

THE
ORIENTALIST'S
GRAMMATICAL VADE-MECUM:

BEING AN
EASY INTRODUCTION TO THE RULES AND PRINCIPLES
OF THE
HINDUSTÁNÍ, PERSIAN, AND GUJARÁTÍ LANGUAGES.

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TO THE
RIGHT HON'BLE VISCOUNT FALKLAND, G. C. H.

GOVERNOR OF BOMBAY,

THIS HUMBLE ATTEMPT
TO ILLUSTRATE THE GRAMMATICAL RULES AND PRINCIPLES
OF THE
HINDUSTÁNÍ, PERSIAN, AND GUJARÁTÍ LANGUAGES,

IS,

WITH THE GREATEST RESPECT,

Dedicated By

HIS LORDSHIP'S MOST OBEDIENT SERVANT,

THE AUTHOR,

Bombay, June 1853.

PREFACE.

THE object of this work is to facilitate the acquisition of the Hindustání, Persian and Gujarátí languages, by conveying to the eye, at first sight, all that is essentially necessary to know regarding their Grammatical forms and construction, without distracting it with the extended and intricate rules and examples which exhibit themselves on a cursory glance at larger works, such as the Grammars of Forbes, Shakespeare, Sir William Jones, and Mr. Clarkson, which are so useful in their own place to the advanced student. When once the simple rules and principles here laid down are thoroughly mastered and fixed in the memory, they will serve as a key, to the speedy understanding of more abstruse and elaborate works on philology, the study of which would otherwise prove difficult and embarrassing to beginners. These outlines have been compiled in such a manner as to convey the greatest number of facts, in the fewest possible words, with a careful avoidance of all redundancy of expression, and superfluous explanations in matters that must be self-evident to an ordinary mind. They do not, however, profess to obviate, or simplify, known difficulties in those peculiarities of idiom and construction with which oriental languages abound, and which can only be comprehended and acquired by a long course of study, and careful attention and application. They are condensed and arranged in an easy and accessible form; and their compiler takes credit to himself only for having methodised, briefly defined, and arranged under their proper heads, matter that appeared to him to be scattered, and sometimes misplaced, in the different grammars from which he has freely extracted,

and which has not unfrequently the effect of misleading and perplexing, instead of aiding the beginner in his studies. It would be presumptuous to think that they are altogether free from the inaccuracies and defects against which he sought to guard.

In the compilation of this little volume, the Compiler's obligations are due to the Grammars of Dr. Forbes, Mr. Shakespear, Sir William Jones, and Mr. Clarkson, from whose works he acknowledges to have borrowed largely; and also to the Rev. Dr. John Wilson, for the valuable assistance rendered, and suggestions offered by him during the time the work has been passing through the press.

GENERAL RULES AND PRINCIPLES
OF THE
HINDUSTÁNÍ GRAMMAR.

GENERAL RULES AND PRINCIPLES

OF THE

HINDUSTÁNÍ GRAMMAR.

ORTHOGRAPHY.

The letters of the Hindustání Alphabet are Thirty-five in number, and are written and read from right to left

HINDUSTÁNÍ ALPHABET

Name	Detach ed form	Combined Form			Name	Detach ed form	Combined Form		
		Final	Medial	Initial			Final	Medial	Initial
Alif	ا	ا	ا	ا	Shin.	ش	ش	ش	ش
Be	ب	ب	ب	ب	Sad	ص	ص	ص	ص
Pe.	پ	پ	پ	پ	Zad	ظ	ظ	ظ	ظ
Te	ت	ت	ت	ت	Toe	ط	ط	ط	ط
Ta	ث	ث	ث	ث	Zoe.	ظ	ظ	ظ	ظ
Se	س	س	س	س	Ain	ع	ع	ع	ع
Jim	ج	ج	ج	ج	Ghain	غ	غ	غ	غ
Che	چ	چ	چ	چ	Fe	ف	ف	ف	ف
He.	ح	ح	ح	ح	Kaf	ک	ک	ک	ک
Khe	خ	خ	خ	خ	Kaf	گ	گ	گ	گ
Dal	د	د	د	د	Gaf	گ	گ	گ	گ
Da.	ذ	ذ	ذ	ذ	Lam	ل	ل	ل	ل
Zal	ز	ز	ز	ز	Mim	م	م	م	م
Re	ر	ر	ر	ر	Nun	ن	ن	ن	ن
Ra.	ر	ر	ر	ر	Waw	و	و	و	و
Ze	ز	ز	ز	ز	He	ه	ه	ه	ه
Zhe	ژ	ژ	ژ	ژ	Ye	ی	ی	ی	ی
Sm	س	س	س	س					

VOWELS.

The long Vowels are *alif*. و *waw*. ي *yé*. (and *ain*, which is used as a semi-vowel). They have no determined sound of their own, and their pronunciation depends on three short or primitive Vowels, which are indicated by certain diacritical points; viz. (ـَ) *zabar*, or , فatha, (ـِ) *zér* or كsira, and (ـُ) *pésh*, or ضamma; two of these are placed above, and one beneath the letter after which they are sounded.

Each of the Consonants may be uttered with any of these Vowels, as follows.

بر *Bar*, بر *Bir*, بر *Bur*, طى *Tun*, طن *Tin*, طن *Thun*.

General Rules.

The following eight letters, ق and ع ظ ط ض ص ج ث, are adopted from the Arabic, and never enter into the composition of any word that is not derived from that language.

Words containing any of the four letters, گ ژ چ پ, may be Persian or Indian, but not Arabic.

Words containing any of the four dotted letters, ڙ ڌ ڏ ڌ, are purely Indian.

Words containing any of the letters, ز ذ خ or غ, may be of Persian or Arabic, but not of Indian origin.

The letters, دا ڌ ڏ ڌ ڌ and و, do not alter in shape whether Initial, Medial or Final, and they never unite with the letter following to the left, as, سزاوار. لڙڪا. ڪوٽا. پذير. لونڌي. جلدي. حالت. The letters ط and ظ in like manner do not alter, but invariably unite with the letter following on the left hand; as, نظر. واسطي.

ORTHOGRAPHICAL SIGNS.

The following Orthographical signs are used in Hindustaní; viz.

MUDDA (ـِ) مڌ. This sign is used instead of two *Alifs*, at the beginning of a word, and is always placed over an initial *alif*, which gives it a long sound, as. ڪن *á'n*.

HAMZA' (ء) هَمْز is placed over the Vowels و *waw* and ي *ye'*, and indicates that the syllable in which it occurs, is to be considered as distinct from the syllable which precedes it; as. جَاوْن *jaw'n*. پَا'ي *pa'i*.

TASHDID (ّ) تَشْدِيد This sign indicates that the Consonant over which it is placed, must be doubled; as, طَّر *tu'r-ra* شَدَّ *Shid-da't*.

JAZAM. (ء or ْ) جَزْم signifies amputation, or cutting short, and shews, when in the middle or end of a word, a Consonant is not accompanied by a Vowel, it is said to be ساكن *sa'kin* or unaccented. As a general rule, the last letter is inert, and in that case the mark *jazam* is unnecessary.

TANWÍN (ً) تَنْوِين. Arabic Nouns occasionally occur in Hindustání, having their final letters marked with this symbol, which signifies the using of the letter ن *nu'n*. In Hindustání, the occurrence of such words is not common, being restricted to a few Adverbial expressions, such as, اِتِّفَاقًا pronounced *ittafa'kun*.

WASLA' (و) وَصْلَة. Certain Arabic Nouns, when in a state of construction with another Substantive or Preposition which precedes them, have the last letter of the governing word moveable by the Vowel *zamma*, which serves for the enunciation of the | *alif* of the Article prefixed to the second word, and the | *alif* is marked with this symbol, thus, امِيرُ الْمُؤْمِنِينَ *Amir-ul-muminin*, Commander of the Faithful.

ETYMOLOGY.

PARTS OF SPEECH.

In Hindustání there are Eight Parts of Speech; viz., Noun, Pronoun, Adjective, Verb, Adverb, Postposition, Conjunction, and Interjection.

Article.

There is no Article in Hindustání, but the English Definite and Indefinite Articles are inherent in the Noun, and the nature of the subject can, therefore, alone point out

which of the two is intended; for, راجا کا بیٹا *rājá ká betá* may signify, The son of a King, A son of the King, or, The son of the King.

The place of the Indefinite Article may be supplied by the numeral ایک *ek* one, or the Indefinite Pronoun کوئی *koí* Any, and of the Definite Article, by the Demonstrative Pronouns یہ *yih* This, or وہ *wah* That.

NOUN.

Nouns in Hindustání have Gender, Number and Case.

Gender.

Hindustání Nouns partake of the same difficulties in determining their Gender, as exist in the Maráthí and Gújarátí languages; attention to the following rules will, however, be found to be of considerable assistance to the beginner.

1. Nouns denoting animate beings of the Male and Female kinds, are respectively Masculine and Feminine, as, باپ *bá'p* father, mas., ما *má*, mother, fem., and in cases in which the Noun is applicable to both sexes, it may be of either Gender, there being no Neuter in Hindustání.

2. Such Nouns as end in a Consonant, excepting ت *te* and ش *shin*, or in the Vowel *alif*, are most commonly Masculine. But Nouns which end in ت *te* or ش *shin* are generally Feminine, as are also Nouns derived from the Sanskrit and Arabic, which end in *alif*.

3. Nouns ending in the Vowels و *wá'w* and ی *yé*, are generally Feminine, though some words will be found that are Masculine, such as, پانی *pa'ní* water. موتی *mo'tí* a pearl. گھی *ghí* clarified butter etc.

Number.

Nouns in Hindustání have two Numbers, Singular and Plural.

Case.

As the Declensions of Nouns differ in some respects, they may be divided into three classes.

The oblique cases, Singular and Plural, are formed by the addition of Postpositions etc. to the Nominative Singular. The Accusative is the same as the Nominative in both Numbers, and the other oblique Cases are formed by adding to the inflection, the Postpositions, ک *kā* for the Genitive, کو *ko* for the Dative, میں *main* or پر *pur* for the Locative, نی *ne* for the Agent, and سے *se*, or an equivalent Postposition, for the Ablative. The Vocative Singular is formed by affixing to the inflection, the Interjection رہی *re*, and the Plural by adding و *waw* to the Nominative Plural and omitting the ی *yé* whenever the Nominative ends in it.

Masculine Nouns ending in *alif* (with a few exceptions) or *he*, in the Singular Number, inflect the final letter in the oblique cases in ی *yé*; thus, Nom. لڑکا *larka'*. Gen. لڑکے کا *larke' kā*. Dat. لڑکے کو *larke' ko*. etc.

Nouns ending in any other letter than *alif* or *he* in the Singular Number, whether Masculine or Feminine, retain the Nominative uninflected in the oblique Cases, thus, Nom. باپ *bāp*. Gen. باپ کا *bāp kā*. Dat. باپ کو *bāp ko*, &c.

Masculine Nouns ending in *alif* or *he* in the Singular, make the Nominative Plural in ی *yé*, the same as the inflection in the Singular, as, لڑکا *larka'*, sing. لڑکے *larke'*, plural. But all Masculine Nouns ending in any other letter, make the Nominative Plural, the same as the Nominative Singular. In both cases the inflections in the Plural are formed by adding ون *o'n* to the Nominative, but when this ends in ی *yé*, the ی *yé* is omitted.

Feminine Nouns ending in *alif*, and also a few Masculine Nouns, do not admit of inflection in the Singular Number. Their Plurals are formed by adding ون *o'n* to the Nominative.

Feminine Nouns, excepting such as end in the Singular in ی *yé*, form their Nominative and Accusative Plurals by adding ین *e'n* to the Nominative; those ending in ی *yé*, form them by adding ان *an*. In both cases the inflections in the Plural are formed, as in Masculine Nouns, by adding و *on*.

Declension of Nouns.

The difference in the declensions is exhibited in the following examples.

FIRST CLASS.

This Class includes Nouns of the Feminine Gender.

رات *Rat* Night.

- | | | | | |
|---------|---------|----------------------|-----------|-------------------|
| 1. Nom. | رات | Night. | راتین | Nights. |
| 2. Gen. | رات کا | Of the Night. | راتوں کا | Of Nights. |
| 3. Dat. | رات کو | To the Night. | راتوں کو | To Nights. |
| 4. Ac. | رات | Night. | راتین | Nights. |
| 5. Abl. | رات سے | From the Night. | راتوں سے | From Nights. |
| 6. Loc. | رات میں | In, or on the Night. | راتوں میں | In, or on Nights. |
| 7. Agt. | رات نے | By the Night. | راتوں نے | By Nights. |
| 8. Voc. | ای رات | O Night. | ای راتو | O Nights. |

SECOND CLASS.

This Class includes Masculine Nouns, excepting such as end in *alif* (purely Indian), *ان* *an*, and *ہ* *he*.

شیر *Sheer* TIGER.

- | | | | | |
|---------|---------|--------------------|-----------|-------------------|
| 1. Nom. | شیر | Tiger. | شیر | Tigers. |
| 2. Gen. | شیر کا | Of a Tiger. | شیروں کا | Of Tigers. |
| 3. Dat. | شیر کو | To a Tiger. | شیروں کو | To Tigers. |
| 4. Ac. | شیر | Tiger. | شیر | Tigers. |
| 5. Abl. | شیر سے | From a Tiger. | شیروں سے | From Tigers. |
| 6. Loc. | شیر میں | In, or on a Tiger. | شیروں میں | In, or on Tigers. |
| 7. Agt. | شیر نے | By a Tiger. | شیروں نے | By Tigers. |
| 8. Voc. | ای شیر | O Tiger. | ای شیرو | O Tigers. |

THIRD CLASS.

This Class includes Masculine Nouns purely Indian terminating in *alif*, and also a few ending in *ان* *an*, and *ہ* *he*.

کُتا *Kutta* Dog.

- | | | | | |
|---------|---------|-----------|----------|----------|
| 1. Nom. | کُتا | Dog. | کُتے | Dogs. |
| 2. Gen. | کُتے کا | Of a Dog. | کُتوں کا | Of Dogs. |
| 3. Dat. | کُتے کو | To a Dog. | کُتوں کو | To Dogs. |
| 4. Ac. | کُتا | Dog. | کُتے | Dogs. |

- | | | | | |
|---------|---------|------------------|----------|-----------------|
| 5. Abl. | کٲی سی | From a Dog. | کٲون می | From Dogs. |
| 6. Loc. | کٲی میں | In, or on a Dog. | کٲون میں | In, or on Dogs. |
| 7. Agt. | کٲی نی | By a Dog. | کٲون نی | By Dogs. |
| 8. Voc. | ای کٲی | O Dog. | ای کٲو | O Dogs. |

PRONOUN.

There are six sorts of Pronouns in Hindustání, viz : Personal, Demonstrative, Possessive, Interrogative, Relative and Indefinite.

Personal Pronouns.

Personal Pronouns have a declension peculiar to themselves. The Genitive Singular of the First and Second Persons end in را *rá*, ری *ré*, ری *ri*, instead of ک *ká*, کی *ké*, کی *kí*, and the Plurals in ها را *árá*, ها ری *áre*, ها ری *ári*, instead of ون *on* &c. The other Cases Singular, are formed by adding the requisite Postpositions to the inflections ,مٲ *mujh* and ,تٲ *tuj* (the Dative and Accusative may also add کو *kó* or ی *yé*), the Plural of which is formed in ین *én*. The Case denoting the Agent, Singular, is formed by adding نی *ne*, to the Noun, as, میں نی *main ne*, and not ,مٲ نی *mujh ne*.

There is no Personal Pronoun of the Third Person in Hindustání, it is, however, supplied by the Demonstrative Pronouns ,یہ *yih*, This, These, and وہ *wah*, That Those. ,یہ *yih*, is used when reference is made to a person or object that is near, and وہ *wah*, to that which is remote.

In the Declension of Personal Pronouns it will be observed that, there are three distinct forms ; viz. Nom : Sing : میں *main*, Gen : Sing : میرا *merá* and oblique cases Sing : ,مٲ *mujh*, and in the Plural, Nom : ہم *ham*. Gen : ہمارا *hamára* and oblique cases ہم *ham* or ہمیں *hamáin*. From the oblique modifications ,مٲ *mujh* and ہم *ham*, the other oblique cases are formed as noticed above, by adding the

requisite Postpositions, except that the Case denoting the Agent is in the Singular *میں نی main ne*, instead of *مجھ نی mujhn'e*.

میں Mein I.

1. Nom.	میں I.	ہم We.
2. Gen.	میرا Of Me.	ہمہارا Of Us, Our.
3. Dat.	مجھ کو To Me.	ہم کو To Us.
4. Ac.	مجھے Me.	ہمیں Us.
5. Abl.	مجھ سے From Me.	ہم سے From Us.
6. Loc.	مجھ میں In Me.	ہم میں In Us.
7. Agt.	میں نی By Me.	ہم نی By Us

تو Tu THOU.

1. Nom.	تو Thou.	تم You.
2. Gen.	تیرا Of Thee, Thy.	تمہارا Of You, Your.
3. Dat.	تجھ کو To Thee	تم کو To You.
4. Ac.	تجھے Thee.	تمہیں You.
5. Abl.	تجھ سے From Thee.	تم سے From You.
6. Loc.	تجھ میں In Thee.	تم میں In You.
7. Agt.	تو نی By Thee.	تم نی By You.

Demonstrative Pronouns.

The Demonstrative Pronouns *یہ yih* This, These, and *وہ wah* That, Those, supply the place of our Third Person, He, She, It and They. They are the same for both Genders, and are thus declined.

یہ yih THIS.

Nom.	یہ This, He, She It.	یہ These, or They.
Gen.	اس کا Of This. Him. Her, It.	ان کا Of These. Them.
Dat.	اس کو To This. Him. Her. It	ان کو To These. Them.

Ac.	سي This. Him, Her, It.	نہیں These. Them
Abl.	س سے From This. Him, &c.	ان سے From These &c.

وہ *wuh* THAT.

Nom.	وہ That. He, She, It.	وي Those, or They.
Gen.	اُسکا Of That. Him, Her, It.	انکا Of Those Them.
Dat.	اُسکو To That. Him, Her, It.	انکو To Those. Them.
Ac.	اُسے That. Him, Her, It.	انہیں Those. Them.
Abl.	اُس سے From That. Him, &c.	ان سے From Those. Them.

It will be observed that the Nominatives *یہ* *yih* and *وہ* *wuh*, are changed into *اس* *is*, for the oblique cases Singular ; and the Nominative Plural *یہ* *ye*, becomes *ان* *in* for the oblique Plural. *یہ* *yih* has reference to a person or object that is near, and *وہ* *wuh* to that which is remote

Possessive Pronouns.

The Genitive Cases, Singular and Plural, of the Personal and Demonstrative Pronouns, میرا *merá*, ہمارا *hamará*, تیرا *terá*, تمہارا *tumhárá*, اُسکا *iská*, اُسکا *uská*, انکا *inká* and انکا *unká*, are used Adjectively as Possessives, and not as Nouns, and are subject to the same rules as Adjectives which end in *alif*. They have two Genders, and are thus declined.

MASCULINE.

بیٹا *Beta'*, SON.

Nom.	میرا بیٹا My Son.	میرے بیٹے My Sons.
Gen.	میرے بیٹے کا Of my Son.	میرے بیٹوں کا Of my Sons
Dat.	میرے بیٹے کو To my Son.	میرے بیٹوں کو To my Sons
Abl.	میرے بیٹے سے From my Son.	میرے بیٹوں سے From my Sons.

FEMININE.

بیٹی *Beti'*, DAUGHTER.

Nom.	میری بیٹی My Daughter.	میری بیٹیاں My Daughters.
Gen.	میری بیٹی کا Of my Daughter.	میری بیٹیوں کا Of my Daughters.

Dat. میری بیٹی کو To my Daughter. میری بیٹیوں کو To my Daughters

Abl. میری بیٹی سے From my Daughter. میری بیٹیوں سے From my [Daughters.

In addition to these, there is another Possessive of frequent occurrence; viz. اپنا *apná* Own, or, belonging to self, which is used with or without the Personal Pronouns, thus; میں آپ main *áp*, or آپ *ap* alone, I myself. It is thus declined.

آپ *Ap*. Own,

Nom.	آپ	Self. Myself &c.
Gen.	اپنا	Own. Of Self &c
Dative and Ac.	{ آپ کو . اپنی کو اپنی تین }	{ To Self. Self.
Abl.	اپنی سے	From Myself.

This Pronoun is also used by way of respect in place of the Pronoun of the Second Person, تمہارا *tumhá'ra*, and when thus employed, it is declined like a word of the second class of Substantives under the Singular form, thus :—

Nom.	آپ	Your Honor.
Gen.	آپ کا	Of Your Honor.
Dat. & Ac.	آپ کو	To Your Honor, Your Honor.
Abl.	آپ سے	From Your Honor.
Loc.	آپ میں	In Your Honor.
Agt.	آپ ہی	By Your Honor.

Interrogative Pronouns.

There are two Interrogative Pronouns in Hindustání, کون *kaun*, Who and کیا *kyá*, What. The former is applied to persons and things indiscriminately, and the latter to inanimate objects only. They are thus declined :—

کون *kaun*, WHO.

Nom.	کون	Who.	کون	Who.
Gen.	کس کا	Of Whom.	کن کا	Of Whom
Dat.	کس کو	To Whom.	کن کو	To Whom
Ac.	کسی	Whom.	کنہیں	Whom.
Abl.	کس سے	From Whom.	کن سے	From Whom.

کیا *kyā*, WHAT.

Nom.	کیا	What.	کیا	What.
Gen.	کا ہی کا	Of What.	کا ہی کا	Of What.
Dat.	کا ہی کو	To What.	کا ہی کو	To What.
Ac.	کیا	What.	کیا	What.
Abl.	کا ہی سے	From What.	کا ہی سے	From What.

The Interrogatives Who, Which, and What, are expressed by adding *sa'*, to کون *kaun*, in the Nominative and Accusative Singular, and *se'*, in the oblique of both Numbers, and in the Nominative Plural

Relative Pronouns.

The English Relative Pronouns, Who, Which, and That, do not exist in Hindustání, but their place is supplied by two improper Relatives, to which there are no corresponding Pronouns in English. The one is جو *jo*, which may be rendered, *That man who*, or, *That thing which*; and the other سو *so*, which is used in the second clause of a sentence when it has been commenced by جو *jó*, thus; جو تم نے کہا ہے *jo tum ne kahá hai*, *so sab such hai*, that is all true, which you have said. They are thus declined.

RELATIVE.

Nom.	جو	That Man who &c.	جو	Those Men who.
Gen.	جس کا	Of That &c.	جن کا	Of Those &c.
Dat.	جس کو	To That &c.	جن کو	To Those &c.
Ac.	جسی	That &c.	جنہیں	Those &c.
Abl.	جس سے	From That &c.	جن سے	From Those &c

CORRELATIVE.

Nom.	سو	That.	سو	Those.
Gen.	نس کا	Of That.	تن کا	Of Those.
Dat.	تسکو	To That.	تن کو	To Those.
Ac.	نسی	That.	تہوں	Those.
Abl.	تس سی	From That.	تن سی	From Those.

Indefinite Pronouns.

All words which have more or less a pronominal signification, may be classed under this head. They are all regular in their inflections, with the exception of کوي *koī* Any, and کچھ *kúchh*, Some, which are thus inflected in the oblique cases.

Nom.	کوي	Any one, Some one.	کچھ	Any thing, Something.
Obl.	کسی کا	&c.	کس کا	&c.

The following Indefinite Pronouns are of most frequent occurrence.

کتنا *itna*, or اتنا *itta*, So many; جتنا *jitna*, or جتنا *jitta*, As many; کتنا *kitna*, or کتنے *kittā*, How many; کئی *ka*, ' and چند *chand*, Some, Several, Many; ہر *har*, Each; بہت *bahut*, Many, Much; سب *sa'b*, All; فلاں *fulānā*, A certain one, etc.

ADJECTIVE.

