



AS-00103
SL

3

HINDUSTANI GRAMMAR
AND
EXERCISES.



FOR REFERENCE ONLY

CSL

A
GRAMMAR

OF THE

HINDUSTANI LANGUAGE:

FOLLOWED BY A SERIES OF

GRAMMATICAL EXERCISES

FOR THE USE OF THE

SCOTTISH NAVAL AND MILITARY ACADEMY.

BY

JAMES R. BALLANTYNE.



80

V.L. Das

PRINTED BY COX AND SON, LONDON;
AND BALLANTYNE AND COMPANY, EDINBURGH.

MDCCCXXXVIII.

1838

1838



CSL

491.43

B V 8 G

.10811 ✓



CONTENTS.

PART I.

	PAGE.
PREFACE,	vii.
The Alphabet,	2
Connected Forms of the Letters,	7
The Vowels and other Orthographical Marks,	9
Synoptical Table of the Vowel Sounds,	10
Synoptical Table of the other Orthographical Marks,	13
Syllabication,	ib.
The Noun,	15
The Adjective,	19
The Pronoun,	21
The Verb,	23
The Auxiliary Verb,	24
Conjugation of a Regular Verb,	25
Rules for the Particle <i>ne</i> ,	29
Conjugation of a Transitive Verb with <i>ne</i> ,	30
Irregular Verbs,	32
Causal Verbs,	33
Verbs in Composition,	ib.
Postpositions, Adverbs, Conjunctions, and Interjections,	35
The Devunaguree (or Sanserit) Alphabet,	36
Persian Constructions,	38
Syntax,	39

PART II.

Grammatical Exercises,	41
Stories for translation into Hindustani,	64
VOCABULARY,	68

APPENDIX.

Cardinal Numbers,	75
Ordinal Numbers,	76
Days of the Week,	77
Names of the Months,	78
Respectful Forms of Address,	ib.



CSL

PREFACE.

THE importance of a grammatical knowledge of the Hindustani language to persons proceeding to India in the civil or military service of the Company is a point established by the concurrent testimony of the most intelligent individuals connected with the Indian service. The idiomatical peculiarities of the language have been so successfully systematized by the labours of Dr Gilchrist, Mr Shakspeare, and others, that a moderate degree of application, properly directed, will speedily put the student in possession of a more accurate knowledge of the idiom than he would have attained after years of blundering in the attempt to "pick up" the language colloquially among the natives, without some previous acquaintance with its grammatical principles. In making this statement I speak from experience, having had amongst my pupils gentlemen who had passed from eight to ten years in India, and who were yet unable either to construct a sentence accurately, or to explain the principles of construction in those commonplace phrases which they had learned by rote. This must be the case generally in learning any foreign language, but it is more peculiarly the case with the Hindustani, the construction of which, though really very simple when explained, yet possesses certain peculiarities so different from what we meet with in the languages



of Europe, that the generality of persons who neglect the previous study of the grammar cannot succeed in working out its principles by dint of practice. In their colloquial intercourse with the natives, they are hence liable to continual misconception. The following quotation from Dr Gilchrist is illustrative of this remark :— (He is speaking of the curious particle *ne*, the great stumbling-block in the way of the “ jargonists,” as he calls them.)

“ A native would imagine the scholar a sorry jargonist were he not to use *ne* when necessary, or make use of it improperly ; and the knowledge of this may be productive of much benefit. If a servant were to say to his master, *main ne diya*, he would probably conceive that what had been sent was *not* delivered. The master might naturally desire the reasons. The servant would persist, in the very same words, on its having been delivered ; which the other, through ignorance, would construe the reverse. The master becoming incensed, the servant frightened, blows or abuse might follow. Thus a good servant may be lost for having performed what he had been ordered, and whose only fault was speaking too grammatically ; or in other words, above his employer's comprehension.”*

The Hindustani is stated by Dr Gilchrist to be the “ vernacular, military, and maritime language, and consequently the most current and useful of all the Oriental tongues spoken, not only in British India, but more or less over the whole adjacent territories, islands, seas, and shores of the Eastern hemisphere.” Professor H. H. Wilson, of Oxford (the learned author of the Sanscrit Dictionary), states, that, “ As a medium of colloquial intercourse, the Hindustani is available throughout all the provinces of the

* Gilchrist's Hindoostanee Dialogues, p. 30.



British empire in the East; and although it is employed with many shades of difference, arising from provincial or social distinctions, it will rarely happen that the individual by whom it is spoken will not encounter in every part of the country some persons to whom it will enable him to explain his wishes or his intentions. Its acquisition is therefore an object of primary necessity to all the servants of the East India Company.”*

With regard to the present compilation—it has been drawn up to serve as a text-book for the Hindustani Class in the Scottish Naval and Military Academy. The aim of the Compiler has been to render the Grammar as condensed as possible, without omitting any thing that is essentially useful. The subjects are arranged in the order in which they ought to be studied; and where any point appeared worthy of more particular notice than the student need bestow upon it in his first perusal of the Grammar, the requisite observations have been thrown into the shape of notes. It may strike one, on a cursory examination of the book, that the subject of the alphabet has been treated at disproportionate length; but experience convinces me of the extreme injudiciousness of hurrying over this branch of the subject, and of proceeding farther before the rules for combining the consonants with the vowel marks, and dividing a word accurately into syllables, have been thoroughly mastered. To borrow the remark of Professor Lee on the analogous alphabetic system of the Hebrew—“A little perseverance will accomplish this, which is perhaps the greatest difficulty the student will have to encounter; and when he has succeeded, he will find his progress both easy and delightful.”†

In representing the sounds of the Hindustani in Roman letters,

* Introduction to Roebuck's Oriental Proverbs, p. x.

† Lee's Hebrew Grammar, p. 32.



CSL

X

PREFACE.

the system of Dr Gilchrist, with slight deviations, is employed in the following pages. I prefer this system (where it is expedient to make use of Roman letters at all) to that of Sir William Jones ; for though the latter be theoretically well contrived to represent Oriental sounds to *Europeans* generally, yet (borrowing its vowel sounds from the Italian) it has the practical defect of suggesting a faulty pronunciation to an English or Scotch student. The various modifications of *s*, *z*, &c., are not distinguished in the following pages by the diacritical marks which Dr Gilchrist invented for their discrimination, because, to the person who has mastered the Hindee-Arabic alphabet itself, such marks are of trivial importance, and for him who cannot, or will not, these pages are not designed.

Of the various dialects of the Hindustani, the most cultivated and polished is that of the Court at Delhi. It is this dialect which is the subject of the following Grammar.

EDINBURGH, SEPT. 1838.



CSL

HINDUSTANI GRAMMAR.

CHAPTER I.

1. THE Hindustani is a mixed dialect. Its basis is the Hinduee, with which (to form the Hindustani) a number of Arabic, Persian, and Sanserit words have been incorporated. Possessing no alphabetical character of its own, it adopts that of one or other of the languages of which it is composed. In printed books, the Arabic alphabet is generally employed. This alphabet consists of twenty-eight letters; to which four others are added by the Persians, and also employed in the Hindustani. This character is read from right to left; and books written in it begin at the page which, in an English book, would be the last. The letters composing a word are connected with one another; and each letter assumes a different shape, according as it stands at the beginning, in the middle, or at the end of a cluster.

2. The following table exhibits the unconnected forms of the letters, together with their names, and their corresponding sounds in English letters.

OF THE ALPHABET.

ALPHABET.

Letters.	Names.	Sounds.	Letters.	Names.	Sounds.
ا	ulif.	—	ص	swad.	s.
ب	be.	b.	ض	zwad.	z.
پ	pe.	p.	ط	to.	t.
ت	te.	t.	ظ	zo.	z.
ث	se.	s.	ع	ain.	—
ج	jeem.	j.	غ	ghain.	gh.
چ	cheem.	ch.	ف	fe.	f.
ح	he.	h. k.	ق	kaf.	k. q
خ	khe.	kh.	ك	kaf.	k. c
د	dal.	d.	گ	gaf.	g.
ذ	zal.	z.	ل	lam.	l.
ر	re.	r.	م	meem.	m.
ز	ze.	z.	ن	nōon.	n.
ژ	zhe.	zh.	و	waw.	w or v.
س	seen.	s.	ه	he.	h.
ش	sheen.	sh.	ي	ye.	y. j

3. In pronouncing the names of the letters in this table, the vowel *u* must be sounded as in the word *but*; *e* as in *there*; *ee* as in *been*; *a* as in *hall*; *ōō* as in *tool*; and *ai* like the *y* in *my*.

