪرين اُسڪي ليني کي لبي کين پر بن نه پڙين * آخر سبھون کي صلاح يھ ٿھري ڪ ڪچھ حيلي ڪڇي * تب ايڪ ني اُسڪي سامھني آکر ڪھا- آي زاهد ٿو يھ ڪٿا ڪھان سي لايا * دوسرا آ پھنجا اور ڪھا ڪ يھ ڪٿا ڪھان لي جاتا ھي * تيسري ني برابر سي آکر ڪھا آي يھ شايد ٽجھي شڪار ڪا خيال ھي اس لي يھ ڪٿا آپ لي جاتا ھي * اور ايڪ يار ني پڇھي سي آکر پوچھا ڪ ٿو ني يھ ڪٿا ڪٿي کو ليا ھي * اس طرح ايڪ ايڪ ني ھر طرف سي بيوٽوف زاهد کي طرف رخ کيا اور سب ھي اس بات پر مُتَفَق ٿھي * کوئي ڪھتا تها يھ ڪٿا رڪھالون ڪا ھي * کوئي بولتا تها ڪ چرواھون ڪا ھي * کوئي طعني ديتا تها ڪ يھ شخّص پرهيزگارون مين سي نظر آتا ھي - باوصف اُسڪي

ھوئي ٻيہ بندش باندھي۔ جو صاحب سلامت کي پڇهي
 پهلي ٻيہ پوڇونگا۔ ڪو صاحب مزاج کيسا هي * ۽ ڪهنگا
 اچها * مين ڪهونگا آمين * پهر پوڇونگا غذا ڪيا ڪهاتي هو * ۽
 ڪهنگا دال خشڪه * مين ڪهونگا نوش جان * تس پر ٻيہ سوال
 ڪرونگا * تمھارا معالج ڪون هي۔ ۽ ڪهنگا مرزا فلان بيگ * مين
 ڪهونگا خدا اُسکي هاتھ ڪو شفاي ڪامل بخشي * آخرش ٻيہ
 منصوبه ٺهرا ڪر اُسکي گهر پنهنجا سلام عليڪ ڪري نزديڪ جا
 بيٺها * لگا پوڇيني ڪو يار طبيعت کيسي هي * مريض ني ڪها
 ڪيا پوڇهتي هو ماري تپ کي مرتا هون * سنتي هي بولا آمين
 خدا ايسا ڪري * بچاره بيمار ايڪ تو بيماري سي جلتا هي
 تها اس بات ني اور بهي جلایا * پهر پوڇها يار غذا ڪيا ڪهاتي
 هو ڪها خاڪ * بولا نوش جان باد * ٻيہ سُکر اور بهي دونا خفا
 هئا * پهر ڪها سَنو دوست تمھارا معالج ڪون هي * غصي مين تو
 بهرا هئا هي تها بولا ملڪ الموت * ڪها بهت مبارڪ۔ خدا اُسکي
 هاتھ ڪو جلد شفا بخشي *

يہان رھڻي تو ضرور هي ک پھلي يہان کي رھنيوالون کي بھاکھا
 سيکھي * غرض اُن ني سيکھي * دوسرا ائنا مغرور تها ک عوام الناس
 کي زبان کو حقارت سي نہ سيکھا صرف درباري اور عالمن کي .
 زبان تحصيل کي * قضاڪار بعد کي برس کي دونون کسي بستي
 مين آي - وهان کي بھاکھا اور اُس مُلڪ کي ايڪ تهي - پر
 وهان کي رھنيوالون ني هنگامہ مچاکر غير مُلڪ کي حاڪم کو
 قتل کر ڈالا تها * وي دونون مُسافر جُدي جُدي مڪانون مين
 بازار کي بيچ تهي ک انھين خونبون ني انھين پکڙا اور الڪ
 لڄاکر هر ايڪ سي پوچھني لگي ک تمھارا يہان کيا ڪام هي *
 جسني محاورہ وهان کا سيکھا تها خوبسي سي جواب ديا * اُسکو
 اُنبنون ني سلامت چھوڙا * اور دوسرا مُسافر جسني صرف حاڪمون
 هي کي زبان سي جواب ديا اُس ائبوء ني جلڪر خفگي سي
 سر اُسکا کات ڈالا *

STORY OF THE MERCHANT AND HIS DEAF FRIEND.

۲۷ کسي سوداگر کا ايڪ شخص بهرا آشنا تها * قضاڪار
 سوداگر بيمار هو * بهرا اُس کي عيادت کو چلا * راه مين چلتي

عَلَم مِینِ خُوب مِهَارَت هُو چُکِي تَب خُصُور مِینِ آکر عَرَض
کِي جِهَان پَنَاه شِهزَادَه اب نُجُوم مِینِ لَایِق وَ فَايِق هُؤَا جَب
مَرَضِي مُبَارک مِینِ آوِي تَب اُس کا اِمْتِحَان لِیَجِي * فرمایا
کَ اِسِي وَقْت حَاضِر کَرُو * حُکَم کِي سَاتِه هِي لَرکا آ پَهَنچَا اُور
پادشاه کِي خِدْمَت مِینِ آدَاب بجا لایا * حضرت نِي اپنِي
دَسْتِ مُبَارک کِي اِنگوٹِي مَتِي مِینِ لیکر فرمایا بُو جِهَو تَو هَمَارِي
مُتِي مِینِ کِیا هِي * لَرکِي نِي عَرَض کِي کَ پِير مُرشد کُچھ گول
گول سا هِي اُسْمِینِ سُوْرَاخ اُور پَتھر بِي نظر آتا هِي * حضرت نِي
کَہَا - اُسکا نام کِیا هِي * لَرکا بولا چُکِي کا پَات * تَب عَالَم پَنَاه
مُعَلِّم کِي چَهري کِي طَرَف دیکھنِي لَگِي - اُسني عَرَض کِي کَ
خُداوند عَلَم کا نَقْص نِهین يِه عَقْل کِي کُوتاهِي هِي *

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

۲۶ دو آدمِي باهم هُوکر نِکلي کَ کِسي دُور دِیس مِینِ جا
رَهِي * تَهوڑِي دِنُون کِي بِيچ اِيک مُلک مِینِ جا پَهَنچِي *
ايک نِي دَرِيافَت کِیا کَ دِل جَمْعِي اُور خُوبِي کِي سَاتِه جَو

پٽا * اُس کي ما باپ اُور نوکر چاکرون ني ٻڙي تلاش کي پر
 نه پایا اُور يونهين تين چار روز تڪ روتي روتي کلپتي رهي *
 ايڪ دن اُن کي باورچي ني کها کِه کُتا هر روز باورچي خاني.
 مين آکر گوشت و روڻي ليجايا کرتا هي پر نهين معلوم کِه کهان *
 يه بات سُنتي هي اُس لڙکي کي باپ کي دل مين گجه
 خيال آيا اُور سوچني لگا * آخر جب وُه کُتا دستور کي موافق
 اُس دن يهي گوشت و روڻي ليجلا توڙه اُس کي سانه هولي *
 جب کُتي کي هدايت سي اُس ماند کي پاس پهتجا اُس
 ني اپني پياري گم هوي بيٺي کو روڻي اُور گوشت کھاتي اُور
 اُس وفادار کُتي کو اُس کي پاس بيٺي دیکھا *

THE KING WHO WISHED HIS SON TO BE TAUGHT
 ASTROLOGY.

۲۵ کسي بادشاه ني اپنا فرزند ايڪ مُعلّم کو سونپا کِه اسکو
 عِلْمِ نَجُوم سکهاو۔ جب اُس مين لاثاني هو تو اسي حُضور مين
 لاو * آخون ٻڙي شفقت اُور مَحْنَت سي جتني مراتب اُس
 عِلْم کي تهِي خاطر خواه جتائي * جب دیکھا کِه لڙکي کو اُس

مڇڻيون تي اڀني اڀني راهِ لي * جب هوا حضرت سي رخصت
 هُئي پهر مڇڻيون تي آڪر داد بيداد ڪي * حضرت ني فرمايا ڪه
 اُس ڪي آتي هي تُم سب بهاگ جاتي هو بغير مُقابلي دونون
 ڪي عدالت ڪيُونڪر ڪُون *

GAMBLING IS THE WORST OF VICES.

۲۳ ايڪ بادشاه ني تين شخص ڪو بلاڪر پوڇها ڪه تُم ڪيا
 ڪام ڪرتي هو * ايڪ ني ڪها ڪه مَين چور هُون چوري خُوب
 ڪرتا هُون * دُوسري ني ڪها ڪه مَين شرابي هُون شراب خُوب
 پيتا هُون * تيسري ني عرض ڪي ڪه جهان پناه مَين جُوري
 هُون جُوا خُوب ڪهيلتا هُون اگر فرمايي تو ايڪ داؤ مَين آپ
 ڪي ساري سلامت ڪو لگا دُون * بادشاه ني چور اور شرابي ڪي
 جان بخشي ڪي اور اُس جُوري ڪي گردن ماري *

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

۲۴ ايڪ لڙڪا چار برس ڪا اڀني ڪتي ڪو ليئي هُئي هوا
 ڪهاني نڪلا اور اتفاقاً اڀني گهر ڪي راهِ بهول ڪر ايڪ مائد مَين جا

اِسَ ني اُسي تَنها دِيڪه ڪر دهمڪاڪي بَينَس چَين لي اور اپني
گهر ڪي راهَ لي * تهورِي دُور گيا تها ڪه ايڪ ني پُوجها ڪه تُو
اِسي ڪهان سي لايَا يِه تو ايڪ مُسافر ڪي پاس تَهي * وَه بولا ڪيا .
تُم ني يِه مثل نَهيَن سَني هِي جِس ڪي لَاتَهي اُس ڪي بَينَس *

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

۲۱ ايڪ شَخَص ني انڊهي سي پُوجها ڪه تُم ڪَهيَر ڪَها وِگي *
اُس ني ڪها ڪَهيَر ڪَيسِي هوتي هِي * ڪها سَفِيد هوتي هِي * پَهر
اُس نايِنا ني پُوجها سَفِيد ڪَيسا هوتا هِي * تب اُس شَخَص
ني ڪها جَيسا بَگلا * انڊهي ني ڪها بَگلا ڪَيسا هوتا هِي * اُس ني
اپنا هاتھ ٿيڙها ڪر ڪي ڪها ايسا هوتا هِي * انڊهي ني ٿٿولڪر ڪها
ڪه ايسِي ڪَهيَر نه ڪها سَڪُونگا حَلَق مِين پَهنَس جائي تو مرجاؤنگا *

KING SOLOMON AND THE MUSQUITOES.

۲۲ ايڪ دِن مَچَهيرون ني حَضرت سُلَيْمَان بادشاه سي نالَش
ڪي ڪه هوا هم ڪو بَهِت ستاتي هِي رَهنِي نَهيَن دِيتِي * پَينَمبر
نِ اِس بات ڪي سُنَتي هِي هوا ڪو بُلَايا اُس ڪي آني هِي

ڪو چلا راه مين ايڪ ڪڙي پر بيٺهڪر ڪهني لڳا ڪه ايڪ ڪهاڙون
 ڪه دونون * اتفاقاً اُس ڪڙي مين دو پريان رهڻي تهين انهن
 ني ٻه جانا ڪه ڪڙي راکس هي همين ڪهايا چاهتا هي * اس
 دهشت سي ايڪ ايڪ توڙا رڻئون ڪا لائن اور اس مسافر ڪي
 سامهني رڪه گئين وُه مال مُقت لي ڪراڻي گهر شوق سي چلا
 آيا *

STORY OF THE MAN AND HIS CAMEL.

۱۹ ابراهيم ادهم بادشاه ني خواب ديڪها ڪه ايڪ شخص
 ڪوٺي پر ڪچه ڏهونڏهتا هي * پوچها ڪه اي عزيز تو ڪيا ڏهونڏهتا
 هي * ڪها ميرا اونٽ ڪهيا ڪيا هي * بادشاه ني ڪها تو احمق
 هي جو بالاخاني پر اونٽ ڏهونڏهتا * اس ني ڪها بيوقوف تو
 هي جو بادشاهت مين خدا ڪو ڏهونڏهتا هي * ڪهتي هين ڪه
 اسي روز سي بادشاه ني سلطنت ڇهڙڪر فقيري اختيار ڪي *

THE WAY TO STEAL A BUFFALO.

۲۰ ايڪ اهيراڪ بيٺنس لڙي چلا جاتا ٿي * شهر ڪي ٻاهر
 ميدان مين ايڪ زميندار حرامزاده ايڪ لاهي لڙي ڪهڙا ٿي

STORY OF THE BANKER WHO WAS ROBBED.

۱۶ ایک مہاجن کی روکڑ کہین کو جاتی تھی راستی میں
 قصابون نی مار لی * اُس کی ساتھ کی آدمیون نی آکر اُس کو
 خبر دی کہ روکڑ ماری گئی * مہاجن نی کہا کہ تُم نی کیون
 جانی دی * اُنہون نی کہا کہ تُم نی بہ نٹل نہین سنی ہی
 جس کی هووین چار گندیآ دھول مار لین چھین رُپیا *

STORY OF AHMAD SULTAN, MAHMUD SULTAN, AND THEIR
ARMIES.

۱۷ احمد سلطان اپنی فوج کو ماہ ب ماہ درماہا دیا کرتا اور
 اپنی لشکر کی سردارون کو دونوں وقت ساتھ کھلایا کرتا اور
 محمود سلطان اُس کی بالَعکس کیا کرتا * ایک دن آپس میں
 لڑائی ہوئی احمد کی فتح ہوئی محمود کی شکست لوگون نی
 پوچتا اِس کا کیا سبب * کسی نی عوام میں سی جواب دیا
 کہ جس نی دیگ اُس کی تیغ *

STORY OF THE MAN WHO BECAME UNEXPECTEDLY RICH.

۱۸ ایک شخص روزگار کی واسطی اپنی شہر سی کھپی ملکت

بچي کي پاس جب نڪَ کَ اُس کي ما لوتَ نه آئي بيٺا
رها *

STORY OF THE MAN AND THE TRAVELLER.

۱۳ ايڪ شخص کي چنڊ درڪار ٿي اُس ني راستي
مين ايڪ راهي سي کہا * وُه بولا کَ وُه چنڊ ميري گهر هي اگر
اُس کي قيمت فيصل هو تو مين ڊڪيائون * اُس ني کہا کَ
مين اُسي ڊيڪيون تو اُس کا مول ٿهرائون * وُه کيني لکا کَ پيلي
مول هو لي تو مين ڊڪيائون * تب وُه بولا کَ يه وُهي نقل هي
گهر گهوڙا نخاس مول *

STORY OF THE BARD AND THE BLACKSMITH.

۱۵ ايڪ بيات ايڪ لوهار کو گاليان ديتا تها اُس ني اُس
کو خوب سا مارا * وُه کوٽوال کي يهان نالشي هُئا اُس ني
پوچها کَ نجهي کس واسطي مارا هي * بولا وُه مين ني گالي
دي ٿي * تب کوٽوال ني کہا کَ چل يهان سي اور جاتا ره
کيا تُو ني يه مثل نهين سني کسي کا مننه چلي کسي کا
هاتھ *

رُويَا دِيا * جب وَه ليڪي چلا تب اُسي بُلاڪي رُپيا چڀين ليا *
 فقير ڪهنِي لڳا بابا يِهه ڪيا تُو ني آپ هي دِيا آپ هي چڀين ليا *
 اُس ني ڪها سائين يِهه مثل نِهين سُنِي هي داتا ڪي تين گُن دي .
 دِلاوي ديڪي چڀين لي *

DESCRIPTION OF THE EAGLE.

١٢ عُناب بَهت بَڙِي چَڙيا هي * وَه بَهت اُونچا اُڙني سَڪتا
 اور اُس ڪي آنڪنن ايسي هين ڪه سُورج ڪي روشني يهي سهتين *
 اپنا گهوڻسلا اُونچي پهاڙيا درخت پر جس پر ڪوئي مُشڪل سي
 چڙهي بناتا اور هرن اور بهيڙ بکري اور مڇنڀلي شڪار ڪري ڪهاتا *
 بعضي وقت اُس ني بابا لوگون ڪو يهي پکڙا اور نوچ نوچ ڪي .
 ڪهايا *

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

١٣ ڪوڙي عورت اپني بچي ڪو سُلاڪر ڪسي ڪام ڪو چلي اور
 اپنا کُتا اُس ڪي رڪوالي ڪو چنور گئي * اُس ڪي جاني ڪي بعد
 ايڪ بڙا سانپ اُس بچي ڪي بستر پر چڙهي لڳا * کُتي ني
 اُس ڪو ديڪهڪر فوراً سانپ پر حملہ ڪيا اور اُس ڪو مار ڏالا اور

په بات سن کر کهنې لگا که تیري وْهي نَقْل هې باب نه ماري
پيدږي بيټا تيرانداز *

STORY OF THE KING AND THE FLY.

۹۰ ایک روز هارون رشید بادشاه کی مُنہ پر مکھی آن کر
بیټهي وُه دِق هُوَا اور اپني ایک مُصاحب سي پوچھا که خِلقت
مکھی کی حق تعالیٰ ني کِس واسطي بنائي * اُس ني کہا
جهان پناه مُتکبرون کی نَخوت کی توڙني کو * بادشاه سن کر
چُپ هو رها *

STORY OF THE PHILOSOPHER AND THE CHILD.

۱۰ ایک حکيم ني اپني لڙکي کو نصيحت کی اور بعد اُس
کی لڙکي سي پوچھا که مَين ني جو جو کہا وُه سب تُو سمجھا *
بولا کيا * اُس ني کہا که تُو اب تڳ کهان تها جو تُو ني ميری
بات نه سَني * په کهنې لگا که مَين اِس فِکر مَين تها که ميخ
جو گاڙتي هَين اُس کی مَتي کون لي جاتا هَی *

STORY OF THE FAQIR AND THE RICH MAN.

۱۱ ایک فقير ني ایک دولت مند سي سَوال کيا اُس ني ایک

STORY OF THE MAN AND THE QAZI.

- ۶ ایک شخص بھوکھا قاضی کی یہاں گیا کہنی لگا مین
 بھوکھا ہوں کچھ مجھے دو تو مین کھاؤں * قاضی نے کہا کہ
 یہ قاضی کا گھر ہی قسم کھا اور چلا جا *

STORY TO SHEW THAT WE LIVE IN A WORLD OF PERPETUAL
CHANGE.

- ۷ ایک مرید اپنی پیر کی خدمت میں آکر کہنی لگا کہ
 پیر مرشد آج فلانی بادشاہ نے دنیا سے رحلت کی اور اُس کی
 جگہ فلانہ شخص بادشاہ ہوا * یہ خبر سُنتی ہی پیر ہنسا اور
 کہنی لگا بابا دید دنیا کا دم بدم کیجی کس کی شادی و کس
 کا غم کیجی *

STORY OF THE SHOPKEEPER'S SON AND THE SOLDIERS.

- ۸ ایک بنی کا بیٹا اجنبی سپاہیوں میں بیٹھکر شکوہ
 کرتا تھا کہ مین ایسا تیر لگاتا ہوں کہ ترازو ہوجاتا ہے * ایک
 شخص اُس کی جان پہچانوں میں سے وہاں آ نکلا اُس کی

قدرِ نرين رڳهتي * همين دُنيا کي بادشاه سي ڪيا ڪام هي * اڳر
 تُم نرين رڳهتي تو مَين هي تُمهاري ساٿه چلڻا هُون * مَين تَجھ
 ڪو اپني جان کي برابر جائڻا هُون * اب وطن ڪو جاتا هُون تَجھ
 سي رُخصت هوني آيا هُون * تُمهين ڪُچھ خبر هي ڪه تائبا يهان
 کي بازار مِين ڪس بهاؤ بکڻا هي * تُمهارا وطن ڪهان هي اور يهان
 سي ڪيتي دُور هوگا * ڪهو صاحب آپ کي دانِست مِين هندي
 زبان ڪه فارسي ڪون زياده مُشڪل هي *

۴ بُت ڪيا چيز هي ڪه ڪوئي اُس کي پوجا ڪري * ايڪ پتھر
 ڪو سَنگ تراشون ني گڙهڪر صُورت بناي اور دام احمقون کي
 واسطي بچھايا * جن ڪو شيطان ني ورڱلانا هي وي مصنُوع ڪو صانع
 جائتي هين * جسي اپني هاتھون سي بناتي هين اُس کي آڳي
 سر جهڪاتي هين *

STORY OF THE MAN AND HIS FRIEND.

۵ ايڪ بڙي آدمي ني اپني ڪسي دوست سي ڪها ڪه جڻني
 نامون مِين بان آتا هي مِثل فيلبن ساربان وغيره لي سب بد
 ذات هين * اُسني ڪها هان مِهريان سچ ڪهتي هو *

کي چيزِ مِلَتي هِي * تم کو کچھ معلوم هِي کِه کهان گيا * جب
صبحِ خوب روشن هُوي لنگر اُتھايا اور روانه هُوي *

۲ جيسا هم ني کيا ويسا پایا * مرد کو چاهي جو کهي .
سو کري * دُوبتي کو تَنکي کا آسرا بهت هِي * بي محل هُنسني
سي رونا بهتر هِي * بي وفا آدمي حيوانِ باوفا سي بدتر هِي *
خُدا کي درگاه سي مائوس مت هو * اپني کتاب سي خبردار
رهو * دوا سي دُعا مين بڑا اثر هِي * وزير بادشاهون کي عَتل
هوتي هين * دُشمني رکھني جوان مردِي سي بعيد هِي * سچي
بات کڑوي لگتي هِي * جو کهنا هِي جلد که * کُوي آپ سي
کُوي مين نهين گرتا * خُدا سب کو اس بلا سي محفوظ رکھي *
کسي سي به بهيد ظاهر نه کيجيو *

۳ مائوس ايک دن جنم پاتا هِي اور ايک روز ناس ليتا
هِي * چاهي انسان بلاي ناگهاني مين صبر کري اور اُميدوار
فصلِ الهي کا رهي * وه سب بهنون سي چهوڻي تهِي پر عقل
مين سب سي بڑي تهِي * جهوڻه بولنا ايسا هِي گناه هِي کِه کُوي
گناه اُس کو نهين پهچتا * ساري دُنيا زاهد کي نزديک کچھ

مُنتخبَاتِ اُردُو

هِنْدُوسْتَانِي زَبَانِ كِي طَالِبُونِ كِي فَايْدِي كِي واسْطِي

۱ کُوِي هِي * هان صاِحِب * چُپ رهُو * چا بناؤ * جلدِي
چلو * دَهْنِي پُھرو * وهان جاؤ * گاڑِي تيار کرو * حاضِرِي طيار
هِي * دروازه بند کرو * ذَرَه آهَسْتِي چلو * تُمھارا نام کيا *
پالکِي جلدِي مَنگاؤ * مُجھي مُعاف رکھ * تُم کيا چاهْتِي هُو *
تُم کھان رھتي هُو * جلدِ ناو يھان لاؤ * وَه کِس کا گھوڑا هِي *
يہ کِس کا گھر هِي * وهان کُون رھتا هِي * صاف چھري کانتا
دو * بس اب تُم جِاؤ * هَم کو بَري فِجَر جِاؤ * تُوپِي اُور کُرتِي
کو جھاڑو * اُس آدمِي کو تُم جائتي * تُمھارا صاِحِب گھر مين
هِي * کِس ني يہ بات تُم سي کھي * جُوتِي کو اچھي طرح صاف
کرو * همارا سَلام اپني صاِحِب سي کھو * وهان کُچھ کھاني پيني

VOCABULARY.

[N.B.—The (*e*) after nouns and (*e, i*) after adjectives severally indicate that the words in question are capable of inflection.]