All Adjectives, excepting such as end in *alif* and *hé* have neither Gender, Number, Inflection or Case; and are generally placed before their Substantives, as in English.

Masculine Adjectives ending in *alif* and *hé*, preceded by a *zabar*, form the Feminine Gender by changing these letters into *ye*, as, گورا *gora* ' *larka*', a fair boy. گوری *gori* ' *larki*', a fair girl. Such Adjectives require the Nominative Singular to be changed into *ye*, in the oblique cases, thus, Nom. گورا *gora* ' *larka*', a fair boy, Gen. گوری *gore* ' *larke ka*', of a fair boy, etc. In the Plural, the Nominative is changed into *ye*, and the oblique cases remain the same as the Nominative Plural; thus, Nom. Plural گوری *gore*

larke, fair boys, Gen. Plu. گوري لڑكون کا *gore larko'n ka'*, of fair boys, etc.

When the Feminine of an Adjective ends in ي *ya'*, it remains unchanged in the oblique cases, both in the Singular and the Plural, thus ; Nom. Sing. گوري لڑکي *gori' larki'*, a fair girl. Gen. Sing. گوري لڑکي کا *gori' larki' ka*, of a fair girl, Gen. Plu. گوري لڑکيون کا *gori larki'on ka*, of fair girls, etc. The Nominative Plural is generally the same as the Nominative Singular.

Degrees of Comparison.

Adjectives in Hindustání have, properly speaking, no Degrees of Comparison, but for the Comparative, the Particle سي *se*, is added to the Noun which is the subject of comparison ; thus, يہ گورد رخت سي بلند هي *yih ghar darhukht se buland hai*, this house is higher than the tree ; and for the Superlative, سب *sab*, all, is prefixed, and سي *se*, affixed, thus ; سب انبون مين سي يہ پکا هي *sab anbón main se yih pakah hai*, of all the mangoes, this is the ripest. The Superlative is also sometimes formed by a repetition of the Positive, with the Particle سي *se*, interposed, thus, اچھا سي اچھا *ache se achá*, the best.

The Degrees of Comparison are not unfrequently expressed by the addition of Adverbs, as, زيادہ *ziya'da'*, more, کم *kam*, less, بہت *bahut*, much, very, تھورا *toara'*, little, etc. Example. يہ گھر اُس گھر سي زيادہ بلند هي *yih ghar us ghar se ziya'da buland hai*, this house is more lofty than that house.

VERB.

Hindustání Verbs are of three kinds, Active or Transitive, Neuter or Intransitive, and Passive. They are all Regular, and to them belong Number, Person, Gender and Tense.

The Infinitive of all Hindustání Verbs ends in نا *ná*, as, بولنا *bolná*, to speak ; by striking off this Particle, we have

the Root of the Verb بول *bol*, speak thou, which is also the Second Person Singular of the Imperative. By changing ñ *ná*, into ñ *ta'*, or adding ñ *ta*, to the Root بول *bol*, we have the Present Participle بولتا *boltá*, speaking; and the Past Participle is formed by adding *alif*, to the Root, (or leaving out the ن *nun*, of the Infinitive,) as, بول *bol*, speak thou, (or Infinitive بولنا *bolná*, to speak,) Past Part : بولا *bolá*, spoken. When either of the long Vowels و *wáw* and ي *yé*, precede the ñ *ná*, the ñ *ná*, is changed into ی *yé*, as, لانا *láná*, to bring, Past Part. لایا *láya*, brought. So رونا *roná*, to weep, makes رویا *royá*, in the Past Participle.

From these three principal parts of the Verb, بول *bol*, بولتا *boltá*, and بولا *bolá*, all the other parts are formed, either by the addition of terminations, or by means of the Auxiliary Verb "To Be."

Formation of Tenses.

Some of the Tenses are formed simply from the Root, and others by compounding the Present and Past Participles, with the Tenses of the Auxiliary Verb.

PRESENT. This Tense is formed by the Present Participle being compounded with the Simple Present of هونا *hona'*, as, میں بولتا ہوں *main boltá hu'n*, I am speaking.

PAST. This Tense is formed like the Past Participle by adding *alif*, to the Root, as, بول *bol*, Speak thou, میں بولا *main bolá*, I spoke.

PERFECT. This Tense is formed by compounding the Past Participle with the Simple Present of هونا *hona'*, as, میں بولا ہوں *main bolá hu'n*, I have spoken.

IMPERFECT. This Tense is formed by compounding the Present Participle with the Simple Imperfect of هونا *hona'*, as, میں ہوتا تھا *main hotá tha'*, I was.

PLUPERFECT. This Tense is formed by compounding the Past Participle, with the Simple Imperfect of هونا *hona'*, as, میں بولا تھا *main bolá tha'*, I had spoken.

FUTURE. This Tense is formed from the Imperative by adding to it ہنگا *hu'nga'*, as, بول *bol*, Speak thou, میں بولونگا *main bolu'nga'*, I shall or will speak.

PRESENT FUTURE. This Tense is formed by compounding the Present Participle with the Future of هونا *hona'*, as, میں بولتا ہوں گا *main bolta'hu'nga'*, I may, shall or will be speaking.

PAST FUTURE. This Tense is formed by compounding the Past Participle, with the Future of هونا *hona'*, as, میں بولا ہوں گا *main bola'hu'nga'*, I may have spoken.

PAST CONDITIONAL. This Tense is formed from the Imperative like the Present Participle, by adding to it تا *ta'*, as, بول *bol*, Speak thou, بولتا میں *main bolta'*, Had I spoken.

AORIST. This Tense is formed from the Imperative by adding to it, ون *on*, as, بول *bol*, Speak thou, میں بولوں *main bolu'n*, I may speak.

THE PRESENT PARTICIPLE, is formed from the Imperative, by adding to it تا *ta'*, as, بول *bol*, Speak thou, بولتا *bolta'*, Speaking.

THE PAST PARTICIPLE, is formed from the Imperative by adding to it الیف *alif*, as, بول *bol*, Speak thou, بولا *bola'*, Spoken.

THE PERFECT PARTICIPLE, is formed from the Imperative by adding to it. کر *ka'r*, کی *ke'*, کر کے *ka'rke'*, or پی *ye'*, as, بول *bol*, Speak thou, بولکر *bol'kar*, بول کے *bol'ke'*, بول کر کے *bol'karke'*, and بولی *bole'*, Having spoken.

The only exceptions to the rules for the formation of the above Tenses, and their different Persons, are the following.

1. When the Imperative of a Verb ends in الیف *alif* or واو *wa'w*, the Past Tense is formed by inserting پی *ye'*, between the termination, and the last Vowel of the Root, as, Imperative لا *la'*, bring thou, Past : لا یا *la'ya'*, brought. In which case the termination of the Masculine Plural, and of the Feminine Singular and Plural, is dropped, unless the last is formed in ان *ya'n*, when it merely drops the پی *ye'*, as, لا یا *la'ya'*, He brought, لا ی *la',e'*, They brought, and لا ی *la,i'*, She brought.

2. When the Imperative ends in a Vowel, واو *wa'w*, may be inserted between it, and the terminations of the Second and Third Persons Singular, and the First and Third Persons Plural of the three Future Tenses, thus ;

First Person.	لاؤنگا	First Person.	لاؤن
Second Person.	لاؤیگا or لاؤیگا	Second Person.	لاؤی or لاؤی

Conjugation of the Verb.

Verbs in Hindustání are exceedingly regular in their construction, and are all conjugated in exactly the same manner.

It should be borne in mind that, throughout the conjugation of all Verbs, when the Singular terminates in *alif*, Masculine, the Plural becomes *yé*; and the Feminine always ends, in the Singular in *yí*, and in the Plural in *en* or *yan*.

AUXILIARY VERB.

هونا *Hona'*, To BE.

Present Tense.

میں ہوں	I am.	ہم ہیں	We are.
توہی	Thou art.	تم ہو	You are.
وہ ہے	He, She, It is.	وی ہیں	They are.

Past Tense.

میں تھا	I was.	ہم تھے	We were.
تو تھا	Thou wast.	تم تھے	You were.
وہ تھا	He or It was.	وی تھے	They were.

Future Tense.

میں ہوگا	I shall or will be.	ہم ہوں گے	We shall or will be
تو ہوگا	Thou shalt or wilt be.	تم ہو گے	You shall &c.
وہ ہوگا	He or It shall &c.	وی ہوں گے	They shall &c.

TRANSITIVE VERB.

مارنا *Ma'rna'*, To BEAT.

Present Tense.

میں مارتا ہوں	I am beating.	ہم مارتے ہیں	We are beating
تو مارتا ہے	Thou art beating.	تم مارتے ہو	You are beating
وہ مارتا ہے	He is beating	وی مارتے ہیں	They are beating

Past Tense.

میں نے مارا	I beat.	ہم نے ماری	We beat.
تو نے مارا	Thou beatedst.	تم نے ماری	You beat.
اُس نے مارا	He beat.	اُن نے ماری	They beat.

Perfect Tense.

میں نے مارا ہے	I have beaten.	ہم نے ماری ہیں	We have beaten.
تو نے مارا ہے	Thou hast beaten.	تم نے ماری ہو	You have beaten.
اُس نے مارا ہے	He has beaten.	اُن نے ماری ہیں	They have beaten.

Imperfect Tense.

میں مارتا تھا	I was beating.	ہم مارتے تھے	We were beating.
تو مارتا تھا	Thou wast beating.	تم مارتے تھے	You were beating.
وہ مارتا تھا	He was beating.	وی مارتے تھے	They were beating.

Pluperfect Tense.

میں نے مارا تھا	I had beaten.	ہم نے ماری تھی	We had beaten.
تو نے مارا تھا	Thou hadst beaten.	تم نے ماری تھی	You had beaten.
اُس نے مارا تھا	He had beaten.	اُن نے ماری تھی	They had beaten.

Future Tense.

میں مارونگا	I shall or will beat.	ہم مارینگے	We shall or will beat.
تو مارے گا	Thou shalt or wilt beat.	تم مارو گے	You shall or will beat.
وہ مارے گا	He shall or will &c.	وی مارینگے	They shall or will beat.

Present Future Tense.

میں مارتا ہوں گا	I may, shall, &c. be beating.	ہم مارتے ہوینگے	We may &c. be beating.
تو مارتا ہوگا	Thou mayst, shalt &c.	تم مارتے ہو گے	You may &c. be beating.
وہ مارتا ہوگا	He may, shall, &c.	وی مارتے ہوینگے	They may &c. be beating.

Past Future Tense

میں بی مارا ہوگا	I may have beat-	ہم بی مارے ہوئےگی	We may
	en		have beaten
تو بی مارا ہوگا	Thou mayst have &c	تم بی مارے ہوگی	You may
			have beaten
اُس بی مارا ہوگا	He may have beaten	اُن بی مارے ہوئےگی	They
			may have beaten

Past Conditional

میں مارتا	Had I beaten	ہم ماریے	Had we beaten
تو مارتا	Hadst thou beaten	تم مارتے	Had you beaten
وہ مارتا	Had he beaten	وی ماریے	Had they beaten

Aorist

میں ماروں	I may beat	ہم ماریں	We may beat
تو ماری	Thou mayst beat	تم مارو	You may beat
وہ ماری	He may beat	وہ ماریں	They may beat

IMPERATIVE

مار *mar* Beat thou

INFINITIVE

مارنا *marna* To beat

PARTICIPLES

Present مارتا *marta*, Beating

Past مارا *mara*, Beaten

Imperfect مار *mar*, ماری *mare*, مارکی *marke*, مارکر *marka*,
and مار کرکی *mar, kar, ke* Having beaten

Peculiarity Active Verbs in the Past Tense, in general require that the Noun, with which they are in construction, should be followed by the particle *بی* *né*, in which case, the Verb agrees with the object, and not with the nominative

INTRANSITIVE VERB

بولنا *Bolna'*, To Speak*Present Tense*

میں بولتا ہوں	I am speaking	ہم بولتی ہیں	We are speaking
تو بولتا ہے	Thou art speaking	تم بولتی ہو	You are speaking
وہ بولتا ہے	He is speaking	وی بولتی ہیں	They are speaking

Past Tense

میں بولا	I spoke	ہم بولی	We spoke.
تو بولا	Thou spokest	تم بولی	You spoke
وہ بولا	He spoke	وی بولی	They spoke.

Perfect Tense

میں بولا ہوں	I have spoken	ہم بولی ہیں	We have spoken
تو بولا ہے	Thou hast spoken	تم بولی ہو	You have spoken
وہ بولا ہے	He has spoken	وی بولی ہیں	They have spoken.

Imperfect Tense

میں بولتا تھا	I was speaking	ہم بولتی تھی	We were speaking
تو بولتا تھا	Thou wast speaking	تم بولتی تھی	You were speaking
وہ بولتا تھا	He was speaking	وی بولتی تھی	They were speaking

Pluperfect Tense

میں بولا تھا	I had spoken.	ہم بولی تھی	We had spoken
تو بولا تھا	Thou hadst spoken	تم بولی تھی	You had spoken.
وہ بولا تھا	He had spoken.	وی بولی تھی	They had spoken.

Future Tense

میں بولوگا	I shall or will speak.	ہم بولیں گی	We shall or will speak.
تو بولے گا	Thou shalt or wilt &c.	تم بولو گے	You shall or will &c.
وہ بولے گا	He shall or will &c	وی بولیں گی	They shall or will &c

Present Future Tense.

میں بولنا ہونگا	I may &c. be speaking.	ہم بولتی ہوینگے	We may &c. be speaking.
تو بولنا ہوگا	Thou mayst &c. be speaking.	تم بولتی ہوگی	You may &c. be speaking.
وہ بولنا ہوگا	He may &c. be speaking.	وی بولتی ہوینگے	They may &c. be speaking.

Past Future Tense.

میں بولا ہونگا	I may have spoken.	ہم بولتی ہوینگے	We may have spoken.
تو بولا ہوگا	Thou mayst have &c.	تم بولتی ہوگی	You may have &c.
وہ بولا ہوگا	He may have &c.	وی بولتی ہوینگے	They may have &c.

Past Conditional.

میں بولنا	Had I spoken.	ہم بولتی	Had we spoken.
تو بولنا	Hadst thou spoken.	تم بولتی	Had you spoken.
وہ بولنا	Had he spoken.	وی بولتی	Had they spoken.

Aorist.

میں بولوں	I may speak &c.	ہم بولیں	We may speak.
تو بولی	Thou mayst speak.	تم بولو	You may speak.
وہ بولی	He may speak.	وی بولیں	They may speak.

IMPERATIVE.

بول *bol*, Speak thou.

INFINITIVE.

بولنا *bolna'*, To speak.

PARTICIPLES.

Present. بولتا *bolta*. Speaking.

Past. بولا *bola'*, Spoken.

Imperfect. بول *bol*, بولی *bole*, بولکی *bolke*, بولکر *bolker*, and بولکرکی *bolkarke*. Having spoken.

Passive Voice.

The Passive Voice is formed by employing the Past (or Passive) Participle of an Active Verb, along with the Neuter Verb *جانا* *jánd*, To Go, or, To Be; as, *مارا جانا* *mára' jána*, To be beaten.

PASSIVE VERB.

مارا جانا *Mára'já'na*, To Be Beaten.

Present Tense.

میں مارا جاتا ہوں	I am being	ہم ماری جاتی ہیں	We are be-
	beaten.		ing beaten.
تو مارا جاتا ہے	Thou art be-	تم ماری جاتی ہو	You are be-
	ing &c.		ing &c.
وہ مارا جاتا ہے	He is being	وی ماری جاتی ہیں	They are
	&c.		being &c.

Past Tense.

میں مارا گیا	I was beaten.	ہم ماری گئی	We were beaten.
تو مارا گیا	Thou wast beaten.	تم ماری گئی	You were beaten.
وہ مارا گیا	He was beaten.	وی ماری گئی	They were beaten.

Perfect Tense.

میں مارا گیا ہوں	I have been beaten.	ہم ماری گئی ہیں	We have been
			beaten.
تو مارا گیا ہے	Thou hast been &c.	تم ماری گئی ہو	You have been
			beaten.
وہ مارا گیا ہے	He has been &c.	وی ماری گئی ہیں	They have been
			beaten.

Imperfect Tense.

میں مارا جاتا تھا	I was beaten,	ہم ماری جاتی تھی	We were beat-
	or being beaten.		en &c.
تو مارا جاتا تھا	Thou wast	تم ماری جاتی تھی	You were beat-
	beaten &c.		en &c.
وہ مارا جاتا تھا	He was beat	وی ماری جاتی تھی	They were
	en &c.		beaten &c.

Pluperfect Tense.

میں مارا گیا تھا	I had been beaten.	ہم ماری گئی تھی	We had been beaten.
تو مارا گیا تھا	Thou hadst been &c.	تم ماری گئی تھی	You had been beaten.
وہ مارا گیا تھا	He had been &c.	وی ماری گئی تھی	They had been beaten.

Future Tense.

میں مارا جاؤنگا	I shall or will be beaten.	ہم ماری جاؤنگی	We shall or will be beaten.
تو مارا جاؤگی	Thou shalt or wilt &c.	تم ماری جاؤگی	You shall or will &c.
وہ مارا جاؤگا	He shall or will &c.	وی ماری جاؤنگی	They shall or will &c.

Past Conditional.

اگر میں مارا جاتا	If I be, or had been beaten.	اگر ہم ماری جاتی	If we be, or had been beaten.
اگر تو مارا جاتا	If thou be, or hadst been &c.	اگر تم ماری جاتی	If you be, or had &c.
اگر وہ مارا جاتا	If he be, or had been &c.	اگر وہی ماری جاتی	If they be, or had &c.

Aorist.

میں مارا جاؤں	I may be beaten.	ہم ماری جاویں	We may be &c.
تو مارا جاوی	Thou mayst be beaten.	تم ماری جاؤ	You may be beaten.
وہ مارا جاوی	He may be &c.	وی ماری جاویں	They may be &c.

IMPERATIVE.

مارا جا *ma'ra'ja'*. Be thou beaten.

INFINITIVE.

مارا جانا *mara'ja'na'*. To be beaten.

PARTICIPLES.

Present. مارا جاتا *mā'ra' jata'.* Being beaten.

Past. مارا گیا *mā'ra' gaya'.* Beaten.

Irregular Verbs.

There are no Irregular Verbs in Hindustání, but the following six words are slightly anomalous in the formation of the Past Participle; with these exceptions, the various Tenses unerringly follow according to rule.

			Singular.	Plural.
<i>Infinitives.</i>	جانا <i>ja'na'</i>	To Go.	گیا <i>gaya'</i>	گئی <i>ga,e.</i>
	کرنا <i>ka'rna'</i>	To Do	کیا <i>kiya'</i>	کیئی <i>ki',e.</i>
	مرنا <i>marna'</i>	To Die.	موا <i>mu,a'</i>	موتی <i>mu',e.</i>
	هونا <i>hona'</i>	To Be.	هوا <i>hu,a'</i>	هوتی <i>hu',e.</i>
	دینا <i>dena'</i>	To Give.	دیا <i>diya'</i>	دیئی <i>di'e.</i>
	لینا <i>lena'</i>	To Tako.	لیا <i>liya'</i>	لیئی <i>li',e.</i>
			<i>Past Participles.</i>	

Derivative Verbs.

Verbs ending in نا *ná*, are in general Neuter, and those that end in ا *aná*, are either Active or Causal. There are, however, exceptions to this rule.

Neuter Verbs are rendered Causal by inserting ا *alif*, or وا *wa*, before the termination of the Infinitive; thus.

چلنا <i>To walk.</i>	چلوانا or چلانا <i>To cause to walk.</i>
لکھنا <i>To write.</i>	لکھوانا or لکھانا <i>To cause to write.</i>

Active Verbs are rendered Causal by inserting و *waw*, before the termination of the Infinitive, if it ends in ا *aná*, and ا *alif* or وا *wa*, if it ends in نا *ná*, thus.

بلانا <i>To call.</i>	بلوانا <i>To cause to call.</i>
پکرونا <i>To seize.</i>	پکروانا <i>To cause to seize.</i>

INDECLINABLE PARTS OF SPEECH.

Under this denomination are included, Adverbs, Postpositions, Conjunctions and Interjections.

Adverb.

As a general rule, most Adjectives may be used Adverbially when required. They are not themselves subject to government, nor do they govern any word.

The following are the most useful. اب *ab*, Now. آج *aj*, To day. آخر *akhir*, At last. اندر *andar*, Within. اوپر *upar*, Above. ايسا *aisa*, So. بس *bas*, Enough. بہت *bahut*, Much. پاس *pa's*, Near. پھر *phir*, Again. تا *ta*, Until. تب *tab*, Then. تدر *tadar*, There. تھان *than*, There. تھورا *thora*, Little. جب *jab*, جد *jad*, When. جدھر *jidar*, Where. جلدی *jaldi*, Quickly. جہاں *jahan*, Where. جيسا *jaisa*, As. زيادہ *ziyada*, More. سچ *such*, Truly. شايد *shayud*, Perhaps. علاوہ *ala'wu*, Besides. فقط *fakat*, Merely. کم *kam*, Less. مت *mat*, Not. ہنوز *hanoz*, Yet. ہاں *han*, Yes. ہرگز *hargiz*, Ever. یوں *yun*, Thus. وغیرہ *wughaira*, Etcetera.

Postposition.

Postpositions in Hindustání are mere Substantives in the Locative Case, having a Postposition expressed or understood. As Substantives they all govern the Genitive case; those of them which are Masculine require the word which they govern to have the Postposition کی *ke* after it, as, مرد کی *mard ke* age, before the man, while those that are Feminine require the word they govern to have کی *ki*, as, شہر کی *shahar ki tarraf*, towards the city. It is optional to put the Postposition before, or after the Noun which it governs.

MASCULINE POSTPOSITIONS. اگي *age*, Before, In front, اندر *andar*, Within, Inside. اوپر *upar*, Above. پیچھے *piche*, Behind. تلي *tale*, Below. بن *bin*, Without, پار *par*, Over. پاس *pa's*, By. Near. براي *burai*, For.

بعد *ba'd*, After, بغير *baghair*, Without, ساتھ *sath*, With, سوا *siwa*, Except, عوض *iwaz*, Instead, قبل *qabl*, Before, قریب *qarib*, Near, گرد *gird*, Round, مطابق *ma'tabik*, Conformable, موافق *muwafiq*, According to, نزدیک *nazdik*, Near, واسطی *waste*, For, etc.

FEMININE POSTPOSITIONS. بابت *babut*, Respecting, جهت *jihat*, On account of, طرف *taraf*, Toward, معرفت *marifat*, By means of, نسبت *nisbat*, Relative to, خاطر *khatir*, For the sake of, etc.

The following Prepositions, which are derived from the Persian and Arabic, are frequently to be met with in Hindustání:—من *min*, From, مع *ma*, With, ل *la* or لی, To, For, ک *ka*, According to, Like, فی *fi*, In, عند *ind*, Near, With, عن *an*, From, علی *ala*, Upon, Above, در *dar*, In, Within, بلا *bila*, Without, برای *barae*, For, On account of, بر *bar*, On, In, At, بی *be*, Without, Deprived of, به *be* or ب *ba*, In, By, با *ba'*, With, Possessed of, الا *illa*, Except, Besides, از *az*, From, By, etc.

Conjunction.

Conjunctions in Hindustání have no peculiarity about them. The following are a few of the most useful.

اگر *agar*, If, گرچه *agarche*, Although, اور *aur*, And, اما *hamma*, بلکه *balkih*, But, بھی *bhi*, Also, Indeed, پر *par*, But, Yet, پس *pas*, Thence, تو *to*, Then, جو *jo*, If, خواہ *khaw*, Either, کہ *ki*, That, گویا *goya*, As if, لیکن *lekin*, But, مگر *magar*, Except., ہم *ham*, Also, ورنہ *warnah*, If not, بسکہ *az baski*, Since, Forasmuch as, جب تک *jabtak*, Until, While, حال آ نکہ *ha'i-anki*, Whereas, Notwithstanding, نیز *niz*, Also, Likewise, نہ تو *nahin-to*, Otherwise, کیونکہ *kyunkih*, Because, تاکہ *takih*, That, In order that, گو کہ *gokeh*, Although, etc.