4. With regard to the consonants, *b*, *p*, *t*, *d*, *z*, *r*, *l*, *m*, and *n*, are to be pronounced as in English; *s* always hard, as in *hiss*, never soft as in *his*; *j* as in *John*; *ch* as in *church*; *h* as in *have*; *kh* like the guttural *ch* in German, or as in the Scotch word *loch*; *zh* like the *s* in *treasure*; *sh* as in *ship*; *gh* like the Northumbrian



guttural pronunciation of *r*, or like the sound produced in gargling; *g* always hard, as in *give*, never soft as in *George*; *y* as in *young*.

5. All the letters in this alphabet are *consonants*. The system of the vowels will be explained in the next chapter. The sounds of most of the characters are sufficiently defined by the corresponding Roman letters in the foregoing table. Upon some of them, however, it will be necessary to make a few remarks.

The first letter, *ʾulif*, when at the beginning of a syllable, is inaudible. It precedes a vowel (like the Greek spiritus lenis) without affecting its sound. When not at the beginning of a syllable, it is employed for the purpose of lengthening the sound of one of the vowels, as will be hereafter explained.* Since this letter has no sound by itself, and can sound only along with a vowel (*consonans cum vocali*), it is obviously as much a *consonant* as any

* As the powers of this letter, when initial in a syllable, and when following its homogeneous vowel (as explained in the next chapter) are quite dissimilar, the Arabian grammarians say that it is not the same letter in each case, though it has the same form. To the inaudible *ʾ* which commences a word or syllable, they generally give the name *hum.u*; while to the other they give the name of *ʾla*. This word *ʾla*, is commonly written at the end of the alphabet, to the perplexity of such as have not made themselves sufficiently acquainted with the theory of the Arabic system. Each letter in the alphabet, it will be observed, has an Arabic name beginning with the letter itself; but a letter which is never at the beginning of a syllable, cannot of course be provided with a name of this description, but must be preceded by some other consonant. The Arabian writers have chosen *ʾlam* for this purpose.

This information respecting the nature of *ʾ* is not practically indispensable to the mere Hindustani student; but as every one desirous of becoming a proficient in this language ought to study the Arabic, from which it borrows largely, these remarks have been made in order that the student may have from the first a correct knowledge of this rather intricate alphabetical system. Without an accurate knowledge of the nature of the alphabet, the progress of the student in Arabic (or in the kindred Hebrew) will be embarrassed and unsatisfactory.



other letter in the alphabet. It is necessary to bear this distinctly in mind, and not to imagine that it is a vowel.

It will be observed, that there are four letters with the sound of *z*; three with that of *s*; and two with that of *t*. These letters have each a distinct sound in the Arabic language; but some of these sounds are so difficult of utterance, that the Persians and Hindoos, while borrowing the characters, have softened the pronunciation of them into the sounds ascribed to them in the above table. In writing a word, however, we must be careful to employ the proper *s* or *z*; just as in English we must write the word *cinge* (meaning the girth of a horse) with a *c*, while *single* (meaning solitary) must be spelled with an *s*.

The letter *ه* *he* (the eighth in the alphabet) is pronounced harder than *س* *he* (the thirty-first).

The letters *ت* *te* and *پ* *pe*, when immediately followed by *س* *he*, do not assume the sounds given to the *th* and *ph* in our words *this* and *philosopher*. Each letter retains its separate sound, and the combinations must be pronounced like the *th* and *ph* in the words *pothook* and *haphazard*.

The letter *ع* *ain* has no sound resembling it in English. It is produced by compressing the throat; and it gives a peculiar guttural sound to the vowel in the syllable to which it belongs. This letter is nearly (if not altogether) inaudible in the pronunciation of the Hindoos.

The letter *ق* *kaf* differs from the following letter *ك* *kaf*, in being produced from the throat. Its sound has been compared to that uttered by a crow in the syllable *caw*, and to the gurgling noise of water pouring from a narrow-necked bottle.

The letters *و* *waw* and *ي* *ye*, when followed by a vowel, have the consonantal power of *w* and *y* respectively. Their peculiar use in



modifying the sounds of a preceding vowel, when they are not followed by one, will be explained when we come to treat of the vowels. Between خ *khe* and ا *ulif* (and also between خ *khe* and certain other letters, which are of less consequence) the letter و *waw* is scarcely, if at all, audible. When ا *ulif* is inscribed in a ي *ye* at the end of a word (thus ي), the sound of the ي *ye* is dropped, and that of the ا *ulif* alone is retained. *as in rot, lakhtay*

6. The letters ت *te*, د *dal* and ر *re*, when employed to represent the corresponding *cerebral* letters (as they are called) of the Sanscrit alphabet, are superscribed with four dots;* thus, ت *te*, د *dal*, ر *re*: they must then be pronounced much harder. This is effected by applying the tip of the tongue to the back part of the roof of the mouth, instead of to the teeth. The sound is termed *cerebral*, because it comes from the middle of the head, instead of the front of the mouth.

In the Sanscrit (or Devunāguree) alphabet there is a class of letters called "aspirated." To represent the aspirate, in this case, the following form of the letter *s he*, viz. ه *he*, is employed in most printed books. No vowel must therefore be allowed to intervene between the aspirate, when written in this form, and the consonant going before it.

At the end of a word the letter *s he*, following a short vowel, is generally inaudible. It is then written in this shape (ا). At the end of those words where it is audible, after a short vowel, it is commonly written thus (ه). These distinctions are not always attended to in manuscripts. When superscribed with two dots, at the end of an Arabic word, it takes the sound of *z*.

* Instead of four dots, a small line is sometimes used, thus, ت , د , ر .



7. Every letter in a word, with the exception of \backslash *ulif*, \cup *dal*, \cup *zal*, \jmath *re*, \jmath *ze*, \jmath *zhe*, and \jmath *waw*, joins the letter which follows it. These seven letters do not join the *following* one, although (in common with the rest of the alphabet) they join the letter going before, provided the letter going before be not one of the seven.

8. The student is presumed to have made himself acquainted with the forms of the letters standing unconnected, as they are exhibited in the Table of the Alphabet. When the letters are combined into clusters in a word, they assume different shapes, according as they stand at the beginning, in the middle, or at the end of a group. The unconnected form can occur only at the end of a word, after one or other of the seven letters specified in the preceding paragraph.

In the following table are exhibited the three other shapes of each letter. In one column is the *initial* form, in another the *medial*, and in the next the *final*. Under the head of "Exemplifications" the three forms of each letter are exemplified in words of three letters; the first (or right hand) column exhibiting the letter at the beginning of the group, the second in the middle, and the third at the end. In order to fix these various forms in his memory, the student should turn all the Exemplifications into their corresponding Roman letters, which he will find by referring to the table of the alphabet. When he meets with a character which he does not recognise, let him glance his eye down the *initial* column in search of it, if the unknown character be the first in the group. A letter in the middle of a group, he will of course find in the *medial* column; and the last of a group he must seek in the column of *finals*.

9. Connected forms of the Letters.

Exemplifications of			Finals.	Medials.	Initials.	Names.
Finals.	Medials.	Initials.				
بقا	بار	ابر	ا	ا	ا	ulif.
كسب	صبر	بند	ب	ب	ب	be.
اسپ	سپر	پان	پ	پ	پ	pe.
دست	ستر	تین	ت	ت	ت	te.
خبت	بشر	ثور	ث	ث	ث	se.
گنج	شجر	جبر	ج	ج	ج	jeem.
هیچ	بچه	چاه	چ	چ	چ	cheem.
صاح	بحر	حمل	ح	ح	ح	he.
تلخ	تخم	خبر	خ	خ	خ	khe.
قصد	فدا	دین	د	د	د	dal.
نقد	نذر	ذلت	ذ	ذ	ذ	zal.
تبر	مرک	رمل	ر	ر	ر	re.
تیز	بزم	زر	ز	ز	ز	ze.
کار	غزب	ژرف	ژ	ژ	ژ	zhe.
بیس	فسق	سرن	س	س	س	seen.
پیش	نشده	شدت	ش	ش	ش	sheen.
شخص	قصد	صدف	ص	ص	ص	swad.
بعض	حضر	ضرب	ض	ض	ض	zwad.
صبط	بطن	طرب	ط	ط	ط	to.
حفظ	نظر	ظفر	ظ	ظ	ظ	zo.
صنع	بعد	عمل	ع	ع	ع	ain.
تیغ	بغی	غسل	غ	غ	غ	ghain.
سیف	سفر	فصل	ف	ف	ف	fe.
طبق	سفر	قبل	ق	ق	ق	kaf.
بیکت	بکر	کیف	ک	ک	ک	kaf.