آ *d*, having come, conj. part.
of *dnd*, v.n.; *d pahunchá*,
having come arrived, 3rd
sing. masc. perf. indef. of *d*
pahunchnd, v.n.; *d niklá*,
having come issued forth,
arrived, 3rd sing. masc. perf.
indef. of *d nikalnd*, v.n.

اب *ab*, adv. now; *ab tak*, or
ab talak, till now, until now.

آب *áb*, s.m. water; *áb o hawá*,
s.f. climate (*lit.* water and air).

ابراهيم ادهم *Ibráhim Adham*,
n. prop.

ابن *ibn*, s.m. a son; *Ibn-i Zi-*
yád, the son of Ziyád.

ابهي *abhi*, adv. yet, even now,
already.

آپ *áp*, pron. your honour,

thou (respectfully), himself,
see p. 34; *áp kī*, of you,
sir, gen. sing.; *áp se*, of his
own accord, abl. sing.; *ápas*
men, among themselves, loc.
plur. see p. 35.

آپ *apná* (*e, i*), self, one's own,
gen. sing. of *áp*, pron. see
p. 34; *apne*, inflected masc. of
apná; *apne apne*, each his own;
apne báp pás (for *apne báp ke*
pás), to his father; *apne*
ghar, (for *apne ghar ko*), to
his own, or their own house;
apne sámhne, before himself;
apne sir par, over his head;
apne taín ko, herself; *apni*,
fem. of *apná*, see p. 34; *apni*
apni, each his own.

اترنا *utarná*, v.n. to descend, to alight, to disembark, to come down.

اتفاقاً *ittifáqan*, adv. by chance, accidentally.

اتنا *itná* (*e, i*), adj. this much, so much; *itne*, these many, inflected masc. of *itná*.

اٹھانا *uṭháná*, v.a. to raise up, to lift, to remove.

اٹھ جانا *uṭh jáná*, v.n. to be taken away, be removed.

اٹھنا *uṭhná*, v.n. to arise, get up, leave, quit.

اثر *aṣar*, s.m. an effect, a result.

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

اچالا *ujálá*, adj. bright, shining.

اجنبی *ajnabí*, adj. foreign, strange.

اچانا *ucháná*, v.a. to raise.

اچھا *achehhá* (*e, i*), adj. good, excellent; *achehhá sá*, adj. very excellent; *achehhí se achehhí*, the best; *achehhí ṭarāḥ* (for *achehhí ṭarāḥ men*), in a good manner, well.

احمد *Aḥmad*, n. prop; *Aḥmad Sháh*, n. prop.

احمق *aḥmaq*, adj. very or most foolish; a fool, a blockhead.

احوال *aḥwál*, s.m. (Arabic plur. of *ḥál*) circumstances, account.

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

آخر *ákhír*, adv. at last, finally

آخرش *ákhírash*, adv. at last, finally.

اخلاق *akhḷáq* (Arabic plur. of *ḥulq*), s.m. politeness, good manners.

آخون *ákhun*, s.m. a teacher.

آداب *ádáb*, s.m. (plur. of *adab*) respects, salutations;

ádáb bajá láná, v.n. to pay one's respects; *ádáb o kornish*, respects and salutations.

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

ادھر *idhar*, adv. hither.

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

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

آراد *iráda* (e), s.m. desire, intention.

آرام *árám*, s.m. ease, comfort.

اردو *urdú*, s.m. a camp (also applied to the Hindústání language, as spoken by the Mithommedans of India); *urdú e mu'allá*, the royal camp.

آرزو *árzú*, s.f. wish, desire

آزانا *uránd*, v.a. to cause to fly, to squander, dissipate.

آزبا *urná*, v.n. to fly.

آزبسكه *azbaski*, conj. since, for as much as.

اس *is*, this, oblique sing. of *yih*, pron.; *is tarah* (for *is tarah men*), in this manner; *is qábil* (for *is ke qábil*), worthy of this; *is lá iq* (for *is ke lá iq*), worthy of this; *is liye* (for *is ke liye*), for this reason; *is liye ki*, conj. because that.

اس *us*, that, oblique sing. of *wuh*, pron.; *us din* (for *us din ko*, on that day; *us kane* (for *us ke kane*), to him; *us ke pás*, near him; *us ke ghar*

(for *us ke ghar par*), at his house; *us ki jagah* (for *us ki jagah men*), in his stead.

استاد *istád*, part. (for Persian *istáda*), standing, raised up; *istád karná*, v.a. to set up, erect.

آستانه *ástána*, s.m. threshold; *ástána i daulat*, s.m. threshold of fortune.

آسرا *á-rá*, s.m. hope, trust, reliance.

آسمان *ásmán*, s.m. heaven.

یسی *isi*, this very, oblique sing. of *yih*, pron.; *isi waqt* (for *isi waqt men*), at this very time.

آسی *usi*, that very or that same, oblique sing. of *wuh*, pron.; *usi waqt* (for *usi waqt men*), at that very time.

آشنا *áshná*, s.m. an acquaintance or friend.

اضطرابی *iztirábí*, s.f. hurry, impatience.

افلاس *iflás*, s.m. poverty, indigence.

اقران *agrán*, s.m. associates, Arabic plur. of *qarín*; *agrán*

- o *amşdl se*, from contemporaries and equals.
- اقسام *aqsám*, s.f. sorts, kinds, Arabic plur. of *qism*, s.f.
- أكبر *Akbar*, n. prop.
- اكتتها *ikatthá*, adj. (from *ek*, one, and *sthán*, place) collected together, assembled in one place; *ikatthe hone se*, from being collected together, abl. of *ikatthá honá*, v.n. used as a masc. noun.
- اگر *agar*, conj. if.
- اگرچه *agarchi*, conj. although.
- آگی *dge*, adv. in front, before, forwards, onward, henceforward, hereafter; adv. prep. (governs gen. with *ke*, also the abl.), before, in front of.
- الفت *ulfat*, s.f. affection, attachment; *ulfat karndá*, v.a. to manifest affection.
- الگی *alag*, adj. apart, aside.
- اما *ammadá*, s.f. a mother.
- امتحان *imtiḥán*, s.m. examination; *imtiḥán lendá*, v.a. to examine, to test.
- امثال *amşál*, equals, Arabic plur. of *mişl*, adj.
- آمد *ámad*, s.f. coming; *ámad o raft*, intercourse (*lit.* coming and going).
- امر *amr*, s.m. an affair, a thing.
- امید *ummed*, s.f. hope, expectation; *ummed-wár*, adj. hopeful.
- امیر *amír*, s.m. a commander, a grandee, an emir; *Amír Taimúr*, n. prop. otherwise called Tamerlane.
- آمیزش *ámezish*, s.f. mixture, intermingling.
- آمین *ámin*, adv. Amen, so be it.
- ان *in*, these, oblique plur. of *yih*, pron.
- آن *un*, those, them, oblique plur. of *wuh*, pron.; *un men se*, from among them.
- آنا *ándá*, v.n. to come; *áte hí*, immediately on the coming, adv. part. of *ánd*; *ánkar*, having come, conj. part. of *ándá*.
- انبوه *amboḥ*, s.m. a crowd or mob.

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

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

اندهيارا *andhyará*, (*e, i*) adj. dark.

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

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

انصاف *insháf*, s.m. equity.

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

انگوٹھی *angúṭhī*, s.f. a ring worn on the finger.

انواع *anwá'*, sorts, Arabic plur. of *nau'*, s.m.; *anwá' o aqsám*, different sorts and kinds.

آواز *áváz*, s.f. a voice, sound.

اوپر *úpar*, adv. prep. (governs gen. with *ke*) above, over, on; *úpar se*, from above.

اوسان *ausán*, s.m. courage, presence of mind.

اول *awwal*, adj. first.

اونٹ *unt*, s.m. a camel.

اونچا *unchá* (*e, i*), adj. high, lofty.

آهستي *áhiste*, adv. slowly.

اهل *ahl*, adj. •possessed of; *ahl-i 'ulúm*, possessors of the sciences.

اهير *ahir*, s.m. a cowherd.

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

ایتا *etá* (*e, i*), adj. so much, this much; *ete men*, in this much (time), loc. sing.

ایسا *aisá* (*e, i*), adj. like this, so, such (see p. 71.)

ایک *ek*, adj. one; frequently used as the English indefinite article 'a' or 'an'; *ek to*, on the one hand indeed; *ek-sán*, adj. alike (that is to

say, belonging to the same family); *ek ek*, each, one, adj. (see r. 390.)

ب or به or بی *ba* or *bi*, prefixed prep. to, according to, by.

با *bā*, prep. with, by.

بابا *bābā*, s.m. a child, a father, also Sir, my son (a mode of address used by faqirs); *bābā log*, children.

باب *bāp*, s.m. a father; *bāp mū-e bachche*, orphan children (*lit.* father-dead children).

بات *bāt*, s.f. a word, a speech, a matter (4th decl.); *bāt par*, on a matter, loc. sing.; *bāton se*, with words, abl. plur.

باد *bād*, s.f. a wind; *bād-i mukhlāf*, s.f. a contrary wind.

بادشاه *bādshāh*, s.m. a king, an emperor.

بادشا *bādshāhat*, s.f. sovereignty; *bādshāhat men*, in royalty, loc. sing.

بادل *bādāl*, s.m. a cloud.

بار *bār*, s.f. time.

باري *bāre*, adv. once, at length, at last.

باري *bārī*, s.f. turn, time, etc.; *bārī bārī*, each in turn.

بازار *bāzār*, s.m. a market.

باسن *bāsan*, s.m. a waterpot or basin, or simply a vessel.

باع *bā'is*, adv. prep. (governs gen. with *ke*) on account, by reason, through.

بافي *bāqī*, adj. remaining; *bāqī rahndā*, v.n. to remain, to be left.

بالا *bālā*, prep. above, aloft; adj. high.

بالا *bālā*, s.m. a child, a boy.

بالاخانه *bālākhāna* (e), s.m. (from *bālā*, high, and *khāna*, place) an upper room, a balcony.

بالعكس *bi-l-'aks*, on the contrary (an Arabic expression).

بالکل *bi-l-kull*, adv. wholly, entirely.

بالو *bālū*, s.f. sand.

بان *bān*, an affix denoting possession.

بانتنا *bāntndā*, v.a. to divide, to

share; *bánt-diyá*, divided, perf. indef. of *bánt dená*, v.a. *bándhná*, v.a. to fasten, to devise, to settle, etc.

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

bá-wafá, adj. faithful.

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

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

báham, adv. together.

biptá, s.f. misfortune.

but, s.m. an idol, an image.

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

ba-já láná, v.n. to perform, to pay.

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

bichháná, v.a. to spread.

bachhrá (e), s.m. a calf.

bakhshná, v.a. to give or grant.

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

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

bad-záḥ, adj. of bad nature or disposition, low-bred.

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

badan, s.m. the body.

bar, prep. on, up, upon, at, in.

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

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

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

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

bar, s.m. a Bengal fig-tree.

بار *barā* (e, ī), adj. great, mighty, senior, elder; *barā bhā-t*, an elder brother; *barā beḥd*, an elder son; *barī fajr*, very early.

بڑھتی *barhṭi*, s.f. increase.

بزرگ *buzurg*, s.m. a great man, an elder; *buzurgon ke*, of great men or elders, gen. plur. of *buzurg*, s.m.

بس *bas*, adj. enough.

بستر *bistar*, s.m. a couch, a bed.

بستی *basti*, s.f. a village, inhabited place.

بطور سابق *ba-taur-i-sābiq*, according to the former manner.

بعد *ba'd*, adv. prep. after, subsequent to (governs gen. with *ke*); *ba'd us ke*, subsequent to that, after that.

بعضی *ba'ze*, adj. some, several; *ba'ze waqt* (for *ba'ze waqt men*), at some times, sometimes.

بعید *ba'id*, adj. remote, far.

بغل *bagal*, s.f. embrace (lit. armpit).

بغیر *bagair*, adv. prep. without (governs gen. with *ke*).

بکری *bakrī*, s.f. a she-goat; *bakrī ká bachchā*, s.m. a kid.

بکنا *biknā*, v.n. to be sold, to sell.

بگلا *baglā*, s.m. a crane, a heron.

بلا *balā*, s.f. misfortune, calamity (4th decl.).

بلانا *bulānā*, v.a. to call.

بلبلانا *bilbilānā*, v.n. to complain; used as a masc. noun, lamenting, complaining.

بلکہ *balki*, conj. moreover.

بلیغ *balig*, adj. eloquent, persuasive.

بمجرد *ba-mujarrad*, at the instant; *bamujarrad-i ṭalab*, at the instant of the summons.

بنا *bannā*, v.n. to be made.

بنانا *banānā*, v.a. to make; *banā banā*, having made (by many successive efforts).

بن پڑنا *ban-parnā*, v.n. to succeed.

بند *band*, adj. fastened; *band karnā*, v.a. to fasten.

بندش *bandish*, s.f. contrivance, invention; *bandish bāndhnā*,

v.a. to contrive, to invent, to make up (as a story, etc.)

بنیان *baniyān* (e), s.m. a shop-keeper; *baniye ká*, of a shop-keeper (see r. 68).

بوجھنا *bújhná*, v.a. to comprehend.

بولنا *bolná*, v.n. to speak; used as a masc. noun, speaking.

بونا *boná*, v.a. to sow.

بہات *bhát*, s.m. a minstrel, a bard, one of the tribe called *bháts*.

بہار *bahár*, s.f. beauty.

بہاکھا *bhákha*, s.f. language, dialect.

بھاگنا *bhāgná*, v.n. to flee; *bhāg jāná* v.n. to run away.

بھاو *bhá o*, s.m. price, rate.

بھائی *bhá-i*, s.m. a brother.

بہت *bahut*, adj. many, much, very; *bahut bará*, very large; *bahut sá*, very much; *bahut se*, very many; *bahut únchá*, adj. very high.

بہتر *bihtar*, better; comparative of *bih*, good; *bihtar se bihtar*, the best (*lit.* better than better), see r. 101.

بہتیرا *bahutará* (e, i), adj. many, very many.

بھٹکنا *bhaṭkna*, v.n. to wander, to miss the right way.

بھرا *bahrá*, adj. deaf.

بھرنا *bharná*, v.a. to fill; *bharne-wálá*, noun of agency, one who fills; *bhará honá*, v.n. to be full.

بھالا *bhalá* (e, i), adj. well, healthy; *bhalá admi*, s.m. a gentleman, a man of respectability; *bhalá changá*, adj. in health, well, safe and sound.

بہن *bahin*, s.f. a sister.

بھوکھ *bhúkh*, s.f. hunger; *bhúkhon martá hún* for *bhúkhon se martá hún*, I am dying of hunger.

بھوکھا *bhúkhá* (e, i), adj. hungry.

بھولا *bholdá*, adj. simple, artless.

بھولنا *bhúlná*, v.a. to forget.

بھونکاھا *bhonkáhá*, s.m. a barker.

بھی *bhi*, conj. also, too, even, still.

بھیت *bhit*, s.f. a wall.

بھیجنا *bhejná*, v.a. to send.

بھید *bhed*, s.m. a secret.

بھیر *bher*, s.f. a sheep, an ewe.

بھینس *bhains*, s.f. a female buffalo.

بی *be*, prefixed prep. without ;

be-chára, adj. helpless, poor ;

be-dalíl, without a proof ;

be-mahall, adv. improperly,

comp. of *be*, without, and

mahall, a place or time ; *be-*

wafá, adj. faithless, comp. of

be, without, and *wafá*, fidelity ;

be-wuqúf, adj. stupid, foolish.

بیان *bayán*, s.m. account, ex-

planation ; *bayán karná*, v.a.

to relate, to give an account.

بیبی *bibi*, s.f. a lady.

بیٹنا *bitná*, v.n. to happen, to

pass, to occur.

بیٹا *betá* (e), s.m. a son ; *beton*

khátir for *beton kí khátir*,

for the sake of the sons.

بیٹھنا *baiṭhná*, v.n. to sit.

بیچ *bich*, s.m. middle, midst ;

adv. prép. in, into the mid-

dle, etc. (governs gen. with

ke, see r. 239).

بیچنیوالا *bechnewála* (e, i), s.m.

and s.f. a seller, noun of

agency of *bechná*, v.a.

بیربل *Birbal*, n. prop.

بیگ *beg*, s.m. a Mogul title

corresponding to lord, master.

بیمار *bimár*, adj. ill, sick ; *bimár*

honá, v.n. to become ill, to

sicken.

بیماری *bimárit*, s.f. sickness,

illness, disease.

پ

پا *pá*, s.m. the foot.

پات *pát*, s.m. a leaf ; *páton ke*

ta in, the leaves, acc. plur. of

pát.

پات *pát*, s.m. a millstone.

پادشاہ *pádsháh*, s.m. a king,

an emperor.

پاس *pás*, adverbial prep. near, at

the side, beside, to (governs

gen. with *ke*).

پالکی *pálki*, s.f. a palankeen,

a litter.

پالنا *pálná*, v.a. to rear, to

nourish ; *pálne men*, in the

rearing, loc. sing. of *pálná*,

used as a masc. noun.

پانا *pána*, v.a. to acquire, to

find, to receive.

پانچ *pānch*, adj. five.

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

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

پتھر *patthar*, s.m. a stone.

پٹیان *Pathān*, n. prop.; *Pa-*
thānon ke, of the Pathāns.

پچھلا *pichhlā* (e, i), adj. last,
latter; *pichhle pahar* (for
pichhle pahar men), in the
last watch.

پدر *pidar*, s.m. father.

پر *par*, conj. but, yet, etc; *par*,
on, upon, sign of loc. case.

پر جا *prajā*, s.m. a subject.

پرورش *parwarish*, s.f. support,
sustenance, maintenance;
parwarish pānā, v.a. to re-
ceive maintenance or sup-
port; *parwarish karnā*, v.a.
to nourish.

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

پری *parī*, s.f. a fairy.

پڑنا *parnā*, v.n. to fall, to hap-

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

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

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

پکانا *pakānā*, v.a. to cook.

پکڑنا *pakarnā*, v.a. to catch.

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

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

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

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

پوشاک *poshāk*, s.f. •raiment,
robe.

پہ *pa*, postpos. on.

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

پھر *phir*, adv. again, then.

پہر *pahar*, s.m. a watch, or a space of time amounting to three hours.

پہرنا *phirná*, v.n. to wander, to turn, to return; *phir-jánd*, v.n. to go back.

پہل *phal*, s.m. fruit.

پہلی *pahle*, adv. in the first place, at first.

پہنانا *pahindná*, v.a. to cause to put on.

پہنچنا *pahunchná*, v.n. to arrive, to reach, to accrue.

پہندا *phandá* (e), s.m. a snare.

پہنسنا *phansná*, v.n. to stick; *phans jánd*, v.n. to stick.

پہول *phúl*, s.m. a flower.

پیار *piyár*, s.m. affection, love.

پیارا *piyará* (e, i), adj. beloved.

پیاسا *pyásá* (e, i), adj. thirsty.

پیت *pet*, s.m. belly, stomach.

پیٹنا *pitná*, v.a. to beat.

پیچھے *piche*, adv. prep. in the rear, behind, after (governs gen. with *ke*); *piche lagná*, v.n. to follow (gov. gen. in *ke*).

پیدا *paidá*, adj. produced; *paidá karná*, v.a. to gain.

پیدڑی *pidrî*, s.f. a tomtit.

پیر *pir*, s.m. a saint, a spirit-guide; *pir-murshid*, yo Majesty, or Sir, a respectful form of address.

پیرھی *pirhî*, s.f. a generation; *pirhî ba pirhî*, for successive generations.

پیسا *paísá* (e), s.m. a copper coin corresponding nearly to one halfpenny; money, cash.

پیسنا *pisná*, v.a. to grind.

پاگامبار *paigambar*, s.m. a prophet.

پینا *piná*, v.a. to drink.

ت

تابع *tdbi*, adj. obedient, subject.

تازہ *táza*, adj. fresh.

تالا *tálá* (e), s.m. a lock.

تامبا *támbá* (e), s.m. copper.

تاننا *tánná*, v.a. to pull, stretch.

تب *tab*, adv. then.

تباہی *tabáhi*, s.f. ruin, wreck.

تپ *tap*, s.f. fever.

تجویز *tajwîz*, s.f. inquiring into, considering; *tajwîz honá*, v.n. to be contrived or sought out.

توہیہ *tujhe*, thou, to thee, for

- thee, dat. and acc. sing. of *tú*, personal pron.
- تحصيل *taḥṣīl*, s.f. acquisition, learning; *taḥṣīl karnd*, v.a. to acquire, to learn.
- تخت *takht*, s.m. a throne; *takht i tá-ús*, the throne of the peacock, or the peacock throne.
- تد *tad*, adv. then.
- ترازو *tarázu*, s.f. a scale, balance, a pair of scales; *tarázu ho-jánd*, v.n. to pierce right through.
- ترت *turt*, adv. instantly, quickly, straightway.
- تس *tis*, that same, oblique sing. of *so*, correlative pron.; *tis par*, in addition to that, besides, after that, then, loc. sing. of *so* or *taun*, pron.
- تسليمات *taslímát*, s.f. salutations, obeisances, Arabic plur. of *taslím*; *taslímát ba-já lánd*, v.n. to make obeisances, to pay one's respects.
- تعالی *ta'ála*, adj. most high.
- تعمیر *ta'mír*, s.f. building, etc.; *ta'mír karwánd*, v.a. to cause to be built.
- تک *tak*, upto, till, for, sign of loc. case.
- تلاش *talásh*, s.f. search.
- تلك *talak*, postpos. up to, as far as, until.
- تلوار *tahwár*, s.f. a sword.
- تلی *tale*, adv. prep. under, below (governs gen. with *ke*).
- تم *tum*, you, nom. plur. of *tú*, 2nd pers. pron.; *tum par se*, from off you; *tum se*, with or from you.
- تمام *tamám*, adj. all, entire, the whole.
- تمہارا *tumhárá* (*e, i*), yours, of you, gen. plur. of *tú*, 2nd pers. pron.
- تن *tan*, s.m. the body.
- تنکا *tinká* (*e*), s.m. a straw.
- تہا *tanhá*, adj. alone, solitary.
- تو *to*, adv. indeed, in fact, then.
- تو *tú*, thou, 2nd pers. pron.
- تورّا *torá* (*e*), s.m. a bag of 1000 rupees, a talent; *toré*, talents, nom. plur.
- تورنا *torná*, v.a. to break, to demolish; *torne ko*, for the

- demolishing, dat. sing. of *torná*, used as a masc. noun.
- تھا *thá*, was, 1st, 2nd, and 3rd sing. masc. past auxiliary tense (see r. 130).
- ٿوروڙا *thorá* (*e, i*), adj. a little, small, scanty, some; *thore*, a few; *thore din ba'd* (for *thore dinon ke ba'd*), after a few days; *thore men*, in a little; *thorí*, a little, short; *thorí dúr* (for *thorí dúr tak*), to a short distance.
- تیار *taiyár* (properly *ṭaiyár*, q.v.), adj. ready.
- تیر *tír*, s.m. an arrow; *tír lagána*, v.a. to plant an arrow.
- تیرا *terá* (*e, i*), thine, thy, of thee, gen. sing. of *tú*, 2nd pers. pron.; *tere huzúr* (for *tere huzúr men*), in thy presence.
- تیر انداز *tír-andáz*, s.m. an archer.
- تیسرا *tísrá* (*e, i*), adj. third.
- تین *tín*, adj. three.
- تین *ta-in* (preceded by *ke*) is equivalent to *ko*, to.
- تتولنا *ṭatolná*, v.a. to feel for,
- search for by feeling, to touch, to finger.
- ٿڪ *ṭuk*, adj. a little.
- ٿڪر *s.f. ṭakkar*, collision, equality; *ṭakkar khána*, v.a. to bear comparison.
- ٿوپي *ṭopí*, s.f. a hat
- ٿپهرانا *ṭahrána*, v.a. to settle, to fix.
- ٿپهرنا *ṭaharna*, v.n. to be fixed on.
- ٿيرها *ṭerhá* (*e, i*), adj. crooked, bent; *ṭerhá karna*, v.a. to bend.
- ث
- ثاني *sání*, adj. second.
- ج
- جا *já*, s.f. a place; *já-ba-já*, adv. everywhere.
- جادو *jádú*, s.m. enchantment, conjuring.
- جادوگر *jádúgar*, s.m. a conjuror, a magician.
- جاري *jári*, adj. flowing.
- جامع مسجد *jámí' masjid*, s.m. a cathedral mosque.
- جان *ján*, s.f. life, soul, spirit,

- self; *ján-bakhshi*, s.f. giving of life, pardon of a capital crime; *ján-bakhshi karná*, v.a. to pardon (gov. gen. with *kí*).
- جان پهمان *ján-pahmán* s.m. (*kí*. knowing the soul) an acquaintance.
- جانا *jáná*, v.n. to go; *já pahunchná*, to go and arrive; *játá rahná*, v.n. to be lost, to depart; *jáne* oblique form of *jáná*, used substantively, going; *jáne dená*, v.a. to allow to go.
- جاننا *jánná*, v.a. to know, to esteem, to suppose, to think.
- جانور *jánwar*, s.m. an animal.
- جب *jab*, adv. when, as soon as; *jab tak kí*, until.
- جباً *jabran*, adv. forcibly, by compulsion.
- جتانا *jatáná*, v.a. to make known.
- جتنا *jitná* (*e*, *i*), adj. as many.
- جدا *judd* (*e*, *i*), adj. separate, apart, distinct; *jude-jude*, separate, one by one; *judí judí*, distinct.
- جړوانا *jarwáná*, v.a. to cause to be set.
- جزیره *jazíra*, s.m. an island, a peninsula.
- جس *jis*, which, what, oblique sing. of *jo*, relative pron. *jis pás* (for *jis ke pás*), to whom; *jis waqt* (for *jis waqt men*), in which time, when.
- جشن *jashn*, s.m. a feast, a royal festival, a banquet.
- جگانا *jagúná*, v.a. to awaken, to rouse from sleep.
- جگہ *jagah*, s.f. place, stead.
- جلانا *jaláná*, v.a. to inflame, to light.
- جلد *jald*, adv. quickly.
- جلدی *jaldí*, adv. quickly.
- جلنا *jalná*, v.n. to burn, to be enraged.
- جمع *jam'a*, s.f. collection, accumulation, adj. collected, assembled; *jam'a karná*, v.a. to assemble, to gather, to gather together; *jam'a hú-í* (for *jam'a hú-in*), assembled, 3rd sing. fem. perf. indef. of *jam'a honá*, v.n.