Interjection.

The following are the most common.

شاہا *sha'ba'sh*, Well done, آفرین *a'fri'n*, Blessings on you, واہ *wa'h wa'h*, Admirable, کیا خوب *kya' khub*, How excellent, ہا پ ری *ba'b re'*, O me, ہا ئی *ha'e ha'e*, Alas, اری *are*, Hollo you, etc.

SYNTAX.

Composition of Sentences.

The general rule for the arrangement of the parts of a sentence is first, the Nominative or Agent, then the Object, and lastly the Verb; as, شیر گوشت کھاتا ہے *sher gosht khátá hai*, the tiger eats flesh. Here شیر *sher*, is the Nominative, گوشت *gosht*, the Object, and کھاتا ہے *khata hai*, the Verb.

The Hindustání Verb agrees with its Nominative in Gender, Number, and Person, subject however, to the following exceptions :—

1. To mark respect, a Singular Nominative has its Verb in the Plural.
2. If the Nominative be of various Genders, the Verb takes the Masculine form, or agrees with that next to it.

Verbs are compounded with Nouns, Adjectives, Participles, and Roots of Verbs, but not with Postpositions and Adverbs.

Active Verbs govern the Accusative case, which is generally like the Nominative, and not unfrequently like the Dative

One Verb governs another in the Infinitive.

When the object of a Transitive Verb is definite, the Postposition کو *ko* is added. Example, کتاب لاؤ *kitáb láo*, signifies, “bring a book;” but if we wish to say, “bring the book,” the Postposition کو *ko* is added, thus, کتاب کو لاؤ *kitáb ko láo*.

When Transitive Verbs, in any tense, derived from the Past Participle occur in a sentence, the Nominative assumes the case of the Agent, the sign of which is the particle نی *ne*, the Verb then agrees in gender and number with the object, and not with the nominative; as, مرد نے ایک خط لکھا *mard ne ek khat likhá*, the man wrote a letter.

All Adjectives in Hindustání generally precede their substantives, as in English.

All Adjectives ending in any other letter than *alif* or *he*, are indeclinable, and those that end in *alif*, if purely Indian, will change the *alif* into *yé*, according to the following rules.

1. The termination *alif* is used before Masculine Nouns only, in the Nominative Case Singular.

2. The termination *yé* is used before Masculine Substantives, in any Case Singular, where a Postposition or Interjection is expressed or understood, and before Masculine Nouns in the Plural Number.

3. The termination *yí*, is invariably used before Feminine Nouns.

The Genitive Case of a Noun or Pronoun generally precedes the word which it governs, and the application of the terminations *ká*, *ké*, *kí*, or *ra*, *ré*, *ri*, and, *ná*, *né*, *ní*, in the formation of such Genitives, is determined by the same rule that regulates the inflections of Adjectives in the terminations *alif*, *yé* and *yí*. When the governing noun is Masculine, and in either the Nominative or Accusative Cases Singular, the termination *ká*, remains uninflected; but if it be an oblique case, in the Singular, or if it be in the Plural, *ká*, must be inflected into *ké*; and if the governing noun be Feminine, whether in the Singular or the Plural, and in whatever case, *ká*, must be changed into *kí*. Thus *mard ká*, is used when the noun belonging to it is Masculine, and in the Nom. Case Sing. as, *mard ká ghordá*, the man's horse. When the word belonging to *mard*, is Masculine, but not in the Nominative Singular, then *ké*, must be used, as, *mard ke beti ko*, to the man's son; *mard ke betón ko*, to the man's sons, and when the word belonging to *mard*, is Feminine, and throughout all the cases, *ki*, is used, as, *mard ki beti ko*, to the man's daughter.

Postpositions may be placed before, or after the word which they govern.

Compound Words.

Compound words abound in the Hindustání language, and are generally formed by the union of two substantives, or of an Adjective with a substantive. They can be multiplied to an unlimited extent. Compound words purely Hindustání, are not nearly so numerous as those that are borrowed from the Persian.

SUBSTANTIVES.

A numerous class of Compound Substantives is formed by the juxtaposition of two Nouns, and of two contracted Infinitives, connected with the Conjunction. as, نو کرچا کر *nokar cha'kar*, Servants, با ورچی خانه *ba'wur-chi khā'nā'*, A kitchen, دھوم دھام *dhum dhām*, Noise, شورزور *shor zor*, Uproar, مکر چکر *makar chakar*, Trickery, آب حیات *a'b-i-haiya't*, Water of Immortality, جہان پناہ *jahā'n panā'h*, The assylum of the world, آب و ہوا *a'b-o-hawā'*, Climate, گفت و گو *guft-o-gu*, Conversation, جست *just-o-ju*, Searching, رسم ریت *rit rasam*, A custom or mode, گفت و شنود *guft-o--shanud*, Conversation, etc.

ADJECTIVES.

A great number of Compound Adjectives are formed by the union of two substantives, or by prefixing an adjective to a substantive. But the most numerous class of epithets is composed of Verbal roots, joined to substantives, as, پری روی *pari rue*, Having the face of a fairy, رخ لا'لا *rukḥ la'la*, Having cheeks like the tulip, سنگ دل *sang dil*, Having a heart like stone, شکر لب *shakar lab*, Having lips sweet as sugar, پاک را ئی *pa'k ra'e*, Of pure intentions, دل تنگ *dil tang*, Distressed in heart, دل ستان *dil sitā'n*, Ravishing the heart, سبک رو *sabakru*, Moving lightly, etc.

Derivative Words.

The Hindustání abounds with words derived from the Arabic, Persian and Sanskrit languages, an acquaintance with which can only be acquired by practice in reading, with the aid of a dictionary.

NOUNS DENOTING AGENCY OR POSSESSION

The Agent of a Verb is denoted by adding والا *wala*, or, هارا *hara*, to the inflected form of the Infinitive, as, بولني والا *bolne wala*, or, بولني هارا *bolne hara*, a speaker. The same termination added to a Substantive denotes in general possession, as, گهروالا *ghar wala*, the master of the house.

Various Nouns of Agency are formed by adding the following terminations, as follows

باغ تان	باغ تان	A Garden	باغ تان	baghban,	A Gardener
نعل تان	نعل تان	A Horse shoe	نعل تان	nalband,	A Farrier.
زمین تان	زمین تان	Land	زمین تان	zamin-dar	A Land-holder
بد تان	بد تان	Bad	بد تان	badkar,	An Evil-doer
گناہ تان	گناہ تان	Crime	گناہ تان	gunahgar,	A Sinner
امید تان	امید تان	Hope	امید تان	umedwar,	An Expectant
مشعل تان	مشعل تان	A Torch	مشعل تان	mash'alch,	A Torch-bearer

NOUNS DENOTING PLACE OR SITUATION

The following words denoting place or situation are formed by uniting two Nouns,

آباد	آباد	A City, and	آباد	A Name	آباد	The City of Hyderabad
پور	پور	A City, and	پور	A Name	پور	The City of Ghazipur
نگر	نگر	A City, and	نگر	A Name	نگر	The City of Ahmednugger

Feminines are thus formed from Masculine Nouns

ملا	A Teacher	ملا	Feminine
موترو	A Sweeper	موترو	Feminine
براهمن	A Brahmin	براهمن	Feminine

A few are, however, irregular in their formation, as,

بھائی	A Brother	بھائی	A Sister
راجا	A King	راجا	A Queen.
بیگ	A Lord	بیگم	A Lady
خان	A Lord	خانم	A Lady

ABSTRACT NOUNS.

Abstract Nouns are formed chiefly from Adjectives, by affixing certain terminations, as follows,

ا to گرم Warm.	گرما Warm weather.
تي to کم Less.	کمتي Deficiency.
پنا or پن to لڑکا A Child.	لڑکپن Childhood.
س to میٹھا Sweet.	میٹھا س Sweetness.
گی to تازه Fresh.	تازگی Freshness.

ADJECTIVES.

Adjectives are formed from Substantives by the addition of certain terminations, as here exhibited.

ا to بھوکہ Hunger.	بھوکھا Hungry.
اور to زور Strength.	زوراور Strong.
دار to وفا Fidelity.	وفادار Faithful.
گیر to دل The heart.	دلگیر Grieved.
گین to غم Sorrow.	غمگین Sorrowful.
ور to نام Name.	نامور Renowned.
مند to دولت Wealth.	دولتمند Wealthy.
لا to پیچھا Behind.	پیچھلا Hindermost.
ی to بازار A market.	بازاری Of the market.
ناک to ہول Terror.	ہولناک Terrible.

An acquaintance with the Compound and Derivative words of the Hindustání language will be found to be very useful, and a few lessons in Persian will make the subject clearer, than any rules that can be given.

Modes of Writing.

The Musalmans have three distinct modes of writing, 1stly, the نسخی *naskhí*, which is chiefly used by the Arabians, and in which hand all their works are either written or printed. 2ndly, the تعلیق *talík* or sloping hand, which is now extensively used for lithographing both Hindustání and Persian works; and 3rdly, the شکستہ *shikastah* or broken hand, which is used only in epistolary correspondence by the Persian principally.

Hindustānī Numbers

CARDINALS

۱ اک One	۹ نو Nine	۱۷ ستره Seventeen
۲ دو Two	۱۰ دس Ten	۱۸ اٹھارہ Eighteen
۳ تین Three	۱۱ اگیارہ Eleven	۱۹ ایس Nineteen
۴ چار Four	۱۲ بارہ Twelve	۲۰ بیس Twenty
۵ پانچ Five	۱۳ تیرہ Thirteen	۲۱ اکیس Twenty one
۶ چھ Six	۱۴ چودہ Fourteen	۳۰ تیس Thirty
۷ سات Seven	۱۵ پندرہ Fifteen.	۴۰ چالیس Forty
۸ اٹھ Eight	۱۶ سولہ Sixteen.	۵۰ پچاس Fifty

ORDINALS

پہلا First	چوتھا Fourth	ساتواں Seventh
دوسرا Second	پانچواں Fifth	اٹھواں Eighth
تیسرا Third	چھٹواں Sixth	نواں Ninth

The ninth and upwards, are regularly formed from the Cardinals, by the addition of *واں* *wān*, *آن* *ān*, or *ہا* *hā*

FRACTIONAL NUMBERS

$\frac{1}{4}$ پاؤ	$\frac{2}{4}$ دو تہائی	$1\frac{1}{4}$ پونی دو	$3\frac{1}{4}$ سوائس
$\frac{3}{4}$ تہائی	$\frac{3}{4}$ تیس باؤ	$2\frac{1}{4}$ سوادو	$3\frac{3}{4}$ ساری تیس
$\frac{1}{2}$ دیرو پاؤ	$1\frac{1}{4}$ سوا	$2\frac{1}{2}$ آڑھائی	75 پونا سو
$\frac{1}{2}$ آدھا	$1\frac{1}{2}$ ڈیڑھ	$2\frac{3}{4}$ پونی تیس	125 سوا سو

COLLECTIVE NUMBERS

ا گندا a Four کوزی a Score میکرا a Hundred لاکھ a Hd thousand
 مچاھی a Five چالیس a Forty ہزار a Thousand کروڑ a Ten million

Days of the Week.

اتوار	Sunday.	بد	Wednesday.
سوموار	Monday.	جمعرات	Thursday.
پير		جمع	Friday.
منگل	Tuesday.	سنڀر	Saturday.

Lunar Months.

30.	محرم	Mu'haram.	30.	رجب	Rujub.
29.	صفر	Safar.	29.	شعبان	Shab'an
30.	ربيع الاول	Ru bi-al-a'wa'l.	30.	رمضان	Ramzan.
30	ربيع الثاني.	Ra'bi, as,	29.	شوال	Shu'wa'l.
الاخر.		Sa'ni &c.			
30.	جماد الاول	Jama'd, al, a'wa'l	29.	ذی القعد	Zi-l-k'ada
29.	جماد الثاني.	Jama'd, as Sa'ni.	29.	ذی الحج	Zi-l-hijja.
د الاخر					

The Muhamedans reckon by lunar time, their æra called the *Hijra'*, commencing from the day on which Muhammad retreated from Mecca ; which, according to the best accounts, took place on Friday the 16th of July A. D. 622. Their year consists of twelve lunations amounting to 354 days and nine hours very nearly, and hence their new year's day will happen every year about eleven days earlier than in the preceding year. The months retain their Arabic names in all Muhamedan countries.

Hindú Solar Months.

بيسا	April.	بها دون	August.	پوس	December.
جيت	May.	کوار	September.	ما گھ	January.
اسار	June.	آس		پها گھن	February.
ساون	July.	کاتک	October.	پها لگن	
مراون		کارک		چيت	March.
		اگھن	November.		

The Hindus reckon by solar years and luni-solar months. Their principal æra is that of the *Kali Yug* of which the year 4,947 expired about the 11th of April A. D. 1846, at which period their new year commences.

Grammatical Terms.

The following are some of the most common Grammatical terms used in Hindustání, with corresponding expressions in English.

اسم صفت	Adjective.	مذكر	Masculine Gender
حرف ظرف	Adverb.	فعل لازمي	Neuter Verb.
الف بي	Alphabet.	اسم	Noun.
حرف	Article.	عدد	Number.
حالت	Case.	املا	Orthography.
فعل متعدی	Causal Verb.	ماضي	Past Tense.
شرطي	Conditional.	حال	Present Tense.
صرف	Conjugation.	متكلم	Person, First.
صرف or تصرف	Conjugate, to.	مخاطب	Person, Second.
کرنا			
حرف عطف	Conjunction.	غائب	Person, Third.
حرف صحیحی	Consonant.	جمع	Plural Number.
گردان	Declension.	حرف معنوی	Postposition.
اسم اشاره	Demonstrative Pro :	ضمیر	Pronoun.
صرف	Etymology.	تلفظ	Pronunciation.
مونث	Feminine Gender	اسم موصول	Relative Pro.
مستقبل	Future.	جمله	A sentence.
جنس	Gender.	واحد	Sing. Number.
صرف و نحو	Grammar.	املا . هجی	Spelling.
امطلاح	Idiom.	نحو	Syntax.
امر	Imperative.	زمانہ	Tense.
مصدر	Infinitive.	فعل	Verb.
گردان	Inflection.	صیغہ مجهول	Voice, Passive.
حرف ندا	Interjection.	حرف علت	Vowel.
حرف	Letter.	نامربوط	Ungrammatical.

هي اُسي ادب دولگا عرض اِس خيال ميں بي ادب لڑڪي کواپني
سامهڻي حاضرجان ڪر عصا اُٿا شهد اورگهي ڪي گهرون پرمارا، وي
طاق پرد هري ٺهي اور آپ بيچي اُسڪي مقابل بيٺا بها جو بهين عسا
اُن پرلگا ناوهن ٿو ٿي گلي، تمام شهد اورگهي اُسڪي سراورمه اور
دارهي اور ڪپتون پربتزا، اوروي سب خيال اٽڪا وڃي جاتي رهي

نعل هي ڪه ڪسي ڪسان کا انڪ پهولا پهلا ناغ ٿها، گوشه چمن مين انڪ
جها ٽگلاب کا ٿها ٺها ل ڪام راني سي تازا اور درخت شاد ماني سي
هو انڪ شاخ اُسڪي زباده هر صبح بهول ڪهلي اور ناغبان ابيڻ ديڪه
ڪرخوش هوتا، انڪ رودر بهولونکا تما شاد ڪهني ڪونڪا ٿها، ايڪ بلبل ڪو
ديڪها ڪه منڊ ڪو گل ڪي صفحي پرر ڪهڪي چچچي مارهي ٿهي اور اُسڪي
رنگين پٽيون ڪواپني تيز چوچ سي ٿو ٽي ٿهي، ناعدان گل ڪي پرشا بي
ديڪه بي صبر هوا اور بلبل سي رنجيده هو ڪر فريب کا جال راه مين
بچها يا، اور حيلي ڪي داني ٽال ڪر اُسي بکڙ پڃري مين بند ڪيا.
اُس بندل بلبل بي طوطي ڪي مابند رنان ڪهولي، اور ڪها اي عزيز
سجهه آررده خاطر ڪو ڪيون ويده ڪبا؟ بوني جو ميري خوش ڪوازي
ٽچهي اِس نات پراڻي ٿوميرا آ شيانه ٿيري هي ناع مين هي، اگر ڪوئي
اور نات ٿيري خاطر مين اُئي هو اُس سي مچهي اطلاع ڪر ٿو صبر ڪر ڪي
چپ رهونگي، ڪسان بي ڪها، بهين جانتِي هي ڪه ٿو بي مير اڪيا احوال ڪيا
اور گلون پر جو وسيله مڙي رندگي ڪاهي ڪيا حرا بي لاڻي اور مچهي
سند اُسڪي کيسا آررده ڪيا؟ بلبل ٻولي اِس نات سي درگدراور
سوچ ٿوسهي ڪه مين اٿي قصور سي جوايڪ گل ڪو پرشان ڪيا پڃري
مين بند هوئي، اور ٿو جودل ڪورنچنده ڪر ٿا هي ٿيري حالت ڪيا
هوگي؟ اِس نات بي اُسڪي دل مين اٿر ڪي بلبل ڪو آزاد ڪرنا
بلبل اُسکا شڪر ادا ڪر ڪي ٻولي جب ٿو بي مچهي سي بيڪي ڪي نوالبنه
مين بهي اُسڪي بدلي بهلائي ڪرون، معلوم ڪرجس درخت ڪي ٽچي ٿو
ڪهڙا هي يهان ايڪ آفتانه اشرفيون سي بهرا هوا گڙا هي نڪال ڪي
اپني ڪام مين لا، ڪسان بي جب وهه جگه ڪهودي اور بلبل ڪي نات سچ
هوئي ڪها اي بلبل عجب هي ڪه آفتانه رمين ڪي ٽچي ٽچي نظر آنا
اور دام خاک ڪي اوڀر ٿو بي نه ديڪها، بلبل بي جواب دانا ٿو بهين جا
نما هي جب مضا بهلچي نه ديد داس مين روشني رهي، نه تد بير عقل
ڪي ڪجهه فائده ڪري

انڪ رور مسحري سي بري نقصيهوئي ناد شاهه بي اس کي گردن مارئي ڪا حڪم ڪيا ، اور فرما يا ميري رورنو گردن مارو ، جلا دئي تلوار نڪا لي اور مسحرة تلوار کي لڇي گهبرانا ٿيا اور سرڪو ادا هرا د هر ڪرنا اس واسطي ڪه ناد شاهه کي خوب اعتماد نه رکهنا ٿيا اور بلون مزاحي اس کي ڄا نئا ٿيا ، مصاحون مين سي ايڪ ئي ڪها اي نامرد ڪنا گهبرانا هي مردانه وارو ، ڪه آدمي ايڪ رورجهان مين آتا هي اور دوسري روزجا نا هي به ڪيا بي جگري هي ، مسخره بولا اگرتو مرد هي اور سرائوا ڪيلچي هي تو ا ميري حڪم ٻيڻه مين آ ٿيون اور ٻيري حوان مرد ي د پڪهون ، ناد شاهه بي اخيار هندا اور ا سڪي گناه سي درگد را

کوي شخص ڪهن ڪو خط لکها ٿيا ايڪ ٻيگانه اس کي برد يڪ آيتها اور اس کي خط ڪو د ڪهني لگا ، تب اس بي خط مين لکها ڪه بهت سي راز کي نائن لکهي ٿهن سو ٻهن لکهي گڏين ، اس واسطي ڪه ميري نزد يڪ ايڪ بهات بتو قوف ٻيٿها هي اور اس خط ڪو د ٻکها هي ، وه بولا اي رار کي حقيقت حول ڪهني هو سو کس واسطي نه لکهي مين بي تو تمها رے خط ڪو مطلق نه ديکها ، تب ڪا لب بي حواب دا خيرا گرتم مير ا خط نه ديکها ڪهو تو کس طرح معلوم ڪيا ڪه مدن بي يون لکها هي ، اس نا ت سي وه بهت شرمده هوا اور دم ڪها رها

نقل هي ڪه ايڪ مرد پارسا کسي سوداگر کي همسائي مين رهنا ٿيا ، اور اس کي بدولت پارسا کي اوقات خوشي اور ڪاميابي مين گذر ٿي ٿهي ، سوداگر هميشه شهد اور گهي کي تجارت ڪيا ڪرنا ، اور هر رور اس مين مي ٿهورا پارسا کي بهان بهيچتا اور اس مين سي ڪجهه خرچ ڪرنا اور نا في گهرون مين رکهنا حاتا ايڪن گهزون ڪوبهرا د نڪه ڪر سوچا ڪه اگريه دس سيزهون دس درم ڪو ٺڪوگا اور اپنا سراجام ڪرو لگا اور اس ررسي پاچ ٺڪريان مول لوگا ، وي چه چه مهدي مين حبيديگي اور هرايڪ کي دودو لچي هونگي ، هر سال پچيس لچي هونگي ، دس برس مين اُن کي لچون سي ڪئي گلي هو حا ننگي ، اُن مين سي بعضو ٺڪو ٺڪوگا اور اس سي اوقات نصري ڪرو لگا ، اور ايڪ عورت کسي نزي گهرا بي ڪي دهونده ڪرو اس سي بيا ڪرو لگا ٺو ميني ڪي بعد ايڪ لڙڪا پيدا هوگا تب اُن سڪوتريت ڪرو لگا اور علم وادب سکها وگا اگريه بي ادبي ڪرنا ٺو ا سي عصا سي حوميري ها ته مين

د وورئين ايک لږکي کي واسطي اُپس مين جهگرا کونې بهين اور
 گواه بهين رکهين، د وون قاضي کي پاس گلين اور اوصاف چاهه،
 قاضي بي جلا د کوللا کي فرما که اس لږکي کي د ونگږې کراورايک
 ايک د وونکوډی، ايک عورت به نات منځي هي چپ رهي، د وسري بي
 فرنا د شروع کي، که خدا کي واسطي ميري لږکي کي د ونگږي مت
 کومين لږکا بهين چاهي هون، قاضي کوبعين هوا که لږکي کي مایه
 هي، لږکا اُسکو سپرد کيا اورد وسري کوکوږې مارکی نکال د نا

ايک سپا هي کسي نويسندي کي پاس گيا که ايک خط مچهي لکه دی،
 ولا بولا ميري پاؤن د کهني هين، اُس بي کها سونمين تمهين کهين بهيجا
 بهين چاهتا جوتم اساعدا رنا معقول لاني هو، حواب د نا که تمهاري
 نات درست ليکن حب کسي کي لثي مين خط لکهتا هون، نو اُس کي
 پږهني کي واسطی بهي نلا يا حاتا هون

اند هيري رات مين ايک اندها هاته مين چراغ اور سرپرگهرا
 لثي نازار مين چلا حاتا بها، ايک شخص بي اُس سي پوچها س توي
 نوموف تيري نژدیک راب دس ترانهي بهجي د بي سي کيا فائده،
 بولانه دياميري واسطي بهين بلکه تمهاري لثي هي، کيو لکه اند هيري
 رات مين کهين ميري گهرې کونه نورد الو

ايک چورکسي کي بهان گهورا چراغي گيا تما فصا کار وه پکرا گيا،
 گهورې والې بي اُسي کها جونين مچهي گهورا چراغا سکها وي تومين
 نچهي چهوردون، چوربي مانا، گهورې کا پا پند حاکر کهولا لگام د نکر
 سوار هوا اور چږهني هي کها، د کهواس طرح چراتي هين، نه کهني هي
 گهورا دورا نا بهندراسوارون بي بهيجا اُس کا کنا پرا اُسي نه د نا

ايک لږکي آدمي کي نه خونهي، که جب اپني نوکرون پر خفا هونا
 نو اُنهين خوب مارنا، پهر بعد دوچار گهري کي هراک کوپاچ ناچ
 سات سات روپي ديتر، ايک روز اُسي اپني آدمي کومارا، ايک بي
 اُنه آدميون سي کها که تم جو هيشه مار کها تي هوکيا تمهين اور کهين
 نوکري بهين ملتي، اُن مين سي ايک بول اُتها که تم بي نه مثل بهين
 سني، د دهل گا ئي کي دولات بهي بهلي.