OF THE ALPHABET.

Exemplifications of			Finals.	Medials.	Initials.	Names.
Finals.	Medials.	Initials.				
تنگ	مگس	گنج	گ	گ	گ	gaf.
نکل	علم	لنگ	ل	ل	ل	lam.
چلم	عمل	مکن	م	* م	م	meem.
صحن	چند	نام	ن	ن	ن	noon.
کہو	پور	وجد	و	و	و	waw.
غلہ	کہا	ہوا	ہ	ٲ or ٴ	ہ	he.
نمی	بید	یمن	ی	ی	ی	ye.

In turning the foregoing "Exemplifications" into Roman letters, proceed thus: Taking the first word in the first line, viz. ابر, you find that the first letter is | ulif, which (as it has no sound by itself) you are to represent at present by a blank (—). Since | ulif (as explained at section 7,) does not join the following letter, the next letter is the *first* of a connected group, and will therefore be found in the *initial* column, notwithstanding its being in the middle of a word: it is the letter ب be. The last will be found (on glancing down the column of *finals*) to be ر re; and the whole word will be spelled "— br." The next word, viz. بار, is intended to exemplify | ulif as a *medial*: the first letter is ب be; the second, | ulif, which does not join the following one; and the last, viz. ر re, is therefore written in its unconnected shape. The whole word is to be written "b-r;" and so on through the rest of the table.

A few of the forms in the foregoing table are apt to puzzle the student at first. He should observe that when a letter is prefixed to ج jeem, or to any of the three immediately following it (viz. چ,

* Medial meem is sometimes written thus ٴ.



ح, or خ), the connecting link is longer than in other cases. In the word بجه for example, in the seventh line, the first letter is ب *be*. A ب *be*, or other letter of the same form, prefixed to a final ي *ye*, is written over in this shape ني; the prefixed letter here being ن *noon*. The letter ك *kaf* is prefixed to ا *ulif* thus كا; and when ل *lam* is prefixed to ا *ulif*, the compound is written thus لا, or thus, لا.

CHAPTER II.

OF THE VOWELS AND OTHER ORTHOGRAPHICAL MARKS.

1. It must be carefully kept in mind, that in this (*i. e.* the Arabic) system of orthography, *every* syllable must begin with a consonant. In the following exposition of the vowels a short line [—] has been employed, like an algebraical sign, for any given consonant, seeing that a vowel cannot appear at the beginning of a syllable.

2. The short vowels, three in number, are

— futhu,* which has the sound of *u* in *but* ;

— kusru *i* in *bit* ;

— zummu *ö* in *boot*.

The first and third of these vowels are written above the consonant which precedes them : the second is written below its consonant.

Thus بُد *but* ; بِن *bin* ; بُوت *boot*.

* The word *futhu* signifies *opening* ; *kusru*, *breaking* ; and *zummu*, *contraction*. The first is uttered with the mouth *open* ; the second with the voice *broken* ; and the third with the lips *contracted*.

3. Three corresponding long vowels are produced by writing after each of these vowels its homogeneous consonant (which consonant must not have a vowel *after* it, otherwise the coalition with the preceding vowel does not take place). The letter *ʾ ulif* is homogeneous with *futhu*; *ي ye* with *kusru*; and *و waw* with *zummu*. The three long vowels, are therefore

اَ = ā in *ball*;

يَ = ēē in *seen*;

وُ = ōō in *noon*.

Examples: بَال *bal*; سِين *seen*; نُون *noon*.

4. Two diphthongs are made by the letters *و waw* and *ي ye* (not followed by a vowel) coalescing with a preceding *futhu*: thus,

اُو = *au*, as in *now*;

اَي = *ai*, as in *my*.

Examples: كُون *kaun*; چِين *chain*.

5. The sounds of *o* in *so*, and *e* in *there*, do not exist in the Arabic language, and have consequently no proper representatives in this orthographical system. The Hindoos employ the consonants *و waw* and *ي ye*, neither preceded nor followed by a vowel, to denote these two sounds.

6. *Synoptical Table of the Vowel Sounds.*

Three short.	Three long.	Two diphthongs.	Two consonants acting as vowels.
اَ = <i>u</i>	اَ = ā	اَي = <i>ai</i>	ي = <i>e</i>
اِ = <i>i</i>	يَ = ēē	اُو = <i>au</i>	و = <i>o</i>
اُ = ōō	وُ = ōō		



- ‖ *ulif*, when followed by a vowel, is inaudible ;
waw, followed by a vowel, is the consonant *w* ;
ي *ye*, followed by a vowel, is the consonant *y*.

7. Since every syllable must begin in *writing* with a consonant, the question arises, "How are we to write a syllable which begins in *sound* with a vowel?" The answer is, "Begin it with an *inaudible* consonant." If the syllable (beginning in sound with a vowel) be the first in the word, this inaudible consonant is ‖ *ulif*: if the syllable (commencing with a vowel) be *not* the first in the word, the inaudible consonant takes the shape of *humzu* (ـ).

Examples of the first case, *اب* *ub*; *اس* *is*; *ايك* *ek*: of the second, *كوي* *ko,ee*; *پاي* *pa,e*; *كهاو* *kha,o*.

*Humzu** may be briefly defined as the inaudible consonant (or *spiritus lenis*), which must be prefixed to every vowel, the sound of which commences a syllable *not* the first in a word.

8. When ‖ *ulif* at the beginning of a word (or syllable) is required to express the long sound of *a* in *hall*, it is superscribed with the

* The word *humzu* signifies *compression*; and, according to the Arabians, a certain compression of the throat takes place before that a vowel *commencing a syllable* (in our sense of the expression) can be uttered. A syllable, not the first in a word, rarely begins (in Hindustani) with the sound of *futhu*. When it does, the *humzu*, which enounces the *futhu*, is generally accompanied by an inaudible ‖ *ulif*, as in the word *سوار* *sōd,ur*. When followed by *kusru* or *zummu*, *humzu* ought generally to be accompanied by their homogeneous consonants *waw* and *ي* *ye* (both of which are in this case inaudible, and the *ي* *ye* should be deprived of its dots). Examples: *طاوس* *ta,ōs*; *رايج* *ra,ij*. This, however, is not carefully attended to, either in Hindustani manuscripts or in printed books. If all the orthographical marks were written complete (which, to save time and trouble, they generally are not), the inaudible ‖ *ulif* at the beginning of a word would invariably be accompanied by *humzu*: but as it is invariably understood, in such a case, it is practically superfluous to write it.



mark *muddu* (◌̣), which signifies *extension*. Examples: آپ *āp*;^{*}
 قرآن *koōr-ān*.

9. When a consonant is not followed by a vowel, it is superscribed with the mark *juzmu* (◌̣ or ◌̣̣), which signifies *amputation*. Example: بندر *bundur*. It is unnecessary to write *juzmu* over the last letter of a word, which is seldom followed by a short vowel; and when it is so, the vowel will be written (except in such books as are written or printed without any vowels at all).

10. The mark *tushdeed* (◌̣̣̣), signifying *confirmation* or *reduplication*, doubles the consonant over which it is written: thus, کتا *kōōt,ta*. The two letters must be pronounced very distinctly; one of them should end a syllable, and the other begin the next, like the two t's in the expression "shut to." When the *tushdeed* is written over the last letter in a word, as in خط *khutt*, its presence is not so perceptible in pronunciation.

11. *Tunween* (which signifies "giving the sound of *n*"), is the term employed to denote the effect produced by doubling a vowel at the end of a word, in which case the vowel is sounded as if followed by the letter *n*. This occurs very rarely, and only in adverbs borrowed from the Arabic, as in اِتِّفَاكًا *ittifakun*, where the doubled *futhu* has the sound of *un*, the *ulif* being here inaudible. The *tunween* of *kusru* and *zummu* is not employed in Hindustani.

12. There is another orthographical mark, of unfrequent occurrence, viz. *wuslu* (◌̣̣̣̣), which signifies *connexion*. In Hindustani books this mark will be found written only over the *ulif*, of the

* Without the aid of *muddu*, the word *ap* must have been written thus, آپ . The *muddu* is said to be the former of the two *ulifs* placed horizontally over the second.