- جن *jin*, whom, oblique plur.
of *jo*, rel. pron.
- جنم *janam*, s.m. life, birth.
- جو *jo*, relative pron. who, which,
that, whatever; *jo*, adv. when;
jo, conj. if; *jo jo*, pron. what-
ever; *jo kuchh*, pron. what-
ever; *jo kahná hai*, what
you have to say.
- جوا *jú-á* (*e*), s.m. gambling,
dice; *jú-á khelná*, v.a. to
gamble.
- جواب *jawáb*, s.m. an answer;
jawáb dená, v.a. to give an
answer, to reply.
- جوارى *jú-ári*, s.m. a gambler.
- جوان *jawán*, adj. young; s.m.
a youth.
- جوانمردى *jawánmardí*, s.f.
manliness, magnanimity.
- جواهر *jawáhir* (plur. of *jauhar*),
s.m. jewels, gems.
- جوتي *júti*, s.f. a shoe.
- جون *jon*, adv. as, when.
- جونہیں *jonhín*, adv. imme-
diately, as soon as.
- جھاڑنا *jhárná*, v.a. to brush.
- جہاز *jaház*, s.m. a ship.
- جہان *jahán*, s.m. the world;
- jahán-pandh*, your majesty
(lit. refuge of the world);
jahán-dída, adj. experienced,
one who has seen the world;
jahán-dída o fašíh, experi-
enced and eloquent.
- جھکانا *jhukáná*, v.a. to bend
down, to bow.
- جھوٹ *jhúṭh*, s.m. a falsehood,
a lie; *jhúṭh bolná*, v.n. to
utter falsehoods, to lie.
- جھوٹانا *jhukáná*, a poetical form
of *jhukáná*.
- جھوکیلا *jhúkhálá*, adj. snappish,
peevish, morose.
- جی *jí*, s.m. mind, life, soul.
- جیسا *jaisá*, adj. such as, as
like as (see r. 234).
- جینا *jíná*, v.n. to live, be
alive.

जे

- چا *chá*, s.f. tea.
- چابنا *chábná*, v.a. to chew.
- چادر *chádar*, s.f. a sheet.
- چار *chár*, adj. four; *cháron*,
oblique form of *chár*.
- چاکر *chákar*, s.m. an attendant.
- چال *chál*, s.f. manner of life,
conduct, behaviour.

چاهنا *cháhna*, v.a. and n. to wish, to desire; *cháhiye*, it is necessary, respectful of *cháhna* (see r. 223).

چابانا *chabána*, v.a. to chew.

چپ *chup*, adj. silent.

چرانا *churána*, v.a. to steal; *churáne lagná*, to begin to steal (see r. 227).

چرچگنا *char chugná*, v.n. to pick and graze.

چرنا *charná*, v.n. to graze.

چرواها *charwáhá* (e), s.m. a shepherd, a grazier.

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

چتریا *chiriyá*, s.f. a bird.

چکلا *chaklá*, adj. wide, thick; *chaklá sú*, very wide or thick.

چکنا *chukná*, v.n. to be finished, to be completed.

چکی *chakki*, s.f. a handmill; *chakki ká pát*, s.m. a mill-stone.

چلنا *chalná*, v.n. to go, to move, etc.; *chalá áná*, v.n. to come away, come along; *chalá jáná*, v.n. to go away,

go on, continue; *chalo*, go ye, come along, 2nd plur. imper. of *chalná*; *chalo* is used when you are going with the person, *já-o* when he is leaving you and going without you.

چنانچه *chunánchi*, adv. so that.

چندر *chandar*, s.m. the moon.

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

چوب *chob*, s.f. a pole, mace.

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

چور *chor*, s.m. a thief.

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

چومنا *chumná*, v.a. to kiss.

چونکنا *chaunkná*, v.n. to start up.

چپاتی *chhátí*, s.f. the breast.

چھپانا *chhipaná*, v.a. to hide.

چھپنا *chhipná*, v.n. to be hidden; *chhipne ko*, for hiding, dat. of *chhipná*, used as a masc. noun.

چھترانا *chhitrána*, v.a. to scatter, to strew.

چھری *chhuri*, s.f. a knife, 3rd decl.

چھوٽا *chhotá* (e, í), adj. little, small, less, younger.

چھوڑنا *chhorná*, v.a. to leave, forsake, desert, etc.; *chhor jáná*, v.n. to leave behind.

چھینا *chhíná*, v.a. to snatch; *chhín lená*, v.a. to snatch

چیز *chíz*, s.f. a thing. [away

ح

حادثہ *hádiṣa* (e), s.m. an incident, a misfortune.

حارث *Háris*, n. prop.

حاضر *hazīr*, adj. present; *hazīr honá*, v.n. to become present.

حاضری *hāziri*, s.f. breakfast.

حاکم *hākīm*, s.m. a governor, a ruler. [room.

جرہ *hujra* (e), s.m. a closet, a

حرام *harém*, adj. unlawful, forbidden; *harím-záda*, s.m. a rascal (*lit.* base born).

حرہ *hurmat*, s.f. esteem, respect.

حساب *hisáb*, s.m. reckoning,

accounts; *hisáb lená*, v.a. to take an account, to reckon; *hisáb lené lagná*, to begin to take an account or to reckon.

حصہ *hiṣṣa* (e), s.m. portion, share. "

حضرت *hazrat*, s.m.f. majesty, highness; this word depends for its gender on the connection, though originally feminine.

حضور *huzúr*, s.m. presence.

حق *haqq*, s.m. the Deity; *haqq ta'ála*, God the Most High; *haqq ta'ála ne*, by the Almighty, agent case.

حقارت *hiqárat*, s.f. scorn, disdain.

حقیقت *haqíqat*, s.f. account, story, correct statement.

حکم *hukm*, s.m. commandment, order.

حکیم *hakīm*, s.m. a physician, a philosopher.

حلق *halq*, s.m. the throat, the windpipe.

حملہ *hamla* (e), s.m. attack.

حیران *hairán*, adj. astonished,

perplexed, disturbed; *hairán*
honá, v.n. to be perplexed.
 حيلة *hila* (e), s.m. stratagem,
 trick, evasion.
 حيوان *haiwán*, s.m. an animal;
haiwándt, animals, Arabic
 plur. of *haiwán*.

خ

خاطر *khátir*, s.f. inclination,
 soul, mind, adv. prep. (go-
 verns gen. with *kí*) for the
 sake; *khátir khuráh*, adj.
 (used adverbially), agreeably
 to one's wishes, satisfactorily;
khátir khuráh jatánd, v.a. to
 make known satisfactorily.
 خاک *khák*, s.f. dust, earth.
 خاندان *khándán*, s.m. family,
 race; *khándán i láshán*, an
 unequalled family.
 خانه *khána* (e), s.m. a place, a
 house.
 خاوند *kháwind*, s.m. lord,
 master.
 خبر *khábar*, s.f. information,
 news, an account; *khábar*
dená, v.a. to inform, to
 acquaint.
 خبردار *khábar-dár*, adj. careful.

خدا *khudá*, s.m. God; *khudá*
aisá kare, may God do so.
 خداوند *khuddwand*, s.m. lord,
 master; *khuddwand for ai*
khuddwand, my lord.
 خدمت *khidmat*, s.f. service,
 presence; *khidmat karná*,
 v.a. to serve.
 خراب *kharáb*, adj. bad.
 خراب خسته *kharáb-khasta*,
 adj. ruined, worn out,
 wretched, miserable.
 خرابی *kharáb'*, s.f. evil, mis-
 chief, ruin.
 خرج *kharch*, s.m. expenditure,
 spending; *kharch karná*, v.a.
 to spend; *kharch kar chukná*,
 v.n. to finish spending (see
 r. 214. [sic]
 خسته *khasta*, adj. wounded,
 خشکه *khushka*, s.m. boiled rice.
 خط *khatt* s.m. a letter, epistle,
 writing; *khatt o kitábat*,
 s.m. correspondence.
 خطا *khafá*, s.f. a fault, an error.
 خطاب *khitáb*, s.m. a title.
 خفا *khafá*, adj. angry; *khafá*
honá, v.n. to be angry.
 خفاگی *khafagi*, s.f. anger.

خلاف *khiláf*, s.m. opposition, contrariety.

خواب *khwáb*, s.m. f. a dream; *khwáb dekhna* for *khwáb men dekhna*, v.a. to see in a dream.

خواه *khwáh*, wishing, desiring, (used in compounds).

خوب *khúb*, adj. well, good, excellent, pleasant; *khúb* (used adverbially) very; *khúb sa*, adj. very well.

خوبی *khúbí*, s.f. excellence.

خوش *khush*, adj. glad, pleased, delighted; *khush hona*, v.n. to be glad, to be pleased.

خوشنودی *khushnúdi*, s.f. pleasure, satisfaction.

خوشی *khushi*, s.f. gladness, mirth; *khushi karna*, v.a. to be merry; *khushi karne lagna*, v.n. to begin to be merry; *khushi manana*, v.a. to be merry, to make merry.

خونی *khúni*, s.m. a murderer.

خیال *khíyál*, s.m. thought, idea.

خیمه *khaima(e)*, s.m. a tent, a pavilion.

د
داتا *dátá*, s.m. giver.

داخل *dákhil*, entering, etc.; *dákhil hona*, v.n. to enter.

داد *dád*, s.f. complaint; *dád bedád*, s.f. crying out for justice; *dád khwáh*, s.m. plaintiff, suitor, petitioner for justice.

دار *dár*, s.m. a dwelling, habitation, abode.

دار الخلافت *dáru-l-khiláfat*, s.m. a metropolis, a capital, the seat of government.

دار العدالت *dáru-l-'adálát*, s.m. the court of justice.

دال *dál*, s.f. pulse (a kind of grain); *dál khushka* (for *dál aur khushka*), pulse and boiled rice.

دام *dám*, s.m. a net, a snare.

دانت *dánt*, s.m. a tooth; *dánt písná*, v.a. (used as s.m.) gnashing or grinding of teeth.

دانست *dánist*, s.f. opinion.

دانه *dána*, s.m. food (*lit.* seed, corn).

داو *dá-o*, s.m. a stake, a wager.

درباری *darbári*, s.m. a courtier.

درخت *darakhṭ*, s.m. a tree

- (1st decl.); *darakh̄t par se*, from off the tree (see r. 348).
- دركار *darkár*, adj. necessary, needful.
- درگاه *dargáh*, s.f. threshold, door.
- درماها *darmáhá*, s.m. monthly wages, pay.
- دروازه *darwáza*, s.m. a door.
- دریافت *daryáft*, s.f. finding out, comprehension.
- دس *das*, adj. ten.
- دست *dast*, s.m. the hand; *dast-i-mubárak*, august hand.
- دستور *dastúr*, s.m. custom.
- دشمن *dushman*, s.m. an enemy.
- دشمنی *dushmani*, s.f. enmity, hatred.
- دعا *du'á*, s.f. prayer (4th decl.); *du'á-e*, benedictions, prayers, nom. plur.; *du'á-en dend*, v.a. to give benedictions.
- دعوی *da'wa*, s.m. a claim or pretension.
- دق *diqq*, s.m. irritation; *diqq honá* (for *diqq men honá*), v.n. to be irritated.
- دکھ *dukh*, s.m. pain, affliction.
- دکھانا *dikháná*, v.a. to show,
- دکھلانا *dikhláná*, v.a. to show, to exhibit.
- دل *dil*, s.m. the heart, the mind; *dil jam'a-i*, s.f. ease of mind, content.
- دلانا *diláná*, v.a. to cause to give.
- دلایل *dalá-il*, proofs, arguments, Arabic plur. of *dalil*, s.f.
- دلدل *dal-bádal* (compounded of *dal*, an army, or heap, or quantity, and *bádal*, a cloud), s.m. a mass of clouds; *dal bádal sú khaima*, s.m. a royal pavilion.
- دلی *Dill'*, n. prop. Delhi.
- دلیل *dalil*, s.f. proof, argument.
- دم *dam*, s.m. a moment; *dam ba dam*, every moment, constantly (*lit.* moment by moment).
- دن *din*, s.m. a day (1st decl.)
- دنبا *dunyá*, s.f. the world.
- دو *do*, adj. two.
- دوا *dawá*, s.f. medicine, a remedy.
- دور *dúr*, s.f. distance; *dúr*, adj. far, remote, at a great distance, a great way off, far off.

دوڑنا *daurná*, v.n. to run.

دوست *dost*, s.m. a friend; *dost* for *ai dost*, O friend! voc. sing. of *dost*; *dost se*, to a friend, abl. α' *dost* (abl. generally so used with *kahná*, v.a.)

دوستی *dostí*, s.f. friendship.

دوسرا *dúsrá* (*e, í*), adj. second, other; *dúsré ko*, to another or a second, dat. sing; *dúsré ne*, by a second, agent sing.

دو شاخه *do-shákha*, s.m. a large bough, a forked branch.

دولت *daulat*, s.f. fortune, happiness, prosperity, wealth.

دولتمند *daulat-mand*, adj. wealthy, rich; *daulat-mand se*, from a wealthy (man), abl. sing.

دونا *dúná* (*e, í*), adj. twofold.

دونوں *donon*, adj. both, two; *donon waqt*, for *donon waqt par*, at both times, morning and evening.

دھر دینا *dhar dená*, v.a. to put down.

دھڑ *dhar*, s.m. the body.

دہشت *dahshat*, s.f. fear.

دھمکانا *dhamkáná*, v.a. to threaten, chide.

دھنا *dahná* (*e, í*), adj. right; *dahne*, for *dahne ko*, to the right.

دھول *dhaul*, s.f. a thump; *dhaul márná*, v.a. to thump.

دیا *diyá*, s.m. a lamp.

دیا *diyá*; see دینا *dená*, p. 56.
دیانا *diyánat*, s.f. conscience, honesty, justice, virtue.

دیاندیا *diyánat-dár*, adj. honest, faithful.

دید *díd*, s.m. and s.f. sight, seeing; *díd karná*, v.a. to inspect, to behold, to view.

دیس *des*, s.m. country; *men*, into a country, loc. sing. of *des*.

دیکھنا *dekhná*, v.a. to see, to look, to behold; *dekh*, lo! behold! 2nd sing. imper. of *dekhná*; *dekhne lagná*, v.n. to begin to look (see r. 227).

دیگ *deg*, s.f. a caldron.

دینا *dená*, v.a. to give, to allow; *diyá*, given, prst part. of *dená*; *diyá janá*, v.n. to be

given; *diyá karná*, v.a. to give constantly (see r. 219).

ذ

ذال *dálá*, s.m. a large branch.

ذالنا *dálná*, v.a. to throw; *dál dená*, v.a. to cast, to throw down.

ذرا *darná*, v.n. to fear, to be afraid.

ذوبنا *dúbná*, v.n. to drown; *dúbte ko*, to the drowning, dat. sing. of *dúbtá*, pres. part. of *dúbná*.

ذوئندھنا *dhúndhná*, v.a. to seek, to search.

ذبتھ بندي *dítbhandi*, s.f. enchanting the sight.

ذ

ذات *zút*, s.f. nature, the body, person, caste, race.

ذبح *zabh*, s.f. slaughter, sacrifice; *zabh karná*, v.a. to kill, to sacrifice, to slaughter.

ذره *zarra*, s.m. a little.

ر

راجا *rájá*, s.m. a king, a ruler.

راستا *rústá* (e), s.m. a road (2nd decl.)

راکس *rákas*, s.m. a demon.

راه *ráh*, s.f. a road, a way.

راهي *ráhi*, s.m. a traveller; *ráhi se*, to a traveller, abl. of *ráhi* (abl. frequently so used with *rakná*, v.a.)

رحلت *rihlat*, s.f. departure; *rihlat karná*, v.a. to depart, or die.

رحم *rahm*, s.m. compassion.

رخ *rukḥ*, s.m. face; *rukḥ karná*, v.a. to turn to, hence, to go in a particular direction.

رخصت *rukḥsat*, s.f. leave, permission, congé, dismissal; *rukḥsat honá*, v.n. to have leave to depart, to take leave.

رسته *rasta* (e), s.m. way, road; *raste men*, in the way, or on the road, loc. sing. of *rasta*.

رسي *rassi*, s.f. a string, a cord.

رشته *rishṭa*, s.m. connexion, kindred; *rishṭa-i 'Alí*, s.m. connexion or kindred of 'Alí.

رضامندي *raẓámandi*, s.f. satisfaction.

رفت *raft*, s.f. in compos. going.

رفع *raf'a*, s.m. finishing; *raf'a* *honá*, v.n. to be removed.

رکھنا *rakhná*, v.a. to keep, to have, to hold, to place; *ṛakhni*, the having, fem. of *rakhná*, used as a noun.

رکھوال *rakhwál*, s.m. a keeper, a guard.

رکھوالی *rakhwáli*, s.f. guarding, protecting.

رنگ *rang*, s.m. colour; *rang ba rang*, various colours.

روانہ *rawána*, adj. proceeding; *rawána honá*, v.n. to go, to proceed.

رپيا *rupayá* (e) } s.m. a rupee,
روپيا *rupayá* (e) } *rupaiyá*, ru-
روپيه *rupiya* (e) } pces, nom.

plur. of *rupiya*, s.m.

روٹی *rotí*, s.f. bread.

روز *roz*, s.m. a day.

روزگار *rozgár*, s.m. service, employment, livelihood.

روشن *roshan*, adj. light, bright.

روشنی *roshni*, s.f. light, brightness, splendour.

روکت *rokar*, s.f. cash, treasure.

رونا *roná*, v.n. to weep, used

as a masculine noun weeping; *rote*, weeping, inflected masc. pres. part. of *roná*; *rote rote*, continually crying; *rone lagná*, v.n. to begin to cry (see r. 227).

رہنا *rahná*, v.n. to stay, to remain, to continue, to live; *rahne dená*, v.a. to allow to remain (see r. 228); *rahne lagná*, v.n. to begin to live (see r. 227); *rahnewáldá*, a dweller, an inhabitant, noun of agency from *rahná*.

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

رئیس *ra-is*, s.m. a prince, a chief.

ز

زاد *záda* (e, í), (used in composition), born.

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

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

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

زبردست *zabardast*, adj. powerful, oppressive.

زبونی *zabūnī*, s.f. ill, badness, misfortune.

زعم *za'm*, s.m. opinion.

زمانه *zamāna (e)*, s.m. time, an age, the world.

زمین *zamīn*, s.f. ground, soil, the earth; *zamīn-dār*, s.m. a landholder, a farmer.

زندگانی *zindagānī*, s.f. life.

زور *zor*, s.m. strength, power.

زیاد *Ziyād*, n. prop. Ziyād.

زیاده *ziyāda*, adj. more.

زیردست *zerdast*, adj. powerless.

س

سا *sā (e, i)*, adj. like, very.

سابق *sābiq*, adj. former, foregoing.

ساتھ *sāth*, adv. with, along with, together with (governs gen. with *ke*); *sāth* (for *apne sāth*), along with himself; *sāth us ke*, along with her; *sāth ho-lenā*, v.n. to go along with, to accompany; *sāth-hī*, adv. simultaneously with, immediately upon.

سارا *sārā (e, i)*, adj. all, the whole; *sārī*, fem. of *sārā*.

ساریان *sār-bān*, s.m. a camel driver.

سامہنی *sāmhnē*, adv. prep. before, in front, in the presence (governs gen. with *ke*).

ساز *sāmp*, s.m. a snake.

ساین *sā-in*, s.m. a faqīr (lit. lord, master).

سب *sab*, adj. all; *sab kuchh*, all, everything; *sab hī*, all indeed.

سبب *sabab*, s.m. cause, reason; adverb. prep. by reason, because (governs gen. with *ke*).

سبزہ *sabza (e)*, s.m. verdure, herbage.

سبقت *sabqat*, s.f. excellence, surpassing, excelling; *sabqat le jānā*, v.n. to bear away the palm.

سہیتا *subhitā*, s.m. convenience, accommodation.

سپاہی *sipāhī*, s.m. a soldier.

سپرد *supurd*, s.f. charge, trust; *supurd karā*, v.a. to give in charge, to deliver.