A SELECTION OF EASY READING IN HINDUSTA'NI.

بيگنخت هيئن وي جور حيم هيئن , اس لئي كه ان پر رحم ڪيا جا ٿيگا .

حو جو سلوڪ ٿم ڇا هتي هوڪه لوگ ٿم سي ڪرين , ٿم بهي انسي وهی
ڪرو

اڀي دشمنو ٺڪو پڍا رکرو اور جو ٿم پر لعنت ڪرين ان کي لئي برکت
ڇا هو , جو ٿم سي عدوت ڪرين انسي بيگي ڪرو , اور جو ٿم هيئن ستا وين
اور دڪه ديس الڪي لئي دعا ڪرو

مال اڀي واسطي رمين پر جمع مت ڪروڪه , بهان ڪيتا اور زنگ
خراب ڪر ٿا هي اور چور چراتي هيئن , بلڪه مال اڀي لئي آسمان پر جمع
ڪرو وهان نه ڪيرا اور نه زنگ خراب ڪر ٿا هي اور نه چور وهان
چراتي , ڪيونڪه جس جڳه ٿمهارا مال هي ٿمهارا دل بهي وهين لگا
رهنگا .

کوي شخص دو آقا ٿن کي خدمت بهين ڪر سگهتا اس لئي كه وه
انک سي دشمني رکهيگا اور دوسري سي دوستي , نا وه پهلپي کي رفا
مت ڪريگا اور دوسري سي بيزار هوگا , ٿم اڀي زبست کي لئي فڪر ڪرو
كه هم ڪيا ڪها ٿينگي اور هم ڪنا پينگي اور نه اڀي بدن کي لئي كه هم ڪيا
پهنسنگي , ڪيا جان خوراڪ سي بهتر هيئن اور بدن پوشاڪ سي , هوا ڪي
پرنديون پر نظر ڪروڪه وي نوتي بهين اور نه ڪا ٿي هيئن اور نه ڪلهيان
مدن جمع ڪر ٿي هيئن اور ٿمهارا نا پ جو آسمان پر هي ان کي پرورش
ڪر ٿا هي , ڪيا ٿم ان سي بهتر هيئن ؟

ايڪ آدمي بي ايڪ سي پوچها كه ڪون سا علم بهتر هي پهلپي لڙڪون
ڪي سگهلا بي کي لئي ؟ اس بي جواب دنا كه وه علم ضرور هي جس کي
حاجت هون هي جواني کي وقت مين , دوسري آدمي بي ڪها كه سگها
لڙڪون ڪو وه چيز , كه جس کي موافق چلن اور جب وي نڙي هون
تب اس کي مطابق ڪام ڪرين

FAMILIAR PHRASES

Who are you ? .	تم کون هو
Why are you come ?	کس واسطي ائي هو
Who is he ?	وہ کون هي
How are you.	تم کيسي هو
I will go out.	میں باہر جاؤنگا
Bring my clothes.	میري کپڙي لاو
Bring the newspaper.	اشتہارنامہ لاو
Is any one there ?	وہان کوي هي
Has the gun fired ?	کيا توپ چھوڙي
Send for the palanquin quickly	پالڪي جلد ي منگاو
What are you saying ?	تم کيا ڪهڻي هو
Who is making a noise ?	کون شور ڪرڻا هي
Whence have you come ?	ڪهان سي ائي هو
Who lives there ?	وہان کون رهڻا هي
What is your name ?	تمہارا نام کيا هي
The dinner is on the table	کهاڻا ميزپر هي
He is very clever.	وہ بہت هشيا رهي
Wake me very early.	ہم کوبڙي فجر جاڳاؤ
Send them to my house	انکوهما ري گهر بھيڃ دو
Cool the water well.	پاني کوخوب ٿھندڻ ڪرو
Make tea.	چاۋ بناؤ
Bring a spoon.	چمچا لاؤ
Bring a clean plate.	صاف بستي لاؤ
Give me the wine.	شراب کومجھي دو
Clean the plate.	بستي کوصاف ڪرو
Bring breakfast.	حاصري لاؤ
Bring dinner	کهاڻا لاؤ

Give me some bread.	مچڪورو ٿي ڏو
Light the lamp.	چراغ سلگاو
Don't forget.	بهولومت
Come here.	اڏهر آؤ
Where are you going ?	تم ڪهان جا ٿي هو
Where do you come from ?	ڪهان سي اٿي هو
Take away the things.	اسباب لي جاؤ
Take away the table.	ميز لڇاؤ
Be careful.	خبردار
Get ready the carriage.	گاڙي تيار ڪرو
It is of no consequence.	ڪجهه مصافقه نهن
Have you made the bed ?	بيچها نا بيچها يا هي
Fasten the door.	دروازو بند ڪرو
Bring my book.	ميري ڪتاب لاو
Bring my shoes.	ميري جوتيا لاو
What is your age.	تما ري عمر ڪيا هي
There is no oil in the lamp.	چراغ مين تيل نهن
He is very intelligent.	وہ بقال ڪل هي
Whose horse is that ?	وہ کس کا گهوڙا هي
Its shape is bad.	اُسڪي شڪل بد هي
The English language is difficult.	انگريزي زبان مشڪل هي
What business are you doing ?	تم ڪيا ڪم ڪرتي هو
I have a headache.	هما ري سرمين درد هي
Where did you hear this news ?	تم ني يہ خبر ڪهان سني
This translation is very good.	يہ ترجما بهت خوب هي
What o'clock is it ?	ڪٿني ساعت هوئي
This is a very difficult business	يہ برا مشڪل ڪام هي
They are lazy and negligent.	وي سست اور غافل هين
This pen is too soft.	يہ قلم بهت نرم هي
Can you speak English ?	تم انگريزي ٻول سگهي هو
He gave me much trouble.	اُسني هم کي بهت تصد يڏي
What is the price of this article.	اِس چيز کي ڪيا قيمت هي

Do you intend going to Europe ? ولا ت جاني كومها را اراده هي
 Send a servant there اڊڪ نوڪر کويهان بهنجو
 What is the name of this village ? اِس دستي گا نام ڪيا هي
 Bring the riding horse. سواري ڪي گهوڙي ڪولا و
 Tell me what he is saying. كهوتووه ڪيا كهتا هي
 Tell the groom to get the horse ready مائيس سي كهوگهوڙا تيار ڪري
 If dinner be ready bring it جوڪها نا تيار هونولا و
 He has amassed much wealth. اُ مئي بهت دولت جمع ڪي هي
 Bring out these things from the Pálki ڊالڪي مين سي نه چيزن اُتھا لا و
 What do you call that in Hindustáni? اِسڪوهدي زبا ن مين ڪيا كهتي هي

FINIS

GENERAL RULES AND PRINCIPLES
OF THE
PERSIAN GRAMMAR.

GENERAL RULES AND PRINCIPLES

OF THE

PERSIAN GRAMMAR.

ORTHOGRAPHY.

The letters of the Persian Alphabet are Thirty-two in number, and are written and read from right to left.

PERSIAN ALPHABET.

Name.	Detach- ed form.	Combined Form.			Name.	Detach- ed form.	Combined Form.		
		Final	Medial.	Initial.			Final	Medial.	Initial.
Alif.	ا	ا	ا	ا	Swad.	ص	ص	ص	ص
Be.	ب	ب	ب	ب	Zhwad.	ض	ض	ض	ض
Pe.	پ	پ	پ	پ	Toe.	ط	ط	ط	ط
Te.	ت	ت	ت	ت	Zoe.	ظ	ظ	ظ	ظ
Se.	ث	ث	ث	ث	Ain.	ع	ع	ع	ع
Jim.	ج	ج	ج	ج	Ghain.	غ	غ	غ	غ
Che	چ	چ	چ	چ	Fe.	ف	ف	ف	ف
Chim					Qaf.	ق	ق	ق	ق
He.	ه	ه	ه	ه	Kaf.	ک	ک	ک	ک
Khe.	خ	خ	خ	خ	Gaf.	گ	گ	گ	گ
Dal.	د	د	د	د	Lam.	ل	ل	ل	ل
Zal.	ذ	ذ	ذ	ذ	Mim.	م	م	م	م
Re.	ر	ر	ر	ر	Nun.	ن	ن	ن	ن
Ze.	ز	ز	ز	ز	Waw.	و	و	و	و
Zhe.	ژ	ژ	ژ	ژ	He.	ح	ح	ح	ح
Sin.	س	س	س	س	Ye.	ی	ی	ی	ی
Shin.	ش	ش	ش	ش					

VOWELS.

The long Vowels are *alif*, و *waw*, and ی *yé*. Their sound depends on three short or Primitive Vowels, which are expressed by certain diacritical points; viz. زبر (ـَ) *zabar*, or فتح *fathah*, زیر (ـِ) *zér* or کسره *kisrah*, and (ـُ) *zamma*; two of these are placed above, and one beneath the letter after which they are sounded.

Each of the Consonants may be uttered with any of these Vowels, as follows.

گُل *Gal*, گِل *Gil*, گُِل *Gul*.

General Rules.

The letters of the Persian Alphabet are divided into three classes, Firstly, *masruri*, which are fifteen in number, each of which may be expressed by two letters, thus, با *ba'*, پا *pa'*, تا *ta'*, سا *sa'*, چا *cha'*, ها *ha'*, خا *kha'*, را *ra'*, زا *za'*, ژا *zha'*, طا *ta'*, ظا *zha'*, فا *fa'*, اها *ah*, یا *ya'*, Secondly, *malfuzi*, which is expressed by three letters, thus, الف *alif*, جیم *jim*, دال *da'l*, زال *za'l*, سین *si'n*, شین *shi'n*, صاد *sa'd*, ضاد *zha'd*, عین *ain*, غین *ghain*, قاف *qaf*, کاف *kaf*, گاف *ga'f*, and لام *la'm*. and Thirdly, *maktubi*, whose initial and final letters are the same, as, میم *mim*, نون *nun*, وaw.

The following letters, ط ع ق, are adopted from the Arabic, and never enter into the composition of any word that is not derived from that language.

The letters, چ ژ گ, are alone peculiar to the Persian, and are never used in Arabic.

Every letter in Persian is connected with that which follows it, excepting those seven, و ز ژ ر ذ د, which have no Initial, Medial, or Connected form. The letters ط and ظ, in like manner, do not alter in shape, but they always unite with the letter following on the left hand.

At the end of words derived from Arabic roots, the letter *he*, has frequently two dots placed over it thus, هَ, and is then sounded like the letter ت *ta'*.

ORTHOGRAPHICAL SIGNS.

The following Orthographical signs are used in Persian, viz.

MADDA (ـَ) مَدّ. This sign is used instead of two *Alifs*, and when placed over an initial *alif*, gives it a broad sound, as, اَن a'n.

HAMZAH (ء) هَمْز. This sign supplies the place of *ye'*, in words that end in *hé'*, and therefore represents the Article, as, نَامَه na'mah-a, a book. It also denotes the former of two Substantives, as, نَافَهْ مَشْك na'fa-a-maskh, a bag of musk; and occasionally marks the second Person Singular in the Compound Preterite of a Verb, as, دَا دَ اء da'dah-a, which would regularly be, دَا دَ اءِ, thou hast given.

TASHDID (ـَـ) تَشْدِيد. This sign indicates that the Consonant over which it is placed, must be doubled; as, طَرَّه tar-rah, a nosegay.

JAZAM. (ـْ or ـُ) جَزْم signifies amputation, or cutting short, and shews, when in the middle or end of a word, a Consonant is not accompanied by a Vowel; it is said to be ساکن sa'kin or unaccented. As a general rule the last letter is inert, and in that case the mark *jazam* is unnecessary.

TANW'IN (ـِ) تَنْوِين. Arabic Nouns sometimes occur in Persian having their final letters marked with this symbol, which signifies the using of the letter ن *nun*. Such words are not, however, of frequent occurrence, being restricted to a few Adverbial expressions, such as, بَاباً pronounced, ba'ban, etc. When words end in *ye'*, surmounted by *alif*, without this sign, the *alif* is sounded like the *alif* of prolongation, as, تَعَالَى, pronounced t'ala'.

WASLA' (ـِـ) وَصْلَة. Certain Arabic Nouns, when in a state of construction with another Substantive or Preposition which precedes them, have the last letter of the governing word moveable by the Vowel *zamma*, which serves for the enunciation of the *alif* of the Article prefixed to the second word, and the *alif* is marked with this symbol, thus, اِئْتَالُ الدَّوْلَةِ iqbal-ud-daula, The dignity of the state.

ETYMOLOGY.

PARTS OF SPEECH.

There are only Three Parts of Speech in Persian, the Noun, Verb and Particle. Under the term Noun are included, Adjectives and Pronouns, and the Particle comprehends Adverbs, Prepositions, Conjunctions and Interjections.

Article.

There is no Article in Persian, but the Noun is restricted to the Singular Number by adding to it the letter *yé*, as, *اسبی* *aspi*, a horse, or, *the* horse. Arabic Nouns occasionally occur in Persian having the Definite Article *ال* *al*, *the*, of that language prefixed to them, as, *النور* *annur*, the light.

NOUN.

Nouns in Persian have Gender, Number and Case.

Gender.

Persian Nouns have three Genders, Masculine, Feminine and Neuter.

They have not different terminations to distinguish the Genders, there being either distinct Nouns for Masculine and Feminine, as, *مردم* *mardam*, a man, *زن* *zan*, a woman; or, the terms *نر* *nar*, a male, and *ماده* *mádah*, a female, are added or prefixed to Nouns to ascertain their Genders, as, *اسب-نر* *asp-i-nar*, a gelding, and *اسب-ماده* *asp-i-madah*, a mare. Feminine Nouns adopted from the Arabic, are distinguished by their final letter *s* *he*.

All other words are Neuter.

Number.

Persian Nouns have two Numbers, Singular and Plural. The Plural of all animate objects is formed by adding ان *an*, to the Noun, as, مرد *mard*, a man, مردمان *mardamán*, men; and the Plural of all inanimate objects, by adding ها *há*, as, دست *dast*, a hand, دست‌ها *dust-há*, hands.

There are, however, a few exceptions to this simple and general rule, which may be explained as follows.

1. Names of irrational animals sometimes form their plurals in ها *há*, as well as in ان *an*, as, شتر *shatar*, a camel, شترها *shatarhá*, and شتران *shatara'n*, camels; اسب *asp*, a horse, اسپها *aspha'*, and اسپان *aspa'n*, horses.

2. Names of persons ending in *alif* or *waw*, form their plurals by adding ان *an*, as, دانا *da'na'*, a learned man, دانان *danayan*, learned men; and those that terminate in *he*, are made plural by changing the last letter into گان *gan*, as, بچه *bachah*, an infant, بچه‌گان *bachagan*, infants; and occasionally by adding گان *gan* as a separate syllable, thus, فرشته *farishtah*, an angel, فرشته‌گان *farishtagan*, angels.

3. If the name of a thing terminates in *he*, the last letter is absorbed in the Plural before the syllable ها *há*, as, خانه *khana* a house, خانه‌ها *kha'naha'*, houses; نامه *na'mah*, a book, نامه‌ها *na'mahah*, books.

Case.

Persian Substantives have but one variation of case, made by adding the Particle را *ra*, to both the Singular and Plural Nominatives, and thereby generally answering to the Accusative, and sometimes to the Dative cases, thus:—

Nom.	پدر Father.	پدران Fathers.
Ac.	پدر را To a Father.	پدران را To Fathers.
Dat.	پدر را To a Father.	پدران را To Fathers.

There is no Genitive Case in Persian, but when two substantives of different meanings come together, a *zer* is added to the former of them, as, مشک ختن the musk of Tarty, which must be read, *muskh-i-khotan*. The same rule is

applicable before a Possessive Pronoun, as, *پسر من* *pisar-i-man*, my child ; and also before an Adjective, as, *شمشیر تابناک* *shamshir-i-tabnâg*, a bright scymitar. If Nouns ending in *hé*, come before other Nouns or Adjectives, the mark *hamza* is added to them, as *چشمه حیوان* *chasmah-a-haywan*, the fountain of life ; and if the first word ends in *alif* or *waw*, the letter *yé* is affixed to it, as, *پادشاه* *pâdshah*, a King, *پادشاهي مومل* *padsha-i-musal*, the King of Musel.

The other cases are expressed for the most part, by particles being placed before the Nominative, thus ; Ablative, *از پسر* *az pisar*, from a child, Vocative, *ای پسر* *ay pisar*, O child, Locative, *در خانه* *dar khana*, in the house, etc.

Declension of Nouns.

The following example of the Declension of a Persian Noun is here exhibited, in conformity with the mode of European Grammars.

کتاب *Kita'b*, A Book.

Nom.	کتاب	A Book.	کتابها	Books.
Gen.	کتاب	Of a Book.	کتابها	Of Books.
Dat.	کتاب را	To a Book.	کتابها را	To Books.
Ac.	کتاب را	The Book.	کتابها را	The Books.
Ab.	از کتاب	From the Book.	از کتابها	From Books.
Loc.	در کتاب	In the Book.	در کتابها	In the Books.
Voc.	ای کتاب	O Book.	ای کتابها	O Books.

The Symbol () *zer*, before the Genitive case, indicates the place of the governing word.



PRONOUN.

There are six sorts of Pronouns in Persian, viz, Personal, Possessive, Demonstrative, Reciprocal, Relative and Interrogative.



Personal Pronouns.

The Personal Pronouns are these which follow :—

من *man* I

Sing	من	I	Oblique	مرا	Me
Plural	ما	We	„	مارا	Us

تو *to* THOU

Sing	تو	Thou.	Oblique	ترا	Thee
Plural	شما	Ye or You	„	شمارا	You

او *ho* HE

Sing	او	He She It	Oblique	اورا	Him Her It
Plu	ایشان	They	„	ایشانرا	Them

The inflections of the Personal Pronouns do not differ from that of Nouns, the words مرا *mara*, and ترا *tara* being only contractions of منرا *manra*, and تور *tuhra*. They all form the Genitive case, like the substantives, by placing the governing word with the sign of the *izafat*, before the Nominatives Sing and Plural, of the Pronouns, as پدر من *padar-i-man*, my father

Possessive Pronouns

The Possessive Pronouns are the same with the Personals, and are distinguished by being added to their substantives; thus,

دل من	My heart	دلهاي ما	Our hearts
دل تو	Thy heart	دلهاي شما	Your hearts
دل وي	His or her heart	دلهاي ايشان	Their hearts

They are frequently expressed in the Singular Number by these final letters, *am*, for the First Person; *at*, for the Second Person; and *ash*, for the Third Person; as دلم *dilam*, my heart, دلت *dilat*, thy heart, and دلش *dilash*, his- or her heart

Demonstrative Pronouns.

The following are the Demonstrative Pronouns.

این *in* THIS.

Sing.	این	This.	Oblique	اینرا
Plu.	اینها or اینان	These.	„	اینانرا or اینهارا

آن *an* THAT.

Sing.	آن	That.	Oblique	آنرا
Plural.	آنها or آنان	Those.	„	آنانرا or آنها را

When این *in*, is prefixed to a Noun so as to form one word, it changes into ام *im*, as, امروز *im-róz*, to-day.

Reciprocal Pronouns.

The English Reciprocal Pronouns *Own* and *Self*, are expressed in Persian by the following words, which are applicable to all persons and sexes.

Nom.	خود or خودش	Oblique.	خود را or خویش را
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Thus we may use,

من خود	Myself.	ما خود	Ourselves.
تو خود	Thyself.	شما خود	Yourselves.
او خود	His or Herself.	ایشان خود	Themselves.

خود *khud*, is also joined to every person of a Verb, thus.

خود آمدم	Ipsè veni.	خود آمدیم	Ipsì venimus.
خود آمدی	Ipsè venisti.	خود آمدید	Ipsì venistis.
خود آمد	Ipsè venit.	خود آمدند	Ipsì venerunt.

When خود *khud* is used as a Possessive Pronoun, it signifies *my, thy, our, your, his or her* and *their*, according to the construction of the sentence in which it is used.

Relative and Interrogative Pronouns.

The Relatives and Interrogatives are supplied by the Pronouns که *keh* and چه *chēh*, the former of which relates to persons, and the latter to things. In the oblique cases in these Pronouns, the final *e* is absorbed before the syllable را *rā*, as,

Nom.	که	Who.	Oblique.	کرا	Whom.
	چه	Which.	„	چرا	Wherefore.

The words کی *ki* and چی *chi* are Interrogatives, and are often joined to the Verb است *ast*, is, as, کیست *ki'st*, who is it, and چیست *chi'st*, what is it. کدام *kadam*, Which, is also used as an Interrogative Pronoun.

The word *Soever* in English, is expressed in Persian by هر *har*, or هران *harán*, being added to the Relatives, as,

هرکه	and.	هرانکه	Whosoever.
هرچه	and.	هرانچه	Whatsoever.

ADJECTIVE.

Adjectives in Persian may be used Adverbially, and sometimes as Substantives; their plurals are formed in the same manner as Nouns. They are indeclinable, and always follow the substantive which they qualify, as, مرد نیک *mard-i-nēk*, a good man. The last letter of the Substantive must have the *zer i-izáfat*, as in the formation of the Genitive Case, attached.

Degrees of Comparison.

Adjectives in Persian have no variation, but the Degrees of Comparison. The Positive is made Comparative by affixing to the subject of comparison تر *tar*, and the Superlative by adding to it ترین *tarín*, as, Pos. کلان *kilán*, big; Comp. کلانتر *kilántar*, bigger; and Super. کلانترین *kilántarín*, big-

VERB.

The Persians have Active and Neuter Verbs like other languages, but many of them have both an Active and Neuter signification, which can alone be determined by the construction of the sentence. Those to whose Infinitive is joined شدن *shudan*, To be, or, کردن *kardan*, To do, are called *jamid*, or unconjugable, and every Tense or Inflection derived from the Infinitive, without the aid of these Verbs is *mansarif*, or, conjugable.

Formation of Tenses.

The sign of the مصدر *mazdar*, or Infinitive is دان *dan*, or, تن *tan*, which is considered the spring of all the tenses.

The Third Person Singular of the Past tense is formed by dropping the last letter of the Infinitive, which is always ن *nan*, thus, گفتن *guftan*, to speak, گفت *guft*, he spoke. From this tense are formed five other inflections by the application of the affixed Personal Pronouns; the formative letters representing the Pronouns are these.

I.	من	Affix.	م	am.	We.	ما	Affix.	یم	i'm.
Thou.	تو		ی	ye.	You.	شما		ید	id.
He.	او	has no affix.			They	ایشان		ند	and.

And the following are taken from the Substantive Verb, which exhibits the application of these terminations.

ام	I am.	ایم	We are.
ئی	Thou art.	اید	You are.
است	He is.	اند	They are.

This rule is applicable to all the other Tenses in which these affixes are used, and may be explained as follows. The affixed sign of the Third Person Plural is ن *nun* and د *dal* immoveable, as گفتند *guftand*, they spoke; the Second Person Singular has ی *ye* *máruḡ*, open, as, گفتی *gufti*, thou

spokest; and the Second Person Plural has *ی* *ye majhul*, sharp, as, گفتید *guftid*, you spoke. The First Person Singular affixes *م* *mim* quiescent, as, گفتم *guftam*, I spoke, and the First Person Plural is distinguished by *ی* *ye* sharp, as گفتیم *guftim*, we spoke.

The Particle *می* *me* prefixed to the Past, forms the Imperfect Tense, as, گفت *guft*, Past, he spoke, میگفت *meguft*, Imperfect, he was speaking.

The Future Tense is formed by prefixing to the Third Person Singular of the Past, the word خوا *khwahad*, which is the Aorist of the Verb خواستن *khwāstan*, to desire, or, to will, as, گفت *guft*, he spoke, خواهد گفت *khwāhad guft*, he shall or will speak.