Arabic definite article *أل ul*, which it connects with the preceding word. The *ulif* in this case drops its vowel, and takes the sound of that with which the preceding word concludes. Example : *بيت المال baitöölmal.**

Synoptical Table of the Orthographical Marks.

- ◌ Humzu is another form of silent *ulif* ; the *spiritus lenis*.
- ◌ Muddu gives initial *ulif* the sound of *ā*.
- ◌ Juzmu shows that a consonant has no vowel after it.
- ◌ Tushdeed doubles a consonant.
- ◌ Tunween gives the sound of *n* to the vowel written double.
- ◌ Wuslu connects two Arabic words.

CHAPTER III.

OF SYLLABICATION.

1. IN order to ascertain the pronunciation of a word written in the Hindustani character, it is essentially necessary to divide it

* The Arabic article *أل ul* joins the word to which it is prefixed, and if the first letter of this word be superscribed with *tushdeed* (which is the case when the first letter is one of the following, viz. ص ش س ز ر د د ث ت), the *lam* is not pronounced. Example : عوام الناس *uwamöönnas*. These fourteen letters are technically termed *solar* letters; the rest of the alphabet are called *lunar*. The Arabic word شمس *the sun*, begins with one of the former class, and قمر *the moon*, with one of the latter; hence the origin of these whimsical terms.

correctly into syllables. The rule for doing this is very simple. It is as follows :—

2. A syllable consists of a consonant, a vowel, and any subsequent consonant or consonants not provided with a vowel.*

3. In most Hindustani books and manuscripts the vowels, and many of the orthographical marks, are altogether omitted. In elementary works, like the present, they cannot be dispensed with. The vowel *futhu*, however, which occurs oftener than any of the rest, will be generally omitted in the subsequent pages of this grammar, the student being left to supply the omission by the following rule, *viz.*

4. Supply *futhu* after every consonant, which has not got another vowel, nor a *juzmu* to show that it must not have one.

No vowel must be supplied at the end of a word ; nor between a letter and a subsequent *s he*, written in this shape ξ (Chap. I. sect. 6); nor before or after the letters *waw* and *ye*, which are themselves used as vowels when unaccompanied by any of the vowel marks ; nor after medial or final *ulif*.

Exercise in reading.

پادشاه فی انسانوں † کی طرف دیکھ کر فرمایا کہ تمہنی جواب اسکا سنا

* An exception to this rule will be found in the case of the few Sanscrit words occurring in Hindustani, which begin with two consonants, the first having no vowel, e. g. *براهمن brahmun*. It is not customary to write *juzmu* over the first letter in these words. The reason of this seems to be, that a consonant without a vowel cannot occur at the beginning of a word in Arabic, and a *juzmu* over the first letter would therefore offend the eye of an Arabic scholar. In such words as *کھانا khana*, *گھاو gha'o*, &c., the first letter and the ξ *he* may be considered as one " aspirated " letter. (See Chap. I. sect. 6.)

† In certain plural terminations of nouns, pronouns, and verbs, and in many



اب تم کو جو کچھ کہنا باقی ہو بیان کرو انہوں نے کہا ابھی بہت سی
دلیلین باقی ہیں کہ انسی دعوا ہمارا ثابت ہوتا ہے

Pronunciation.

*Padshah ne insanoñ kee turuf dekh-kur furmaya ki * tōomne
juwab iska sōona ub tōom ko jo kōochh kuhna bakee ho buyan
kuro oñhoñ ne kuha ubhee buñōot see duleeleñ bakee hañ ki oñse
duwa † humara sabit hota hai.*

CHAPTER IV.

OF THE NOUN.

1. In the Hindustani there are two numbers, singular and plural; and two genders, masculine and feminine.

2. Names of males are masculine, and of females feminine.

3. Nouns ending in *ا* (*u*), *آ* (*a*) and *ان* (*an*), are generally masculine. Those ending in *ی* (*ee*), *ین* (*een*), *ت* (*te*), *ش* (*sheen*), and *ن* (*noon*), are generally feminine.

There are many exceptions to this rule, and the genders can be learned only by practice and by consulting a dictionary. The best speakers employ many nouns (not ending in any of the above ter-

particles, the final *ن* *nōon* has the nasal sound of *ng* in *king*. To distinguish this from the ordinary sound, an additional point is generally written over the nasal letter in elementary works.

* The final *ہ* following a short vowel is generally inaudible. (Chap. I. sect. 6.)

† The letter *ع* *ain* having no representative in the English alphabet, the vowels of those syllables in which it occurs are printed in a different character to indicate its presence.



minations) sometimes as masculines and sometimes as feminines, there being no infallible standard of reference in this matter.

The words پانی (panee) *water*, گھی (ghee) *clarified butter*, دھی (duhee) *curdled milk*, جي (jee) *life*, and موتی (motee) *a pearl*, are the only words ending in *ee* (not being names of males) which are not feminine.

4. The declension of nouns is effected by means of particles placed *after* the word, and hence termed *postpositions*. These postpositions occasion certain changes in the terminations of words. This change of termination is technically termed "inflection;" and the form of the word thus modified is called its "inflected form."

5. Masculines ending in $\text{ـ} (u)$ and $\text{ـ} (a)$, change these terminations to $\text{ـ} (e)$ in the oblique cases of the singular, and in the nominative plural; and to $\text{ون} (on)$ in the oblique cases of the plural, except in the vocative, which takes $\text{و} (o)$. Example:

First declension.

بندہ a slave.

	Sing.		Plur.
Nom.	بندہ a slave.		بندے slaves.
Gen.	بندے کا or کي or کي of a slave.		بندوں کا کي کي of slaves.
Dat. & Acc.*	بندے کو to a slave, or a slave.		بندوں کو to slaves, or slaves.
Voc.	آی بندے O slave!		آی بندو O slaves!
Abl.†	بندے سے from a slave.		بندوں سے from slaves.

* Instead of کو , the compound postposition کي تين is sometimes used; thus بندے کي تين to the slave.

† A locative case may be made by adding the postposition پر on, or میں in: thus, بندے پر on the slave; بندے میں in the slave.

The word *اَ كُتَا* *a dog*, would in like manner become *كُتَيِّ* in the oblique cases of the singular, and in the nominative plural; *كُتَوْنِ* in the oblique cases of the plural; and *كُتُو* in the vocative.

Masculines in *اَنِ* (an) either throw away the nasal *ن* in the oblique cases, and are then declined like *بِنْدَه*; or they retain the *ن* throughout the singular, while they change the preceding *ا* to *ي*. Examples: *بِنْيَانِ* *a trader*, accusative *كُو بِنْيِي*; *دَسْوَانِ* *the tenth*, accusative *كُو دَسْوِينِ*.

6. Masculines ending in any other termination than these three, are declined like *دِنِ* *a day*. They differ from the others merely in this, that they undergo no change of termination throughout the singular, nor in the nominative plural.

Second Declension.

دِنِ *a day.*

	Sing.	Plur.
Nom.	<i>دِنِ</i> <i>a day.</i>	<i>دِنِ</i> <i>days.</i>
Gen.	<i>دِنِ</i> <i>of a day.</i>	<i>دِنُونِ</i> <i>of days.</i>
Dat. & Acc.	<i>دِنِ</i> <i>to a day, or</i> <i>a day.</i>	<i>دِنُونِ</i> <i>to days, or</i> <i>days.</i>
Voc.	<i>اَيِ دِنِ</i> <i>O day!</i>	<i>اَيِ دِنُو</i> <i>O days!</i>
Abl.	<i>دِنِ</i> <i>from a day.</i>	<i>دِنُونِ</i> <i>from days.</i>

A few masculine nouns ending in *ا* (a) undergo no change in the nominative plural, nor throughout the oblique cases of the singular; they are therefore of the second declension, and declined like *دِنِ*. Among these words, the most frequently occurring are *خُدا* *God*, *رَاكَا* *a king*, *مَلَا* *a doctor*, *بَابَا* *a father*, *دَانَا* *a sage*, and *گَدَا* *a beggar*. These words do not drop the last letter when the termination *ون* (on) is attached to them. This termination *ون*

(on) it will be observed, begins with a vowel, and it has already been stated that a vowel cannot begin a syllable. In such a word as *دِن* the last letter can be taken to commence the syllable, and the word is then in pronunciation divided thus—*di,non*. But in *راجا*, &c. the *ا* cannot be taken for this purpose, because it is required to produce the long sound of *ā* with the *futhu* which is supplied after the *ج*. As the syllable must therefore begin in sound with a vowel, it is necessary to insert the inaudible consonant *humzu* (see Chap. II. sect. 7,) and the accusative plural will be written thus *راجاون کو*.*

7. Feminines are declined like *دِن*, except in the nominative plural. Those ending in *ي* add *ان* in the nominative plural; those not ending in *ي* add *ين*. Examples: *رندِي* a woman; nom. pl. *رندِيان* women, *بات* a word, *باتين* words.