- ستانا *satáná*, v.a. to tease, to annoy, to vex, to persecute.
 ستر *sattar*, adj. seventy.
 سچ *sach*, s.m. truth; adj. true.
 سچا *sachchá* (c, t), adj. true.
 سخاوت *sakháwat*, s.f. liberality.
 سخت *sakht*, adj. harsh, austere, stern; *sakht-mizáj*, of a harsh disposition, or stern nature.
 سدا *sadá*, adv. always.
 سدھارنا *sidhárná*, v.n. to depart.
 سر *sir* or *sar*, s.m. the head; *khulá* (c, t), adj. bare-headed.
 سردار *sardár*, s.m. a chief.
 سرزمین *sarzamín*, s.f. country, region.
 سست *sust*, adj. tired, languid, (then) slothful, (but rarely) lazy.
 سفر *safar*, s.m. a journey, travel, travelling; *safar karná*, v.a. to travel, to take a journey; *safar karte waqt*, at the time of travelling.
 سفید *sufaid* or *sufed* or *safed*, adj. white.
 سکنا *sakná*, v.n. to be able.
 سکھانا *sikháná*, v.a. to teach.
- سگ *sag*, s.m. a dog.
 سلام *salám*, s.m. salutation, compliments; *salámun 'alaika*, peace or safety to thee, an Arabic expression; *salámun 'alaika karke*, having said peace or safety to him.
 سلامت *salámat*, s.f. safety; *salámat chhorá* (for *salámat men chhorá*), left in safety.
 سلانا *suláná*, v.a. to put to sleep.
 سلطان *sultán*, s.m. a king, an emperor, a sultan.
 سلطنت *saltanat*, s.f. sovereignty, dominion, empire.
 سلف *salaf* or *suluf*, s.f. money advanced for merchandise.
 سليمان *Sulaimán*, n. prop. Solomon.
 سمبالنا *sambhálná*, v.a. to support, to hold up.
 سمجھانا *samjháná*, v.a. to explain.
 سمجھنا *samajhná*, v.a. to consider, to understand, to think.
 سمیت *salet*, adverb. prep. with (governs gen. with *ke*).
 سنا *sunná*, v.a. to hear; *sund*

- jándá*, v.n. to be heard (see r. 166).
- سنانا *sunándá*, v.a. to tell, to inform.
- تراش سنگت *sang-tarásh*, s.m. a stone cutter (compounded of *sang*, stone, and *tarásh*, one who cuts.)
- سو *so*, pron. that same, adv. so, therefore.
- سوا *siwá*, adverb. prep. besides (governs gen. with *ke*).
- سوار *súar*, s.m. a hog; *súar charáná*, v.a. to feed swine; *súar charáne*, to feed swine (for *súar charáne ko*, dat. of *súar charáná*).
- سوال *suwál*, s.m. a question, a query, an interrogation, a petition, begging; *suwál jawáb karná*, v.a. to ask questions and to give answers; *suwál karná*, v.a. to ask a question, to interrogate, to beg.
- سوائی *siwá-e*, adverbial prep. besides, except (governs gen. with *ke*).
- سوچنا *sochná*, v.a. n. to think ;
- sochne lagná*, v.n. to begin to think (see r. 227).
- سود *súd*, s.m. usury, interest; *súd samet*, with usury.
- سودا *saudá*, s.m. trade, marketing in the common way; *saudágar*, s.m. a merchant.
- سوراخ *súrákh*, s.m. a hole.
- سورج *súraj*, s.m. the sun.
- سونا *soná*, v.n. to sleep; *soné ke*, for sleeping, dat. of *soná* used as a masc. noun.
- سوپنا *sompná*, v.a. to deliver over, to entrust.
- سہنا *sahná*, v.n. to endure.
- سی *se*, sign of abl. case, from, with, at, between; *se*, than, (after a comparative adj.)
- سیتی *setí*, postpos. from.
- سیر *sair*, s.f. excursion, perambulation, travelling.
- سیکھنا *sikhná*, v.a. to learn.
- سین *sain*, s.f. a sign, a hint, a signal.

س

شاباش *shábásh*, interj. well done, excellent.

شاداب *shádáb*, adj. moist, verdant.

شادي *shádi*, s.f. festivity, rejoicing, pleasure.

شامل *shámil*, adj. included, communicating; *shámilhoná*, v.n. to enter, to be included.

شاه جهان *sháh-jahán*, n. prop. (*lit.* king of the world); *sháh-jahán-ábád*, n. prop.

شايد *sháyad*, adv. may be, perhaps.

شبه *shubha*, s.m. doubt, suspicion.

شتابی *shitábi*, adv. quickly.

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

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

شرابی *sharábi*, s.m. a drunkard.

شرع *shar'a*, s.m. the law (*lit.* the precepts of Muhammad).

شفا *shifá*, s.f. recovery from illness, a cure; *shifá-e kámil*, a complete cure.

شفقت *shafaqat*, s.f. kindness.

شكار *shikár*, s.m. prey, hunting; *shikár karná*, to catch (as prey), to hunt.

شكست *shikast*, s.f. defeat.

شكل *shakl*, s.f. form, shape.

شكوه *shiloh*, s.f. dignity, state, grandeur; *shikoh karná*, v.a. to give oneself airs, to arrogate dignity.

شور *shor*, s.m. cry, noise, disturbance; *shor dálná*, v.a. to make a noise.

شوق *shauq*, s.m. desire, zest, penchant, cheerfulness.

شهر *shahr*, s.m. a city; *shahr-panáh*, s.f. fortifications, intrenchments.

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

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

ص

صاحب *ṣāhib*, s.m. a gentleman, master, Sir (in addressing any one), you Sir, your honour; *ṣāhib salámat*, paying respects; *ṣāhib i Qirán*, the lord of conjunction (of two planets).

صاف *ṣáf*, adj. clean; *ṣáf karná*, v.a. to make clean.

صانع *ṣāni*, s.m. creator, maker.

صبح *ṣubḥ*, s.f. morning.

صبر *ṣabr*, s.f. patience, endurance; *ṣabr karná*, v.a. to have patience, to be patient.

صحرا *ṣaḥrā*, s.m. a desert.

صدقة *ṣadqa* (e), s.m. a sacrifice; *ṣadqe honá*, v.n. to become a sacrifice.

صراف *ṣarráf*, s.m. an exchanger, a money-changer.

صرف *ṣirf*, adv. merely, only, solely.

صلاح *ṣalāḥ*, s.f. advice, counsel.

صورت *ṣurat*, s.f. a form, a figure (4th decl.).

ض

ضرور *zarúr*, adj. necessary, expedient.

ط

طالب *ṭálib*, s.m. an enquirer, seeker, student.

طاووس *ṭá-ús*, s.m. a peacock.

طبعيت *ṭab'iat*, s.f. temperament, disposition.

طرح *ṭarah*, s.f. manner, kind;

ṭarah ṭarah ke, of different kinds.

طرف *ṭaraf*, s.f. side, quarter, direction, adv. prepos. in the direction, towards (governs gen. with *kí*); *ṭaraf ke* (for *ṭarafon ke*), of sides, or directions, gen. plur. of *ṭaraf*.

طعن *ṭa'na* (e), s.m. reproach, taunting; *ṭa'ne dená*, v.a. to taunt.

طلب *ṭalab*, s.f. summons, sending for.

طنام *ṭanáb*, s.f. a tent rope.

طور *ṭaur*, s.m. manner, mode.

طيار *ṭaiyár*, adj. ready, prepared, etc. (another form of تيار *ṭaiyár*.)

ظ

ظالم *ẓálim*, s.m. a tyrant, an oppressor.

ظاهر *ẓáhir*, adj. apparent, manifest; *ẓáhir karná*, v.a. to disclose, to reveal, to tell.

ظلم *ẓulm*, s.m. tyranny, oppression; *ẓulm karná*, v.a. to tyrannise, to oppress.

ع

عاجز 'újiz, adj. humble, weak.

عادل 'ádíl, adj. just; 'ádíl o munšif, just and equitable.

عاصي 'ásí, s.m. a sinner.

عالم 'álam, s.m. the world, the universe; 'álam-panáh, s.m. his majesty.

عالم 'álim, adj. learned (man).

عالمگیر نابی 'Álamgír-i sání, 'Álamgír the second.

عبادت 'ibádat, s.f. divine worship.

عبادتگاه 'ibádat-gáh, s.f. place of worship.

عجب 'ajab, adj. wonderful, rare, strange.

عدالت 'adúlat, s.f. justice; 'adúlat ka.ná, v.a. to do justice.

عدل 'adl, s.m. justice; 'adl o inšáf, justice and equity.

عرض 'arz, s.f. a representation, a statement, an address; 'arz karná, v.a. to represent, to state.

عزیز 'aziz, adj. dear, respected, honoured.

عقاب 'uqáb, s.m. an eagle.

عقل 'aql, s.f. the understanding, wisdom.

عقلی 'aqlí, adj. reasonable; 'aqlí o naqlí, reasonable and fictitious, applied to arguments adduced from reason, documents, or books, etc.

علم 'ilm, s.m. science, knowledge; 'ilm-i nujúm, s.m. the science of the stars, astrology.

علوم 'ulúm, s.m. sciences. Arabic plur. of 'ilm.

علی 'Alí, n. prop.; 'Alí Mar-dán H́án, n. prop.

حمل 'amal, s.m. government, sway, rule.

عوام 'awám, s.m. common people, populace; 'awámmu-n-nás, the common people.

عورت 'awrat, s.f. a woman; 'aurat se, to the woman, abl. sing. (the abl. has this meaning after kahnú); 'aurat-i muhibb, a kind-hearted woman.

عهد 'ahd, s.m. obligation, covenant, time.

عهدہ *'uhda*, s.m. a commission,
an office, a situation.

عیادت *'iyadat*, s.f. visiting the
sick.

غ

غذا *gizá*, s.f. diet, food.

غربا *gurabá* or *gurbá*, Arabic
plur. of *garīb*, adj. the poor,
the needy.

غرض *garaz*, s.f. object, purpose,
business; adv. in short, in a
word, in fine.

غریب *garīb*, s.m. a poor per-
son.

غصہ *guṣṣa* (e), s.m. anger.

غلام *gulám*, s.m. a slave.

غم *gam*, s.m. grief, sorrow; *gam*
karná, v.a. to mourn, to
lament.

غوری *Gorí*, n. prop.

غیر *gair*, adj. foreign, other;
gair mulk, another country,
a foreign country.

فارسی *Fársí*, adj. Persian.

فاسد *fásid*, adj. perverse, vicious.

فایده *fá-ida* (e), s.m. advantage,
benefit, profit.

فایق *fá-íq*, adj. superior.

فتح *fath*, s.f. victory.

فتنہ *fitna*, s.m. sedition, strife;
fitna o fasád, sedition and
rebellion.

فجر *fajr*, s.f. morning, break of
day.

فرزند *farzand*, s.m. a son.

فرمانا *farmáná*, v.a. to command.

فریب *fureh*, s.m. deceit.

فساد *fasád*, s.m. rebellion, mis-
chief.

فصیح *fasíh*, adj. eloquent, sweet-
tongued.

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

فقیر *faqír*, s.m. a dervise.

فقیری *faqírí*, s.f. life of a der-
vise, poverty.

فکر *fikr*, s.f. thought, care,
solicitude, reflection; *fikr*
karná, v.a. to consider, to
think, to reflect.

فلان *falán*, adj. such an one.

بلانہ *fulána* (e, i), adj. such a, a
certain.

فوج *fauj*, s.f. an army.

فوراً *fauran*, adv. instantly, directly.

فیصل *faiṣal*, s.m. decision, determination; *faiṣal honá*, v.n. to be decided or settled.

فیض *faiṣ*, s.m. plenty, abundance, profit, benefit, bounty, liberality; *faiṣ-rasání*, s.f. munificence, liberality.

فیل *fil*, s.m. an elephant.

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

ق

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

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

قاصد *qásíd*, s.m. a courier.

قاضی *qází*, s.m. a judge, a *cadi*.

قافله *qáfila* (*e*), s.m. a caravan.

قتل *qatl*, s.m. slaughter, killing, murder; *qatl kar dálná*, v.a. to murder or kill outright.

قدر *qadr*, s.f. value, importance; *qadr-dání*, s.f. appreciation of merit, patronage.

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

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

قسم *qasam*, s.f. an oath; *qasam khánd*, v.a. to take an oath (*lit.* to eat an oath).

قضا *qazá*, s.f. fate, destiny.

قزاق *qazzáq*, s.m. a robber (our word Cossack from this).

قضاکار *qazákár*, adv. by chance.

قلعه *qıl'a* (*e*), s.m. a fort; *qıl'a-i mubárák*, the auspicious fort.

قلمرو *qalamrau*, s.m. empire, jurisdiction.

قوم *qaum*, s.f. a tribe.

قید *qaid*, s.f. imprisonment, confinement; *qaid karná*, v.a. to make captive or imprison.

قیمت *qímat*, s.f. price.

ک

کا *ká*, of, sign of gen. case (see r. 45).

کاٹنا *kápná*, v.a. to cut, to cut

- off, to spend, to reap; *kát*
qálná, v.a. to cut off (see r.
 211).
- کار *kár*, s.m. business.
- کاروبار *kár-o-bár*, s.m. business,
 concern.
- گال *kál*, s.m. famine, dearth.
- کالا *kálá* (*e, i*), adj. black, dark.
- کام *kám*, s.m. use, service,
 work, occupation, employ-
 ment, business; *kám áná*,
 v.n. (for *kám men áná*), to
 come into use, to be of ser-
 vice; *kám karná*, v.a. to fol-
 low an occupation.
- کامل *kámil*, adj. complete,
 perfect.
- کانتا *kántá* (*e*), s.m. a fork (2nd
 decl.)
- کبھی *kabhí* } adv. ever.
 کبھو *kabhú* }
- کپڑا *kaprá* (*e*), s.m. cloth
 (plur.) clothes.
- کتا *kittá* (*e, i*), adj. how much?
- کوتا *kuttá* (*e*), s.m. a dog.
- کتاب *kitáb*, s.f. a book (4th
 decl.)
- کتنا *kitná* (*e*), adj. how much?
 how many?
- کچھ *kuchh*, pron. any, anything,
 some, something.
- کرتی *kurti*, s.f. a coat.
- کرم *karam*, s.m. kindness;
karam karná, v.a. to show
 kindness.
- کرنا *karná*, v.a. to make, to
 do, to give, to put, to com-
 mit, to practise, to follow;
kar rahná, v.n. to continue
 to make; *kar sakná*, v.n.
 to be able to do; *kiyá karná*,
 v.a. to do frequently or con-
 stantly.
- کروانا *karwáná*, v.a. to cause to
 be done.
- کڑوا *karwá* (*e, i*), adj. bitter.
- کس *kis*, which? what? oblique
 sing. of *kaun*, interrog. pron.;
kis bhá-o (for *kis bhá-o par*),
 at what price or rate? *kis*
kám áwe, (for *kis kám men*
áwe), into what service or
 use would it come? *kis kis*,
 what, what? *kis wáste* (for
kis ke wáste), for what? why?
- کسی *kasí*, s.f. a harlot.
- کسو *kisú*, any, oblique sing. of
kuchh, pron.

کسی *kisī*, some, any, a certain,
oblique sing. of *ko-ī*, pron.

کشاده *kushāda*, adj. open, ex-
tended; *kushāda karnā*, v.a.
to open, to expand.

کل *kal*, s.m. yesterday, to-
morrow.

کلیپنا *kalapnā*, v.n. to grieve, to
be grieved.

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

کامایا *kamānā*, v.a. to earn, to
gain; *kamānewālā*, husband
(*ht.* earner), noun of agency
of *kamānā*.

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

کنار *kināra* (*e*), s.m. a bank or
coast.

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

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

کوا *kū-ā* (*e*)
کوان *kū-ān* (*e*) s.m. a well.

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

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

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

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

کوس *kos*, s.m. a land measure,
varying in different parts of
India from one to two miles;
koson ūpar, (for *koson ke*
ūpar), many miles off.

کوفہ *Kūfa* (*e*), s.m. *Kūfa*; *Kūfi*,
s.m. a *Kūfan*.

کون *kaun*, interrog. pron. who?

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

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

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

کھانا *khānā*, s.m. food, v.a. to
eat; *khā-saknā*, v.n. to be
able to eat; *khayā chāhnā*,
v.a. to wish to eat.

کھڑا *khará* (e, i), adj. standing ;

khará honá, v.n. to stand.

کھیلانا *khiláná*, v.a. to cause or

give to eat ; *khiláyá karná*,

v.a. to constantly make to eat.

کھلانا *kahláná*, v.a. to be called.

کھلنا *khulná*, v.n. to open, be revealed, to be uncovered.

کہنا *kahná*, v.a. to tell, to say, to state ; *kahne lagná*, v.n.

to begin to say (see r. 227).

کھوجانا *kho-jáná*, v.n. to be lost.

کھودنا *khodná*, v.a. to dig.

کھونا *khoná*, v.a. to lose ; *khoyá jáná*, v.n. to be lost.

کھیت *khet*, s.m. a field.

کھیر *khír*, s.f. rice-milk.

کھیلنا *khelná*, v.n. to play.

کہیں *kahín*, adv. somewhere ; *kahín ko*, to some place.

کھینچنا *khainchná*, v.a. to draw, to pull.

کھینچوانا *khainchváná*, v.a. to cause to be drawn.

کے *ke* or *kí*, of, sign of gen. case (see r. 45).

کئی *ka-i*, adj. some, several.

کیا *kyá*, interrog. pron. what ?

کیتا *ketá*, adj. how much ? *ketí dúr*, (for *ketí dúr par*), at how much distance ? how far ?

کبسا *kaisá* (e, i), adj. what like ? what sort of ? how ?

کیوں *kyún*, interrog. adv. why ?

کیونکر *kyúnkar*, adv. how ?

کیونکہ *kyúnki*, conj. for, because.

گ

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

گاری *gári*, s.f. a carriage, a cart.

گالی *gáli*, s.f. abuse ; *gáli dená* or *gállán dená*, v.a. to give abuse, to abuse.

گانا *gáná*, v.a. to sing.

گذر *guzar*, adj. passing.

گردن *gardan*, s.f. the neck ; *gardan marná*, v.a. to behead (governs gen. with *lí*).

گرفتار *giriftár*, adj. captive, prisoner ; *giriftár karná*, v.a. to take captive.

گرنا *girná*, v.n. to full.

گڑھنا *garhná*, v.a. to shape.

گلا *galá* (e), s.m. the neck; *gale*

lagá liyá (for *gale ko lagá liyá*), he embraced (him).

گم *gum*, adj. lost, missing; *gum honá*, v.n. to be lost or missing.

گمان *gumán*, s.m. notion, thought, idea.

گن *gun*, s.m. a quality, an attribute.

گناہ *gundāh*, s.m. a sin, a crime.

گندیا *gundaiyá*, s. nom. plur. bullies.

گوشت *gosht*, s.m. meat.

گوشمالی *goshmālī*, s.f. chastisement (*lit.* pulling or pinching the ears); *goshmālī dená*, v.a. to give chastisement, to punish.

گول *gol*, adj. round; *gol gol sá*, adj. very round.

گویائی *goyá-i*, s.f. speech, talk.

گھر *ghar*, s.m. house, abode; *ghar* (for *ghar men*), in the house, loc. sing.; *ghar lega-i* (for *ghar ko lega-i*) she took home.

گھرانا *gharāná* (e), s.m. family, household.

گھسنا *ghusná*, v.n. to enter in.

گھوڑا *ghorá* (e), s.m. a horse.

گھونسلہ *ghonslá*, s.m. a bird's nest.

ل

لا *lá*, negative particle, no, not, like English¹ prefixes, un-, in-, ir-, im-.

لاٹھی *lāṭhī*, s.f. a club or stick.

لاٹانی *lá-sānī*, adj. without a second or equal, unequalled, incomparable.

لازم *lázim*, adj. meet, proper.

لاگنا *lagná*, another form of *lagná*, q.v.

لالچ *lálach*, s.m. longing, covetousness.

لانا *láná*, v.n. to bring.

لائق *lá-iq*, adj. worthy, proper, deserving, fit, qualified, adv. prep. worthy (governs gen. with *ke*); *lá-iq o fú-iq*, qualified and superior.

لڑائی *lará-i*, s.f. war, battle, fighting.

لڑکا *laráká* (e), s.m. a boy, a child.

لشكر *lashkar*, s.m. an army.

لعين *la'in*, adj. accurst, detested.

لگانا *lagáná*, v.a. to place, to fix, to plant.

لگنا *lagná*, v.n. to touch, to reach, to join oneself to, to belong, to be attached, to seem, (with infinitive in *ne*) to begin; *lagá churá-ne*, began to steal, 3rd sing masc. perf. indef. of *lagná* (see r. 227); *lag chale the*, having joined they had come along, 3rd plur. pluperf. of *lag chalná*, v.n.

لله *li-l-líhi*, by God, or to God (an Arabic expression).

لنگر *langar*, s.m. an anchor (1st decl.); *langar uṭháná*, v.a. to weigh anchor.

لوٹنا *lauṭná*, v.n. to return; *lauṭ áná*, v.n. to come back.

لودي *Lodí*, n. prop.

لوگ *log*, s.m. people.

لوٹدی *lauṭdī*, s.f. a slave girl; *lauṭdī ke taín* (for *lauṭdī ko*) to the slave girl.

لہو *lahú*, s.m. blood.

لہو لوانا *lahú loháná*, adj. covered with blood, gory.

لیاقت *liyáqat*, s.f. fitness, capability, ability.

لیجانا *le-jáná*, v.n. to take, to take away, to take along, to carry; *lejáyá karná*, v.a. to take away frequently (see r. 219).

لیجلنا *le-chalná*, v.n. to carry. •

لیا جانا *le-liyá jáná*, v.n. to be taken away.

لینا *lená*, v.a. to take, to conquer, to purchase.

لین دین *len den*, s.m. trade, traffic, buying and selling *len den karná*, v.a. to trade.

لی *liye*, adv. prep. (governs gen. in *ke*), for, on account of.

ما *má*, s.f. a mother; *má báp*, s.m. parents.

ماتی *máṭi*, s.f. earth.

ماجرا *májará*, s.m. a circumstance, an incident.

مارنا *márná*, v.a. to strike, to beat; *márú jáná*, v.n. to be killed, to be cut off; *már*

- dālnā*, v.a. to kill; *mār lenā*, v.a. to overcome.
ماری māre, adv. prep. by reason, on account (govern gen. with *ke*).
مال māl, s.m. wealth, property, goods, substance.
مالک mālīk, s.m. a lord.
مانا mānā, v.a. to mind.
ماند mānd, s.f. the den of a wild animal.
ماندگی māndagi, s.f. fatigue.
مانس mānus, s.m. a man, an individual.
مانند mānīnd, adv. prep. like (governs gen. with *ke*, also *ki*; see r. 239, note).
ماه māh, s.m. a month; *māh ba mād*, adv. monthly (*lit.* month by month).
مایوس māyūs, adj. hopeless, desperate.
مبارک mubārak, adj. well, auspicious, august.
mat, do not, negative particle used with imperative and respectful (see r. 238).
مutterfiq, adj. agreeing, united.
- متکبر mutakabbir*, adj. proud.
متنفر mutanaffir, adj. detesting, disgusted.
مٹھی mutṭhī, s.f. the fist.
مٹی mīṭī, s.f. earth, mould.
مثل maṣāl, s.f. a proverb.
مثل miṣl, s.f. example, likeness.
مثل miṣl-i, like to.
مجھ mujh, pron. me; *mujh ūpar* (for mere ūpar), on me.
مجھی mūjhe, dat. and acc. of 1st pers., to me, me (see *main*, r. 126).
مجانا machānā, v.a. to excite or cause.
مچھر machchhar, s.m. a mosquito.
مچھلی machhlī, s.f. a fish.
محاورہ muḥāwara, s.m. current speech, idiom, dialect.
محب muḥibb, adj. one who loves, a friend.
muḥabbat, s.f. affection, love.
محتاج muḥtāj, adj. indigent, in want.
محروم mahrum, adj. excluded.
محفوظ mahfūz, adj. secure, preserved.

محمد شاه *Muḥammad Sháh*,
n. prop.

محمود *Mahmúd*, n. prop.;

Mahmúd-i Gaznaví, n. prop.

مُحْنَت *mihnat*, s.f. labour.

مُخَالَف *mukhláf*, adj. adverse,
contrary.

مُخْتَار *mukhtár*, adj. invested
with power and authority,
absolute; *mukhtár karná*,
v.a. to make a ruler, to ap-
point with full powers.