The sign of the Third Person of the Aorist is the letter *د* *dal* immoveable, which has the letter preceding it always accented with a *fatha*, as, گوید *goyad*, he may speak.

The Particle *می* *me* prefixed to the Aorist, forms the Present Tense, as, میگوید *megoyad*, he speaks.

The Imperative is formed from the Aorist by dropping the *د* *dal*, thus, گوید *goyad*, he may speak, *گو* *goe*, speak thou. To the Imperative is generally prefixed the inseparable Particle *با*, when the final *ی* *ye* is omitted; as, بگو *bago*, speak thou.

The Imperative is made prohibitive by prefixing to it the letter *م* *mim*, accented with a *fatha*, thus *گو* *goe*, speak thou; *مگو* *mago*, or *مگویی* *magoe*, speak not thou. The Imperative obtains a continuative sense by prefixing to it the particle *می* *me*, as *میگو* *megoye*, continue thou to speak.

The Present Participle is formed by adding *ان* *an*, to the Imperative Singular, thus *گو* *goe*, speak thou, *گویان* *goyan*, speaking. This Participle when used as the Noun of action, adds *ند* *anda*, to the Imperative,; as, *گویند* *goyanda*, a speaker.

The Perfect Participle is formed by adding *ا* *he* immoveable, to the Third Person Singular of the Past, thus, گفت *guft* he spoke, گفته *gufta-a*, spoken.

Conjugation of the Verb

Persian Verbs have but one Conjugation, and three changes of the Tense, viz, the Imperative, the Aorist, and the Past All the other Tenses being formed by the help of the Particles *مي* *me*, and, *هي* *ame*, or the Auxiliary Verb, *هستن* *hastan*, or, *بودن* *budan*, To be, and *خواستن* *khwástan*,, To want, or, to will

The English form of the Verb is here adopted, as being the best calculated for a beginner

VERB SUBSTANTIVE.

بودن *budan*, To Be

Present Tense

ام	I am	ام	We are
ئي	Thou art	ايد	You are
است	He is	اند	They are

Past Tense

من بودم	I was	ما بوديم	We were.
تو بودي	Thou wast	شما بوديد	You were
او بود	He was.	ايشان بودند	They were.

Perfect Tense

بوده ام	I have been.	بوده ام	We have been
بودي	Thou hast been	بوده ايد	You have been
بوده است	He has been	بوده اند	They have been

Futurc Tense

من خواهم بود	I shall or will be	ما خواهيم بود	We shall or will be
تو خواهي بود	Thou shalt or wilt be.	شما خواهيد بود	You shall or will be
او خواهد بود	He shall or will be	ايشان خواهند بود	They shall or will be

Aorist.

من با شم	I may be.	ما با شیم	We may be.
تو باشی	Thou mayst be.	شما باشید	You may be.
او باشد	He may be.	ایشان باشند	They may be.

INFINITIVE.

بودن *budan*, To be.

IMPERATIVE.

باش *ba'sh*, Be thou.

PARTICIPLES.

Present. باشان *bashan*, Being.

Past. بودا *buda*, Been.

TRANSITIVE VERB.

کردن *kardan*, To Do.

Present Tense.

میکنم	I am doing.	میکنیم	We are doing.
میکنی	Thou art doing.	میکنید	You are doing.
میکند	He is doing.	میکند	They are doing.

Past Tense.

کردم	I did.	کردیم	We did.
کردی	Thou didst.	کردید	You did.
کرد	He did.	کردند	They did.

Perfect Tense.

کرده ام	I have done.	کرده ایم	We have done.
کردی	Thou hast done.	کرده اید	You have done.
کرده است	He has done.	کرده اند	They have done.

' Imperfect Tense.

می‌کردم	I was doing.	می‌کردیم	We were doing.
می‌کردی	Thou wast doing.	می‌کردید	You were doing.
می‌کرد	He was doing.	می‌کردند	They were doing.

Pluperfect Tense.

کرده بودم	I had done.	کرده بودیم	We had done.
کرده بودی	Thou hadst done.	کرده بودید	You had done.
کرده بود	He had done.	کرده بودند	They had done.

Future Tense.

خواهم کرد	I shall or will do.	خواهیم کرد	We shall or will do.
خواهی کرد	Thou shalt or wilt do.	خواهید کرد	You shall or will do.
خواهد کرد	He shall or will do.	خواهند کرد	They shall or will do.

Aorist.

کنم	I may do.	کنیم	We may do.
کني	Thou mayst do.	کنید	You may do.
کند	He may do.	کنند	They may do.

IMPERATIVE.

بکن *bukun*, Do thou.

INFINITIVE.

کردن *kurdun*, To do.

PARTICIPLES.

Present. کُن *kunan*, Doing.

Past. کرده *kurda*, Done.

INTRANSITIVE VERB.

گفتن *guftan*, To Speak.*Present Tense.*

میگویم	I am speaking.	میگوئیم	We are speaking.
میگویی	Thou art speaking.	میگوئید	You are speaking.
میگوید	He is speaking.	میگویند	They are speaking.

Past Tense.

گفتم	I spoke.	گفتیم	We spoke.
گفتی	Thou spokodst.	گفتید	You spoke.
گفت	He spoke.	گفتند	They spoke.

Perfect Tense.

گفته ام	I have spoken.	گفته ایم	We have spoken
گفته ای	Thou hast spoken.	گفته اید	You have spoken.
گفته است	He has spoken.	گفته اند	They have spoken.

Imperfect Tense.

میگفتم	I was speaking	میگفتیم	We were speaking.
میگفتی	Thou wast speaking.	میگفتید	You were speaking.
میگفت	He was speaking.	میگفتند	They were speaking.

Pluperfect Tense.

گفته بودم	I had spoken.	گفته بودیم	We had spoken.
گفته بودی	Thou hadst spoken.	گفته بودید	You had spoken.
گفته بود	He had spoken.	گفته بودند	They had spoken.

Future Tense.

خوا هم گفت	I shall or will speak.	خوا هيتم گفت	We shall or will
خوا هي گفت	Thou shalt or wilt &c.	خوا هيد گفت	You shall or will
			speak.
خوا هد گفت	He shall or will &c.	خوا هند گفت	They shall or will
			speak.

Aorist.

گويم	I may speak.	گوئيم	We may speak.
گوئي	Thou mayst speak.	گوئيد	You may speak.
گويد	He may speak.	گويند	They may speak.

IMPERATIVE.

بگو *bugo*, Speak thou.

INFINITIVE.

گفتن *guftan*, To speak.

PARTICIPLES.

Present. گويان *goyan*, Speaking.

Past. گفته *guftah*, Spoken.

Passive Voice.

The Passive Voice is formed by prefixing the Past Participle to the various Tenses of the Verb شدن *shudan*, 'To be, or, To become.

PASSIVE VERB.

پرسيد : شدن *puṛseda shudan*, To be asked.

Present Tense.

پرسيد : ميشوم	I am asked.	پرسيد : ميشويم	We are asked.
پرسيد : ميشوي	Thou art asked.	پرسيد : ميشويد	You are asked.
پرسيد : ميشود	He is asked.	پرسيد : ميشوند	They are asked.

Past Tense.

پرسیده شدیم	I was asked	پرسیده شدیم	We were asked.
پرسیده شدی	Thou wast asked.	پرسیده شدید	You were asked.
پرسیده شد	He was asked.	پرسیده شدند	They were asked.

Future Tense.

پرسیده خواهیم شد	I shall or will be asked.	پرسیده خواهیم شد	We shall or will be asked.
پرسیده خواهی شد	Thou shalt or wilt be asked.	پرسیده خواهید شد	You shall or will be asked.
پرسیده خواهد شد	He shall or will be asked.	پرسیده خواهند شد	They shall or will be asked.

Causal Verb.

Causal Verbs are regularly formed by adding the termination *انیدن* *anidan*, or, *اندن* *andan* to the root of the Verb, thus, *جستن* *justan*, root, *جه* *já*, to leap, from which *جهانیدن* *jahanndan*, to cause to leap, is formed; so *رسیدن* *rasidan*, root, *رس* *ras*, to arrive, *رسانیدن* *rasanidan*, or—*رساندن* *rasandan*, to cause to arrive, are formed.

CAUSAL VERB.

گویانیدن *guyanidan*, To cause to speak.

Present Tense.

میکویانم	I cause to speak.	میکویانیم	We cause to speak.
میکوبانی	Thou causest to speak.	میکویانید	You cause to speak.
میکویاند	He causeth to speak.	میکویانند	They cause to speak.

Past Tense.

گویانیدم	I caused to speak.	گویانیدیم	We caused to speak.
گویانیدی	Thou causedst to speak.	گویانیدید	You caused to speak.
گویانید	He caused to speak.	گویانیدند	They caused to speak.

Future Tense.

خواهم گویا ند	I shall or will cause to speak.	خواهیم گویا نید	We shall or will cause to speak.
خواهی گویا ند	Thou shalt or wilt &c.	خواهید گویا نید	You shall or will cause &c.
خواهد گویا ند	He shall or will &c.	خواهند گویا نید	They shall or will &c.

Imperfect Verb.

The following fragment of a Verb, هستن *hustan*, denoting, To be, or, To exist, is used under the form of a Past, but generally with the sense of a Present Tense. It is also used as an Auxiliary in forming the Imperfect Tense, by being joined to the Past Participle.

هستم	I am, or, exist.	هستیم	We are, or, exist.
هستی	Thou art, or existest.	هستید	You are, or, exist.
هست	He is, or, exists.	هستند	They are, or, exist.

This Verb is rendered Negative by changing the initial *h* *he* into *ye*, and prefixing *n* *nun*, thus.

نیستم	I am not.	نیستیم	We are not.
نیستی	Thou art not.	نیستید	You are not.
نیست	He is not.	نیستند	They are not.

Negative and Prohibitive Verbs.

Verbs in Persian are made Negative by prefixing to them the Particles نه *na*, or *nun*, not, as, نه رسید *na-ra-seed*, he did not arrive. With the Imperative, the Particle *ma*, or *mim*, is employed in like manner to express prohibition, as, مه پرس *ma-purs*, ask not.

ANOMALIES OF THE IMPERATIVE

Attention to the following rules, together with their exceptions, will greatly assist in conjugating Persian Verbs, there being none in this language, but what has one of the letters, *ا* *ی* and *و* *ن* *م* *ف* *ش* *س* *ز* *ر* *خ* *ا*, preceding the sign of the Imperative.

RULE I

Infinitives in *ادن* *adan* and *یدن* *'dan*, reject these terminations for the Root, as, *پرسیدن* *pursidan*, to ask, root, *پرس* *purs*, ask thou. The following Verbs are exceptions

Infinitive	Root	Infinitive	Root
<i>آمادن</i> To prepare	<i>اما</i>	<i>آفریدن</i> To create	<i>آفرن</i>
<i>دادن</i> To give	<i>د</i>	<i>چیدن</i> To gather	<i>چن</i>
<i>زادن</i> To be born	<i>را</i>	<i>دیدن</i> To see	<i>دن</i>
<i>گادن</i> To generate	<i>گا</i>	<i>شنیدن</i> To hear	<i>شنو</i>
<i>کشدن</i> To open	<i>کشا</i>	<i>گزیدن</i> To bite.	<i>گزین</i>
<i>آمدن</i> To come	<i>آ</i> or <i>ای</i>	<i>زدن</i> To strike	<i>زن</i>

RULE II

Infinitives in *ودن* *udan* reject that termination, and substitute *ای* *ai* for the Root, as *ستودن* *satudan*, to praise, root, *ستای* *satai*, praise thou The exceptions are

Infinitive	Root	Infinitive	Root
<i>بودن</i> To be	<i>ناش</i> or <i>بو</i>	<i>عبودن</i> To slumber.	<i>غلو</i>
<i>تَنودن</i> To draw	<i>تَنو</i>	<i>زَنودن</i> To neigh	<i>زَنو</i>
<i>دروَدن</i> To reap	<i>درو</i>	<i>شَنودن</i> To hear	<i>شَنو</i>
<i>شدن</i> To be	<i>شو</i>		

RULE III.

Infinitives in *dan* preceded by *dal*, *re*, and *za*, inert, reject the termination *dan* for the Root, as *پروردن parwardan*, to cherish, *پروار parwar*, cherish thou. The exceptions are,

Infinitive.	Root.	Infinitive.	Root.
آزردن To vex.	آزار	شمردن To reckon.	شمار
افشردن To press.	افشار	بردن To carry.	بر
آوردن To bring.	آور or آر	کردن To do.	کن
سپردن To entrust.	سپار	مردن To die.	میر

RULE IV.

Infinitives in *tan* preceded by *khai* inert, reject *tan*, and change the *kh* into *z* for the Root; as, *انداختن andakhtan*, to throw, root, *انداز andaz*, throw thou. The exceptions are.

Infinitive.	Root.	Infinitive.	Root.
آخیدن To draw a sword.	آخ	شناختن To know.	شنا
دوختن To milk.	دوش	فروختن To sell.	فروش
سختن To weigh.	سج	گسیختن To split.	گسل

RULE V.

Infinitives in *tan* preceded by *sin* inert, reject both the *tan* and *sin* for the Root, as, *زیستن zestan*, to live, root, *زی ze*, live thou. The following are exceptions,

Infinitive.	Root.	Infinitive.	Root.
بستن To bind.	بند	روستن To grow.	روی
پیوستن To mix.	پیوند	شستن To wash.	شوی
جستن To leap.	جه	شکستن To break.	شکن
جستن To seek.	جوی	کاستن To lessen.	کاه
خاستن To rise.		کسستن To break.	کسل
خواستن To wish.	خواه	نشان دادن To cause to stir.	نشان
رستن To escape.	ره	نشستن To sit.	نشین

RULE VI.

Infinitives in *tan* preceded by *shin* inert, reject *tan*, and change *shin* into *ra*, as, داشتن *dashtan*, to have, or, possess, root, دار *dár*, have thou. The following are exceptions.

<i>Infinitive.</i>	<i>Root.</i>	<i>Infinitive.</i>	<i>Root.</i>
آغا شدن To accumulate.	آغا شی	گشتن To become.	گرد
آغوشن To embrace.	آغوش	نوشتن To write.	نویس
افراشتن To exalt.	افراز	هشتن To quit.	هش or هل

RULE VII.

Infinitives in *tan* preceded by *fe* inert, generally reject *tan*, and change *fe* into *ba*, as, تابتن *taftan*, to shine, to twist, root, تاب *tab*, shine thou. The exceptions are.

<i>Infinitive.</i>	<i>Root.</i>	<i>Infinitive.</i>	<i>Root.</i>
پذیرفتن To accept.	پذیر	شنفتن To hear.	شنو
خفتن To sleep.	خسپ	کافتن To dig, to cleave.	کاو
رفتن To go.	رو	گرفتن To take.	گیر
سفتن To bore.		گفتن To say.	گوي

RULE VIII.

*Infinitives in *dan* preceded by *mim*, reject the *dan*, and change the *mim* into *ye*, as, آمدن *amadan*, to come, root, آید *ayad*, come thou. There is only one Verb of this discription.

Every Verb in the Persian language may be conjugated, when once the Infinitive and Root are known; the remaining parts of the Verb being easily formed from them.

INDECLINABLE PARTS OF SPEECH.

The Indeclinable Parts of Speech are Adverbs, Prepositions, Conjunctions and Interjections.

Adverb.

In Persian all Adjectives may be used Adverbially; and as this Part of Speech presents no peculiarity, a few of those in most common use, are here given.

اینجا *inja'*, Here, آنجا *anja*, There, کجا *kuja'*, Where, چگونه *chaguna*, How, از اینجا *az inja'*, Hence, در آنجا *dar-unja'*, Thence خوب *khub*, Well, سخت *sakht*, Severe, گا *ga'he*, Any time, بسیار *bisya'r*, Much, اندک *andak*, Little, از کجا *az kuja'*, Whence, بیرون *berun*, Without, درون *darun*, اندرون *andarun*, Within, فرود *farud*, فرو *faru*, Below, بالا *ba'la'*, Above, دی *di'*, Yesterday, فردا *fa'rda*, Tomorrow, پیش *pesh*, Before, پس *pas*, After, چون *chun*, When, هرگز *hargiz*, Ever, هنوز *hanuz*, Yet, تا *ta'*, Until, باری *bari'*, Once, هم *ham*, Also, نگاه *unga'h*, Then, هرگز نه *hurgiznah*, Never, بعد از آن *bad az a'n*, Afterwards, همیشه *hameshah*, Always, دیگر بار *digarba'r*, Again, نیز *niz*, Again, کی *kai*, Where, چند *chand*, How many, مگر *magar*, Perhaps. چرا *chara'*, Wherefore.

Preposition.

Most Prepositions in Persian are, strictly speaking, Substantives or Adjectives having a simple Particle expressed or understood. Such of them as are Substantives, require the *izáfat* or sign of the Genitive case, between them and the Noun which they govern, *as*, بالای درخت *bala-i- darkht*, above the tree. The simple Prepositions are only nine in number.

SIMPLE PREPOSITIONS. از *az*, From. By. با *ba'*, With, بر *bar*, and بر *abar*, On, Upon, به or ب *ba*, In, By, To, بی *be*, Without, تا *ta'*, Up to, As far as, جز *juz*, Except, Besides, در *dar*, In.

Simple Prepositions in their application are placed before the Nominative forms both of Nouns and Pronouns ; as, در خانه *dar khā'na'*, in the house, با من *bā' man*, with me, بر شما *bar shuma'*, on you, جز ایشان *juz esha'n*, except them, &c.

COMPOUND PREPOSITIONS, &c. بجهت *bajahat*, For, از جهت *azjahat*, On account of, پس از آن *pas-az-a'n*, After that, پیشتر از من *peshtar-az-man*, Before me, پس *pas*, After, پهلو ی *pahlawi*, Near, برای *barai*, For, میان *miya'n*, Between, فرود *farud*, Beneath, سوی *suwi*, Toward, نزد *nazd*, Near.

Compound Prepositions are, strictly speaking, Substantives or Adjectives, having one of the Simple Prepositions expressed or understood ; as, زیر زمین *ze'r-i-zamin*, under the ground, بالای درخت *ba'la'-i-drkhat* above the tree (i. e. on the tree). They may also be used Adverbially when occasion requires ; thus, بیرون رفت *berun raft*, he went out, پیش آمد *pesh ahmad*, he came forward, پس ماند *pas mand*, he remained behind.

The following Conjunctions are of most frequent occurrence :—

و *o* or *wa*, And, یا *ya*, اگرچه *agarchah*, or, گرچه *garchah*, Though, اما *a'mma'* هر چند که *harchand*, لیکن *lekan*, بل *bal*, بلکه *balkah*, But, هر چند *harchandkah*, Although, که *ka'h*, Since, بنا برین *bina'bari'n*, Therefore, مگر *magar*, Unless, هم *ham*, or, نیز *ni'z*, Also, اگر *agar*, or, گر *gar*, If, زیرا *zera'*, Because, جز *juz*, Except.

Interjection.

The following Interjections are the most common :—

ای *a'ya'*, or, ایها *a'yyha'*, Oh ! آه *ah*, Ah !، دروغ *daregh*, or, دروغا *daregha*, Alas ! افسوس *afsaos*, Alas !

SYNTAX.

Composition of Sentences.

The construction of the Persian language is exceedingly simple, and may be reduced to a few rules, most of which it has in common with other languages.

A simple sentence consists of three parts, first, the Nominative, then the Object, and lastly the Verb; thus,—*تیمر به هند وستان آمد* *Taimur ba Hindustan amad*, Timur came to India. In this sentence, *Taimur* is the Nominative, *amad* is the Verb, and *Hindustán* the Object.

Most Active Verbs require the oblique case in *را*, *ra* after them, thus, *زرگر نجارا بزد* *zargar najár ra bazad*, the goldsmith struck the carpenter.

The Particle *را*, *rá*, is omitted in a sentence if the Noun be Indefinite, as, *جام پرکن* *jám pur kun*, fill a cup; but it is inserted if the thing be particular and limited, as *جام را پرکرد* *jám rá pur kard*, he filled the cup.

All Nominatives are generally placed before their Verbs, with which they agree in number and Person, thus,—*شما چرا آمدید* *shumá chará ámadíd*, wherefore didst thou come.

When two or more inanimate Nouns have a common Verb, the latter is generally put in the Singular number thus: *تا مرد نگفته باشد عیب و هنرش نهفته باشد* *ta mard na guftah báshad áib wa hanarash na-haftah báshad*, till a man has declared his mind, his virtue and vice remain hidden.

Infinitives in Persian should be considered merely as Verbal Nouns, and construed like any other substantive.

All Adjectives are placed before their Substantives, and the governing Noun is prefixed to that which it governs, as *روی خوب* *rue khub*, a beautiful face, but if this order is inverted, a Compound Adjective is formed, as, *خوب روی* *khub rue*, fair-faced.

When speaking to, or of superiors, the Verb is used in the Plural, and generally in the Third Person, thus,—*ما صاحب خانه بیرون رفته اند* *sahib-i-kháná berun raftah and*, the master of the house is (are) gone out.

Numeral Adjectives precede the Nouns to which they belong, which is generally put in the Singular Number, as صد سال *sad sal*, a hundred years, instead of سالها *sad salhá*.

Our word *than*, after the Comparative Degree is expressed in Persian by از *az*, thus, روشنتر از رخ روز *roshantar az rukh-i-roz*, more splendid than the cheek of day; and the Adjective به *bah*, good, is often used in the Positive form when denoting comparison, thus, دروغ مصالحت امیز به از راست فتنه انگیز *darúgh maslahat amez bah az rast fitnah ángez*, falsehood fraught with good advice, is preferable to the truth, when tending to excite strife.

Verbs are compounded with Nouns and Adjectives, or with Prepositions and other Particles. The Verbs chiefly used in the first sort of composition are, کردن *kardan*, to do, آوردن *awardan*, to bring, داشتن *dashtan*, to have, ساختن *sákhtan*, to make, فرمودن *farmudan*, to order, خوردن *khúrdan*, to eat, زدن *zadan*, to strike, بردن *bardan*, to bear, نمودن *namúdan*, to shew, گشتن *gastan*, or گردیدن *gardídan*, to become, آمدن *ámadan*, to come, دیدن *dídan*, to see, گرفتن *girifan*, to take, and یافتن *yáftan*, to find.

Some of the Particles with which Verbs are compounded are significant, and others redundant and ornamental, as, در یافتن *daryáftan*, to understand, در آمدن *dar ámadan*, to enter, در آوردن *dar áwardan*, to bring in, برگشتن *bargash-tan*, to return, بر آمدن *bar ámadan*, to ascend, بر آسودن *bar asúdan*, to rest.

The Particles نا *ná*, کم *kam*, little, and بی *be*, without, are placed before nouns to denote privation, as, نا امید *ná ámed*, hopeless, کم بها *kambahá*, of little value, بی امان *be aman*, merciless, بی ترتیب *bé tartib*, irregular, نادان *nádan*, ignorant, نا کار *nákar*, worthless, کم زور *kam zor*, of little strength, بی انصاف *be insaf*, unjust, &c.

Compound Words.

The great variety and frequent use of Compound Words which can be multiplied to an unlimited number, according to the taste and pleasure of the writer, constitute one of the chief beauties of the Persian language. They are formed either by a Noun and the contracted Participle ; or by prefixing an Adjective to a Noun ; or, lastly, by placing one Substantive before another.

WORDS COMPOUNDED OF NOUNS AND PARTICIPLES.

گل افشان	Shedding flowers.	دل کرا	Rejoicing the heart.
دل آزار	Afflicting the heart.	دلستان	Ravishing hearts.
جان آزار	Wounding the soul.	دل سوز	Inflaming the heart.
مراد کور	Fulfilling desires.	دلکشا	Rejoicing the heart.
دل آور	Stealing hearts.	غریب نواز	Kind to strangers.
جهان آرا	Adorning the world.	گل چین	Gathering flowers.
خون کلود	Sprinkled with blood.	فتنه انگیز	Raising a tumult.
خطا آلود	Stained with crimes.	دل بر	A ravisher of hearts.
جان آفرین	That created the soul.	عشق باز	Sporting with love.