8. The following rule is applicable both to nouns and verbs, viz. Words of two syllables, having any short vowel in the first and *futhu* in the second syllable, drop the *futhu*, when a termination beginning with a vowel is added. The word *برس* a year, makes therefore, in the accusative plural, *برسون کو*; and *جگہ* a place (a feminine noun) in the nominative plural, *جگہين*.

9. To form feminines from masculines the general rule is this: change *ا* (*u*), *آ* (*a*) and *يا* (*ya*) to *ي* (*ee*); *ان* (*an*) and *يان* (*yan*) to *ين* (*een*); and *ي* (*ee*) to *ين* (*in*). Masculines ending in any other termination, generally form their feminines by assuming the final syllable *ني* (*nee*).

10. It will be observed, that there are three postpositions em-

* Instead of *humzu*, the letter *ي* is sometimes employed to begin the last syllable; *o, *دوايون کو* from *دوا* medicine.



ployed as signs of the genitive, viz. *کا*, *کي*, and *کي*. The use of these is determined by the governing word, which in Hindustani usually follows the genitive.

If the governing word be a masculine in the nominative singular, *کا* must be employed ;

If the governing word be masculine, but *not* nominative singular, *کي* ;

And if feminine, *کي* ;

Examples : *بندي کي بيٽي سي* : *the son of the slave* : *کا بيٽا* *بندي* : *from the son of the slave* : *کي بيٽي* *بندي* : *the sons of the slave* : *کي بيٽي* *بندي* : *the daughter of the slave*.

CHAPTER V.

OF THE ADJECTIVE.

1. ADJECTIVES when used as nouns (in such sentences as “*the learned* have remarked,”—“it is considered by *the wise*,” &c.) are declined as nouns. When followed by the noun which they qualify, they undergo no change, unless they end in *ا*. Most* adjectives ending in *ا* follow the same rule with the postposition *کا*, stated in the concluding section of the last chapter. If they agree with a masculine nominative singular, they retain the termination *ا* ; if with a masculine *not* nominative singular, they change this termination to *ي* ; and if with a feminine, to *ي*. Examples : *ايڪ اچڻا*

* Some adjectives ending in *ا* are unchangeable, like the class of nouns mentioned in Chap. IV. sect. 6.

اچھی گھوڑا *a good horse* ; پر اچھی گھوڑی *on a good horse* ; اچھی گھوڑی *good horses* ; ایک اچھی گھوڑی *a good mare* ; گھوڑیان اچھی *good mares*.

2. To express the comparative degree, the positive is employed, governing the ablative. To express the superlative, the adjective is either repeated twice, or some such word as بہت *very*, نہایت *extremely*, is prefixed.* Examples : ایک گھوڑا گھوڑی سی اچھا *a horse, better than the mare* ; بہت اچھا *very good* ; سب سی اچھا *better than all, or the best of all*.

3. The "adjunct of similitude," سا *like*, is frequently attached to adjectives, sometimes rendering them more intense, sometimes the reverse, and often without having any appreciable influence on the signification. This adjunct changes its termination to ی— and ی—, on the same principle with adjectives. When following nouns or pronouns, it generally inflects them. It is sometimes preceded by the sign of the genitive ; but no rule, of much practical value, can be given for the use of this sign along with it.†

CHAPTER VI.

OF THE PRONOUN.

1. THE declension of the pronouns differs in some respects from that of the nouns. The first and second personal pronouns are declined nearly alike.

* Adjectives borrowed from the Persian occasionally form their comparative by adding تر, and their superlative by adding ترین.

† When comparison relates to an individual, or one of many, کا intervenes, as انگور کا سا چھالا *a blister like a single grape* ; نیا گوشت انگور سا *new flesh like a cluster of grapes*, or the granulations of a wound. Gilchrist's Indian Monitor, Vol. I. p. 166.

OF THE PRONOUN.

First Person.

	Sing.		Plur.
Nom.	میں I.		ہم we.
Gen.	میرا میری میری my.		ہمارا ہماری ہماری our.
Dat. & Acc.	مجھے or کو to me, or me.		ہم کو or ہمیں to us, or us.
Abl.	مجھ سے from me.		ہم سے from us.

Second Person.

Nom.	تُو or تُو thou.		تُم you.
Gen.	تیرا تیری تیری thy.		تمہارا تمہاری تمہاری your.
Dat. & Acc.	تجھے or کو to thee, or thee.		تُم کو or تمہیں to you, or you.
Voc.	اے تُو O thou !		اے تُم O you !
Abl.	تجھ سے from thee.		تُم سے from you.

Third Person, and remote Demonstrative.

Nom.	وہ he, she, it, that.		وہی they.
Gen.	* اس کا کی کی his, of him, &c.		* ان کا کی کی their, of them, &c.
Dat. & Acc.	اس کو or اسی to him, or him.		ان کو or انہیں to them, or them.
Abl.	اس سے from him.		ان سے from them.

Proximate Demonstrative.

Nom.	یہ this.		یہی these.
Gen.	اس کا کی کی of this.		ان کا کی کی of these.
Dat. & Acc.	اس کو or اسی to this, or this.		ان کو or انہیں to these, or these.
Abl.	اس سے from this.		ان سے from these.

* Instead of اس and ان, the forms وس and ون are sometimes used.

OF THE PRONOUN.

2. The interrogative pronoun, *کون* *who, which, what?* the relative, *جو* or *جون*; and the correlative, *سو* or *تون* *he, she, it, that*, are the same in the nominatives of both numbers. In other respects they are declined like *یہ*. Examples: *کس کو* *to whom?* *جس سے* *from whom*; *تین سے* *from those*. The correlative is so called, because it is used only in a clause corresponding with or balancing a relative one; as in the sentence, "To whomsoever much is given, of *him* shall be much required." The inflected forms, singular and plural, of this pronoun, are *تس* and *تن*, being derived from the form *تون*, and not from *سو*, which latter, however, is more frequently used in the nominative than *تون*.

3. The interrogative, *کیا* *what?* (inflected form *کاہی*) is generally used without any substantive. *کوئی* (inflected form *کسی*) is an indefinite pronoun, applied generally to persons, and signifies, *some one, any one, a certain one, &c.* The indefinite, *کچھ* (inflected form *کسو*) *some, something, anything, &c.*, is generally applied to things. These three pronouns have no plural.

4. The reflective pronoun, *آپ* *self*, is applicable to all the persons, singular and plural.

Nom.	<i>آپ</i> Myself, thyself, ourselves, &c.
Gen.	<i>آپ کا</i> or <i>اپنا</i> Of myself; my own; thy own, &c.
Dat. & Acc.	<i>آپ کو</i> or <i>اپنی</i> To myself, &c.
Abl.	<i>آپ سے</i> or <i>اپنی سے</i> From myself, &c.

The word *اپس*, with the postposition *میں* *in*, frequently occurs as an inflected plural form of this pronoun; thus, *اپس میں* *among themselves, &c.* The pronoun *آپ* is invariably the pronominal substitute of the agent (or nominative to the verb) in the sentence where it occurs; every possessive pronoun, therefore, referring to the agent



or nominative, is expressed by *اِینا*. In such sentences, for example, as, "I have come from *my* house," "Have you seen *your* brother?" "He will bring his (meaning his *own*) book," the words *my*, *your*, and *his*, must each be expressed by *اِینا*, instead of by *میرا*, *تمہارا*, and *اُس کا*.

5. The word *اَب* is also employed in addressing a superior, in the sense of "Sir," "Your Honour," &c.

CHAPTER VII.

OF THE VERB.