مَد *madd*, s.f. extension; *madd-i*
nazar, s.f. extension of sight.

مُدَّت *muddat*, s.f. a long time;
muddat ba'd (for *muddat ke*
ba'd), after a long time.

مَرَاتِب *marátib*, Arabic plur.
of *martaba*, s.m. affairs,
matters.

مَرَجَانَا *mar-jáná*, v.n. to die.

مَرَد *mard*, s.m. a man.

مِرْزَا فُلَان *Mirzá falán*
Beg, *Mirzá* such an one *Beg*,
corresponding to our *Mr.*
so and so.

مُرْشِد *murshid*, s.m. a spiritual
guide, an instructor.

مَرْزِي *marzí*, s.f. will, pleasure;

marzí-i mubárak men, into
the august pleasure.

مَرْنَا *marná*, v.n. to die.

مُرِيد *muríd*, s.m. a disciple, a
follower. •

مَرِيض *mariz*, adj. sick.

مِزَاج *mizáj*, s.m. temperament,
habit of body; *mizáj kaisá*
hai, how are you? (*lit.* how
is your temperament?)

مَرْدُور *mazdúr*, s.m. a labourer.

مَسَافِر *musáfir*, s.m. a tra-
veller.

مُسْتَعِد *musta'idd*, adj. prepared,
ready; *musta'idd honá*, v.n.
to become prepared.

مَسْجِد *masjid*, s.f. a mosque.

مُسْلِم *Muslim*, n. prop.

مُسْلِمَان *Musalmán*, s.m. a
Muhammadian.

masnad, s.f. a large
cushion, a seat.

مَشْغُول *maskhúl*, adj. engaged,
employed; *maskhúl honá*, v.n.
to be employed.

مُشْكِل *mushkil*, s.f. difficulty
(4th decl.); *mushkil*, adj.
difficult, hard, intricate.

مشہور *mashhūr*, adj. well-known, celebrated.

مصاحب *muṣāḥib*, s.m. a companion. [created.

مصنوع *maṣnū'*, adj. formed,

معاف *mu'af*, 'adj. excused, absolved, forgiven.

معالج *mu'ālīj*, s.m. a physician.

معصوم *ma'sūm*, adj. innocent.

معلم *mu'allim*, s.m. a teacher.

معلوم *ma'lūm*, adj. known, apparent, evident.

مغرور *magrūr*, adj. proud, fastidious. [gratuitously.

muft, adv. for nothing,

مفسد *muḥṣid*, s.m. a seditious person, a rebel.

مفصل *mufaṣṣal*, adj. and adv. distinct, full, specific, in detail.

مقابلہ *muqābala*, s.m. confronting.

مقرر *muqarrar*, adj. fixed, settled, established.

مکان *makān*, s.m. a place.

مکانات *makānāt*, abodes or houses, Arabic plur. of *makān*.

مکر *makr*, s.m. guile, fraud.

مکھی *makkhi*, s.f. a fly.

ملحوظ *malḥūẓ*, adj. contemplated, considered; *malḥūẓ-i khāṭir*, contemplated in mind.

ملک *mulk*, s.m. a country.

ملک *malak*, s.m. an angel; *malaku-l-maut*, s.m. the angel of death.

ملکیت *milkiyat*, s.f. possession, property.

ملنا *milnā*, v.n. to be met with, to get, to find, to attain, etc.

مناسب *munāsib*, adj. proper, expedient.

منانا *manānā*, v.a. to entreat, to persuade, to make.

منتخابات *muntakhabāt*, s.f. plur. of *muntakhab*, a selection; *Muntakhabāt-i Urdū*, Urdū selections.

منجنا *manjnā*, v.n. to be or become polished; *manjte* *manjte*, by continually being polished.

مندانا *munḍānā*, v.a. to shave. *munṣif*, adj. equitable.

منصوبہ *manṣūba* (e), s.m. scheme, project.

منکر *munkir*, adj. 'denying.

منگانا *mangáná*, v.a. to send for.

منه *munh*, s.m. mouth, face.

موافق *muwáfiq*, adj. conformable, consonant, fit, agreeing, suiting; adverb. prep. conformable, according to (governs gen. with *ke*.)

موٹا *moṭá* (e, i), adj. fat, fatted, plump.

مول *mol*, s.m. purchase, price; *mol thahráná*, v.a. to fix a price, to determine the price; *mol lená*, v.a. to purchase; *moḥo le*, let the purchase be completed.

مہاجن *mahájan*, s.m. a banker, *mahárat*, s.f. proficiency.

مہربان *mihrbán*, s.m. a friend.

میخ *mekh*, s.f. a nail, tent pin; *mekh gúrná*, v.a. to drive a tent pin fast into the ground.

میدان *maidán*, s.m. a plain.

میرا *merá*, of me, my, gen. sing. of *main*, 1st pers. pron.; *mere*, inflected masc. of *merá*; *merí*, fem. of *merá*; *mere ghar hai* (for *mere ghar men hai*), is in my house.

مین *men*, in, into, sign. of loc. case; *men se*, from among.

میں *main*, 1st pers. pron. I.

• ن •

نا *ná*, no, not, a negative prefix, having the same meaning as English in-, un-, dis-, non-, etc., or the affix, -less.

نابینا *ná-biná* (from *ná*, not, and *biná*, seeing, having sight), adj. blind.

ناپاک *ná-pák*, (from *ná*, not, and *pák*, pure, clean), adj. impure, polluted.

ناتوانی *ná-tawání*, (from *ná*, not, and *tawán*, power, strength), s.f. weakness.

ناچنا *náchná*, v.n. to dance.

ناس *nás*, s.m. death, annihilation.

ناگہانی *nógahání*, adj. sudden, unlooked for.

نالا *nálá* (e), s.m. a rivulet, a brook.

نالش *nálísh*, s.f. a complaint; *nálísh karná*, v.a. to make a complaint.

نالشی *nálshí*, s.m. a complainant, a plaintiff.

نام *nám*, s.m. a name; *nám nihád*, (for *nám aur nihád*). name and race; *námon men*, in names or nouns, loc. plur. of *nám*.

نؤ *náw*, s.f. a boat (4th decl.)

نپت *nipāt*, adv. very, exceedingly.

نجوم *nujūm*, stars, Arabic plur. of *najm*, s.m.

نجیب *najīb*, adj. excellent, noble; *najīb-záda*, adj. noble, or well-born.

نخاس *nakhkhás*, s.m. a market for slaves and cattle.

نخوت *nakhwat*, s.f. pride, haughtiness.

ندان *ndán*, adv. at length, at last.

نزدیک *nazdik*, adverb. prep. nigh, near, in the opinion (govern's gen. with *ke*).

نصیحت *naṣīhat*, s.f. advice, admonition.

نظر *naẓar*, s.f. sight, view, glance; *naẓar uchánd*, v.a. to look up; *naẓar dnd* (for

naẓar men ánd), v.n. to come into sight, to appear.

نعمت *n'amat*, s.f. a good thing, a delicacy.

نقص *naqṣ* or *nuqṣ*, s.m. defect.

نفل *naql*, s.f. story.

نتلی *naqli*, adj. fictitious.

نکالنا *nikálná*, v.a. to take out, to turn out; *nikál dnd*, v.a. to turn out; *nikálá diyá*, (for *nikál diyá*), turned out, masc. perf. indef. of *nikál dnd*.

نکلنا *nikálná*, v.n. to issue, to appear, to turn out, to prove, to depart; *nikál jánd*, v.n. to go out.

نکما *nikammá*, adj. unprofitable, useless.

نمائی *numá-í* (used only in composition), showing.

نواب *nauráb* or *nawwáb*, s.m. king's lieutenant, deputy.

نوجنا *nochná*, v.a. to claw, to pluck; *noch nochke*, having plucked off bit by bit the flesh.

نوش جان *nosh-í jān*, eataway, a Persian phrase.

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

نوکر *naukar*, s.m. a servant;
naukar-chákar, s.m. servants.

نه *na*, adv. not; *na*, with re-
spectful tenses, do not; *na*,
na, neither, nor.

نهاد *nihád*, s.m. race, family.

نهایت *niháyat*, adj. extreme,
very much, adv. extremely,
very.

نهر *nahr*, s.f. a stream.

نهین *nahín*, adv. not.

نی *ne*, by, sign of agent case.

نیا *nayá* (e, í), adj. new.

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

و

وارڈالنا *wár dálná*, v.a. to en-
circle.

واری *wári*, encircling.

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

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

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

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

وطن *waṭan*, s.m. native country,
home.

وغیره *wagáira*, et cetera, and
so forth.

وفا *wafá*, s.f. keeping a pro-
mise, faithfulness, sincerity,
observing faith.

وفادار *wafá-dár*, adj. faithful,
constant.

وقت *waqt*, s.m. time; *waqt*
(preceded by *ke*), for *waqt*
men, at the time.

ولایت *wiláyat*, s.f. a foreign
country (here, referring to
Persia); *wiláyat ga-e* (for
wiláyat ko ga-e), went abroad.

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

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

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

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

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

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

هاتھ *hāth*, s.m. 'the hand; *hāth*
uṭhāná, v.a. to relinquish
(governs abl. of thing); *hāth*
se, at the hands (for *hāthon*
se, abl. plur.); *hāth men*,
in or on (his) hand, loc.
sing.

هارون رشيد *Hārūn Rashīd*, n.
prop.

هان *hān*, adv. yes.

هائي هائي *hā-e hā-e*, interj.
alas! alas!

هتھيار *hathyār*, s.m. or f. arms,
weapons.

هداي *hidāyat*, s.f. guidance.

ھر *har*, adj. every; *har tarāf se*,
from every side; *har ek*, adj.
each one, each.

ھرا *harā*, adj. green; *harā*
harā, adj. very green.

ھرن *haran*, s.m. a deer.

ھزار *hazār*, adj. thousand.

ھم *ham*, we, nom. plur. of
nawīn, 1st pers. pron.

ھمارا *hamārā* (e, i), our, of us,
gen. plur. masc. of *main*
(see p. 35); *hamāre tumhāre*,
of us and of you.

ھمایون *Humāyūn*, n. prop. the
name of an emperor of
Hindustān.

ھمیشہ *hamesha*, adv. always.

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

ھندو *Hindū*, s.m. a Hindū.

ھندوستان *Hindūstān*, s.m.:
Hindūstān.

ھندوستانی *Hindūstānī*, adj. of
or belonging to Hindūstān,
s.f. the dialect, or common
language of Hindūstān.

ھندي *Hindī*, adj. Indian, re-
lating to India.

ھنسنہا *hansnā*, v.n. to laugh.

ھنگامہ *hangāma*, s.m. sedition,
tumult; *hangāma machānā*,
v.a. to stir up, or cause a
tumult.

ھوا *hawā*, s.f. the air, the wind;
hawā khānā, v.a. to take the
air (*lit.* to eat the air);
hawā khāne, (for *hawā khāne*
ko), to take the air.

هوش *hosh*, s.m. sense, understanding.

هون *hún*, I am, 1st sing. pres. auxiliary tense (see r. 130).

دونا *honá*, v.n. to be ; *hote hi*, immediately on becoming, adverb. part. of *honá* ; *ho chukná*, v.n. to have already been, be finished ; *ho jáná*, v.n. to become ; *ho rahná*, v.n. to continue to be, to remain ; *ho lená*, v.n. to be completed ; *hone lagná*, v.n. to begin to be (see r. 227) ; *honewála*, s.m. one who is, a being, noun of agency to *honá*.

هي *hi*, emphatic adv. indeed

هي *hai*, art. is, 2nd and 3rd sing. pres. auxiliary tense (see r. 130).

هين *hain*, are, 1st and 3rd plur. pres. auxiliary tense (see r. 130).

ي

یا *yá*, conj. or ; *yá na*, or not.

يار *yár*, s.m. a friend.

یتیم *yatim*, s.m. an orphan, a fatherless child.

یون *yún*, adv. thus.

یونہیں *yúnhín*, adv. thus, in this very manner, likewise.

یہ *yih*, pron. he, she, this, it, this one.

یہاں *yahán*, adv. here, this place ; *yahán* (preceded by *ke*), at the abode ; *qází ke yahán*, at the house of the judge ; *rahnewále ke yahán*, at the house of an inhabitant or citizen.

یہی *yihí*, pron. this very, or this same.

یہی *ye*, these, nom. plur. of *yih* ; *ye sab*, all these.

DIALOGUES.

Who is he?

Wuh kaun hai?

The brother of your honour's
teacher.

Ap ke munshī kā bhā-ī.

What has he come here for?

Wūh kāh ko yāhūn āyā?

He has come to borrow some
money from his brother.

*Apne bhā-ī se kuchh qarṣ lenē
āyā.*

What is his brother's salary?

*Us ke bhā-ī kī tankhṡāh kyā
hai?*

Fifteen rupees a month.

Pandrah rupaiyā mahīnā.

Out of that do you think he
will be able to give him any-
thing?

*Itne men se kyā tumhārī dānist
men use kuchh de sakegā?*

I really don't know.

*Mujhe ma'lūm nahīn; or fi-l-
ḥaqīqat, main nahīn jāntā.*

Tell the groom to bring the
horse.

Sā-is se kaho ghorā lānā.

Are you going for a ride?

*Ap ghore par hawā khāne jāte
hain?*

Yes, and shall return in an hour
or two.

*Hān aur do ek ghanṡe men phir
ā-ūngā.*

Will you look at these papers
this evening?

*Ap in kāgazāt par dī shām ko
mulāḥaza karenge or kijiye-*

- No; I have not heard anything about them from government. *Nahin; kyunki main ne in ki bábat sarkár se kuchh hukm nahin páyá.*
- When will the matter be decided? *Is bát ká kab faisála hogá?*
- I don't know. *Mujhe kuchh khabar nahin.*
- That poor helpless man, having been ruined through this taxing of land, will die of hunger. *Wuh garib bechára is málguzári ke sabab se tabáh hoke bhúkhon maregá.*
- 'Tis very sad; but what can I do in the matter? *Afsos ki bát hai; lekin main is mu'ámale men kyá kar saktá hún?*
- If you were to speak to the magistrate about it, the matter could easily be settled. *Agar ap mágistar sháhib se kuchh kahte, to is ká thikána jald lagtá.*
- Such is not the custom of Englishmen, to speak to a ruler in such a matter. *Angrezon ká aisa dastúr nahin ki hákim se aisi bát men kuchh kachen.*
- Can you speak English? *Tum Angrezí bol sakte ho?*
- No, Madam: I know only Hindústání. *Nahin, Mem sháhiba: sirf Hindústání jántá hún.*
- Why do you not learn English? *Tum Angrezí kyun nahin síkhte?*
- It might be of service hereafter. *Sháyd ko-i din kám áwe.*
- If I had begun in childhood I might certainly have learnt something; but I am old, and learning is not easy. *Agar larakpan men shurú' kiyá hotá to zarúr kuchh síkhtá, lekin ab main búrhá hún aur síkhná mushkil hai.*
- How soon can you learn the rules of Hindústání grammar? *Urdú ke qawá'id kitne dinon men síkh sakte ho?*

In six months, if one is very attentive.

Do many Englishmen speak Hindústání well?

Through want of leisure or indifference few géntlemen are acquainted with this language.

I wish to purchase a horse, what is your advice?

You had better consult the broker, as he knows more about such things.

I have heard that the brokers here are great knaves, and cheat people.

Khánsámán, what are you going to get for dinner in the market?

Madam, there is nothing to be had except fowls and fish.

What is the price of fowls?

Sixteen for the rupee.

That is very cheap.

Buy me two fowls, one and a half seers of sugar, two and a half seers of rice, and some clarified butter.

When do you wish dinner?

Half-past seven o'clock.

Many gentlemen are coming.

Chha mahíne men agar ko-i dīl lagákar parhe.

Bahut Angrez Hindústání sháf bolte ki nahín?

Kam fursat yá befikrī ke bá'is thore sháhib is zubán se wáqif hojáte.

Main ghorá mol lene chálta, tumhári kyá shálúh hai?

Dallál se púchhiye, kyúñki us ko in báton men ziyáda dakhíl hai.

Máin ne, suná hai ki yahán ke dallál bare dagábáz hain aur logon ko thagte.

Khánsámán, tum kháne ke wáste bazár se kaun kaun chizen liyá cháhte ho?

Mem sháhiba, murgí aur machhli ke siwá kuchh aur mil nahín saktá.

Murgí kitte par biktín?

Rúpiye ká solah.

Wuh bahut sastá hai.

Mere wáste do murgí, derh ser chini, arhá-i ser chánwal aur kuchh ghi kharíd lo.

Khána ap kis waqt kháwen?

Sáthe sát baje.

Bahut sháhib log áte hain.

I shall need assistance.

Call Pír Bakhsh the khidmatgár to help you, and let there be no negligence.

Very well, Madam.

I saw the advertisement in yesterday's newspaper.

What was it about?

Mr. F. wanted to sell his horses, carriage, and all the furniture of his house by auction.

What is the reason of this?

The gentleman is going to England because of sickness.

For how many months has he been ill?

Two months.

What illness does he suffer from?

Tertian ague.

What is that girl's age?

She is not more than ten years old.

Whose daughter is she?

Míran the cook's.

I have heard that he has suffered great affliction in his family.

Yes, Sir; it is true. Two of his children died lately, and his creditors in the bázár have

Mujhe madad zarúr hogí.

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

Bahut achchhá, Mem shāhib.

Kal ke akhbār men main ne wuh ishtihār dekhá.

Us ká kyá mazmún thá?

F. shāhib ne apne ghore, gārî aur ghar ke sab asbāb nílām men bechne ká irāda kiya.

Is ká kyá sabab hai?

Shāhib bimārî ke sabab wilāyat ko jāyá chāhte hain.

Kāî mahine se bimār hain?

Do mahine se.

Shāhib kî bimārî kis tarah kî hai?

Jāre kî tap jo tisre dîn par charhá kartî.

Us larķî kî kitnî 'umr hai?

Das baras se ziyāda nahin.

Wuh kis kî betî hai?

Miran bāwarchî kî.

Main ne suná hai kî us ne apne ghar men bahut rang uthāyá.

Hañ shāhib; sach hai. Kuchh dîn hūe kî us ke do larķe mar ga-e; aur bázār men qarz-

- been giving him a deal of trouble. *khvāh us se bahut taqázā karte or use satāte.*
- I wonder people are so foolish as to get into debt. *Mujhe ta'ajjub lagtā hai ki log aise bewuqūf or ahmaq hain ki qarzdār hojāte.*
- Sir, Hindústānī people, in consequence of marriages and expenses of different kinds, are always in debt. *Shāhib ji, Hindústān ke log byāh wagaira men itne rupiye kharch karte ki hamesha qarzdār rahte.*
- Has the washerman come to-day? *Dhobi āj āyā?*
- No, Madam. You gave him no orders. *Nahin, Mām shāhibā. Ap ne us ko kuchh hukm nahin diyā.*
- I told him last week to be sure and come to-day, as there were a number of things to go to the wash. *Āj hi āne ko agle hafte men kahā, is liye ki bahut se kapre maile pare hain or bahut sā kaprā dhulānā hai.*
- He could not have understood you, or he would have been sure to come. *Ap hi būton ko na samjhā hogā; nahin to zarūr ātā.*
- He is very indolent, and does not do his work well. *Wuh bahut sust hai, aur apnā kām achchhi tarah se nahin kartā.*
- If you are not satisfied, another can soon be got. *Agar ap us se rāzī nahin, to dūsrā dhobi bahut jaldī mil saktā.*
- Is there any respectable man whom you can recommend? *Ko-i nek-nām ādmī hai jis ki ap sifārish kar sakte?*
- Motī Lāl, who appears a respectable man. *Motī Lāl to mu'atabar shakhṣ ma'lūm hotā.*
- Where does he live? *Wuh kahān rahtā?*
- Close to the southern gate (of *Dakkin darwāza ke pās, halwā-i-*

the city), opposite the confectioner's shop.

kī dūkān ke sāmne.

Do these articles pay duty?

Kyā, aisi aisi jins par mahṣūl lagtā hai?

You will have to pay two per cent. of the value to government.

Ba hisāb qīmat ke āp ko do rūpaiyā saikrā sarkār men bharnā hogā.

The duty is very heavy.

Yih mahṣūl bahut bhārī lagtā.

Many people say the same, but no one has petitioned the government about it.

Bahut log aisi kahte, lekin kisi ne ab tak sarkār men is bāt kī nālīsh nahīn kī.

How are the taxes paid? in cash or notes?

Mahṣūl khazāne men kaisā bharte? hundīdān lete yā faqat rāqd?

Only in rupees.

Sīrf rūpiye.

What sort of rupees?

Kaise rūpiye?

Only those coined at the mint.

Jo rūpai sarkār ke ṭaksāl-ghar men zarb khāte.

Where are my coat, trousers, and shoes?

Merā kurtā, patalūn aur jūtīdān kahān hain?

I don't know, Sir.

Śāhib, mujhe to kuchh ma'lūm nahīn.

Of what use are you as a servant, if you can't even look after my clothes?

Tum kis kām ke naukar ho, jo mere kapron kī khabardāri bhī nahīn kar sakte?

It was not my fault, because you did not entrust them to my care.

Merā guṣūr na thā; is liye kī āp ne unhen mujhe supurd nahīn kiya.

What is this you say? It is your work, and you know

Yih kyā bāt hai? Yih tumhārā kām hai, aur tum ko

nothing about my clothes. If such a thing happens again, you will immediately receive your dismissal.

I will take great care in future.

mere kapron kī kuchh khabar nahīn. Agar aisi gaflat phir gāhir ho, to fauran jawab pāoge.

Main dyande ko bahut khabar-giri rakhūngā or karūngā.

Have you given the porters their hire?

No, Sir; the treasurer has gone home on leave.

You had better pay them yourself to-day, and get the money from the treasurer.

I have no money.

What will those poor people do?

If your honour were to give me permission, I would send to the treasurer's house for the keys, and then there would be no difficulty.

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

Nahīn, Sāhib; khazānchī chhuṭṭī leke ghar gayā hai.

Bihṭar yih hai, kī apnī taraf se ij un ko mazdūrī de do aur kal khazānchī se le lo.

Mere pās ek kaurī bhī nahīn.

W'e bechāre log kyā karenge?

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

Very well, do so.

Bahut achchhā, aisā karo.

Sir, a dwarf has come to see you.

Where has he come from?

His home is in Benares, but he wanders about the country and gets presents from great people.

He appears very old.

Khuddiwand, ek baundā ap kī mulāqāt ko āyā hai.

Kahan se āyā hai?

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

Wuh bahut burhā na'lūm hotā.

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

There must have been some delay either in the coming of the mails or their delivery, or he would have been sure to have arrived.

He is coming.

Why were you not here before, Pírkhán?

Sir, the western mails were delayed in consequence of the heavy fall of rain, and I could not get the letters as soon as usual.

That is enough; I now want you to take a note to the bank and bring me three hundred rupees.

If you will give me the note I will take it.

Here is the order.

Make haste and bring the rupees, for I have other jobs for you.

I shall not be long.

Teach me to speak Hindústání.

Is there no difficulty in speaking it?

Speak very slowly and you will get the language.

Say that again.

You speak too quickly.

Yá to dák ke áne yá chitṭhí ke bántne men kuchh deri hú-í hogí; nahín to, wuh zarúr pahunchtá.

Wuh átu hai.

Pírkhán, tum is se áge kyún nahín á-e.

Śálib ji, pachchhim ke dák ke áne men deri hú-í barí bārish ke sabab se; aur mujhe aur roz ke taur par chitṭhí jald nahín milín.

Khair: main ab chāhtā hūn ki tum chitṭhí leke bank-ghar jā-o aur tīn sau rūp-ē mere liye lā-o.