WORDS COMPOUNDED OF ADJECTIVES AND NOUNS.

خوب روی	With a beautiful face.	خوب آواز	With a good voice.
خوش رفتار	Walking gracefully.	پاکدامن	With unblemished virtue.
سیاه چشم	Blackeyed.	پاکیزه خوی	Having pure intentions.
شیرین دهن	With a sweet mouth.	خوب رائحه	With a pleasing scent.
شیرینکار	With gentle manners.	خوشنوی	Of a sweet disposition.
خوش الحان	With sweet notes.	خوشبوی	With a sweet scent.

WORDS COMPOUNDED OF TWO NOUNS.

پري رخسار	With cheeks of an angel.	گل رخ	With cheeks like roses.
شکر لب	With lips of sugar.	گل روي	With a rosy face.
طوطي گفتار	Talking like a parrot.	مشکبوي	With the scent of musk.
غنچه لب	With lips like rose-buds.	يا کوب لب	With lips like rubies.
جمشيد کلاه	With the diadem of Jamshid.	شيردل	With the heart of a lion.
سپين ساق	With legs like silver.	داراي دشت	With the troops of Darius.
پري روي } پري پيکر }	With the face of an angel.	سمن بوي	With the scent of jesamine.

The Particle *هم* *ham* prefixed to Nouns, forms an elegant class of compounds, implying Society and Intimacy, as :

هما هنگ	Of the same inclinations.	همبستر	Lying on the same pillow.
همدم	Breathing together.	همخوابه	Sleeping together.
همایان	Of the same nest.	همبزم	Of the same banquet.

Derivative Words.

The derivation of one word from another in Persian, is effected by means of certain terminations, as in most European languages. The words so derived, are chiefly Substantives and Adjectives, together with a few Verbs and Adverbs.

NOUNS DENOTING AGENCY.

Nouns of Agency are formed by adding the following terminations, thus :

سازنده	to ساز	To make.	سازنده	A composer.
زرگر	to زر	Gold.	زرگر	A goldsmith.
خدمتگار	to خدمت	Service.	خدمتگار	A servant.
دربان	to در	A door.	دربان	} A door-keeper.
دروان	to در	A door.	دروان	

NOUNS DENOTING PLACE OR SITUATION.

Nouns denoting place or situation, are formed by adding the following terminations, thus :

نگار	to	نگارستان	A picture.	نگارستان	A gallery of pictures.
گل	to	گلزار	A rose.	گلزار	A bed of roses.
عبادت	to	عبادتگاه	Worship.	عبادتگاه	A place of worship.
شکر	to	شکردان	Sugar.	شکردان	A Sugar-jar.
سنگ	to	سنگلاخ	A stone.	سنگلاخ	A stony-place.

ABSTRACT NOUNS.

Abstract Nouns are formed from Adjectives, by the addition of the letter *ye*, thus :

شرمسار	Bashful.	شرمساری	Bashfulness.
دانشمند	Learned.	دانشمندی	Learning
سیاه	Black.	سیاهی	Blackness.
نیک	Good.	نیکویی	Goodness.
سوداگر	A merchant.	سوداگری	Merchandize.

When the Adjective ends in *she*, the Abstract Noun is formed by changing it into *gi*, as,

آزرد	Sad.	آزردگی	Sadness.
بند	A slave.	بندگی	Slavery.
بیگانه	New.	بیگانگی	Novelty.

The letter *alif* added to some Adjectives, makes them Abstract Nouns, thus, گرم *garm*, Warm, گرما *garmā*, Warmth.

VERBAL NOUNS.

Verbal Nouns are formed by changing the final *nun* of the infinitive, into *ar*, thus,

گفتن	To speak.	گفتار	Speech.
دیدن	To see.	دیدار	Seeing.
رفتن	To go.	رفتار	Motion.

ADJECTIVES DENOTING POSSESSION. &c.

Adjectives denoting possession &c. are formed by adding the following terminations, thus :

شار to	شرم Shame.	شرمسار Bashful.
گین to	غم Sorrow.	غمگین Sorrowful.
مند to	دولت Wealth.	دولتمند Wealthy.
وار to	امید Hope.	امیدوار Hopeful.
ور to	جان Life.	جانور Having life.
ین to	زر Gold.	زرین Golden.
ناى to	زهر Venom.	زهرناى Venemous.

ADJECTIVES DENOTING COLOR AND SIMILITUDE

The following terminations added to Nouns, form Adjectives denoting color and similitude, thus :

وش to	غنچه A rosebud.	غنچه وش Like a rose-bud
فام to	لعل A ruby.	لعل فام Ruby-colored.
گون to	گل A rose.	گلگون Rose-colored.

A large class of Adjectives is formed from Substantives, by adding to them the termination *ی ye*, thus,

ایران	Persia.	ایرانی	A Persian
هند	India.	هندي	An Indian.
شیراز	Shiraz.	شیرازی	A native of Shiraz.

Modes of Writing.

The Persians have three distinct modes of writing, 1stly, the نسخی *naskhi*, which is chiefly used by the Arabians, and in which hand all their works are either written or printed ; 2ndly, the تعلیق *talik*, or sloping hand, which is now extensively used for lithographing Persian and Hindustani works ; and 3rdly, the شکسته *shikastah*, or broken hand, which is used only in epistolary correspondence. Specimens of these different hand-writings are given in page, 35.

Persian Numbers.

CARDINALS.

۱ یک One.	۹ نه Nine.	۱۷ هفده Seventeen.
۲ دو Two.	۱۰ ده Ten.	۱۸ هیزده Eighteen.
۳ سه Three.	۱۱ یازده Eleven.	۱۹ نوزده Nineteen.
۴ چهار Four.	۱۲ دوازده Twelve.	۲۰ بیست Twenty.
۵ پنج Five.	۱۳ سیزده Thirteen.	۲۱ بیست و یک Twenty one.
۶ شش Six.	۱۴ چهارده Fourteen.	۳۰ سی Thirty.
۷ هفت Seven.	۱۵ پانزده Fifteen.	۴۰ چهل Forty.
۸ هشت Eight.	۱۶ شانزده Sixteen.	۵۰ پنجاه Fifty.

ORDINALS.

نخستین First.	سوم Third.	پنجم Fifth.
دوم Second.	چهارم Fourth.	ششم Sixth.

All the other Ordinals are formed in the same manner, by adding *m* *mim* to the Cardinals.

ALPHABETICAL NOTATION.

کلیم	حطی	هوز	ابجد
۵۰ ۴۰ ۳۰ ۲۰	۱۰ ۹ ۸	۷ ۶ ۵	۴ ۳ ۲ ۱
ضغ	نخ	قرشت	سغص
۱۰۰۰ ۹۰۰ ۸۰۰	۷۰۰ ۶۰۰ ۵۰۰	۴۰۰ ۳۰۰ ۲۰۰ ۱۰۰	۹۰ ۸۰ ۷۰ ۶۰

Where *a* *alif* denotes one, *b* *ba*, two, *j* *jim*, three &c.

Days of the Week.

PERSIAN.	ARABIAN.
Sunday. یکشنبه <i>ekshambah.</i>	يوم الاحد <i>yo'm-al-a'had.</i>
Monday. دوشنبه <i>doshambah.</i>	يوم الاثنين <i>yo'm-al-athm'n.</i>
Tuesday. سه شنبه <i>sa shambah.</i>	يوم الثلاثاء <i>yo'm-as-thaltha.</i>
Wednesday. چهارشنبه <i>char shambah.</i>	يوم الاربعاء <i>yo'm-al-a'raba.</i>
Thursday. پنجشنبه <i>pun shambah.</i>	يوم الخميس <i>yo'm-al-kha'me's.</i>
Friday. دینه <i>adi'nah.</i>	يوم الجمعة <i>yo m-al-juma.</i>
Saturday. شنبه <i>shambah.</i>	يوم السبت <i>yo'm-as-sabi.</i>

Persian Months.

March.	فروردین <i>farwā'rdeen.</i>	September.	مهر <i>mīhr</i>
April.	اردی بهشت <i>ardi-bihisht.</i>	October.	آبان <i>ābā'n.</i>
May.	خرداد <i>khur'dā'd.</i>	November.	آذر <i>āza'r.</i>
June.	تیر <i>teer.</i>	December.	دی <i>de.</i>
July.	مرداد <i>umr'dā'd.</i>	January.	بهمن <i>bā'hman.</i>
August.	شهریور <i>sharyur.</i> *	February.	اسفندارمنده <i>isfa'ndar-</i> <i>man.</i>

Arabian Months.

30.	محرم <i>Mu'haram.</i>	30.	رجب <i>Rujub.</i>
29.	صفر <i>Safar.</i>	29.	شعبان <i>Shabā'n.</i>
30.	ربیع الاول <i>Ra'bi-al-a'wāl.</i>	30.	رمضان <i>Ramzā'n.</i>
30.	ربیع الثاني <i>Ra'bi, as, Sanī.</i>	29.	شوال <i>Shu'wāl.</i>
30.	جمادی الاول <i>Jamā'd, al, a'wāl.</i>	29.	ذی القعدة <i>Zi-l-k'ada.</i>
29.	جمادی الثاني <i>Jamā'd, as Sa'ni.</i>	29.	ذی الحجة <i>Zi-l-hijja.</i>

Syro-Macedonian Months.

October.	تشرین الاول <i>ta'shrin-al- awul.</i>	April.	نيسان <i>nisan.</i>
November.	تشرین الثاني <i>ta'shrin-as- saneē.</i>	May.	ایار <i>ayar.</i>
December.	کانون الاول <i>kanun-al- awul.</i>	June.	حزیران <i>huzieran.</i>
January.	کانون الثاني <i>kanun-as- saneē.</i>	July.	تموز <i>ta'muz.</i>
February.	شباط <i>shabut.</i>	August.	آب <i>ab.</i>
March.	آزار <i>aza'r.</i>	September.	ایلول <i>uselool.</i>

The Muhamedans reckon by lunar time, their æra called the *Hijra*, commencing from the day on which Muhammad retreated from Mecca; which, according to the best accounts, took place on Friday the 16th of July A. D. 622. Their year consists of twelve lunations amounting to 354 days and nine hours very nearly, and hence their new year's day will happen every year about eleven days earlier than in the preceding year. The months retain their Arabic names in all Muhammedan countries.

Grammatical Terms.

The following are a few of the Grammatical terms used in Persian, with corresponding expressions in English.

الف ب	Alphabet.	الف ب	Alphabet.
ضمیر	Pronoun.	املا	Orthography.
اسم صفت	Adjective.	گردد	Declension.
فعل	Verb.	مستقبل	Future.
حرف تمیز	Adverb.	ماضي	Past.
حرف معنوی	Preposition.	حال	Present.
حرف عطف	Conjunction.	صرف و نحو	Grammar.
حرف ندا	Interjection.	اصطلاح	Idiom.
جنس	Gender.	امر	Imperative.
مذکر	Masculine Gender :	مصدر	Infinitive.
مونث	Feminine Gender	حرف	Letter.
عدد	Number.	تلفظ	Pronunciation
واحد	Sing. Number.	جمله	A sentence.
جمع	Plural Number.	املا . هجی	Spelling.
حرف صیغی	Consonant.	نحو	Syntax.
حرف علت	Vowel.	زمانه	Tense.
صرف	Etymology.	نامربوط	Ungrammatical.

SPECIMENS OF THE DIFFERENT WRITINGS
USED IN PERSIAN.

Shikista, or broken hand.

شخصی از فلاطون پرسید که سالها بی سوار چنان
بودی و سفر کردی در دریا چه عجایب دیدی
گفت عجب همین بود که از دریا بکناره سلامت رسیدم

Nas-Talik, or Sloping hand.

شخصی از فلاطون پرسید که سالها بی سوار چنان
بودی و سفر کردی در دریا چه عجایب دیدی
گفت عجب همین بود که از دریا بکناره سلامت رسیدم

Nashki.

شخصی از فلاطون پرسید که سالها بی سوار چنان
بودی و سفر کردی در دریا چه عجایب دیدی، گفت عجب همین بود که از
دریا بکناره سلامت رسیدم.

Translation. A person asked Plato, "As you have been years in ships and performed sea voyages; what wonders have you seen in that element?" He answered, "The most wonderful thing of all was that, I got on shore in safety."

جهان اِي براد و نما ند بکس
 دل اند رجهان آفرين بند و بس
 مکن تکيه بر ملک د نيا و پشت
 که بسيا رکس جو نتو پرورد و کشت
 چو آهنگ رفتن کند جان پاک
 چه بر تخت مردن چه بروي خاک

بس نا مور که زیر زمین د فن کرده اند
 کز هستيش بروي زمین یک نشان نما ند
 و آن پير لاشه را که سپرد ند زیر خاک
 خاکش چنان بخورد کزوا ستخوان نما ند
 زنده است نام فرخ نوشيروان بخير
 گرچه بسي گذشت که نوشيروان نما ند
 خيري کن اِي فلان و غنيمت شما ر عمر
 زان پيشتربانگ بر آيد که فلان نما ند

شمشیر نیک از آهن بد چون کند کسي
 نا کس بتريبت نشود اِي حکيم کس
 باران که در لطافت طبعش خلاف نيست
 در باغ لاله رويد و در شوره بوم خس
 زمین شوره سنبل بر نيا رد
 در و تخم عمل ضايع مگردان
 نکوي بابدان کردن چنانست
 که بد کردن بجاي نیک مردان

ند هم جا ي شرم است زيرا که حالا حکم کرده ام ، وزير گفت مصلحت
آن است که از ما هي کير پرسيد که اين ما هي نراست يا ماده اگر بگويد
که نراست ماده را بخواند اگر بگويد ماده است نرا بخواند ما هي
کير مثل آن آوردن نخواهد توانست پس انعام هم نخواهد يافت .
پادشاه سخن وزير پسنديد و از ما هي کير پرسيد که اين ما هي نرست
يا ماده ، ما هي کير جواب داد که اين ما هي خنثي است ، پادشاه بسيار
خنديد و دو صد روپيه ا و را بخشيد .

Poetry.

ابرا گرو آب زندگي بارد
هرگز از شاخ بيد بر نخوري
با فروما به روزگار مبر
کزي بور يا شکر نخوري
تا مرد سخن نگفته باشد
عيب و هنرش نهفته باشد
هر بيشه گمان مبر که خاليست
شايد که پلنگ خفته باشد

آن شنيد ي که لا غري داننا
گفت روزي با بله فربه
اسپ تازي اگر ضعيف بود
همچنان از طويله خربه

درختي که اکنون گرفتست پاي
به نيروي شخصي برآيد زجاي
ورش همچنان روزگار ي هلي
بگرو و نش از بينج بر نکسلي
سرچشمه شايد گرفتن بميل
چو پر شد نشايد گذشتن بپيل

میکنم که در وقت نماز مرا حکم نشستن داده است. دوم آنکه. تو طعام می خوری و من نگاه میگردم، اکنون رزاقی پیدا کرده ام که او نمی خورد و مرا میخوراند. سوم آنکه. تو خواب میگردی و من پاسبانی میگردم. اکنون خدای دارم که من خواب میکنم و او پاسبانی من میکند. چهارم آنکه. همیشه میترسیدم که اگر تو بمیری مرا از دشمنان آسیب برسد، اکنون چنان خدای دارم که نخواهد مرد و مرا از دشمنان هیچ آسیب نخواهد رسید. پنجم آنکه. از تو میترسیدم که اگر از من گناهی شود عفو نکنی، اکنون خدای من چنان رحیم است که هر روز صد گناه میکنم و می بخشد.

روزی پادشاه می با وزیر برای سیورفت بکشت زاری رسید. درختان گندم دید از قد آدم درازتر. پادشاه متعجب شد و گفت چنین دراز درختان گندم گاهی ندیدم، وزیر عرض کرد که ای خداوند در وطن من درختان گندم همچو قد فیل بلند میشوند. پادشاه تبسم نمود، وزیر با خود گفت که پادشاه سخن من دروغ پند است از این سبب تبسم کرد، چون از سیور باز آمد خط بمردمان وطن خود برای چند درختان گندم فرستاد تا که خط انجا رسید فصل گندم گذشته بود. القصه بعد یکسال درختان گندم از انجا رسیدند و وزیر پیش پادشاه بزد پادشاه پرسید چرا آوردی، عرض کرد که در سال گذشته روزی عرض کرده بودم که درختان گندم همچو قد فیل بلند می شوند تبسم کردید. با خود گفتم که سخن من دروغ پنداشتنه برای تصدیق سخن خود آوردم. پادشاه گفت حالا باور کردم، لیکن زنهار پیش کسی چنین سخن مگو که بعد مایه باور کند.

ماهی کبری همیشه ماهیان دریا کرفتی و در بازار فروختی، روزی یک ماهی زنده گرفت و انچنان خوب گاهی نکرفته بود، در دل خود گفت که اگر این ماهی را در بازار بفروشم زیاده از دوسه فلوس نخواهم یافت مصلحت آنست که پیش پادشاه برم البته بسیار انعام خواهد داد. القصه ماهی را پیش پادشاه برد پادشاه چون ماهی را دید بسیار پسندید و خوشنود شد و حکم کرد که ماهی کبریا صد روپیه دهند و وزیران وقت حاضر بودند و رکوش پادشاه عرض کرد که برای یک ماهی اینقدر نقد دادن مصلحت نیست، پادشاه جواب داد که اگر

شخصي نزد طبیب رفت و گفت شگم من درد میکند و اکن، طبیب پرسید امروز چه خورد؟ گفت نان سوخته، طبیب دوا در چشم او کردن خواست، آن شخص گفت ای طبیب درد شگم را با چشم چه نسبت، حکیم گفت، اول تیراد وای چشم می باید کرد زیرا که اگر چشمت درست بودی، نان سوخته نمیخوردی.

پادشاهی از منجمی پرسید که چند سال از عمر من باقی است. گفت ده سال. پادشاه بسیار متفکر گردید و همچو بیمار بر بستر افتاد. وزیر بسیار عاقل بود، منجم را روبروی پادشاه طلبید و پرسید که چند سال عمر تو باقی است، گفت بیست سال. وزیر همان وقت از شمشیر منجم را روبروی پادشاه بقتل رسانید. پادشاه خوشنود کردید و حکمت وزیر پسندید و باز سخن منجم نشنید.

آورده اند که سلطان محمود ایاز را بسیار دوست داشتی، ایاز سبب هماره ارکان دولت بر او حصد بردند و پادشاه را گفتند که، ایاز هر روز تنها در جواهرخانه می رود و معلوم میشود که چیزی میدزد و گرنه در جواهرخانه او را چکار است، پادشاه گفت هرگاه به چشم خواهم دید باور خواهم کرد. روز دیگر پادشاه را خبر دادند که ایاز در جواهرخانه رفته است. پادشاه از غره درون جواهرخانه نظر کرد. دید که ایاز صندوقی را کشاده پارچه کهنه و غلیظ پوشیده است، پادشاه درون تشریف برد و پرسید چرا چنین پارچه پوشیده؟ عرض کرد که ای خداوند چون در بندگی حضرت نبودم چنین پارچه نمی پوشتم، حالا که بدولت خداوند پارچه های پاکیزه دارم چا ما کهنه خود هر روز میپوشم و می پوشم، تا حالت قدیم خود را فراموش نکنم و قدر نعمت خداوندی شناسم پادشاه چون این جواب شنید پسندید، و او را در کنار کشید و مرتبه او بزرگ کرد.

پادشاهی را وزیر عاقل بود، دست از وزارت برداشت و بعد از آن مشغول شد پادشاه از امیران پرسید که وزیر کجا است، عرض کردند که از وزارت دست برداشته عبادت الهی مشغول است، پادشاه پیش وزیر رفت و پرسید ای وزیر از من چه خطا دیدی که وزارت را ترک نمودی، گفت از پنج سبب اول آنکه، تو نهسته میبودی و من بمشورت و استاده میماندم اکنون بندگی خدا

A SELECTION OF EASY READING IN PERSIAN.

مرد نند خوفنه مي انگيزد | ما د ير غصب مچا دله را تسكين ميدهد.

جواب نرم غصب را نرميگردد اند | ما کلمات موز به غيظ را متصاعد مينمايد .

با شخصي بي سبب مچا دله مکن اگر بقودي نکرده است احسان را
از صاحبان نش منع مکن وقتي که ادا نمود نش بقوت دست تست .

اعدا خود را دوست بداريد و از براي آنها که بر شما لعن مي کنند
برکت طلبيد و با آنان که شما را عداوت مي نمايد احسان کنيد و از بهر
آنها که شما را فحش مي دهند و زحمت مي دهند دعا کنيد . *

شخصي با يکي شرط کرده که اگر بازي نياهم ايک انا گوشت از اندام
من بقراش . چون بازي نيافت مدعي ايفائي شرط خواست ، او قبول
نکرد ، هرد و پيش قاضي رفقند قاضي مدعي را گفت او را معاف کن
قبول نکرد ، قاضي برهم شد و فرمود که بقراش ، ليکن اندک زياده از
انا رخواهي ترا شيد ترا سياست خواهم نمود ، مدعي نتوانست ناچار
شده معاف کرد .

سوداگران پيش پادشاهي رفتند و اسپا نرا براو عرض نمودند
پادشاه بسيار پسنديد و خريده و لک روپيه زياده از قيمت بسوداگران
داده ، و فرمود که از ملک خود بازا اسپا نرا بياريد . سوداگران
رخصت شدند . روزي پادشاه در حالت خوشي و مستي وزير را گفت
که اسامي جميع احمقان بنويس ، وزير عرض کرد که پيش از اين نوشته
ام و اول نامها نام حضرت تست ، پرسيد چرا ، گفت سوداگران را دولک
روپيه که براي آوردن اسپان بيضا مني و اطلاع مساکن آنها عنايت
شد ، علامت حماقت است ، پادشاه گفت اگر بيارند وزير گفت نام حضرت
از دفتر احمقان محو خواهم کرد ، و نام سوداگران انجا خواهم
نوشت .

GENERAL RULES AND PRINCIPLES
OF THE
GUJARATI GRAMMAR.

GENERAL RULES AND PRINCIPLES

OF THE

GUJARÁTÍ GRAMMAR.

ORTHOGRAPHY.

The letters of the Gujarátí Alphabet are thirty-nine in number. Of these nine are Vowels inclusive of the nasal point. This language is written in two characters; one of which is termed Bálbodh, and the other Gujarátí. The former alone represents the oral sounds of the language correctly, while the latter is defective in this respect, having no proper letters of several sounds which are of common occurrence in the language. The letters are written and read from left to right, as in English.

GUJARÁTÍ ALPHABET.

Vowels.

અ a આ á ઇ i ઉ u એ e ઐ ai ઓ o ઔ au ° am.

Consonants.

ક ka ખ kha ગ ga ઘ gha ચ cha છ chha જ ja
ઝ jha ટ ta ઠ tha ડ da ઢ dha ત na ત ta થ tha
દ da ધ dha ન na પ pa ફ pha બ ba ભ bha મ ma
ય ya ર ra લ la વ va શ or પ sha સ sa હ ha.

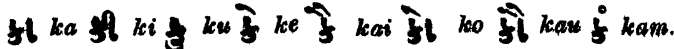
The Coalescent Vowels or Diacritical points are as follows, and are termed the *Bárakhadi* when combined with the whole of the Consonants, which they always succeed.

Coalescent Vowels.


ek be mátar be mátar
ká'no ajju vá'ddu má'tar má'tar ká'no ká'no anusvar.

Which are applied to consonants in the following manner.



First line of the Barakhadi.



The same rule applies to the rest of the consonants.

Compound Letters.

When two or more Consonants come together without the intervention of a Vowel, they coalesce and form a compound character termed a *Jodakshar*. No general or definite rules can be given for their formation, except that the last letter of the group remains entire, and the rest are more or less contracted by omitting the perpendicular stroke, and sometimes by changing their primitive form.

The only specific rule that can be laid down has reference to the letter *ka*, which, being of frequent occurrence in compound letters, is written over the group in the form of a crescent thus, () when it is to be sounded first; and when it follows another letter, it is represented by an oblique stroke thus, () and occasionally by changing its primitive form.