1. There is only one conjugation for all Hindustani verbs.
2. The second person singular of the imperative is called the *root*, because all the tenses, &c. are formed from this simplest and shortest part of the verb, by the addition of some termination.
3. Besides the infinitive, there are three participles, six past tenses, five present, two future, and the imperatives (common and respectful).
4. The infinitive is formed by adding *نا** (*na*) to the root; the past participle by adding *ا* (*a*); the present by adding *تا* (*ta*); and the past conjunctive† (which means, "having done so and so,") is either the same with the root, or is formed by adding one or other of the terminations, *ی*—(*e*), *کی* (*ke*), *کر* (*kur*), *کرکھی* (*kurke*), or *کرکر* (*kurkur*).
5. The simple, or indefinite, past tense is the same as the past

* Those parts of the verb which end in *ا* (*a*), change it to *ی*—(*e*) in the plural masculine, to *ی*—(*ee*) in the feminine singular, and to *ین*—(*een*), or *یان*—(*yan*) in the feminine plural, in the same way as nouns and adjectives.

† The past conjunctive participle is so termed because it involves the sense of a past tense and a conjunction;—"having drunk the poison, he expired," being equivalent to "he drank the poison *and* expired."

OF THE VERB.

participle. The compound past tenses are formed by adding to this the tenses of the auxiliary verb.

6. The simple, or indefinite, present tense is the same as the present participle. The compound present tenses are formed by subjoining the tenses of the auxiliary.

7. The aorist (or indefinite future) is formed by adding the terminations $\text{وَن} (\bar{o}n)$, $\text{ي} - (e)$; $\text{ي} - (e)$, for the first, second, and third persons singular; and $\text{يَن} - (en)$, $\text{و} - (o)$, $\text{يَن} - (en)$ for the plural. The future is formed from the aorist by adding گ to each person in the singular, which becomes گِي in the plural, &c. (see note to p. 23).

8. The imperative is the same as the aorist, except in the second person singular, which (as above-mentioned) is the mere *root* of the verb.

The respectful and precative forms of the future and imperative are formed by adding $\text{ي} - (iye)$, $\text{يِيگ} - (iyega)$, and $\text{يُو} - (iyo)$, to the root.

9. THE AUXILIARY VERB.

The defective auxiliary (which, when uncombined with a participle, is employed as the substantive verb, *to be*) is as follows :

Past Tense.

Sing.		Plur.	
مَينَ تَها	I was.	هَم تَهي	we were.
تُو تَها	thou wast.	تُم تَهي	you were.
وَه تَها	he was.	وَي تَهي	they were.

Present Tense.

مَينَ هُون	I am.	هَم هِين	we are.
تُو هَي	thou art.	تُم هُو	you are.
وَه هَي	he is.	وَي هِين	they are.

Aorist.

* مَينَ هُوونُ*	I may or shall be.	هَم هُووِين	we may be.
تُو هُووِي	thou mayest be.	تُم هُوُو	you may be.
وَه هُووِي	he may be.	وَي هُووِين	they may be.

Future.

† مَينَ هُوُونُگَا†	I shall or will be.	هَم هُووِينُگِي	we shall be.
تُو هُووِيگَا	thou shalt be.	تُم هُوُوگِي	you shall be.
وَه هُووِيگَا	he shall be.	وَي هُووِينُگِي	they shall be.

Conditional or Optative.

مَينَ هُوَتَا (if)	I become.	هَم هُوَتِي (if)	we become.
تُو هُوَتَا	thou become.	تُم هُوَتِي	you become.
وَه هُوَتَا	he become.	وَي هُوَتِي	they become.

Observe that this auxiliary, when combined with a past participle, is translated by the verb *to have*; and when combined with a present, it is translated by the verb *to be*.

10. The verb چل *go*, may serve as an example of the conjugation of a regular verb.

Root چل *go*.

Inf. چلنا *to go*.‡ Past Part. چلا *gone*.§ Present چلتا *going*.

* The first person singular of the aorist may be contracted into هون; the second and third into هُوِي, or هو; the first, and third plural into هُوِين, or هُون, and the second plural into هو.

† The first person singular of the future may be contracted into هُونُگَا, and the others are contracted in the same way as the aorist.

‡ The infinitive serves also as a verbal noun; so چلنا may denote the "act of going."

§ The past participle of the verb هونا *to be, or become* (vis. هُوَا), is frequently added to the past and present participles, when used simply as participles: so چلا هُوَا *gone*, چلتا هُوَا *going*.

Past conjunctive چل , چلي , چلڪي , چلڪر , چلڪرڪي , or چلڪرڪر ,
 having gone.

PAST TENSES.

Simple past.

مَين چلا I went. هم چلي we went.
 تُو چلا thou wentest. تُم چلي you went.
 وَه چلا he went. وي چلي they went.

Pluperfect.

مَين چلا تها I had gone. هم چلي تهي we had gone.
 تُو چلا تها thou hadst gone. تُم چلي تهي you had gone.
 وَه چلا تها he had gone. وي چلي تهي they had gone.

Compound perfect.

مَين چلا هُون I have gone. هم چلي هين we have gone.
 تُو چلا هي thou hast gone. تُم چلي هو you have gone.
 وَه چلا هي he has gone. وي چلي هين they have gone.

Past aorist.

مَين چلا هوُون I may have gone. هم چلي هووين we may have gone.
 تُو چلا هووي thou mayest have gone. تُم چلي هوُو you may have gone.
 وَه چلا هووي he may have gone. وي چلي هووين they may have gone.

Past future.

مَين چلا هوُونگا I shall have gone. هم چلي هووينگا we shall have gone.
 تُو چلا هووينگا thou shalt have gone. تُم چلي هوُونگا you shall have gone.
 وَه چلا هووينگا he shall have gone. وي چلي هووينگا they shall have gone.

118014

Past conditional.

مَينَ چَلا هَوتا (if)* I had gone.	هَم چَلي هَوتِي we had gone.
تُو چَلا هَوتا thou hadst gone.	تُم چَلي هَوتِي you had gone.
وُه چَلا هَوتا he had gone.	وِي چَلي هَوتِي they had gone.

PRESENT TENSES.

Simple present.

مَينَ چَلتَا † I go.	هَم چَلتِي we go.
تُو چَلتَا thou goest.	تُم چَلتِي you go.
وُه چَلتَا he goes.	وِي چَلتِي they go.

Imperfect.

مَينَ چَلتَا تَها I was going.	هَم چَلتِي تَهي we were going.
تُو چَلتَا تَها thou wast going.	تُم چَلتِي تَهي you were going.
وُه چَلتَا تَها he was going.	وِي چَلتِي تَهي they were going.

Compound present.

مَينَ چَلتَا هُون I am going.	هَم چَلتِي هَينَ we are going.
تُو چَلتَا هَي thou art going.	تُم چَلتِي هُو you are going.
وُه چَلتَا هَي he is going.	وِي چَلتِي هَينَ they are going.

Present aorist.

مَينَ چَلتَا هُوُون I may be going.	هَم چَلتِي هُووينَ we may be going
-------------------------------------	------------------------------------

* The word جو, or اگر, is generally prefixed to the conditional. When such a word as کاش, or کاشکِه would to heaven that!, is prefixed, the tense has the force of an optative.

† The present, preceded by a conditional or optative particle, is much used with the same sense as the past conditional tense.



2d. What is its effect on the agent ?

It inflects the agent (if capable of inflection), unless the agent be *مَينِ* I, or *تُو* thou, which undergo no change before it.

3d. What is done with the verb ?

It is made to agree, not with its agent, but with its object, provided this object be a word in the nominative case.

4th. If the object be not a word in the nominative case, what is done with the verb ?

It is put in the third person masculine singular.

12. In the following example of the conjugation of a transitive verb, therefore, the past tenses will all appear in the third person masculine singular; because, where no object is given at all, it cannot be said that "the object is a word in the nominative;" and when it is not so, the verb affected by the particle *في* must be in the third person masculine singular.

Root, *مار* strike.

Inf. *مَارًا* to strike. Past Part. *مَارَا* struck. Present *مَارَتَا* striking.

Past Conjunctive, *مار*, *مَارِي*, *مَارَكِي*, &c. having struck.

PAST TENSES.

Simple past.

مَينِ في مَارَا I struck.

هَم في مَارَا we struck.

تُو في مَارَا thou didst strike.

تُمْ في مَارَا you struck.

أَس في مَارَا he struck.

أُن في مَارَا they struck.

"to speak a language," &c. the verb is not transitive, for it can govern nothing but a word which is equivalent to its own infinitive, or verbal noun. Many intransitive verbs, in most languages, can do the same; thus we say in English, "to sleep the sleep of death;" "to run a race;" "to die the death," &c.