Ap ruq'ā dijiye to main le jā-ūngā.

Yihī chitṭhī hai.

Jaldī jāke rūpa-e le ānā, kyūnki aur kām tumhare liye bahut hai.

Mujhe lautne men der na lagegī.

Hindústānī bolnā mujhe sikhā-o.

Kyā us ke bolne men kuchh mushkil nahín hai?

Thahar thaharke boliye to bolī āvegī.

Wuh bāt phir kaho.

Tum bahut jaldī bolō.

Shall I begin again ?

Main phir shurú' karún ?

Yes, it will be better to do so.

Hán, bihtar hogá.

I do not understand your language.

Main ap kī bolī nahīn samajhtá.

I said, Is there any news to-day ?

Main ne kahá, Aj kuchh khabar hai ?

There is no difference in the state of things since last week.

Jo mulk ká guzre hafte men hál thá, so ab bhī hai.

What are the rumours in the bázár ?

Bázár men kaun kaun gauge jári hai ?

Have you not heard of this matter ?

Ap ne is májare kī kuchh khabar nahīn páyī ?

They say that robbers having plundered Mádho Dás the banker's house have got safe off across the river.

We kahte hai ke dákú Mádho Dás sáhnukár kī koḥlī lūt kar naddī púr níhal ga-e hai.

I am now going out: tell the groom to get the horse ready.

Main ab bahár játá: sá-is se kaho kī ghorrá taiyár kare.

The whip is in the house.

Chábuk ghar men hai.

Then run and fetch it.

To daurke lá-o.

Bring water to wash my hands, and tell the khidmatgár to bring the breakfast.

Háth dhone ká páni lá-o, aur khidmatgár se kaho kī házirī láwe.

Give me some more milk.

Kuchh aur dúdh to do.

This fish is by no means good.

Yih machhli kuchh achchhī nahīn.

I bought it in the market this morning, and they told me it was fresh.

Main ne use aj hī súbh ko bázár men kharidá aur unhon ne use táza batáyá.

Hear, I want a boat to go to Calcutta.

Suno, Kalkatte jáne ko ek ná-o hamen darkár hai.

What is the hire of it?

Fifty rupees.

When can you go?

We can go at once.

Bring the boat here quickly.

Is the tide in or out?

It is in.

What is the name of that village?

Who live there?

Do you think we can get anything to eat or drink there?

Well, bring to here.

I dine at Mr. —'s, you must go there in the afternoon.

Where is the nurse?

She has gone out with the children into the garden.

Go and see where she is, and tell her I wish to speak to her.

Very well, Madam.

Here is the nurse. She is carrying the baby.

Nurse, I don't like your children coming to play with mine. I should be glad if you would keep them at home.

Is ká bhárá kitná hai?

Pachás rūpiye.

Tum kis waqt khol sakte?

Ham ab hi khol sakte hain.

Ná-o jaldí yahn lá-o.

Is waqt jū-ár hai ki bháthá?

Jū-ár hai.

Us basti ká kyá nám hai?

Kaun kaun ádmí wahán rahte?

Tumhári dánist men, wahán hamen kuchh kháne p'inc ki chíz mil-sakti hain ki nahin?

Bahut achchhá, to yahn lagá-o.

Ham — sháhib ke yahn khána khá-enge, tumhen sip-hrī ko wahán jáná hogá.

Dá-í kahán hai?

Wuháp ke bálbachhon ke sáth bágíche men ga-í hai.

Já-o aur dekho ki wuh kahán hai, aur us se kaho ki main us se kuchh kahá cháh'ti hūn.

Bahut achchhá, Mem sháhiba.

Dá-í hūzír hai. God ke bachche ko lí-e áti hai.

Dá-í, main nahin cháh'ti hūn ki tumháre larke mere larcon ke sáth khelen. Agar tum unhen ghar men rakhtin to main ziyáda khush hoti.

I have told them, Madam, not to come, but yet you know it is very difficult to keep children away from their mother.

Have you no one to take care of them?

My eldest girl is at home, but the young ones do not mind her.

Where is your husband?

He goes out to work all the day, and is seldom home much before evening.

Ride with us to morrow, and you will have more appetite when you return.

How can you expect to be able to eat immediately after getting up?

We cannot wait for those people any longer, as breakfast is on the table.

Are you sure they said they would come?

Do you know what they generally eat for breakfast?

I like a more substantial breakfast than this.

Have you nothing besides?

Mem shāhib, main ne unhen man'a kiyā ki mat do, lekin ap jāntī hain ki larḳon ko apnī mā se alag or judā rakhnā bahut mushkil hai.

Ko-ī tumhāre ghar men nahin jo un ki khabardāri kare?

Merī barī betī ghar men hai, lekin chhoṭe bachche us ko nahin mānte.

Tumhārā khaṣam kāhān hai?

Wuh subh ko jūke tamām din apne kām men rahtā aur akṣar shām tak nahin lautā.

Kal ap hamāre sāth sawāri men jāiyo aur lautne par ap ko ziyāda bhūkh lagegi.

Tum kyūnkar khiyāl rakhte ho ki palang se uṭhte hī bhūkh lagegi?

Hāziri mez par hai, ham kab tak un logon ki rāh dekhte rahenge.

Tumhen yaqīn hai ki unhon ne kahā hai ham āwenge?

Tum jānte ho ki wē hāziri ko akṣar kyā khāte hain?

Ham is se bhāri hāziri khāne ko pasand karte.

Is ke siwā aur kuchh tumhāre pās nahin?

Why do you not employ the man from whom you formerly took bread, which used to be very good?

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

Tell him breakfast is ready.

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

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

What do you generally breakfast upon?

I do not often eat anything early in the morning.

Wake me very early to-morrow morning.

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

Should not this awake me, knock at the door.

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

Jis rotiwāle ke yāhān se tum pahle roti liyā karte the us se kyūn nahin lete? us ki roti bahut achchhi hoti thi?

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

Us se kaho ki hāziri taiyār hai. A'jande ko itni der na lage, kyūnki hamen har roz sawere shahr ko jānā hai.

Chā kā pāni ubaltā na thā, is mein māṛa muṭlaq nahin.

Tum hāziri ko akṣar kyā khāte ho?

Turke mein akṣar kuchh nahin khātā.

Mujhe kal bare sawere jagā denā.

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

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

Main jāgtā hūn, tum jā-o; main na uṭhūngā kyūnki rāt ko der tak mujhe nīnd nahin āyī aur is waqt meri ānkhēn bhāri lagti.

INDEX I.

OBSERVE.—The numbers refer to the page, not to the rule.

ABLATIVE case, 100.

Ablative case in construction with verbs, 119.

Accusative case, 99.

Acquisitives, 69, 139.

Adjectives, 25.

Adjectives governing the ablative, 107.

Adjectives governing the genitive, 106.

Adjectives governing the locative, 107.

Adverbial compounds, 73.

Adverbial participle, 115.

Adverbial prepositions, 73.

Adverbs, 73.

Affixes, 79-83.

Agent with *me*, 103.

Agent with *me* in construction with verbs, 123.

Aggregate numbers, 77.

Alphabet in Dictionary order, 1.

Arabic adverbs, 75.

Arabic and Persian prefixes, 75.

Arabic words in Hindústání, 84.

Article, 90.

Auxiliary tenses, 36.

Cardinals, 76.

Causal verbs, 137.

Collocation of words, 91.

Comparison of adjectives, 28, 108.

Compleatives, 67, 138.

Compound nouns, 146.

Compound verbs, 66, 137.

Concord of adjective with substantive, 92.

Concord of relative with antecedent, 94.

Concord of verb with nominative case, 91.

Conjugation, 36.

Conjunction of locative and ablative postpositions, 103.

Conjunctions, 75.

Consonants, 10.

Consonants classed with or without dots, 3.

Consonants, peculiarities of form and distinctive marks of, 4.

Continuatives, 67.

Dative and accusative cases in construction with verbs, 116.

Dative case, 99.

Declension of nouns, 18.
 Derivation of words, 79.
 Desideratives, 68, 138.
 Deva-nāgarī Alphabet, 151.

First declension, 20.
 Fourth declension, 22.
 Fractional numbers, 78.
 Frequentatives, 68, 138.
 Future, 131.

Gender of nouns substantive, 16.
 Genitive case, 96.
 Genitive case in construction with verbs, 115.

How to distinguish feminine nouns, 16.
 How to distinguish masculine nouns, 17.

Idiomatic repetition of participles, 70.

Imperative, 132.
 Imperfect, 135.
 Inceptives, 69.
 Inceptives with the inflected infinitive, 138.
 Intensives, 66, 137.
 Interjections, 76.
 Intermediary particles, 83.
 Intransitives ending in consonants, 44.
 Intransitives ending in vowels, 46.
 Intransitives or neuter verbs, 44.

Locative case, 102.

Locative case in construction with verbs, 122.

Nominals, 70, 139.
 Nominative case, 96.
 Nominative case in construction with verbs, 115.
 Noun of agency, 146.
 Nouns of place, distance, and measure, 105.
 Nouns of time, 104.
 Numerals, 76.

Ordinals, 77.
 Orthographical marks, 12-14.

Participles.—Conjunctive participle, 143.

Passive voice (syntax), 136.
 Passive voice with *jind*, 'to go,' 48.
 Peculiar and idiomatic uses of certain nominal verbs, 139.
 Perfect indefinite and perfect definite, 135.

Permissives, 69, 139.
 Pluperfect, 135.
 Potential or aorist, 130.

Potentials, 66, 138.
 Preference of the direct or dramatic to the indirect form of speech, 142.
 Prefixes, 83.

Present and past participles, 143.
 Present definite, 134.
 Present indefinite, 133.
 Pronouns, 28-35.
 Pronunciation, 10-12.

Reiteratives, 69.

- Repetition of participles to imply continuity, 146.
- Repetitions of nouns, pronouns, etc., 113.
- Respectful tenses, 133.
- Rules for converting neuter verbs into actives or causals, and into double causals, 63-65.
- Second declension, 21.
- Statisticals, 67.
- Syntax, 90.
- Syntax of adjectives, 106.
- Syntax of adverbs, prepositions, conjunctions, etc., 147.
- Syntax of nouns in apposition, 104.
- Syntax of numerals, 108.
- Syntax of pronouns, 109.
- Syntax of substantives, 96.
- Syntax of the infinitive, 127.
- Syntax of verbs, 114.
- Third declension, 22.
- Transitive or active verbs, 38.
- Transitives ending in consonants, 38.
- Transitives ending in vowels, 41.
- Uncommon tenses, 53, 136.
- Use and application of the tenses, 130.
- Verbs, 36.
- Vocative case, 104.
- Vowel system, 5.

INDEX II.

IN THE ORDER OF THE ENGLISH ALPHABET.

OBSERVE.—The figures denote the numbers of the rules.

When the page is referred to, the letter *p.* precedes the figure.

- A*, affix for vocative, 350 *a.*
abūd, affix, 256.
achchhu, 'good,' 97, 100.
adu, 'performance,' 42.
'adl, 'justice,' 4.
agari, 'if,' 595, 596, 243.
agarchi, 'although,' 597, 243.
aḥsan, 'more beautiful,' 101.
ai, sign of vocative, 350.
'aib, 'a fault,' 4.
aisā, 'such like,' 128, 234.
allāh, 'God,' 22.
amīru-l-mūminīn, 'commander of the faithful,' 26.
'amm, 'common,' 4, p. 7 note.
ap, 'self, own,' 115, 117, 375.
ap, 'your Honour,' 118, p. 31, 378.
apnā, 'own,' 117, 375, 376, 377.
'atu, 'gift,' 42.
ath, 'eight,' 245.
aur, 'other, more,' 98, 129.
aur, 'and,' 243.
'aurat, 'a woman,' 4.
ayā, interrog. conj., 424, 599.
ba, 'by,' 24F.
ba, 'with,' 241.
bāba, 'father,' 66.
bachūnā, 'to save,' 155.
bachcha, 'a child,' 38.
bad, 'bad,' 1, p. 7 note.
ba'd, 'after,' 2, p. 7 note.
bag, 'a garden,' 38.
baiṭhe biṭhā-e, 'sitting still,' 233, 567.
baiṭhnā, 'to sit,' 206.
bakht, 'fortune,' p. 2.
balā, 'evil,' 42, 73.
band bandyā, 'ready made,' 233.
banīnā, 'to make,' 155, 201.
banda, 'a slave,' 18, 23, 38, 65.
banda i khudā, 'a servant of God,' 28.
bandhnā, 'to bind,' 198, p. 62.
baniyan, 'a shopkeeper,' 68.
bannā, 'to be made,' 201, 552.
bāp-re, exclam., 244.
barā, 'great,' 86, 99.
bīrah, 'twelve,' 18.
baras, 'a year,' 75.
barasnā, 'to rain,' 197.
bardār, affix, 255.
bat, 'a word,' 33, 72.
batānā, 'to show,' 155.
bayān, 'explanation,' p. 8 note.
būyān, 'left,' (not 'right'), 92.
be, 'without,' 586.
becknā, 'to sell,' 209.
beṭā, 'a son,' 64.
beṭi, 'a daughter,' 69.
bhā-ī, 'a brother,' 61.
bhāri, 'heavy,' 95.
bhujnā, 'to send,' 149.
bhi, 'also,' 238.
biktar, bihtarīn, 'better, best,' 101.
bolnā, 'to speak,' 157, p. 44.
bolānā, 'to call,' 151, 203.
chūi, 'tea,' 42.
chahiye, 'it is fit,' 223, 544.

chālā, 'to desire,' 149, 221, 445, 543.
chār, 'four,' 215.

chhak, 'six,' 215.

chhatvān, 'sixth,' 96, 218.

chhipānā, 'to conceal,' 155.

chhurānā, 'to set free,' 155.

chū āgān, 'lamps,' 76.

chuknā, 'to finish,' 198, 214, 215, 521.

dahī, 'curdled milk,' 36.

dahshat, 'fear,' 1, p. 6 note.

dālā, 'to throw,' 149, 198.

dānā, 'a sage,' 66.

dānā, 'wise,' 87, 96.

dānīsh, 'knowledge,' 33.

dārānā, 'to fear,' 445.

daryā, 'a river,' 38, 66.

das, 'ten,' 215.

darvā, 'medicine,' 42.

dikhnā, 'to see,' 149, 198, 206.

dinā, 'to give,' 185, p. 56.

dhab, 'mode,' 1, p. 6, note.

dhobi, 'a washerman,' 1, p. 6, note.

dhonā, 'to wash,' 150, 204.

dī, 'given' (f.), 185, 195.

dībīyā, 'a box,' 42.

dījīye or *dije*, 'be pleased to give,' 196.

dikhā-i denā, 'to appear,' 450.

dikhānā, 'to show,' 206.

dikhlanā, 'to show,' 206.

do, 'two,' 215.

donon, 'both,' 129.

du'a, 'prayer,' 42.

dunyā, 'the world,' 42.

dūsra, 'second,' 96, 129, 248.

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

ek ek, 'each, one,' 390.

farmānā, 'to command,' 155, 493, 551.

fathak, 22.

fātiha, 'an opening prayer,' 75.

fi-l-hāl, 'instantly,' 26.

fi-l-haqiqat, 'in truth,' 26.

gadd, 'a beggar,' 66.

gā-e, 'a cow,' 73.

ga-i, 'gone,' 1, p. 6 note.

gānā, 'to sing,' 155, 445.

gānūr, 'a village,' 73.

gayi, 'gone,' 166, 195.

ghar, 'a house,' 39.

ghī, 'clarified butter,' 36.

girih i saḡht, 'a hard knot,' 28.

gizā, 'food,' 42.

gorā, 'fair,' 96.

gunāh, 'a fault,' 38.

hai, 'is,' 130.

hamza, 1.

har, 'every,' 129.

hārā, affix, 255.

hawā, 'air,' 12.

hawā khunā, 'to take the air,' 530.

hāyā, 'shame,' 42.

hāzā, 'this,' 22.

hi or *hīn*, affix, 235.

ho-jānā, 'to become,' 172, 211.

honā, 'to be,' 130, p. 51, 173.

hū-a, 'been,' 173, 195.

hū-jīye, 'be pleased to become,' 196.

Humayūn, p. 8, note.

hūn, 'I am,' 130.

i, affix, 235, 255, 257.

ibtidā, 'beginning,' 42.

'id, 'a festival,' 4.

ikhwanu-s-safā, 27.

insaf, 'justice,' 40.

intihā, 'end,' 42.

'ishq, 'love,' 4.

itnā, 'this much,' 128.

ittifāqan, 'by chance,' 25.

jab, 'when,' 581.

jab talah, 'until,' 580.

jagah, 'a place,' 75.

jaqānā, 'to awaken,' 155, 203.

ja'isa, 'which-like,' 128.

jama, 'to go,' 166, p. 48.

ṣānna, 'to know,' 198, 445.
jāta rahna, 'to go away,' 546.
jazm, 23.
jī, 'life,' 36.
jītnā, 'as many,' 128.
jo or *jaun*, 'who,' 126, 300.
jo, 'if, when, that,' 592, 593.
jo ko-i, 'whosoever,' 111.
jo kuchh, 'whatsoever,' 111.
jorū, 'a wife,' 71.
ka, 'of,' postposition, 43, 77, 307, 322.
kahān, 'where?' 234, 591.
kahānā, 'to be called,' 207.
kahlānā, 'to be called,' 207.
kahnā, 'to say,' 156, 198, 445.
ka-i, 'some,' 129.
ka-i ek, 'several,' 129.
kaisā, 'what like?' 128.
kālā, 'black,' 96.
karnā, 'to do,' 180, 219.
karor, 'ten millions,' 219.
kī sī, 'like that of,' 89, 96.
kātānā, 'to cut,' 149.
kaun, 'who? what?' 126.
kaun sī, 'what like?' 128.
ke, 'of,' postposition, 43, 77, 307.
khainchnā, 'to draw, to suffer,' 532.
khā-jānā, 'to eat up,' 211, 448.
khānā, 'to eat,' 155, 529.
khafā, 'fault,' 42.
khayāl, 'thought,' p. 8 note.
khinchnā, 'to draw, to suffer,' 532.
khet, 'a field,' 1, p. 6 note.
khilānā, 'to give to eat,' 155, 204.
khulnā, 'to open,' 149, 208.
khūb, 'fine,' 96.
khūbtar khūbtarin, 'more, most beautiful,' 101.
khud, 'self,' 2, p. 8 note.
Khudā, 'God,' 61, 66.
khulāsat, 'essence,' 18.
īsh, 'pleased,' 2, p. 8 note.
ki, 'that,' 18, 243, 591.

ki, 'of,' postposition, 43, 77, 307.
kī, 'done' (f.), 180, 195.
kījiye or *kīje*, 'be pleased to do,' 180, 196.
kirāya, 'hire,' 65.
kirpā, 'favour,' 42.
kitnā, 'how many,' 128.
kīyā, 'done,' 180.
ko, 'to,' postposition, 43, 323, 403.
koh i nūr, 'the mountain of light,' 28.
ko-i, 'any one, some one,' 126, 282.
koṭhri, 'a room,' 95.
kuchh, 'some, any,' 126, 282.
kyā, 'what?' 126.
lagā-lenā, 'to clasp,' 518.
lagānā, 'to apply,' 155, 542.
lagnā, 'to begin,' 198, 227, 516, 517, 541.
lag-rahnā, 'to continue fixed,' 516.
lākh, 'one hundred thousand,' 249.
la'l, 'a ruby,' 2, p. 7 note.
lūlā, 'a master,' 66.
lānā, 'to bring,' 156, 162, 446.
larkā, 'a boy,' 96.
larkī, 'a girl,' 96.
laṛnā, 'to fight,' 445.
laṭhī-laṭhī, 'mutual cudgelling,' 568.
le-jānā, 'to take,' 211, 445.
lenā, 'to take,' 190, p. 58, 447.
li, 'taken' (f.), 190, 195.
lijiye, *lije*, 'be pleased to take,' 196.
likhnā, 'to write,' 149, 445.
liyā, 'taken,' 193, 195.
liye, 'on account of,' 239, 459, 577.
ma, 'together with,' p. 8. note.
mā, 'mother,' 2.
ma-dī, 'end,' 1, p. 6 note.
mai i nāb, 'pure wine,' 28.
ma-īl, 'inclined towards,' 1, p. 6 note.
maīn, 'I,' 126.
makhsfy, 'suppressed,' 28.
malika, 'a princess,' 102.

man, 'prohibition,' p. 8 note.
mand, affix, 261.
mārā-māri, 'scuffling,' 233.
mard, 'a man,' 60.
mār-dāldā, 'to kill outright,' 211.
māre, 'in consequence of,' 579.
mar-jānd, 'to die,' 172.
marnā, 'to die,' 177, 195, 208.
mārnā, 'to strike,' 145, 549.
mat, 'not,' 588.
mēn, 'in,' postposition, 43, 339, 434.
mēn se, 'from among,' 348.
merā, 'of me, my,' 103, 108, 372.
mez, 'a table,' 2.
milnā, 'to meet,' 201, 539.
mot, 'a pearl,' 36.
mū-d, 'dead,' 195.
mū'af, 'pardoned,' 1, p. 6 note.
mū'allag, 'suspended,' 1, p. 6 note.
murjh kā (for *merā*), 108.
mulk, 'a kingdom,' 38.
mullā, 'a teacher,' 66.
muūh, 'the mouth,' 38.
mutawajjih, 'attentive,' 18.
muyassar, 'attainable,' p. 8 note.

na, 'not,' 18, 588.
nahin, 'not,' 524, 395, 588.
nahin to, 'otherwise,' 590.
nāw, 'a name,' 62.
na-on, 'a name,' 62.
nau, 'nine,' 245.
ne, 'by,' postposition, 43, 143, 439.
nikālnā, 'to issue,' 197, 208.
nikālnā, 'to take out,' 149, 208.

o, 'and,' 243.

pādshāh i buzurg, 'a great king,' 28.
pā-e-takht, 'the foot of the throne,' 28.
pahlā, 'first,' 96, 248.
pahunchānd, 'to convey,' 155, 201.
pahunchnā, 'to arrive,' 201.
pāk, 'pure,' 88.
pakānā, 'to cook,' 200.

pakarnd, 'to seize,' 149, 197.
pan, affix, 257.
pānd, 'to find,' 155, 198.
pinch, 'five,' 245.
pānchvān, 'fifth,' 96, 248.
pāni, 'water,' 36.
pānw, 'a foot,' 38, 62.
pā-on, 'a foot,' 62.
par, 'on,' postposition, 43, 339, 434.
par se, 'from off,' 348.
parwā, 'care,' 42.
pesh, 1.
pichhe ho-lend, 'to follow behind,' 517.
pījye or piye, 'be pleased to drink,' 196.
pil, 'an elephant,' 2.
pilānd, 'to give to drink,' 155, 204.
pinā, 'to drink,' 204.
pitā, 'a father,' 66.
pūchhnd, 'to ask,' 149, 445.
pūja, 'worship,' 42.
pūr, 'a city,' 256.
pūr, 'full,' 2.

qāzi, 'a judge,' 61.
qūwat, 'power,' 24.
rah-jinā, 'to stop,' 172.
rahmun, 'merciful,' 22.
rahnd, 'to remain,' 545.
rija, 'a king,' 61, 66.
rahnd, 'to place,' 149, 547.
ro-ān, 'a hair,' 68.
roti, 'bread,' 33.
rū-e-zebā, 'a beautiful face,' 28.
rūpiya, 'a rupee,' 65.

sā, 'like,' 89.
sab, 'all,' 127.
sab se, 'than all,' 99, 368 a.
sair, 'perambulation,' 2.
sahmā, 'to be able,' 198, 212, 520.
sālā, 'years,' 76.
samajhnd, 'to understand,' 202.
ganā, 'praise,' 42.
sāgi-ān, 'cup-bearers,' 76.