The following are a few of the most ordinary compound letters used in Gujarátí.

Double Consonants.

Compound Letters તા તથા ના નજી મપ સન રપ ઝ

Compounded of તત તથ નન તન મપ સન સપ ગર

Compound Letters ત્ર લ પૃ વૃ કૃ વ્ર

Compounded of તર લર રપ રવ રક વર

Compound Letters વ્ય સ્થ સ્તા જ્ઞ પ્ત ધ્ન

Compounded of વય સથ સત જ્ઞવ પ્તત ધન

Compound Letters ખૃ શ્ચ જ્ઞ હૃ હ્ન મ્હા જ્ઞ્ય ત્મ

Compounded of ખર સવ પવ હવ હમ મહ નમ તમ

ETYMOLOGY.

PARTS OF SPEECH.

There are Eight Parts of Speech in Gujarátí, viz. Noun, Pronoun, Adjective, Verb, Adverb, Preposition, Conjunction, and Interjection. The first four Parts of Speech are declinable, and the five last are indeclinable.

Article.

Both the English Definite and Indefinite Articles are inherent in the Gujarátí Noun, and the nature of the subject can, therefore, alone point out which of the two is intended.

The place of the Indefinite Article is well supplied by the numeral એક *one*, and sometimes by the Pronoun કેઇ *any*, and the Definite Article by the Demonstrative Pronoun આ or એ *this*, તે or તેણે *that*, and તેજ *the very same*.

NOUN.

Nouns in Gujarati admit of inflection to express Gender, Number, and Case.

Gender.

Nouns in Gujarati have three Genders, Masculine, Feminine and Neuter.

Nouns ending in the Vowel ે are generally Masculine, those terminating with the Vowel ૃ are Feminine, while those ending in ુ are Neuter.

No rule can be given to determine the genders of nouns that end in consonants having no diacritical vowel attached to them. In such cases the genders may be determined by observing which of the three interrogatives, કેવે, કેવી, કેવું are applicable to the nouns.

If the Masculine ends in ે, the Feminine is usually formed from it by changing the ે into ૃ, and the Neuter by changing the Masculine termination ે into ુ as, કુતરે *a dog*, કુતરી *a bitch*, and કુતરું *a dog or bitch*. Some Masculine Nouns ending in ૃ make their Feminine by changing that termination into ુ, with the Vowel mark (ે) *ek káná* sometimes attached to the preceding consonant, as, ધોળા *a washerman*, ધોળાઁ *a washerwoman, etc.*

Sometimes different words are used to distinguish the sexes, as, પાપ *a father*, મા *a mother*, બહેન *a sister*, બાઈ *a brother*, રાજ *a king*, રાણી *a queen*, &c.

Number.

Nouns in Gujarátí have two Numbers, Singular and Plural

The following rules, although not strictly applicable in every case, will serve to assist in forming the Plurals of most Nouns.

1. The Plural of most words ending in અ, is formed by changing the અ into ઓ, as, માણસ a man, માણસો men.

2. The Plural of most words ending in ઓ and ઊ, is formed by changing these terminations into આ and ઝા, as, ઘોડો a horse, ઘોડા horses, કુતરું a dog, કુતરાં dogs.

3. Most words ending in આ and ઇ, form their Plurals by adding ઓ, as, કાઆ sex, કાઆઓ sexes, બકરી a she-goat, બકરીઓ she-goats.

Case.

There are three cases in Gujarátí without Prepositions, the Nominative, Accusative and Vocative. The rest are formed by means of significant Prepositions and terminations, or affixes being added.

The inflections of the other cases may thus be abstracted.

	<i>Sing.</i>				<i>Plu.</i>		
Gen.	ને	m.	ની	f.	નું	n.	Of. ના m. ની f. નાં n. Of.
Dat.	ને				To. ને		To.
Ab.	એ.	થી.	યઝી.		From. એ. થી. યઝી.		From.

The Vocative may be preceded by the Interjection અરે, ઓ, &c., answering to the English O, Oh! &c.

Declension of Nouns.

For all practical purposes, the Gujarátí Noun may be reduced to six cases, and as the Declensions differ in some respects, they may be formed into two classes; viz. those which have no oblique form, whether with or without Prepositions; and those which have such oblique form.

The first class includes all Monosyllables, and other Substantives, irrespective of termination, except such as end in the Vowel એ, and also the Vowel ઊ when headed by the *anusvara*.

The second class comprises all Substantives, not Monosyllables, ending in એ and ઊ. Such Nouns inflect in the oblique cases in એ.

FIRST CLASS.

This Declension includes such Nouns as end in Consonants.

નામ A Name.

	<i>Sing.</i>	<i>Plu.</i>
Nom.	નામ A name.	નામી Names.
Gen.	નામનો Of a name.	નામીનો Of names.
Dat.	નામને To a name.	નામીને To names.
Ac.	નામ A name.	નામી Names.
Ab.	નામે By a name.	નામીએ By names.
Voc.	નામ or અરે નામ O name.	નામી or અરે નામી O names.

The following Declension includes such Nouns as end in Vowels.

મા A Mother.

Nom.	મા A mother.	માઓ Mothers.
Gen.	માનો Of a mother.	માઓનો Of mothers.
Dat.	માને To a mother.	માઓને To mothers.
Ac.	મા A mother.	માઓ Mothers.
Ab.	માએ By a mother.	માઓએ By mothers.
Voc.	મા or અરે મા O mother.	માઓ or અરે માઓ O mothers.

SECOND CLASS.

This Declension includes such Nouns as end in એ.

છોકરો A Boy.

Nom.	છોકરો A boy.	છોકરાઓ Boys.
Gen.	છોકરાનો Of a boy.	છોકરાઓનો Of boys.

Dat.	છોકરાને	To a boy.	છોકરાઓને	To boys.
Ac.	છોકરા	A boy.	છોકરાઓ	Boys.
Ab.	છોકરાએ	By a boy.	છોકરાઓએ	By boys.
Voc.	છોકરા or અરે છોકરા	O boy.	છોકરાઓ &c.	O boys. *

The following Declension includes such Nouns as end in ડું.

હડું An Egg.

Nom.	હડું	An egg.	હડાં	Eggs.
Gen.	હડાંનો	Of an egg.	હડાંનો	Of Eggs.
Dat.	હડાંને	To an egg.	હડાંને	To eggs.
Ac.	હડું	An egg.	હડાં	Eggs.
Ab.	હડાંએ	By an egg.	હડાંએ	By eggs.
Voc.	હડાં or અરે હડાં	O egg.	હડાં &c.	O eggs. *

When a Substantive terminates in a Consonant, the Ablative form એ is added in its coalescent form ; and if the final letter be a Vowel, the Ablative suffix એ is put in its isolate form. But when the noun ends in the Vowel એ, the Ablative form cannot be indicated in the above manner, unless it be a monosyllable ; thus, બાંએ ground, which answers both for the Nominative and Ablative cases.

PRONOUN.

Pronouns in Gujarati may be classed under four heads, viz., Personal, Definitive, Interrogative and Relative. They are declined very nearly in the same manner as Nouns.

Personal Pronouns.

Personal Pronouns necessarily comprehend their Genitive cases, the signs of which are એ. ત. હ in the first and second persons, and તે. ત્રી. જી in the third person, in which form they become Possessive Pronouns.

The Feminine distinction in ી, and the Neuter in ુ should be borne in mind throughout the cases.

હું I.

Nom. હું.	I.	અમે.	We.
Gen. મારો. ી. હં	Of me, my.	અમારો. ી. હં	Of us.
Dat. મને	To me.	અમને.	To us.
Ab. મેં. મારાથી. થકી.	From, or	અમે. અમોએ. અમારાથી. થકી.	From,
	by me.		or by us.

તું Thou.

Nom. તું	Thou.	તમે. તમે।	You.
Gen. તારો. ી. હં	Of thee, thy.	તમારો. ી. હં	Of you, your.
Dat. તને	To thee.	તમને. તમાને	To you.
Ab.તેં. તારાથી. થકી.	From, or by	તમે. તમાથી. તમથી.	From, or
	thee.		by you.

તે He.

Nom. તે.	He, she, It.	તેઓ.	They.
Gen. તેનો. ી. ું	Of him &c.	તેઓના.	Of them.
Dat. તેને.	To him &c.	તેઓને.	To them.
Ab. તેણે. તેથી. થકી.	From, or	તેઓએ. તેઓથી. થકી.	From, or
	by him &c.		by them.

The word **મેં** is used with the past tenses of transitive words only, as, **મેં કર્યું** *I did*; **મેં લીધું** *I took*, and **હું** with all other tenses, as well as with the past tenses of intransitive words; as, **હું ગયો** *I went*, **હું પડ્યો** *I fell*.

The word **તે** is used to express the third person remote, as, **તેણે કર્યું** *he did it*.

Reflective Pronouns.

પોતે Self, or Selves.

Nom.	પોતે	Self, or selves.	} Singular and Plural.
Gen.	પોતાનો, ની, નું	Of self &c.	
Dat.	પોતાને	To self &c.	
Ab.	પોતે	By self &c.	

આપણું We, &c.

Nom.	આપણું	We.
Gen.	આપણું	Ours.
Dat.	આપણને	To us.
Abl.	આપણે, આપણથી, -યકી	From, or, by us.

The distinction of the Pronoun આપણું from અમે will appear at first somewhat perplexing; the former is used when addressing ones self to another person present; for instance the phrase આપણું કાલે જઈશું is translated, *we will go tomorrow*; whereas, હમે કાલે જઈશું means that, *I and others will go tomorrow*, but not the person addressed.

The compound word પોત પોતે *each respectively*, is declined like પોતે. Example, તેઓ પોત પોતાને ઘર ગયા, *they went each to his own house*.

The Pronoun પોતે may be used with either of the Personal Pronouns, both singular and plural, thus, હું પોતે *I myself*, તું પોતે *thou thyself*, તે પોતે *he himself*, હમે પોતે *we ourselves*, &c.

Definitive Pronouns.

OF OBJECTS.

આ.	એ	This.	} Are declined as the third Personal Pronoun.
તે		That.	
પેહો		That yonder.	Is declined as an Adjective.

આ and એ express proximity, and તે and તેણી remoteness.

The following are indeclinable for Gender and Number, but declinable for Case, as Substantives.

કોઈ	Any, some. (<i>person or thing.</i>)
હરકોઈ	Any, whatever. (<i>person or thing.</i>)
હરકંઈ	Any, whatever. (<i>thing.</i>)
કંઈ	Any, some. (<i>thing.</i>)
એકએક	Every one, each. (<i>person or thing.</i>)
હરએક	Any one. (<i>person or thing.</i>)
કોઈએક	Any, some one. (<i>person or thing.</i>)
કંઈએક	Any, some one. (<i>thing.</i>)

OF QUALITY, QUANTITY, SIZE.

The following are declinable for Gender, Number, and Case.

Singular.			Plural		
m.	f.	n.	m.	f.	n.
આવો	—વી	—વું	So, (<i>in quality.</i>)	એવા	—વી —વાં So.
આટલો	—લી	—ણું	So, (<i>in quantity.</i>)	એટલા	—લી —લાં So.
આવડો	—ડી	—ડું	So, (<i>in size.</i>)	એવડા	—ડી —ડાં So.

Interrogative Pronouns.

The following are declinable for Gender and Number.

OF PERSONS AND THINGS.

	Singular.			Plural.			
	m.	f.	n.	m.	f.	n.	
Sing.	સો	સી	સું	કયો	કઈ	કયું	Which?
Plural.	સા	સી	સાં	કયા	કઈ	કયાં	Which?

The following are declinable for Case alone.

OF PERSONS.

Nom.	કોણ	Who.	} Sing. and Plu. mas. fem. neu.
Gen.	કોણનો	Of whom.	
Dat.	કોણને	To whom.	
Ab.	કોણે	By whom.	

OF QUANTITY, QUALITY, SIZE.

The following are declinable for Gender, Number, and Case.

<i>Singular.</i>				<i>Plural.</i>			
m.	f.	n.		m.	f.	n.	
કેવો	વી	વું	Of what quality.	કેવા	વી	વાં	Of what qualities.
કેટલો	લી	હું	How much.	કેટલા	લી	લાં	How many.
કેવડો	ડી	ડું	Of what size.	કેવડા	ડી	ડાં	Of what sizes.

Relative Pronouns.

PERSON AND THING.

જે Who, Which, What.

Nom.	જે	Who.	જેઓ	Who.
Gen.	જેનો	Of whom.	જેઓનો	Of whom.
Dat.	જેને	To whom.	જેઓને	To whom.
Ac.	જે	Who.	જેઓ	Who.
Abl.	જેણે	By Whom.	જેઓએ	By whom.

The Correlate is તે, he, she, it.

OF QUANTITY, QUALITY, SIZE.

The following are declinable for Gender, Number, and Case.

<i>Relatives.</i>			<i>Singular.</i>	<i>Correlates.</i>			
<i>m.</i>	<i>f.</i>	<i>n.</i>		<i>m.</i>	<i>f.</i>	<i>n.</i>	
તેવો	વી	વું	<i>As (in quality).</i>	તેવો	વી	વું	<i>So, &c.</i>
તેટલો	લી	હું	<i>As (in quantity).</i>	તેટલો	લી	હું	<i>So, &c.</i>
તેવડો	ડી	ડું	<i>As (in size).</i>	તેવડો	ડી	ડું	<i>So, &c.</i>

<i>Relatives.</i>	<i>Plural.</i>	<i>Correlates.</i>
જેવા વી વાં As (<i>in quantities</i>).	તેવા વી વાં So, &c.	
જેટલા સ્ત્રી હાં As (<i>in qualities</i>).	તેટલા સ્ત્રી હાં So, &c.	
જેવડા ડી ડાં As (<i>in sizes</i>).	તેવડા ડી ડાં So, &c.	

ADJECTIVE.

Adjectives in Gujarátí are reducible to two classes, those that have an oblique form, and those that have not an oblique form. The former includes such words that terminate in a simple Consonant or અ, and are indeclinable for Gender, Number, and Case. The general terminations for Adjectives of the second class, when qualifying nouns in the Nominative and Accusative cases, are as follows.

સારો Good.

Nom. and Ac.

<i>Singular.</i>	<i>Plural.</i>
m. એ as સારો છોકરો.	આ as સારા છોકરાઓ.
f. એ as સારી છોકરી.	એ as સારી છોકરીઓ.
n. એ as સારું છોકરું.	આં as સારાં છોકરાંઓ.

When joined to nouns in the remaining cases, the termination in both numbers are એ, ઇ, એ.

Degrees of Comparison.

Adjectives in Gujarátí have no Degrees of Comparison, but this defect may be supplied in the following ways.

Adjectives significative of Degree are conjoined with another Adjective expressing the quality, as, વડું સારું *better*, ખૂબ ખૂબ *very bad*, &c.

COMPARATIVE DEGREE. In order to express comparison, the Preposition થી *from*, or, કરતાં *than*, is added to the word expressing the object, and the Adjective follows, as, હું તેથી સારો છું *I am better than he*, પણ કરતાં હું ખુધીવાન છું *I am wiser than a beast*.

SUPERLATIVE DEGREE. This Degree is expressed by adding to the Adjective a word signifying most, greatest, &c, as, હું સર્વથી ડાહ્યો છું *I am the wisest of all*, &c.

VERB.

Gujarati Verbs are of three kinds, Active or Transitive, Neuter or Intransitive, and Passive. They admit of inflection to express Gender, Number and Case

. Formation of Tenses.

Every Infinitive in Gujarati ends in ૃ, as, કરું *to do*, which termination being taken away, leaves the Second Person Singular of the Imperative, or Root of the Verb, કર *do thou*. By adding ૃ to the Root, the Present Tense of the first person is formed, as, હું કરું છું *I do*; and the Present Tense of the second and third persons is formed by changing the termination ૃ into છે, and placing a *ma'tar* over the last letter of the Root, thus, કરે છે *doing*. The Future Tense is formed by adding the termination ે to the Root, as, હું કરીશ *I shall or will do*, and the Aorist by adding the Vowel mark ુ to the Root, as, હું કરીશ *I may do*. The Perfect Participle is formed by adding the terminations ે or ે to the Root, as, કરીને or કરતાં *having done*.

These rules are alike applicable to all kinds of Verbs.

Conjugation of the Verb.

All Verbs in Gujarati are reducible to one Conjugation.

The Auxiliary Verb થું To be, answers completely every purpose of our, *Have, Do, &c.*

AUXILIARY VERB.

થું To Be.

Present Tense.

હું I am.	અમે છીએ We are.
તું છે Thou art.	તમે છો You are.
તે છે He is.	તેઓ છે They are.

Past Tense.

હું હતો I was.	અમે હતા We were.
તું હતો Thou wast.	તમે હતા You were.
તે હતો He was.	તેઓ હતા They were.

Future Tense.

હું થઈશ I shall or will be.	અમે થઈશું We shall or will be.
તું થશે Thou shalt or wilt be.	તમે થશો You shall or will be.
તે થશે He shall or will be.	તેઓ થશે They shall or will be.

TRANSITIVE VERB.

મારું To Beat.

Present Tense.

હું મારું છું I am beating.	અમે મારીએ છીએ We are beating.
તું મારે છે Thou art beating.	તમે મારો છો You are beating.
તે મારે છે He is beating.	તેઓ મારે છે They are beating.

Past Tense.

મે માર્યો I beat.	અમે માર્યો We beat.
તે માર્યો Thou beatedst.	તમે માર્યો You beat.
તેણે માર્યો He beat.	તેઓએ માર્યો They beat.

Perfect Tense.

મેં માર્યો છે	I have beaten.	અમે માર્યો છીએ	We have beaten.
તેં માર્યો છે	Thou hast beaten.	તમે માર્યો છે	You have beaten.
તેણે માર્યો છે	He has beaten.	તેઓએ માર્યો છે	They have beaten.

Imperfect Tense.

હું મારતો હતો	I was beating.	અમે મારતા હતા	We were beating.
તું મારતો હતો	Thou wast beating.	તમે મારતા હતા	You were beating.
તે મારતો હતો	He was beating.	તેઓ મારતા હતા	They were beating.

Pluperfect Tense.

મેં માર્યો હતો	I had beaten.	અમે માર્યો હતો	We had beaten.
તેં માર્યો હતો	Thou hadst beaten.	તમે માર્યો હતો	You had beaten.
તેણે માર્યો હતો	He had beaten.	તેઓએ માર્યો હતો	They had beaten.

Future Tense.

હું મારી સ	I shall or will beat.	અમે મારીશું	We shall or will beat.
તું મારી સ	Thou shalt or wilt beat.	તમે મારસો	You shall or will &c.
તે મારસે	He shall or will beat.	તેઓ મારસે	They shall or will &c

Aorist.

હું મારું	I may beat.	અમે મારશે	We may beat.
તું મારે	Thou mayst beat.	તમે મારે	You may beat.
તે મારે	He may beat.	તેઓ મારે	They may beat.

IMPERATIVE.

માર Beat thou.

INFINITIVE.

મારવું To beat.

PARTICIPLES.

Present મારતો મારતો Beating.*Past* મારેલો Beaten.*Imperfect* મારીને, મારતોકે Having beaten.

Peculiarity. It should be borne in mind, that મેં, તું and તેણે, are used instead of હું, તું and તે, with the past tenses of transitive verbs.

INTRANSITIVE VERB.

બોલવું To speak.

Present Tense.

હું બોલું છું I am speaking.

અમે બોલેછીયે We are speaking.

તું બોલેછે. Thou art speaking.

તમે બોલોછો. You are speaking.

તે બોલેછે He is speaking.

તેઓ બોલેછે. They are speaking.

Past Tense.

હું બોલ્યો I spoke.

અમે બોલ્યા We spoke.

તું બોલ્યો Thou spokest.

તમે બોલ્યા You spoke.

તે બોલ્યો He spoke.

તેઓ બોલ્યા They spoke.

Perfect Tense.

હું બોલ્યો છું I have spoken.

અમે બોલ્યાછીયે We have spoken.

તું બોલ્યો છે Thou hast spoken.

તમે બોલ્યા છે. You have &c.

તે બોલ્યો છે He has spoken.

તેઓ બોલ્યા છે. They have &c.

Imperfect Tense.

હું બોલતો હતો I was speaking.

અમે બોલતા હતા We were speaking.

તું બોલતો હતો Thou wast speaking. તમે બોલતા હતા You were &c

તે બોલતો હતો He was speaking. તેઓ બોલતા હતા They were &c.

Pluperfect Tense.

હું બોલ્યો હતો I had spoken.	અમે બોલ્યા હતા We had spoken.
તું બોલ્યો હતો Thou hadst spoken.	તમે બોલ્યા હતા You had spoken.
તે બોલ્યો હતો He had spoken.	તેઓ બોલ્યા હતા They had &c.

Future Tense.

હું બોલીશ I shall or will speak.	અમે બોલીશું We shall or will &c.
તું બોલીશ Thou shalt or wilt speak.	તમે બોલશો You shall or will &c.
તે બોલશે He shall or will speak.	તેઓ બોલશે They shall or will &c.

Aorist.

હું બોલું I may speak.	અમે બોલે We may speak
તું બોલે Thou mayst speak.	તમે બોલે You may speak.
તે બોલે He may speak.	તેઓ બોલે They may speak.

IMPERATIVE.

બોલ Speak thou.

INFINITIVE.

બોલવું To speak.

PARTICIPLES.

Present બોલતો Speaking.

Past બોલેલો Spoken.

Imperfect બોલીને, બોલતો કે Having spoken.

Verbs in the past tense are declinable for gender and number; the transitive agreeing with the object, and the intransitive with the subject.

<i>Singular.</i>		<i>Plural.</i>	
<i>Intran.</i>	<i>Tran.</i>	<i>Intran.</i>	<i>Tran.</i>
m. બોલ્યો or માર્યો.		m. બોલ્યા or માર્યા.	
f. બોલી or મારી.		f. બોલીયો or મારીયો,	
n. બોલ્યું or માર્યું.		n. બોલ્યાં or માર્યાં.	

PASSIVE VERB.

માર ખાવો To be beaten.

Present Tense.

હું માર ખાઉં છું I am being beaten.	અમે માર ખાયે છીએ We are being beaten.
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તું માર ખાયછે Thou art &c.	તમે માર ખાવો છો You are &c.
તે માર ખાયછે He is &c.	તેઓ માર ખાયે છે They &c.

Past Tense.

મેં માર ખાધો I was beaten.	અમે માર ખાધો We were beaten.
તેં માર ખાધો Thou wast beaten.	તમે માર ખાધો You were beaten.
તેણે માર ખાધો He was beaten.	તેઓએ માર ખાધો They were beaten.

Future Tense.

હું માર ખાઈ સિ I shall or will be beaten.	અમે માર ખાઈ સું We shall or will be beaten.
તું માર ખાઈ સિ Thou shalt or wilt &c.	તમે માર ખાસો You shall &c.
તે માર ખાસે He shall &c.	તેઓ માર ખાસે They shall &c.

IMPERATIVE.

તું માર ખા Be thou beaten.

PARTICIPLES.

Present માર ખાતો Being beaten.*Past* માર ખાધેલો Beaten.*Causal Verbs.*

Causal Verbs in Gujarati are formed from their Active and Neuter Verbs by the following rule, which is, however, subject to some exceptions.

By attaching the vowel mark | *kánná* to the letter preceding the last *g*, or by inserting *q* or *3*, or sometimes *3q* between the last two letters, and by omitting the | *kánná* of the first letter, when it should occur; as *કરવું* to do; *કરવણું* to cause to do; *રમવું* to play, *રમણું* to cause to play; *ગાવું* to sing, *ગાવણું* to cause to sing.

INDECLINABLE PARTS OF SPEECH.

Under this denomination are included Adverbs, Prepositions, Conjunctions and Interjections.

Adverb.

Most Adjectives in Gujarati may be used Adverbially. As this Part of Speech is not characterized by any peculiar form, it will be sufficient to give some of those in most general use.