Pluperfect.

* مَينِ ني مارا تھا I had struck. ہم ني مارا تھا we had struck.

Compound Perfect.

مَينِ ني مارا هي I have struck. ہم ني مارا هي we have struck.

Past Aorist.

مَينِ ني مارا هووي I may have struck. ہم ني مارا هووي we may have struck.

Past Future.

مَينِ ني مارا هوويگا I shall have struck. ہم ني مارا هوويگا we shall have struck.

Past Conditional.

مَينِ ني مارا هوتا (If) I had struck. ہم ني مارا هوتا (If) we had struck.

The rest of the verb is conjugated like چل. So مَينِ مارتا I strike ; ہم مارينگي we shall strike, &c.

13. The object of such a verb may be put optionally, either in the nominative or in the accusative. Here are some sentences with the particle ني, in which the objects are in the nominative. *They have struck a dog*, اُن ني ايڪَ کُتا مارا هي, *he has struck your two dogs*, اُس ني تمہاري دو کُتي ماري هيئن, *we have seen a mare*, اُن ني ايڪَ گھوڑِي دیکھي هي. These three sentences, if the object be put in the accusative, will stand thus ; اُن ني ايڪَ کُتي کو مارا هي ; اُس ني تمہاري دو کُتون کو مارا هي ; ہم ني ايڪَ گھوڑِي کو دیکھا هي. When the object is not a word, but a sentence, or clause, or narrative, the verb is, of course, put in the third person masculine singular. Ex. : *They said that this is true*, اُن ني کہا کہ یہ سچ هي. And this peculiar construction takes place equally when the agent and the ني are both omitted. Ex. : *I have thus heard*, يُون سنا هي کہ, *that*, &c. where the agent مَينِ ني is understood.

* As the third person sing. mas. of the tense is used throughout, it is unnecessary to give each tense at full length.

OF THE VERB.

تُو چلتا هووِي thou mayest be going. تُم چلتِي هوُوُو you may be going.

وُه چلتا هووِي he may be going. وِي چلتِي هووِيِن they may be going.

Present Future.

مِيِن چلتا هوُوُوِنگا I shall be going. هَم چلتِي هووِيِنگِي we shall be going.

تُو چلتا هووِيِنگا thou shalt be going. تُم چلتِي هوُوُوگِي you shall be going.

وُه چلتا هووِيِنگا he shall be going. وِي چلتِي هووِيِنگِي they shall be going.

FUTURE TENSES.

Aorist.

مِيِن چلُون I may or shall go. هَم چلِيِن we may go.

تُو چلِي thou mayest go. تُم چلُو you may go.

وُه چلِي he may go. وِي چلِيِن they may go.

Future.

مِيِن چلُوِنگا I shall or will go. هَم چلِيِنگِي we shall go.

تُو چلِيِنگا thou shalt go. تُم چلُوگِي you shall go.

وُه چلِيِنگا he shall go. وِي چلِيِنگِي they shall go.

IMPERATIVE.

چلُون let me go. چلِيِن let us go.

چل go thou. چلُو go you.

چلِي let him go. چلِيِن let them go.

Respectful or precative forms of the Future and Imperative.

* چلِيِنگَا or چلِيِي be pleased to go; or you will please to go.

* To this form of the imperative, some such respectful address as آپ, or *Sir*, or حضرت *Your Highness*, is generally prefixed.



چلیے we shall go ; *or*, may we go.

چلیو thou, he, ye, *or* they shall go, *or* mayest thou go, &c. *or*

(indefinitely) let some one go.

11. In the conjugation of transitive verbs (*i. e.* of verbs governing an object, and which in the Latin grammar are called "active verbs") the operation of the particle **نی** (*ne*) requires particular attention. This particle appears to have been originally the sign of an "instrumental case," and to have signified *by*; but, as used at present, it has no translation at all.* Its operation may be easily understood from the answers to the four following questions:—

1st. When must the particle **نی** be used ?

It must be added to the agent† of every past tense of a transitive verb in the active voice.‡

* Supposing **نی** to be the sign of an instrumental case, the construction may be explained, where the object is put in the nominative, by assuming that the past participle (occurring in each of the past tenses) is in this case a part of the passive voice, used elliptically. When, however, the object is put in the accusative, the supposition of an instrumental case affords no explanation of the anomalous construction.

† In this Grammar we must employ the general terms "agent and object of a verb," instead of the terms "nominative and accusative," which may be more familiar to the student of Latin. These latter are not admissible in Hindustani grammar, for this reason, that the "agent" of a past tense of a transitive verb is not in the nominative; and that the object governed by the verb may be put optionally in the nominative or the accusative.

‡ The verb **لانا**, *to bring*, furnishes an apparent exception to the rule we have stated respecting the particle **نی**, which must not be used with this verb. The reason is that **لانا** consists of **لی** (the past conjunctive participle of **لینا**, *to take*) and **آنا**, *to come*, which latter agrees with its agent like any other intransitive verb. Ex. : **وہ اپنی بھائی کو لایا ہے** *He has brought his brother; literally, he, having taken his brother, has come.*

The agent of the verb **بولنا**, *to speak*, does not assume **نی**. Though we say

penult, and *futhu* in the last syllable, drop the *futhu* when a termination beginning with a vowel is added: so, نَكَلَا, نَكَلُونِ, &c. from نَكَلَ.

17. CAUSAL VERBS.

Causal verbs are formed by affixing the termination ـا (*a*) or وا (*wa*) to the root of a verb, the vowel in the last syllable of which, if long, is commonly shortened. Ex.: دِكْهَا *show*, or *cause to see*, from دِكْه *see*; دَرَّا *frighten*, from دَر *be afraid*. Sometimes the letter ل is inserted before the affix; so, دِلا *cause to give*, from دِ *give*; دِلا *feed*, from كْه *eat*; دِلا *cause to drink*, from دِبي *drink*.

From intransitive roots of one short syllable transitives are sometimes formed by lengthening the vowel: so, دِهل *dissolve*, from دِهل *be dissolved*; دِبير *turn* (transitively), from دِبير *turn* (intransitively); دِبال *nourish*, from دِبال *be nourished*.

18. VERBS IN COMPOSITION.

A number of compound verbs are formed by prefixing a noun or adjective to a verb. Ex.: دِنا *گالی *to abuse* (lit. *to give abuse*); دِنا *مول* *to purchase* (lit. *to take price*); دِنا *چھوٹا کرنا* ** to lessen* (lit. *to make little*). These compounds are termed *nominals*.*

To give emphasis to a verb (for which purpose, in English, some adverb is generally employed), another verb, regularly conjugated, is subjoined to the root. These compounds (termed *intensives*) are of constant occurrence. The secondary verb is not to be translated literally, but must be rendered, in English, by some adverb or adverbial expression. Ex.: دِنا *کھا جانا* *to eat up*, compounded of دِنا *to eat*, and دِنا *to go*; دِنا *مار ڈالنا* *to kill downright*, compounded of دِنا *to kill* and دِنا *to throw*.†

* The noun or adjective, in these compounds, never varies its form.

† The appropriate auxiliary for giving emphasis to any verb must be learned

The verbs سکتا *to be able*, and چُکنا *to be finished* (*doing anything*), govern the mere root of another verb. Ex. : وہ چل سکتا *he is able to walk* ; ہم کھا چُکے تھے *we had finished eating*.

The verbs لگنا *to come in contact* (and hence *to begin*), دینا *to give or permit*, and پانا *to get or be allowed*, govern the inflected form of the infinitive. Ex. : وہ کہنے لگا *he began to say* ; انکو جانی دو *let them go* ; تم آئی پاؤگی *you will be allowed to come*.

The verbs چاہنا *to wish* (and hence *to be on the point of*, and *to need*) and کرنا *to make* (*a practice of doing anything*) govern the past participle.* Ex. : وہ جایا چاہتا *he wishes to go* ; وہ آیا کرے *she makes a practice of coming*.

A present or past participle, instead of agreeing with its noun, is frequently used in the inflected form of the masculine singular, without reference to the gender or number of the noun. Ex. : ایک بڑا سا خوک اپنی سامہنی آئی دیکھا *she comes singing* ; وہ گاتی آئی *he saw a large boar coming in front of him* ; شاہزادہ ایک مُعتمد شامہزادہ ایک مُعتمد غلام ساتھ لے بی ہوئی محل سے نکلا *the prince, having taken a confidential slave along with him, went out from the palace*. This construction is probably elliptical ; some such expression as کی حالت میں *in the state of*, being understood after the participle.

by practice (like the appropriate adverb in English), the choice being in general determined by arbitrary usage, rather than by any apparent fitness in the auxiliary.