- adt*, 'seven,' 245.
salānd, 'to vex,' 155.
adwadā, 'seventh,' 96, 248.
se, 'from,' postposition, 43, 329, 418.
se, 'like,' 89.
se (used in comparing), 97, 99, 368.
shahr i Bagdad, 'the city of Bagdad,' 28.
shiddat, 'force,' 24.
sh'r, 'poetry,' 2, p. 7 note.
si, 'like' (f.), 89.
sikhnd, 'to learn,' 206, 445.
sir, 'the head,' 38.
siwd, 'except,' p. 8 note.
so or *taun*, 'he, that same,' 8, 114.
so-jānd, 'to go to sleep,' 172.
sonā, 'to sleep,' 204.
shūbajāt, 'provinces,' 76.
sulānd, 'to put to sleep,' 155.
sunnd, 'to hear,' 149, 198, 445.
ta'ālā, 'most high,' 22.
ta-ammul, 'reflection,' 1, p. 6 note.
tadbīr, 'deliberation,' 35.
tafāwut, 'difference,' 40.
taisd, 'such-like,' 128.
taiydr, 'ready,' 24.
tij, 'a crown,' 38.
tak, 'up to,' postposition, 43.
talāsh, 'search,' 33.
ṭālību-l-'ilm, 'a seeker of knowledge,' 26.
ta'lim, 'instruction,' 35.
tanwin, 25.
taqīr, 'fault,' 35.
taqarruf, 'expenditure,' 40.
tashdid, 24.
tashrif, 'honouring,' 35.
taṣwīr, 'a picture,' 35.
ṭaur, 'manner,' 2.
tawajjuh, 'favour,' 40.
terd, 'of thee, thy,' 107, 372.
thd, 'was,' 130.
the, (pl.), 'were,' 130.
ṭhiliyd, 'a waterpot,' 42, 74.
tin, 'three,' 245.
tisrd, 'third,' 96, 248.
titnd, 'so many,' 128.
tornd, 'to break,' 209.
tū, 'thou,' 104.
tuḡh kā (for *terd*), 108.
tuḡh sd, 'like thee,' 89.
'ūd, 'aloes,' 4.
umard, 'nobles,' p. 87 note.
us kā, 'of him, his,' 105, 372.
uṭhū-ēnd, 'to set up,' 211.
uṭhānd, 'to raise, to suffer,' 201, 531.
uṭh-jānd, 'to rise up,' 172.
utnd, 'that much,' 128.
'uzr, 'an excuse,' 4.
wa, 'and,' 243.
wahān, 'there,' 234.
waisā, 'such,' 128.
wāld, affix of agency, 255.
waṣla, 26.
wāṣṭe, 'on account of,' 239, 459, 578.
wo, 'he, that,' 109.
wuh, 'he, that,' 18, 105, 281.
yā, 'or,' 243, 598.
yahān, 'here,' 234.
yahān, 'at the abode of,' 239.
yih, 'he, this,' 106, 281.
zabān i shirin, 'a sweet tongue,' 28.
zabar, 1, 2, 3.
zāhir, 'manifested,' 28.
zor, 1, 2, 3.
ziydda, 'excessive,' 88, 98.

APRIL 1879.

GENERAL LISTS OF NEW WORKS

PUBLISHED BY

MESSRS. LONGMANS, GREEN & CO.
PATERNOSTER ROW, LONDON.

HISTORY, POLITICS, HISTORICAL MEMOIRS &c.

Armitage's Childhood of the English Nation. Fcp. 8vo. 2s. 6d.

Arnold's Lectures on Modern History. 8vo. 7s. 6d.

Bagehot's Literary Studies. 2 vols. 8vo. 28s.

Buckle's History of Civilisation. 3 vols. crown 8vo. 24s.

Chesney's Indian Polity. 8vo. 21s.

— Waterloo Lectures. 8vo. 10s. 6d.

Digby's Famine Campaign in India. 2 vols. 8vo. 32s.

Durand's First Afghan War. Crown 8vo.

Epochs of Ancient History :—

Boesly's Gracchi, Marius, and Sulla, 2s. 6d.

Capes's Age of the Antonines, 2s. 6d.

— Early Roman Empire, 2s. 6d.

Cox's Athenian Empire, 2s. 6d.

— Greeks and Persians, 2s. 6d.

Curtels's Rise of the Macedonian Empire, 2s. 6d.

Ihne's Rome to its Capture by the Gauls, 2s. 6d.

Merivale's Roman Triumvirates, 2s. 6d.

Sankey's Spartan and Theban Supremacies, 2s. 6d.

Epochs of English History :—

Creighton's Shilling History of England (Introductory Volume).
Fcp. 8vo. 1s.

Browning's Modern England, 1820-1875, 9d.

Cordery's Struggle against Absolute Monarchy, 1603-1688, 9d.

Creighton's (Mrs.) England a Continental Power, 1066-1216, 9d.

Creighton's (Rev. M.) Tudors and the Reformation, 1485-1603, 9d.

Rowley's Rise of the People, 1215-1485, 9d.

Rowley's Settlement of the Constitution, 1688-1778, 9d.

Tancock's England during the American & European Wars,
1778-1820, 9d.

York-Powell's Early England to the Conquest, 1s.

Epochs of Modern History :—

Church's Beginning of the Middle Ages, 2s. 6d.

Cox's Crusades, 2s. 6d.

Creighton's Age of Elizabeth, 2s. 6d.

Gairdner's Houses of Lancaster and York, 2s. 6d.

Gardiner's Puritan Revolution, 2s. 6d.

— Thirty Years' War, 2s. 6d.

Hale's Fall of the Stuarts, 2s. 6d.

Johnson's Normans in Europe, 2s. 6d.

London, LONGMANS & CO.

Epochs of Modern History—continued.

- Ludlow's War of American Independence, 2s. 6d.
 Morris's Age of Queen Anne, 2s. 6d.
 Seebohm's Protestant Revolution, 2s. 6d.
 Stubbs's Early Plantagenets, 2s. 6d.
 Warburton's Edward III., 2s. 6d.
- Froude's English in Ireland in the 18th Century. 3 vols. 8vo. 48s.
 — History of England. 12 vols. 8vo. £8. 18s. 12 vols. crown 8vo. 72s.
 — Julius Cæsar, a Sketch. 8vo. 16s.
- Gairdner's Richard III. and Perkin Warbeck. Crown 8vo. 10s. 6d.
- Cardiner's England under Buckingham and Charles I., 1624–1628. 2 vols. 8vo. 21s.
 — Personal Government of Charles I., 1628–1637. 2 vols. 8vo. 24s.
- Greville's Journal of the Reigns of George IV. & William IV. 3 vols. 8vo. 36s.
- Hayward's Selected Essays. 2 vols. crown 8vo. 12s.
- Hearn's Aryan Household. 8vo. 16s.
- Howorth's History of the Mongols. VOL. I. Royal 8vo. 28s.
- Ilne's History of Rome. 3 vols. 8vo. 45s.
- Lecky's History of England. Vols. I. & II., 1700–1760. 8vo. 36s.
 — — — European Morals. 2 vols. crown 8vo. 16s.
 — Spirit of Rationalism in Europe. 4 vols. crown 8vo. 16s.
- Lewes's History of Philosophy. 2 vols. 8vo. 32s.
- Longman's Lectures on the History of England. 8vo. 15s.
 — Life and Times of Edward III. 2 vols. 8vo. 28s.
- Macaulay's Complete Works. 8 vols. 8vo. £5. 5s.
 — History of England :—
 Student's Edition. 2 vols. cr. 8vo. 12s. | Cabinet Edition. 8 vols. post 8vo. 48s.
 People's Edition. 4 vols. cr. 8vo. 16s. | Library Edition. 5 vols. 8vo. £4.
- Macaulay's Critical and Historical Essays. Cheap Edition. Crown 8vo. 3s. 6d.
 Cabinet Edition. 4 vols. post 8vo. 24s. | Library Edition. 3 vols. 8vo. 36s.
 People's Edition. 2 vols. cr. 8vo. 8s. | Student's Edition. 1 vol. cr. 8vo. 6s.
- May's Constitutional History of England. 3 vols. crown 8vo. 18s.
 — Democracy in Europe. 2 vols. 8vo. 32s.
- Merivale's Fall of the Roman Republic. 12mo. 7s. 6d.
 — General History of Rome, B.C. 753—A.D. 476. Crown 8vo. 7s. 6d.
 — History of the Romans under the Empire. 8 vols. post 8vo. 48s.
- Phillips's Civil War in Wales and the Marches, 1642–1649. 8vo. 16s.
- Prothero's Life of Simon de Montfort. Crown 8vo. 9s.
- Rawlinson's Seventh Great Oriental Monarchy—The Sassanians. 8vo. 28s.
 — Sixth Oriental Monarchy—Parthia. 8vo. 16s.
- Seebohm's Oxford Reformers—Colet, Erasmus, & More. 8vo. 14s.
- Sewall's Popular History of France. Crown 8vo. 7s. 6d.
- Short's History of the Church of England. Crown 8vo. 7s. 6d.
- Smith's Carthage and the Carthaginians. Crown 8vo. 10s. 6d.
- Taylor's Manual of the History of India. Crown 8vo. 7s. 6d.
- Todd's Parliamentary Government in England. 2 vols. 8vo. 37s.
- Trench's Realities of Irish Life. Crown 8vo. 2s. 6d.
- Walpole's History of England. Vols. I. & II. 8vo. 36s.

BIOGRAPHICAL 'WORKS.

- Burke's Vicissitudes of Families. 2 vols. crown 8vo. 21s.
 Cates's Dictionary of General Biography. Medium 8vo. 25s.

London, LONGMANS & CO.

- Gleig's Life of the Duke of Wellington. Crown 8vo. 6s.
 Jerrold's Life of Napoleon III. Vols. I. to III. 8vo. price 18s. each.
 Jones's Life of Admiral Frobisher. Crown 8vo. 6s.
 Lecky's Leaders of Public Opinion in Ireland. Crown 8vo. 7s. 6d.
 Life (The) of Sir William Fairbairn. Crown 8vo. 18s.
 Life (The) of Bishop Frampton. Crown 8vo. 10s. 6d.
 Life (The) and Letters of Lord Macaulay. By his Nephew, G. Otto Trevelyan, M.P. Cabinet Edition, 2 vols. post 8vo. 12s. Library Edition, 2 vols. 8vo. 36s.
 Marshman's Memoirs of Havelock. Crown 8vo. 3s. 6d.
 Memoirs of Anna Jameson, by Gerardine Macpherson. 8vo. 12s. 6d.
 Memorials of Charlotte Williams-Wynn. Crown 8vo. 10s. 6d.
 Mendelssohn's Letters. Translated by Lady Wallace. 2 vols. cr. 8vo. 5s. each.
 Mill's (John Stuart) Autobiography. 8vo. 7s. 6d.
 Newman's Apologia pro Vita Sua. Crown 8vo. 6s.
 Nohl's Life of Mozart. Translated by Lady Wallace. 2 vols. crown 8vo. 21s.
 Pattison's Life of Casaubon. 8vo. 18s.
 Spedding's Letters and Life of Francis Bacon. 7 vols. 8vo. £4. 4s.
 Stephen's Essays in Ecclesiastical Biography. Crown 8vo. 7s. 6d.
 Stigand's Life, Works &c. of Heinrich Heine. 2 vols. 8vo. 28s.
 Zimmern's Life and Works of Lessing. Crown 8vo. 10s. 6d.

CRITICISM, PHILOSOPHY POLITY &c.

- Amos's View of the Science of Jurisprudence. 8vo. 18s.
 — Primer of the English Constitution. Crown 8vo. 6s.
 Arnold's Manual of English Literature. Crown 8vo. 7s. 6d.
 Bacon's Essays, with Annotations by Whately. 8vo. 10s. 6d.
 — Works, edited by Spedding. 7 vols. 8vo. 73s. 6d.
 Bain's Logic, Deductive and Inductive. Crown 8vo. 10s. 6d.
 PART I. Deduction, 4s. | PART II. Induction, 6s. 6d.
 Blackley's German and English Dictionary. Post 8vo. 7s. 6d.
 Bolland & Lang's Aristotle's Politics. Crown 8vo. 7s. 6d.
 Bullinger's Lexicon and Concordance to the New Testament. Medium 8vo. 30s.
 Comte's System of Positive Polity, or Treatise upon Sociology, translated :—
 VOL. I. General View of Positivism and its Introductory Principles. 8vo. 21s.
 VOL. II. Social Statics, or the Abstract Laws of Human Order. 14s.
 VOL. III. Social Dynamics, or General Laws of Human Progress. 21s.
 VOL. IV. Theory of the Future of Man; with Early Essays. 24s.
 Congreve's Politics of Aristotle; Greek Text, English Notes. 8vo. 18s.
 Contanseau's Practical French & English Dictionary. Post 8vo. 7s. 6d.
 — Pocket French and English Dictionary. Square 18mo. 3s. 6d.
 Dowell's Sketch of Taxes in England. VOL. I. to 1642. 8vo. 10s. 6d.
 Farrar's Language and Languages. Crown 8vo. 6s.
 Grant's Ethics of Aristotle, Greek Text, English Notes. 2 vols. 8vo. 32s.
 Hodgson's Philosophy of Reflection. 2 vols. 8vo. 21s.
 Kalisch's Historical and Critical Commentary on the Old Testament; with a New Translation. Vol. I. *Genesis*, 8vo. 18s. or adapted for the General Reader, 12s. Vol. II. *Exodus*, 15s. or adapted for the General Reader, 12s. Vol. III. *Leviticus*, Part I. 15s. or adapted for the General Reader, 8s. Vol. IV. *Leviticus*, Part II. 15s. or adapted for the General Reader, 8s.

- Latham's Handbook of the English Language. Crown 8vo. 6s.
 — English Dictionary. 1 vol. medium 8vo. 24s. 4 vols. 4to. £7.
 Lewis on Authority in Matters of Opinion. 8vo. 14s.
 Liddell & Scott's Greek-English Lexicon. Crown 4to. 36s.
 — — — Abridged Greek-English Lexicon. Square 12mo. 7s. 6d.
 Longman's Pocket German and English Dictionary. 18mo. 5s.
 Macanlay's Speeches corrected by Himself. Crown 8vo. 3s. 6d.
 Macleod's Economical Philosophy. Vol. I. 8vo. 15s. Vol. II. Part I. 12s.
 Mill on Representative Government. Crown 8vo. 2s.
 — — Liberty. Post 8vo. 7s. 6d. Crown 8vo. 1s. 4d.
 Mill's Dissertations and Discussions. 4 vols. 8vo. 46s. 6d.
 — Essays on Unsettled Questions of Political Economy. 8vo. 6s. 6d.
 — Examination of Hamilton's Philosophy. 8vo. 16s.
 — Logic, Ratiocinative and Inductive. 2 vols. 8vo. 25s.
 — Phenomena of the Human Mind. 2 vols. 8vo. 28s.
 — Principles of Political Economy. 2 vols. 8vo. 30s. 1 vol. cr. 8vo. 5s.
 — Subjection of Women. Crown 8vo. 6s.
 — Utilitarianism. 8vo. 5s.
 Morell's Philosophical Fragments. Crown 8vo. 5s.
 Müller's (Max) Lectures on the Science of Language. 2 vols. crown 8vo. 16s.
 — Hibbert Lectures on the Origin and Growth of Religion. 8vo. 10s. 6d.
 Noire on Max Müller's Philosophy of Language. 8vo. 6s.
 Rich's Dictionary of Roman and Greek Antiquities. Crown 8vo. 7s. 6d.
 Roget's Thesaurus of English Words and Phrases. Crown 8vo. 10s. 6d.
 Sandars's Institutes of Justinian, with English Notes. 8vo. 18s.
 Swinbourne's Picture Logic. Post 8vo. 5s.
 Thomson's Outline of Necessary Laws of Thought. Crown 8vo. 6s.
 Tocqueville's Democracy in America, translated by Reeve. 2 vols. crown 8vo. 14s.
 Twiss's Law of Nations, 8vo. in Time of Peace, 12s. in Time of War, 21s.
 Whately's Elements of Logic. 8vo. 10s. 6d. Crown 8vo. 4s. 6d.
 — — — Rhetoric. 8vo. 10s. 6d. Crown 8vo. 4s. 6d.
 — English Synonyms. Fcp. 8vo. 3s.
 White & Riddle's Large Latin-English Dictionary. 4to. 28s.
 White's College Latin-English Dictionary. Medium 8vo. 15s.
 — Junior Student's Complete Latin-English and English-Latin Dictionary. Square 12mo. 12s.
 Separately { The English-Latin Dictionary, 5s. 6d.
 { The Latin-English Dictionary, 7s. 6d.
 White's Middle-Class Latin-English Dictionary. Fcp. 8vo. 3s.
 Williams's Nicomachean Ethics of Aristotle translated. Crown 8vo. 7s. 6d.
 Yonge's Abridged English-Greek Lexicon. Square 12mo. 8s. 6d.
 — Large English-Greek Lexicon. 4to. 21s.
 Zeller's Socrates and the Socratic Schools. Crown 8vo. 10s. 6d.
 — Stoics, Epicureans, and Sceptics. Crown 8vo. 14s.
 — Plato and the Older Academy. Crown 8vo. 18s.

MISCELLANEOUS WORKS & POPULAR METAPHYSICS

- Arnold's (Dr. Thomas) Miscellaneous Works. 8vo. 7s. 6d.
 Bain's Emotions and the Will. 8vo. 15s.

London, LONGMANS & CO.

Bain's Mental and Moral Science. Crown 8vo. 10s. 6d. Or separately: Part I. Mental Science, 6s. 6d. Part II. Moral Science, 4s. 6d.

— Senses and the Intellect. 8vo. 15s.

Buckle's Miscellaneous and Posthumous Works. 3 vols. 8vo. 52s. 6d.

Conington's Miscellaneous Writings. 2 vols. 8vo. 28s.

Edwards's Specimens of English Prose. 16mo. 2s. 6d.

Froude's Short Studies on Great Subjects. 3 vols. crown 8vo. 18s.

German Home Life, reprinted from *Fraser's Magazine*. Crown 8vo. 6s.

Hume's Essays, edited by Green & Grose. 2 vols. 8vo. 28s.

— Treatise of Human Nature, edited by Green & Grose. 2 vols. 8vo. 28s.

Macaulay's Miscellaneous Writings. 2 vols. 8vo. 21s. 1 vol. crown 8vo. 4s. 6d.

— Writings and Speeches. Crown 8vo. 6s.

Mill's Analysis of the Phenomena of the Human Mind. 2 vols. 8vo. 28s.

Müller's (Max) Chips from a German Workshop. 4 vols. 8vo. 58s.

Mullinger's Schools of Charles the Great. 8vo. 7s. 6d.

Rogers's Defence of the Eclipse of Faith. Fcp. 8vo. 3s. 6d.

— Eclipse of Faith. Fcp. 8vo. 5s.

Selections from the Writings of Lord Macaulay. Crown 8vo. 6s.

The Essays and Contributions of A. K. W. B. Crown 8vo.

Autumn Holidays of a Country Parson. 3s. 6d.

Changed Aspects of Unchanged Truths. 3s. 6d.

Common-place Philosopher in Town and Country. 3s. 6d.

Counsel and Comfort spoken from a City Pulpit. 3s. 6d.

Critical Essays of a Country Parson. 3s. 6d.

Graver Thoughts of a Country Parson. Three Series, 3s. 6d. each.

Landscapes, Churches, and Moralities. 3s. 6d.

Leisure Hours in Town. 3s. 6d.

Lessons of Middle Age. 3s. 6d.

Present-day Thoughts. 3s. 6d.

Recreations of a Country Parson. Three Series, 3s. 6d. each.

Seaside Musings on Sundays and Week-Days. 3s. 6d.

Sunday Afternoons in the Parish Church of a University City. 3s. 6d.

Wit and Wisdom of the Rev. Sydney Smith. 16mo 3s. 6d.

ASTRONOMY, METEOROLOGY, POPULAR GEOGRAPHY &c

Doye's Law of Storms, translated by Scott. 8vo. 10s. 6d.

Herschel's Outlines of Astronomy. Square crown 8vo. 12s.

Keith Johnston's Dictionary of Geography, or Gazetteer. 8vo. 42s.

Neison's Work on the Moon. Medium 8vo. 31s. 6d.

Proctor's Essays on Astronomy. 8vo. 12s.

— Larger Star Atlas. Folio, 15s. or Maps only, 12s. 6d.

— Moon. Crown 8vo. 10s. 6d.

— New Star Atlas. Crown 8vo. 5s.

— Orbs Around Us. Crown 8vo. 7s. 6d.

— Other Worlds than Ours. Crown 8vo. 10s. 6d.

— Saturn and its System. 8vo. 14s.

Crown 8vo. 14s.

Transits of Venus, Past and Coming. Crown 8vo. 8s. 6d.

Treatise on the Cycloid and Cycloidal Curves. Crown 8vo. 10s. 6d.

- Proctor's Universe of Stars. 8vo. 10s. 6d.
 Schellen's Spectrum Analysis. 8vo. 28s.
 Smith's Air and Rain. 8vo. 24s.
 The Public Schools Atlas of Ancient Geography. Imperial 8vo. 7s. 6d.
 — — — Atlas of Modern Geography. Imperial 8vo. 5s.
 Webb's Celestial Objects for Common Telescopes. New Edition in preparation.

NATURAL HISTORY & POPULAR SCIENCE.

- Arnott's Elements of Physics or Natural Philosophy. Crown 8vo. 12s. 6d.
 Brande's Dictionary of Science, Literature, and Art. 3 vols. medium 8vo. 63s.
 Decaisne and Le Maout's General System of Botany. Imperial 8vo. 31s. 6d.
 Evans's Ancient Stone Implements of Great Britain. 8vo. 28s.
 Ganot's Elementary Treatise on Physics, by Atkinson. Large crown 8vo. 15s.
 — Natural Philosophy, by Atkinson. Crown 8vo. 7s. 6d.
 Gore's Art of Scientific Discovery. Crown 8vo. 15s.
 Grove's Correlation of Physical Forces. 8vo. 15s.
 Hartwig's Aerial World. 8vo. 10s. 6d.
 — Polar World. 8vo. 10s. 6d.
 — Sea and its Living Wonders. 8vo. 10s. 6d.
 — Subterranean World. 8vo. 10s. 6d.
 — Tropical World. 8vo. 10s. 6d.
 Houghton's Principles of Animal Mechanics. 8vo. 21s.
 Heer's Primæval World of Switzerland. 2 vols. 8vo. 16s.
 Helmholtz's Lectures on Scientific Subjects. 8vo. 12s. 6d.
 Helmholtz on the Sensations of Tone, by Ellis. 8vo. 36s.
 Hemsley's Handbook of Trees, Shrubs, & Herbaceous Plants. Medium 8vo. 12s.
 Hullah's Lectures on the History of Modern Music. 8vo. 8s. 6d.
 — Transition Period of Musical History. 8vo. 10s. 6d.
 Keller's Lake Dwellings of Switzerland, by Lee. 2 vols. royal 8vo. 42s.
 Kirby and Spence's Introduction to Entomology. Crown 8vo. 5s.
 Lloyd's Treatise on Magnetism. 8vo. 10s. 6d.
 — — on the Wave-Theory of Light. 8vo. 10s. 6d.
 London's Encyclopædia of Plants. 8vo. 42s.
 Lubbock on the Origin of Civilisation & Primitive Condition of Man. 8vo. 18s.
 Macalister's Zoology and Morphology of Vertebrate Animals. 8vo. 10s. 6d.
 Nicols' Puzzle of Life. Crown 8vo. 3s. 6d.
 Owen's Comparative Anatomy and Physiology of the Vertebrate Animals. 3 vols. 8vo. 78s. 6d.
 Proctor's Light Science for Leisure Hours. 2 vols. crown 8vo. 7s. 6d. each.
 Rivers's Rose Amateur's Guide. Fcp. 8vo. 4s. 6d.
 Stanley's Familiar History of Birds. Fcp. 8vo. 3s. 6d.
 Text-Books of Science, Mechanical and Physical.
 Abney's Photography, small 8vo. 3s. 6d.
 Anderson's (Sir John) Strength of Materials, 3s. 6d.
 Armstrong's Organic Chemistry, 3s. 6d.
 Barry's Railway Appliances, 3s. 6d.
 Bloxam's Metals, 3s. 6d.
 Goodeve's Elements of Mechanism, 3s. 6d.
 — Principles of Mechanics, 3s. 6d.
 Gore's Electro-Metallurgy, 6s.
 Griffin's Algebra and Trigonometry, 3s. 6d.