અહિંઆ	Here.	કદી	Ever.
અહિંઆથી	Hence.	કદીનહીં	Never.
તહિં	There.	હમેસાં	Always.
કહિં	Where.	હજુર	Yet.
કહિંથી	Whence.	હજુરસુધી	Still.
તેણીગમ	Thither.	હેઠે	Below.
આહાર	Without.	ઉપર	Above.

Preposition.

This Part of Speech is declinable in one instance only, as exhibited below. Some Prepositions follow the Substantive in its original form, others only in the Genitive case, viz., *ના* and *ની*, and others again follow it when placed in the Dative form *ને*.

The Preposition *ને* of, is declined as follows :—

<i>Singular.</i>				<i>Plural.</i>			
	<i>m.</i>	<i>f.</i>	<i>n.</i>		<i>m.</i>	<i>f.</i>	<i>n.</i>
Nom.	ને	ની	નું.	Nom.	ના	ની	નાં.
Oblique	ના	ની	નાં.	Oblique	ના	ની	નાં.

The preposition ને, *of*, takes its gender and number from those of the thing possessed; as, તેના છોકરા, *his son*; તેની છોકરી, *his daughter*; તેનું છોકરું, *his child*; તેના છોકરા, *his sons*; તેની છોકરીઓ, *his daughters*; તેનાં છોકરાંઓ, *his children*.

The following Prepositions are those in most common use.

થી. થકી	From. By. With.	પુઠી	After.
માં	In.	પાછલ	Behind.
માંહે	Within.	આગલ	Before. In front.
સીવાય	Besides. Except.	તરફ	Towards.
વગર	Without.	નીચે	Below.
વિના	Except.	હેઠે	Under.
લગણુ	Up to.	પહે	Like to.
સુધી	As far as.	સાંમો	In front of.
વીરો	About.	ઉપર	Above.
વડે	By. With.	પર	On.

Conjunction.

Conjunctions are used, as in English, to connect sentences or words. The following are the most common.

તથા. ને	And.	સામાટે	Because.
પણુ	Also. But.	પહે	As.
જે.અગર.કદાપી.તે.	If.	સાફ. કીન્. વાસતે.	For.
તોઅપણુ	Although.	અથવા	Or.
એમ	So.	વગર	Unless.
કે. જે	That.	હજી	Yet.
કરતાં. થી	Than.	વના	Without.

Interjection.

The few Interjections peculiar to this language are.

વાહવાહ	Very good.	હી	Fie.
હાયહાય	Alas. Woe to.	અનન્ય	Strange.
અલઅલ	Away.	અરેરે	Oh !

SYNTAX.

Composition of Sentences.

On forming sentences in which the active agent is indicated, the agent is immediately followed by its object, succeeded by the verb; the object being either inflected with *ને* *to*, or remains in its primitive form, thus, *તે કામ કરેછે*, *he is working*.

In Gujarátí, the transitive verb takes the gender and number of its object, and the intransitive of its subject, in the past tense; as, *તેણે છોકરો લીધા*, *he took the boy*; *છોકરી લીધા*, *took the girl*; *છોકરું લીધું*, *took the child*; *તે ગયો*, *he went*, *તે ગઈ* *she went*, *તે ગયું* *it went*.

The nominative precedes the verb in a sentence in which the intransitive or passive agent is indicated; as, *તે જાયછે*, *that man is going*.

When a sentence is made of two or more nouns of different genders, the verb is placed in the plural of the neuter gender, thus, *જાયેડીએ, જાયેડાએ અને છોકરાએ ગયાં*, *the women, men and children went*.

When a noun of multitude conveys unity of idea, the verb is placed discretionally in the singular or plural; thus, *તાંહાં ઘણા લોક મળ્યા હતા*, or, *તાંહાં ઘણાલોક મળ્યો હતો*, *many people were assembled there*.

The negative *ન* or *નાં* precedes the imperative, *જાણી* the present, past and future; and *જાણી*, the present and perfect; as, *નાં જા, do not go*; *હું નહીં જતો*; *I do not go*, *હું નહીં ગયો*, *I did not go*; *હું નહીં જઈશ* *I will not go*, *હું નથી જતો*, *I am not going*; *હું નથી ગયો*, *I have not gone*.

The particle *નાં* expresses the Hindustání *mut*, as *તને જાએ નાં*, *do not (you) go*.

The substantive immediately follows the adjective, by which it is qualified, thus, *સારો છોકરો*, *a good boy*.

The substantive precedes the preposition which governs it, and is placed in the case appropriate to its government, thus, ધોડાપર, *on the horse*.

An adjective qualifying two or more substantives, of either the same or different genders, agrees only in gender and number with the substantive which it immediately precedes, thus, ને ઇહાં ડાઁએ પુરસ કે જી હોય તો કહે, *if there be a wise man or woman here, say so*.

An adjective used adverbially to qualify an adjective or verb, agrees with it in gender, number and case; thus, ઘણી સારી છોકરી, *a very good girl*; તેણે ઘણું વાંચ્યું, *he read much*.

Personal Pronouns in Gujarátí are generally expressed before the verb, and when two or more verbs occur in the same sentence, the pronoun is expressed before the first verb alone, thus, તે કાલે આંચો ને રહ્યો, *he came yesterday, and remained*.

When two verbs, one transitive, and the other intransitive, occur together in the past tense, the nominative personal pronoun is applied to each separately, as, તે કાલે આંચો, અને તેને કહ્યું, *he came yesterday and said to him*.

A Preposition when governing several substances, is not employed before each of them, but is only put before the last noun.

Adverbs qualifying adjectives or verbs immediately precede them.

Compound Words.

Compound words abound in the Gujarátí language, and are generally formed by the union of two substantives, or of an adjective with a substantive, or by conjoining two verbal roots, &c., thus.

મા	A mother.	તો બાપ	A father.	મા બાપ	Parents.
પાન	A leaf.	તો સોપારી	Betelnut.	પાન સોપારી	Pa'nsopa'ri.

બાઈ	Brother.	તો બહેન	Sister.	બાઈબહેન	Brother & Sister.
પરમ	Greatest.	તો હિંવર	God.	પરમેશ્વર	Supreme God.
માર	Beat.	તો નાખ્યું	To put.	મારી નાખ્યું	To kill.

Derivative Words.

Derivative words abound in the Gujarati language, which are derived chiefly from the Sanskrit and Persian. The following vocables will be found exceedingly useful, as they frequently occur in the course of ordinary writings and conversations.

૧	to દોસ્ત	A friend.	દોસ્તી	Friendship.
પણુ	to ડાહ્યો	Wise.	ડહપણુ	Wisdom.
નારો	to લખ	Write.	લખનારો	A writer.
વાર	to ઉમેદ	Hope.	ઉમેદવાર	An expectant.
ગર	to સોદા	Goods.	સોદાગર	A merchant.
દાર	to જમીન	Land.	જમીનદાર	A landholder.
વાન	to ગાડી	A cart.	ગાડીવાન	A carter.
ખાનું	to કાર	Work.	કારખાનું	A workhouse.
શાલા	to ધર્મ	Alms.	ધર્મશાલા	An almshouse.

Contractions of Words.

In epistolary correspondence in Gujarati, a great many contractions of words are employed, attention to which will be found to be of great assistance in reading manuscript documents. The following are a few of the most common that are made use of in letters and petitions.

વા. for વાર	A day of the week.	ખી. for ખીજું	Again.
લા. for લખતો	Writes.	તા. for તથા	And.
હા. for હસ્તે	By, thro' the hands of.	પસ. for પછે	After.
તા. for તારિખ	Day or date.	કા. for કાગળ	A letter.
રૂ. for રૂપિયા	Rupees	સ. for સંવત, સુત્રે	Year.

Gujarati Numbers.

CARDINALS.

૧ એક One	૯ નવ " Nine	૧૭ સત્તર Seventeen
૨ બે Two	૧૦ દશ Ten	૧૮ દુસડ Eighteen
૩ ત્રણ Three	૧૧ અગિયાર Eleven	૧૯ એકાદશી Nineteen
૪ ચાર Four	૧૨ બાર Twelve	૨૦ વીસ Twenty
૫ પાંચ Five	૧૩ તેર Thirteen	૨૧ એકવીસ Twenty one
૬ છ Six	૧૪ ચૌદ Fourteen	૩૦ ત્રીસ Thirty
૭ સાત Seven	૧૫ પંદર Fifteen	૪૦ ચાલીસ Forty
૮ આઠ Eight	૧૬ સોલ Sixteen	૫૦ પચાસ Fifty

ORDINALS.

પ્રથમો First	ત્રીજો Third	પાંચમા Fifth
બીજો Second	ચોથો Fourth	છઠ્ઠો Sixth

The Ordinals are formed from the Cardinals by the addition of મો. The above, excepting the *fifth*, are, however, the only exceptions to this rule.

Fractional Numbers.

$\frac{1}{૪}$ પા	$1\frac{1}{૪}$ સવા	$2\frac{1}{૪}$ સવાબે	75 પોણોસો
$\frac{1}{૩}$ અરધો	$1\frac{1}{૩}$ દોહોડ	$2\frac{1}{૩}$ હડી	125 સવાસો
$\frac{૨}{૩}$ પોણો	$1\frac{૨}{૩}$ પોણાબે	$2\frac{૨}{૩}$ પોણાત્રણ	175 પોણાબસો

Days of the Week.

રવીવાર	{ Sunday.	બુધવાર	Wednesday.
આદિતવાર		બુદ્ધસ્પતવાર	Thursday.
સોમવાર	Monday.	શુક્રવાર	Friday.
મંગળવાર	Tuesday.	શનિવાર	Saturday.

Lunar Months.

એન.	April	આરો, અરિવન.	October
વૈશાખ.	May	કારતક.	November
જેઠ.	June	માગશીર.	December
આષાઢ.	July	પોષ.	January
શ્રાવણ.	August	માઘ, માહા.	February
શ્રાવણી.	September	ફાગણ.	March

Each lunar Month is divided into two parts of 14 or 15 days, viz., the light or first division of the month, when the moon is on the increase, which is termed સુદ; and the dark or last division when the moon is on the decrease, is called વદ. These words are invariably subjoined to the names of the months, in order to distinguish the two divisions.

The first day of each month is called સુદ પાડવો, and the 15th, being the last day of the light division or full moon પુનેમ. The first day of the dark night is termed વદ પાડવો, and the last day of the month અમાસ.

Grammatical Terms.

The following are a few of the grammatical terms used in the Gujarati language.

Noun નામ.	Masculine Gender પુલિંગ.
Pronoun સર્વનામ.	Feminine „ સ્ત્રીલિંગ.
Adjective વિશેષણ.	Neuter „ નપુંસકલિંગ.
Verb ક્રિયાપદ.	Singular એક વચન.
Adverb ક્રિયાવિશેષણ અવ્યય.	Plural અનેક વચન.
Preposition શબ્દયોગી અવ્યય.	Number વચન.
Conjunction ઉભયાન્વયી અવ્યય.	Grammar વ્યાકર્ણ.
Interjection કેવળપ્રયોગી અવ્યય.	Active Verb સકર્મક ક્રિયાપદ.
Gender લિંગ.	Neuter Verb અકર્મક ક્રિયાપદ.
Case વિભક્તી.	Causal Verb પ્રયોજ્ય.

A SELECTION OF EASY READING IN GUJARATI.

એક સાપ લોહરની દુકાનમાં જઈને, કાંઈ ખાનાનું લેવાસાફ ઉંચે નીચે ડોલતો હતો. તેણે એક રેતડી દીધી. તેને ખાવા મળ્યો. તે વખત રેતડી તેને તિરસ્કાર કરીને કેહેછે. અરે ચૂર્ણ ! તું મને આડીશ નહીં, શામાટે જે હું લોહોડું અને તિખાને ખાનારી, તે મને ચાવીને તારા દાંત આજ પડશે.

કોઈ એક પરવત, હું વાહુંછું એવું ડોલ ધાલીને, ઘણો કષ્ટિત થઈને બરકા પાડવા લાગ્યો. તે સાંભલીને આસપાસના સર્વ લોક એકઠા થયા. અને પરવતનાં પેટમાંથી કાંઈ સારી મોટી વસ્તુ નિકલશે, એવું જાણીને ઘણી વારસુધી મોટી આશાએ વાટ જોતા હતા. છેલ્લી વારે એક ઉદર કુતકારો મારીને બાહર આવ્યો.

એક કુતરો મોંડામાં માંસનો કડકો ધાલીને નદી ઉતરીને પેલે તીરે જતો હતો, તેણે પોતાની છાયા પાણીમાં દીધી તારે તેના મનમાં આવ્યું કે આ કોઈ બીજો કુતરો માંસનો કડકો લેઈને જાએછે તે હું એની પાસેથી ખુંધી લેઈ એવો વિચાર કરીને પોતાનું મોંડું ઉઘાડીને લોબધી તે લેવા મળ્યો તો મોંડામાનું માંસ પાણીમાં ધડ્યું તે તળે જોડું તે ફરીને એને મળ્યું નહીં.

એક શિખાલ ભુખે પીડાએલું ફરતું ફરતું દરાખના માંડવાતળે આવ્યું. ઉંચું જોયું એટલે સારી પાકેલી દરાખોના ભુખખા લટકતા દીઠા, પણ માંડવો ઉંચો માટે હાથમાં આવતાં નથી, વાસ્તે કુતકારા મારી મારીને થાક્યું પણ એકે દરાખ હાથમાં આવી નહીં. છેલ્લી વારે લગાર વેગલું જઈને દરાખો સામું જોઈને કેહેછે, આ દરાખો જે લેશે તે દ્યો, પણ હું તો કાચી અને ખાટી જાણીને મુકીને બહુ.

કોઈ એક જાતીનો મૃમ છે. તેની નાભીમાં કસ્તુરી યાગ્ને છે. માટે તે નજરે પડ્યો હોય તો, કેટલાક લોક તેની પછવાડે યઈને, તેને મારીને કસ્તુરી કાઢી લે છે. એક વખત એવો એક મૃમ નાસે છે, અને તેની પછવાડે કુત્રાં અને પારધી લાખ્યાં છે તે વખત હરથને માણસંકટ આવ્યું. જીવવાનો ઉપાય સુજે નહીં. એટલામાં તેને વિચાર સુંજ્યો. જે આ મારનારા કસ્તુરી માટે મને મારવાને ઈછે છે, બીજું કાઈ કારણ નથી. માટે તેટલી કાઢી નાખું તો સુખી થાઉં. પછી તેણે ધૈર્ય રાખીને કસ્તુરી કાઢી નાખી, એટલે સંકટમાંથી છુટ્યો.

એક બલદ બીડમાં ચરતો હતો તાંદાં ન્હાનાં ન્હાનાં રેડકાં કરતાં હતાં તેઓમાંનું એક રેડકું બલદના પગ તળે ચંપાઈને મરીગયું. તે વાત બીજે રેડકે ઘેર જઈને પોતાની માને કહી, અને વહી બોલ્યું કે એવડો મોટો જીવ મેં કોઈ દિવસે દિશે નોહીતો. તે સાંભળીને રેડકી પોતાનું પેટ ધણું કુલાવીને બોલવા લાગી જે તે જીવ આવડો મોટો છે? રેડકો બોલ્યો, મા એ કરતાં ઘણો મોટો છે ફરીને તેથી વતું પેટ કુલાવીને રેડકી બોલી આટલો છે? તે બોલ્યો મા તું પેટ ફૂટે એટલી ફૂલે તોએપણ તેના જેવડી થાય નહીં તે સાંભળીને ગર્વથી ધણુંજ કુલાવા લાગી એટલામાં પેટ ફાટીગયું અને તે મરીમઈ.

એક ઘણો મરીબ સંતાજી એવે નામે મળુર હતો, તેને ન્હાનાં ન્હાનાં છ છોકરાં હતા, તેઓનું પેટ કેમ ભરાશે માટે એક દાહડો તેને ઘણી ચિંતા થઈ; તેમાં બીજું એવું થયું જે તે વરસમાં અંન સાંત્ર પાક્યું નહીં માટે આગલાં વરસ કરતાં દાંણે બમણો મોંઘો થયો. સંતાજી સત દાહડો મેહનત કરે તોપણ છોકરાંને જાડો પાવલો રોટલો પેટ ભરીને ખવાડવાને પુરા પૈસા તેને મલે નહીં એવો તે ઘણે દુઃખમાં પડ્યો. એક દિવસ તેણે પોતાનાં સઘલાં છોકરાંને પાત્રે બોલાવ્યાં અને આંખોમાં આંસુ આણીને કહે છે અરે મ્હારાં વાહલાં છોકરાં ક્ષેણ દાણો ઘણો મોંઘો છે હું આટલી મેહનત કરું છું તોપણ તમારું પેટ ભ-

રાય એટલો રાણો મને મલતી નથી એવી મ્હારી અવસ્થા છે. તમે જુઓ જે સમસ્યા રાહડાની મારી મજુરી આટલા એક રોટલામાં ખર્ચ થાય છે માટે મને જેટલું મલે છે તેટલામાં નિર્વાહ તમારે કરવો જોઈએ, બીજો કસો ઉપાય નથી; અને એટલે તમારાં પેટ ભરતાં નથી તે ખરાં પણ વારં જીવતાં અચસો. એટલું બોલીને તે છાનો રહ્યો.

કોઈએક તલાવમાં કંબુધીવ નામે કાચબો રહેતો હતો. તેના મિત્ર સંકટ ને વિકટ નામે કરીને બે હંસહતા તે તલાવને કાંઠે આવીને પેલા કાચબા સાથે સુંખ દુખની વાર્તા કરે. એક વરસ તે રેશમાં વરસાદ થયો નહીં એટલે વાવડી તલાવો બધાં સુકાઈ ગયા તે સમયે કાચબો હસીને કહે છે; રે મિત્રો! પાણી વિના હું મરી જાઉં છું હવે કેમ કરિયે? તે બોલ્યો, રે! ધીરજ નહીં મુક. કહ્યું છે. મોતની વેળાએ પણ જે ધીરજ નથી મુકતો તેને ઉપાએ સુજે છે; ને બીજું પોતાના મિત્રના કષ્ટ સમયે જો કામ નહીં આવે તો તે મિત્ર શા કામનો? માટે તું કાંઈ ચિંતા નહીં કર, હમે કાંઈ ઉપાય સોધી કાઢીએ છિયે. પછી તે હંસોયે એક લાકડી લાવીને કાચબાને કહ્યું તું આ લાકડીને મોંડેથી વચમાં મજબૂત પકડ ને બે છેડા હમે બે જણા પોતાના વાંસા ઉપર મુકીને તને લેઈ ઉડી જઈશું ને જ્યાં પાણી હશે ત્યાં મુકીશું; પણ ખબરદાર જો માર્ગ વચ્ચે મોંડું ઉઘાડશે તો તું જાણ. કાચબે હા કહીને હંસો તેને આકાશપંથે કરી લેઈ ચાલ્યા તે જોઈ એક શેહેરનાં માણસો એકઠાં થયાં ને આંગલી કરીને એક બીજાને રેખાડે છે રે જુઓ જુઓ, શું અચરત છે! જે એક લાકડીને બે પંખી વલખ્યા છે ને વચમાં કંઈ ચક્ર સરખું રિસે છે. તે લોકની મંડળી જોઈ કાચબાને ધીરજ નહીં રહી. તે વારે પેલા લોકો શા કાજે મળ્યા છે એમ હસીને પુછવા લાખ્યો એટલામાં લાકડીથી મોંડું છુટી ગયું ને તે દેહલ પડ્યો તેને લોકે તરત મારી નાખ્યો.

FAMILIAR PHRASES.

Where are you going ?
 Whence have you come ?
 What is your name.
 Bring a chair.
 Go and see.
 Be quiet ?
 Come quickly.
 See who is there.
 Where do you live ?
 Do not trouble me.
 I am very busy.
 I want to go out.
 Extinguish the lamp.
 Bring a light.
 Come back quickly.
 What o'clock is it. ?
 Have you any money ?
 I do not understand.
 I am in a hurry.
 Never mind.
 Is any body there.
 I have no money.
 I will give it to you to-morrow.
 My servant is gone out.
 Teach me Gujarātī.
 Pay the postage.
 Come back quickly.
 Go early in the morning.
 What is the price of this book.
 Get dinner ready.
 Tell him to stop a little.
 Who wrote this letter ?
 What is the cost of this ?
 Let him go.
 Whose servant are you ?

તમે કાંહાં જાઓછો.
 તમે કાંહાંથી આવ્યા.
 તમારું નામ શું છે,
 પુરસ્કી લાવો.
 જઇને જોજો.
 છાના રહો.
 વેઢેલા આવો.
 જુઓ કે કોણ છે.
 તમે કાંહાં રહોછો.
 મને તસ્દી ન દો.
 મારે ધણું કામ છે.
 મારે બહાર જવું છે.
 દીવો હોલવો.
 દીવો લાવો.
 પાછા જલદી આવો.
 કેટલા વાગ્યા.
 તમારી પાસે પધસિ છે.
 હું સમજતો નથી.
 મને ઉતાવળ છે.
 કંઈ ચિંતા નહીં.
 તાંહાં કોઈ છે.
 મારી પાસે પધસિ નથી.
 હું કાલે તમને આપીશ.
 મારો આકર બહાર ગયો.
 મને ગુજરાતી બણાવો.
 ટપાલના પધસિ આપો.
 જલદી પાછા આવો.
 સવારે વેઢેલા જાઓ.
 આ ચોપડીની કીમત શું છે.
 આણું તૈયાર કરો.
 તેને કહો કે સજ્જર રાખે.
 આ કાગળ કોણે લખ્યો.
 આની સી કીમત છે.
 તેને જવા દો.
 તમે કોણના આકર છો.

Speak the truth.
 Come next week.
 Wake me in the morning.
 I do not like this.
 Do this carefully.
 Come and visit me.
 He is not to be trusted.
 Open all the windows.
 That is very cheap.
 Your goods are very dear.
 I want a pen and ink.
 Do that work well.
 Speak softly.
 Shut that door.
 Open this door.
 Keep it always open.
 Bring some hot water.
 Have the horse shod.
 You have made a mistake.
 This tea is not good.
 What is the day of the week.
 Go and see.
 I do not credit it.
 Why did not you come sooner ?
 What day of the month is this ?
 It is very hot.
 What does he want ?
 Why is he come ?
 It is not good.
 Where did you buy it ?
 What is the price of this ?
 You ask too much.
 He is a lazy fellow.
 What noise is that below.
 What is this called in Gujarati ?
 What do you want.
 What is that ?

સાચું ખાંધો.
 આવતે અઠવાડીએ આવજો.
 સવારે મને જગાડજો.
 આ મને સાઈં લાગતું નથી.
 આ કામ અખરદારીથી કરો.
 તમે મને મળવા આવજો.
 એનો કાંઈ ભરોસો નથી.
 સઘલી ખારિઓને ઉઘાડો.
 તે ઘણું મસ્તું છે.
 તમારો સામાન ઘણો મોંઘો છે.
 શાહી કલમ જોઈએ.
 તે કામ સારી પઠ કરો.
 ધીમે ધીમે બોલો.
 તે ખારણું બંદ કરો.
 આ ખારણું ઉઘાડો.
 હમેસ ઉઘાડું રાખો.
 હું પાણી લાવો.
 ઘોડાને નાલ બંધાવો.
 તમે ચુક કીધી છે.
 આ આહા સારી નથી.
 આજ રો વાર.
 જઈને જુઓ.
 હું માનતો નથી.
 તમે વેહેલા કેમ નહીં આવ્યા.
 આજ કેટલામી તારિખ છે.
 બહુ ગરમી થઈ છે.
 તેને મું જોઈએ.
 તે સા સાઈ આવ્યો છે.
 તે સાઈ નથી.
 તમે કાંઈથી લીધું.
 એની કિંમત શી છે.
 તમે ઘણું માગો છો.
 તે મુસ્તી છે.
 હું જુમ શી છે.
 એને ગુજરાતીમાં શું કહેલું.
 તમને શું જોઈએ.
 તે શું છે.