Text-Books of Science—*continued*.

- Jenkin's Electricity and Magnetism, 3s. 6d.
 Maxwell's Theory of Heat, 3s. 6d.
 Merrifield's Technical Arithmetic and Mensuration, 3s. 6d.
 Miller's Inorganic Chemistry, 3s. 6d.
 Preece & Sivewright's Telegraphy, 3s. 6d.
 Rutley's Study of Rocks, 4s. 6d.
 Shelley's Workshop Appliances, 3s. 6d.
 Thomé's Structural and Physiological Botany, 4s.
 Thorpe's Quantitative Chemical Analysis, 4s. 6d.
 Thorpe & Muir's Qualitative Analysis, 3s. 6d.
 Tilden's Chemical Philosophy, 3s. 6d.
 Unwin's Machine Design, 3s. 6d.
 Watson's Plane and Solid Geometry, 3s. 6d.

Tyndall on Sound. Crown 8vo. 10s. 6d.

- Contributions to Molecular Physics. 8vo. 16s.
- Fragments of Science. New Edit. 2 vols. crown 8vo. [*In the press*.]
- Heat a Mode of Motion. Crown 8vo.
- Lectures on Electrical Phenomena. Crown 8vo. 1s. sewed, 1s. 6d. cloth.
- Lectures on Light. Crown 8vo. 1s. sewed, 1s. 6d. cloth.
- Lectures on Light delivered in America. Crown 8vo. 7s. 6d.
- Lessons in Electricity. Crown 8vo. 2s. 6d.

Von Cotta on Rocks, by Lawrence. Post 8vo. 14s.

Woodward's Geology of England and Wales. Crown 8vo. 14s.

Wood's Bible Animals. With 112 Vignettes. 8vo. 14s.

- Homes Without Hands. 8vo. 14s.
- Insects Abroad. 8vo. 14s.
- Insects at Home. With 700 Illustrations. 8vo. 14s.
- Out of Doors, or Articles on Natural History. Crown 8vo. 7s. 6d.
- Strange Dwellings. With 60 Woodcuts. Crown 8vo. 7s. 6d.

CHEMISTRY & PHYSIOLOGY.

Auerbach's Anthracen, translated by W. Crookes, F.R.S. 8vo. 12s.

Buckton's Health in the House; Lectures on Elementary Physiology. Fcp. 8vo. 2s.

Crookes's Handbook of Dyeing and Calico Printing. 8vo. 42s.

- Select Methods in Chemical Analysis. Crown 8vo. 12s. 6d.

Kingzett's Animal Chemistry. 8vo. 18s.

- History, Products and Processes of the Alkali Trade. 8vo. 12s.

Miller's Elements of Chemistry, Theoretical and Practical. 3 vols. 8vo. Part I. Chemical Physics, 16s. Part II. Inorganic Chemistry, 24s. Part III. Organic Chemistry, New Edition in the press.

Watts's Dictionary of Chemistry. 7 vols. medium 8vo. £10. 16s. 6d.

- Third Supplementary Volume, in Two Parts. PART I. 36s.*

THE FINE ARTS & ILLUSTRATED EDITIONS.

Bewick's Select Fables of Æsop and others. Crown 8vo. 7s. 6d. demy 8vo. 18s.

Doyle's Fairyland; Pictures from the Elf-World. Folio, 15s.

Jameson's Sacred and Legendary Art. 6 vols. square crown 8vo.

- — — of the Madonna. 1 vol. 21s.
- — — Monastic Orders. 1 vol. 21s.
- — — Saints and Martyrs. 2 vols. 31s. 6d.
- — — Saviour. Completed by Lady Eastlake. 2 vols. 42s.

- Longman's Three Cathedrals Dedicated to St. Paul. Square crown 8vo. 21s.
 Macaulay's Lays of Ancient Rome. With 90 Illustrations. Fcp. 4to. 21s.
 Macfarren's Lectures on Harmony. 8vo. 12s.
 Miniature Edition of Macaulay's Lays of Ancient Rome. Imp. 16mo. 10s. 6d.
 Moore's Irish Melodies. With 161 Plates by D. Maclise, R.A. Super-royal 8vo. 21s.
 — Lalla Rookie. Tenniel's Edition. With 68 Illustrations. Fcp. 4to. 21s.
 Northcote and Brownlow's Roma Sotteranea. PART I. 8vo. 24s.
 Perry on Greek and Roman Sculpture. 8vo. [In preparation.]
 Redgrave's Dictionary of Artists of the English School. 8vo. 16s.

THE USEFUL ARTS, MANUFACTURES &C.

- Bourne's Catechism of the Steam Engine. Fcp. 8vo. 6s.
 — Examples of Steam, Air, and Gas Engines. 4to. 70s.
 — Handbook of the Steam Engine. Fcp. 8vo. 9s.
 — Recent Improvements in the Steam Engine. Fcp. 8vo. 6s.
 — Treatise on the Steam Engine. 4to. 42s.
 Cresy's Encyclopædia of Civil Engineering. 8vo. 49s.
 Culley's Handbook of Practical Telegraphy. 8vo. 16s.
 Eastlake's Household Taste in Furniture, &c. Square crown 8vo. 14s.
 Fairbairn's Useful Information for Engineers. 3 vols. crown 8vo. 31s. 6d.
 — Applications of Cast and Wrought Iron. 8vo. 16s.
 — Mills and Millwork. 1 vol. 8vo. 25s.
 Gwilt's Encyclopædia of Architecture. 8vo. 52s. 6d.
 Hobson's Amateur Mechanics Practical Handbook. Crown 8vo. 2s. 6d.
 Hoskold's Engineer's Valuing Assistant. 8vo. 31s. 6d.
 Kerl's Metallurgy, adapted by Crookes and Rührig. 3 vols. 8vo. £4. 19s.
 London's Encyclopædia of Agriculture. 8vo. 21s.
 — — — Gardening. 8vo. 21s.
 Mitchell's Manual of Practical Assaying. 8vo. 31s. 6d.
 Northcott's Lathes and Turning. 8vo. 18s.
 Payen's Industrial Chemistry, translated from Stolmann and Engler's German Edition, by Dr. J. D. Barry. Edited by B. H. Paul, Ph.D. 8vo. 42s.
 Stoney's Theory of Strains in Girders. Roy. 8vo. 36s.
 Thomas on Coal, Mine-Gases and Ventilation. Crown 8vo. 10s. 6d.
 Ure's Dictionary of Arts, Manufactures, & Mines. 4 vols. medium 8vo. £7. 7s.

RELIGIOUS & MORAL WORKS.

- Abbey & Overton's English Church in the Eighteenth Century. 2 vols. 8vo. 36s.
 Arnold's (Rev. Dr. Thomas) Sermons. 6 vols. crown 8vo. 5s. each.
 Bishop Jeremy Taylor's Entire Works. With Life by Bishop Heber. Edited by the Rev. C. P. Eden. 10 vols. 8vo. £5. 5s.
 Boulton's Commentary on the 39 Articles. Crown 8vo. 6s.
 Browne's (Bishop) Exposition of the 39 Articles. 8vo. 16s.
 Conybeare & Howson's Life and Letters of St. Paul :—
 Library Edition, with all the Original Illustrations, Maps, Landscapes on Steel, Woodcuts, &c. 2 vols. 4to. 42s.
 Intermediate Edition, with a Selection of Maps, Plates, and Woodcuts. 2 vols. square crown 8vo. 21s.
 Student's Edition, revised and condensed, with 46 Illustrations : 1 vol. crown 8vo. 9s.
 Colenso's Lectures on the Pentateuch and the Moabite Stone. 8vo. 12s.

London, LONGMANS & CO.

- Colenso on the Pentateuch and Book of Joshua. Crown 8vo. 6s.
 — — PART VII. completion of the larger Work. 8vo. 24s.
 D'Aubigné's Reformation in Europe in the Time of Calvin. 8 vols. 8vo. £6. 12s.
 Drummond's Jewish Messiah. 8vo. 15s.
 Ellicott's (Bishop) Commentary on St. Paul's Epistles. 8vo. Galatians, 8s. 6d.
 Ephesians, 8s. 6d. Pastoral Epistles, 10s. 6d. Philippians, Colossians, and
 Philemon, 10s. 6d. Thessalonians, 7s. 6d.
 Ellicott's Lectures on the Life of our Lord. 8vo. 12s.
 Ewald's History of Israel, translated by Carpenter. 5 vols. 8vo. 63s.
 — Antiquities of Israel, translated by Solly. 8vo. 12s. 6d.
 Goldziher's Mythology among the Hebrews. 8vo. 16s.
 Jukes's Types of Genesis. Crown 8vo. 7s. 6d.
 — Second Death and the Restitution of all Things. Crown 8vo. 3s. 6d.
 Kalisch's Bible Studies. PART I. the Prophecies of Balaam. 8vo. 10s. 6d.
 — — PART II. the Book of Jonah. 8vo. 10s. 6d.
 Keith's Evidence of the Truth of the Christian Religion derived from the Fulfil-
 ment of Prophecy. Square 8vo. 12s. 6d. Post 8vo. 6s.
 Kuenen on the Prophets and Prophecy in Israel. 8vo. 21s.
 Lyra Germanica. Hymns translated by Miss Winkworth. Fcp. 8vo. 5s.
 Manning's Temporal Mission of the Holy Ghost. 8vo. 8s. 6d.
 Martineau's Endeavours after the Christian Life. Crown 8vo. 7s. 6d.
 — — Hymns of Praise and Prayer. Crown 8vo. 4s. 6d. 32mo. 1s. 6d.
 — — Sermons; Hours of Thought on Sacred Things. Crown 8vo. 7s. 6d.
 Merivale's (Dean) Lectures on Early Church History. Crown 8vo.
 Mill's Three Essays on Religion. 8vo. 10s. 6d.
 Monsell's Spiritual Songs for Sundays and Holidays. Fcp. 8vo. 5s. 18mo. 2s.
 Müller's (Max) Lectures on the Science of Religion. Crown 8vo. 10s. 6d.
 Newman's Apologia pro Vita Sua. Crown 8vo. 6s.
 O'Connor's New Testament Commentaries. Crown 8vo. Epistle to the Romans
 3s. 6d. Epistle to the Hebrews, 4s. 6d. St. John's Gospel, 10s. 6d.
 One Hundred Holy Songs, &c. Square fcp. 8vo. 2s. 6d.
 Passing Thoughts on Religion. By Miss Sewell. Fcp. 8vo. 3s. 6d.
 Sewell's (Miss) Preparation for the Holy Communion. 32mo. 3s.
 Shipley's Ritual of the Altar. Imperial 8vo. 42s.
 Supernatural Religion. 3 vols. 8vo. 38s.
 Thoughts for the Age. By Miss Sewell. Fcp. 8vo. 3s. 6d.
 Vaughan's Trident, Crescent, and Cross; the Religious History of India. 8vo. 9s. 6d.
 Whately's Lessons on the Christian Evidences. 18mo. 6d.
 White's Four Gospels in Greek, with Greek-English Lexicon. 32mo. 5s.

TRAVELS, VOYAGES &c.

- Ball's Alpine Guide. 3 vols. post 8vo. with Maps and Illustrations:—I. Western
 Alps, 6s. 6d. II. Central Alps, 7s. 6d. III. Eastern Alps, 10s. 6d.
 Ball on Alpine Travelling, and on the Geology of the Alps, 1s.
 Baker's Rifle and the Hound in Ceylon. Crown 8vo. 7s. 6d.
 — Eight Years in Ceylon. Crown 8vo. 7s. 6d.
 — Peak of Freedom, or the Republic of San Marino. Crown 8vo.
 Brassey's Voyage in the Yacht 'Sunbeam.' Crown 8vo. 7s. 6d. 8vo. 21s.
 Edwards's (A. B.) Thousand Miles up the Nile. Imperial 8vo. 42s.

- Evans's Illyrian Letters. Post 8vo. 7s. 6d.
 Grohman's Tyrol and the Tyrolese. Crown 8vo. 6s.
 Indian Alps (The). By a Lady Pioneer. Imperial 8vo. 42s.
 Lefroy's Discovery and Early Settlement of the Bermuda Islands. 2 vols. royal 8vo. 60s.
 Miller and Skertchley's Fenland Past and Present. Royal 8vo. 31s. 6d. Large Paper, 50s.
 Noble's Cape and South Africa. Fcp. 8vo. 3s. 6d.
 Packe's Guide to the Pyrenees, for Mountaineers. Crown 8vo. 7s. 6d.
 The Alpine Club Map of Switzerland. In four sheets. 42s.
 Wood's Discoveries at Ephesus. Imperial 8vo. 63s.

WORKS OF FICTION.

- Becker's Charicles; Private Life among the Ancient Greeks. Post 8vo. 7s. 6d.
 — Gallus; Roman Scenes of the Time of Augustus. Post 8vo. 7s. 6d.

Cabinet Edition of Stories and Tales by Miss Sewell:—

- | | |
|------------------------------|----------------------------|
| Amy Herbert, 2s. 6d. | Ivors, 2s. 6d. |
| Cleve Hall, 2s. 6d. | Katharine Ashton, 2s. 6d. |
| The Earl's Daughter, 2s. 6d. | Laneton Parsonage, 3s. 6d. |
| Experience of Life, 2s. 6d. | Margaret Percival, 3s. 6d. |
| Gertrude, 2s. 6d. | Ursula, 3s. 6d. |

Novels and Tales by the Right Hon. the Earl of Beaconsfield, K.G. Cabinet Edition, complete in Ten Volumes, crown 8vo. price £3.

- | | |
|----------------|-------------------------|
| Lothair, 6s. | Henrietta Temple, 6s. |
| Coningsby, 6s. | Contarini Fleming, 6s. |
| Sybil, 6s. | Alroy, Ixion, &c. 6s. |
| Tancred, 6s. | The Young Duke, &c. 6s. |
| Venetia, 6s. | Vivian Grey, 6s. |

The Modern Novelist's Library. Each Work in crown 8vo. A Single Volume, complete in itself, price 2s. boards, or 2s. 6d. cloth:—

- | | |
|-------------------------------------|--|
| By the Earl of Beaconsfield, K.G. | By Major Whyte-Melville. |
| Lothair. | Digby Grand. |
| Coningsby. | General Bounce. |
| Sybil. | Kate Coventry. |
| Tancred. | The Gladiators. |
| Venetia. | Good for Nothing. |
| Henrietta Temple. | Holmby House. |
| Contarini Fleming. | The Interpreter. |
| Alroy, Ixion, &c. | The Queen's Maries. |
| The Young Duke, &c. | By the Author of 'the Atelier du Lys.' |
| Vivian Grey. | Mademoiselle Mori. |
| By Anthony Trollope. | The Atelier du Lys. |
| Barchester Towers. | By Various Writers. |
| The Warden. | Atherstone Priory. |
| By the Author of 'the Rose Garden.' | The Burgomaster's Family. |
| Unawares. | Elsa and her Vulture. |
| | The Six Sisters of the Valley. |

Lord Beaconsfield's Novels and Tales. 10 vols. cloth extra, gilt edges, 30s.

Whispers from Fairy Land. By the Right Hon. E. H. Knatchbull-Hugessen M.P. With Nine Illustrations. Crown 8vo. 3s. 6d.

Higgledy-Piggledy; or, Stories for Everybody and Everybody's Child. By the Right Hon. E. M. Knatchbull-Hugessen, M.P. With Nine Illustrations from Designs by R. Doyle. Crown 8vo. 3s. 6d.

POETRY & THE DRAMA.

- Bailey's Festus, a Poem. Crown 8vo. 12s. 6d.
 Bowdler's Family Shakspeare. Medium 8vo. 14s. 6 vols. fcp. 8vo. 21s.
 Brian Boru, a Tragedy, by J. T. B. Crown 8vo. 6s.
 Cayley's Iliad of Homer, Homometrically translated. 8vo. 12s. 6d.
 Conington's Æneid of Virgil, translated into English Verse. Crown 8vo. 9s.
 Cooper's Tales from Euripides. Small 8vo.
 Edwards's Poetry-Book of Elder Poets. 16mo. 2s. 6d.
 — Poetry-Book of Modern Poets. 16mo. 2s. 6d.
 Ingelow's Poems. First Series. Illustrated Edition. Fcp. 4to. 21s.
 Macaulay's Lays of Ancient Rome, with Ivry and the Armada. 16mo. 3s. 6d.
 Petrarch's Sonnets and Stanzas, translated by C. B. Cayley, B.A. Crown 8vo. 10s. 6d.
 Poems. By Jean Ingelow. 2 vols. fcp. 8vo. 10s.
 First Series. 'Divided,' 'The Star's Monument,' &c. 5s.
 Second Series. 'A Story of Doom,' 'Gladys and her Island,' &c. 5s.
 Southey's Poetical Works. Medium 8vo. 14s.
 Yonge's Horatii Opera, Library Edition. 8vo. 21s.

RURAL SPORTS, HORSE & CATTLE MANAGEMENT &c.

- Blaine's Encyclopædia of Rural Sports. 8vo. 21s.
 Dobson on the Ox, his Diseases and their Treatment. Crown 8vo. 7s. 6d.
 Fitzwygram's Horses and Stables. 8vo. 10s. 6d.
 Francis's Book on Angling, or Treatise on Fishing. Post 8vo. 15s.
 Malet's Annals of the Road, and Nimrod's Essays on the Road. Medium 8vo. 21s.
 Miles's Horse's Foot, and How to Keep it Sound. Imperial 8vo. 12s. 6d.
 — Plain Treatise on Horse-Shoeing. Post 8vo. 2s. 6d.
 — Stables and Stable-Fittings. Imperial 8vo. 15s.
 — Remarks on Horses' Teeth. Post 8vo. 1s. 6d.
 Neville's Horses and Riding. Crown 8vo. 6s.
 Reynardson's Down the Road. Medium 8vo. 21s.
 Ronalds's Fly-Fisher's Entomology. 8vo. 14s.
 Stonehenge's Dog in Health and Disease. Square crown 8vo. 7s. 6d.
 — Greyhound. Square crown 8vo. 15s.
 Youatt's Work on the Dog. 8vo. 12s. 6d.
 — — — Horse. 8vo. 6s.
 Wilcocks's Sea-Fisherman. Post 8vo. 12s. 6d.

WORKS OF UTILITY & GENERAL INFORMATION.

- Acton's Modern Cookery for Private Families. Fcp. 8vo. 6s.
 Black's Practical Treatise on Brewing. 8vo. 10s. 6d.
 Buckton's Food and Home Cookery. Crown 8vo. 2s.
 Bull on the Maternal Management of Children. Fcp. 8vo. 2s. 6d.
 Bull's Hints to Mothers on the Management of their Health during the Period of Pregnancy and in the Lying-in Room. Fcp. 8vo. 2s. 6d.
 Campbell-Walker's Correct Card, or How to Play at Whist. 32mo. 2s. 6d.
 Crump's English Manual of Banking. 8vo. 15s.
 Cunningham's Conditions of Social Well-Being. 8vo. 10s. 6d.
 Gold and Silver, by an Indian Official. 8vo. 12s. 6d.
 — & J. H. Patente's Manual. Fourth Edition. 8vo. 10s. 6d.
 Longman's Chess Openings. Fcp. 8vo. 2s. 6d.

- Macleod's Economics for Beginners.** Small crown 8vo. 2s. 6d.
 — **Theory and Practice of Banking.** 2 vols. 8vo. 26s.
 — **Elements of Banking.** Fourth Edition. Crown 8vo. 5s.
M'Culloch's Dictionary of Commerce and Commercial Navigation. 8vo. 63s.
Maunder's Biographical Treasury. Fcp. 8vo. 6s.
 — **Historical Treasury.** Fcp. 8vo. 6s.
 — **Scientific and Literary Treasury.** Fcp. 8vo. 6s.
 — **Treasury of Bible Knowledge.** Edited by the Rev. J. Ayre, M.A. Fcp. 8vo. 6s.
 — **Treasury of Botany.** Edited by J. Lindley, F.R.S. and T. Moore, F.L.S. Two Parts, fcp. 8vo. 12s.
 — **Treasury of Geography.** Fcp. 8vo. 6s.
 — **Treasury of Knowledge and Library of Reference.** Fcp. 8vo. 6s.
 — **Treasury of Natural History.** Fcp. 8vo. 6s.
Pereira's Materia Medica, by Bentley and Redwood. 8vo. 25s.
Pewtner's Comprehensive Specilar; Building-Artificers' Work. Conditions and Agreements. Crown 8vo. 6s.
Pierce's Three Hundred Chess Problems and Studies. Fcp. 8vo. 7s. 6d.
Pole's Theory of the Modern Scientific Game of Whist. Fcp. 8vo. 2s. 6d.
Scott's Farm Valuer. Crown 8vo. 5s.
Smith's Handbook for Midwives. Crown 8vo. 5s.
The Cabinet Lawyer, a Popular Digest of the Laws of England. Fcp. 8vo. 9s.
West on the Diseases of Infancy and Childhood. 8vo. 18s.
Willich's Popular Tables for ascertaining the Value of Property. Post 8vo. 10s.
Wilson on Banking Reform. 8vo. 7s. 6d.
 — on the Resources of Modern Countries 2 vols. 8vo. 24s.

MUSICAL WORKS BY JOHN HULLAH, LL.D.

- Chromatic Scale, with the Inflected Syllables, on Large Sheet.** 1s. 6d.
Card of Chromatic Scale. 1d.
Exercises for the Cultivation of the Voice. For Soprano or Tenor, 2s. 6d.
Grammar of Musical Harmony. Royal 8vo. 2 Parts, each 1s. 6d.
Exercises to Grammar of Musical Harmony. 1s.
Grammar of Counterpoint. Part I. super-royal 8vo. 2s. 6d.
Hullah's Manual of Singing. Parts I. & II. 2s. 6d.; or together, 5s.
Exercises and Figures contained in Parts I. and II. of the Manual. Books I. & II. each 8d.
Large Sheets, containing the Figures in Part I. of the Manual. Nos. 1 to 8 in a Parcel. 6s.
Large Sheets, containing the Exercises in Part I. of the Manual. Nos. 9 to 40, in Four Parcels of Eight Nos. each, per Parcel. 6s.
Large Sheets, the Figures in Part II. Nos. 41 to 53 in a Parcel, 9s.
Hymns for the Young, set to Mus. Royal 8vo. 8d.
Infant School Songs. 6d.
Notation, the Musical Alphabet. Crown 8vo. 6d.
Old English Songs for Schools, Harmonised. 6d.
Rudiments of Musical Grammar. Royal 8vo. 8s.
School Songs for 2 and 3 Voices. 2 Books, 8vo. each 6d.
Time and Tune in the Elementary School. Crown 8vo. 2s. 6d.
Exercises and Figures in the same. Crown 8vo. 1s. or 2 Parts, 6d. each.