* The past participle, in this case, never varies from the form of the nominative singular masculine ; and in composition with these two verbs, the regular forms of the past participles of مرنا *to die*, and جانا *to go* (*viz.* مرا and جیا), are used in preference to the irregular forms, موی and گیا. See section 16, Chap. VII.

CHAPTER VIII.

OF POSTPOSITIONS, ADVERBS, CONJUNCTIONS, AND INTERJECTIONS.

The simple postpositions کا, کی, کی, of; کو to, سے from, میں in, and پر upon, inflect the word which they follow. Other postpositions govern the genitive, being, for the most part, nouns or participles governed by a simple postposition understood, and requiring کی, or کی, according as they are originally masculine or feminine.

See I. S. Grammar page 36.

The two following, viz. طرف towards, and طرح like, require the feminine sign of the genitive, viz. کی. Most of the other postpositions in common use require کی. Amongst the most useful of those requiring کی are the following:—

پاس near,	اوپر above,
ساتھ along with,	نیچے beneath,
آگے before,	ماری by reason,
پچھتی behind,	لمبی on account of,
اندر within,	واسطی on account of.
باہر without,	

The following are among the most useful of the Adverbs :

اب now,	کہاں where?
تب then,	آج to-day,
جب when,	کل yesterday, or to-morrow,
کب when?	ہاں or ہو yes,
وہاں there,	نہیں no,
یہاں here,	مت do not.

Conjunctions :

اور or and,	لیکن or پر but,
کہ that, when, because,	بھی also.
اگر if,	



to denote this. The letter श *su* is more generally sounded *shu*; ष *shu* is usually sounded *khu*; and क्ष *kshu* most commonly *chhu*.

The above forms of the *vowels* are used only at the beginning of a syllable. The vowel अ *u* is sounded after every consonant* which has not the mark of elision (*viz.* ँ) subscribed, nor another vowel attached to it. These other vowels, when not at the beginning of a syllable, assume the following contracted shapes:

Medial and Final forms of the Vowels.

। *a*, ि *i*, ी *ee*, ॊ *öö*, ो *ōō*, ॑ *ri*, (॑ *ree*) (॑ *lri*), (॑ *lree*), ॑ *e*,
॑ *ai*, ो *o*, ौ *au*.

*Example of the Vowels following the letter क *ku*.*

क *ku*, का *ka*, कि† *ki*, की *kee*, कु *köö*, कू *kōō*, कृ *kri*, के *ke*,
कै *kai*, को *ko*, कौ *kau*, कं *kuri*, कः *kuh*.

When two or more consonants meet together without the intervention of a vowel, they coalesce and become one compound character. These compounds are formed by writing the subsequent consonant under the first, by blending them, or by writing them in their usual order, omitting the perpendicular stroke of each letter, except the last. The letter र *ru*, when it immediately precedes a consonant, is written above it in the form of a crescent, thus, र्ग *rg*; when it immediately follows one it is written below it, thus, क्र *kr*, ग्र *gr*. The following are among the most useful

Compound Characters.

क्त *kt*, क्य *ky*, ग्न *gn*, ज्ञ *ji* (compounded of ज्ञ *ju* and ज्ञ *nyu*).

* Except the last in a word.

† This vowel is written before the consonant which it is pronounced after.

त्म *tm*, त्य *ty*, द्ध *ddh*, ध्न *dhn*, न्त *nt*, ब्र *br*, म्प *mp*, श्र *shr*
 (compounded of श *su* and र *ru*), श्त *sh̄t*, स्थ *sth*, ष्ण *shn* (com-
 pounded of ष *shu* and ण *nu*), ल्म *lm*.

To denote the Arabic letters which have no exact correspondents in the Devunaguree alphabet, the characters which approach nearest in pronunciation are employed, and points may be subscribed to indicate the extraordinary use made of them.

Exercise in the Devunaguree character.

जिस ने अप्नी लाज खोई दूसरे को वह कब बेहूर्मत
 करने से उती है और मुसल है कि जो बिलाव * अप्ने
 बच्चे को खाता है सो चूहे को कब छोड़ेगा †

Jis ne upnee laj kho,ee dōōsre ko wōōh kub behōōrmut kurne se
 ḍurta hai, aur muṣul hai ki jo bila,o upne buchche ko khata hai so
 chōōhe ko kub chhorega.

The same sentence in the Arabic character.

جِس نِي اِبْنِي لَاجِ كِهَوِي دُوسَرِي كُو وَهُ كَب يَكْرَمَت كَرْنِي سِي تُرْتَا هِي
 اَوْر مِثْل هِي كِه جُو بِلَاو اِبْنِي بَچِي كُو كِهَاتَا هِي سُو چُوْهِي كُو كَب
 چھوڑےگا

CHAPTER X.

OF PERSIAN CONSTRUCTIONS.

IN Hindustani translations from the Persian, the relation of the genitive case is frequently indicated in the Persian manner, by placing

* At the end of a word, when following a vowel, व *wu*, and य *yu*, are frequently used for ओ *o*, and ए *e*; so होय *ho,e*, पाय *pa,e*, &c.

† The marks ۱ and ۱۱ serve as stops.



the governing word first, with the vowel *kusru* attached to it, and then the governed word. Example: شَهْرٌ بَغْدَادِ *the city of Bagdad*. The same vowel will occasionally be met with, attached to a noun immediately followed by its adjective. Ex. : عَرَبٌ بَدَوِيٌّ *a Bedouin Arab*. To enounce the *kusru* in such cases, the last consonant in the word is taken, when there is nothing to prevent this. If, however, the word ends in silent *s* *he* (which is not reckoned as a letter at all), the *spiritus lenis*, *humzu*, must be prefixed to the *kusru*, [see Chap. II., s. 8.] Ex. : بِنْدَةٌ خُدَا *the servant of God*. As *humzu* is not written at the end of Persian words, except for the purpose of enouncing this *kusru*, the *kusru* may be, and generally is, omitted. Its omission, we may remark, has led many grammarians into the erroneous belief that the consonant *humzu* has, in this case, the sound of a vowel. After words ending in *ulif*, the sign of the Persian genitive is *ی*. Other particulars relative to this point are comparatively unimportant to the Hindustani student.

CHAPTER XI.

OF THE SYNTAX.

IN the structure of a Hindustani sentence, the general rule is to begin with the nominative or agent, and to end with the verb: the adjective commonly precedes its noun. Transitive verbs may, in general, govern either the nominative or the accusative. If the object be a pronoun, it is put in the accusative, unless it be used in a kind of absolute neuter sense, as in the sentences "I heard *this* yesterday;" "Having seen *that*, they departed;" "What you



CSL

40

OF THE SYNTAX.

say is perfectly true." The most important rules for the concord and government of words have been interspersed throughout the previous chapters. These and other rules will be exemplified in the "Exercises," forming a sequel to this Grammar.

END OF THE GRAMMAR.



EXERCISES IN HINDUSTANI SYNTAX.

INTRODUCTORY REMARKS.

THE plan of the following Exercises is the same with that of "Mair's Introduction to Latin Syntax." In one column is given the English of the sentence, and in the parallel column will be found the nominatives of the nouns, the infinitives of the verbs, &c., which the student is required to put into the proper cases and tenses. They are given in Roman letters, in order to furnish him with the additional, and very improving, exercise of turning them into the Oriental character, with which he is presupposed to be tolerably familiar. To represent the sounds of the Hindustani in Roman letters, we shall adopt, throughout these Exercises, the following system of orthography :—

VOWELS AND DIPHTHONGS.

a must be sounded as *a* in the word *all*,

ai as the *i* in *ride*,

au as *ow* in *cow*,



e as the *e* in *there*,

ee as *ee* in *seen*,

i as the *i* in *bit*,

o as the *o* in *go*,

ōō as the *oo* in *moon*,

ōṛ must have the short sound of the *u* in the word *push*,

u as the *u* in *but*.

CONSONANTS.

The consonants are to be pronounced as in English, with the following exceptions :—

g must always be pronounced with the hard sound which it has in the words *go*, *give* ; never with the soft sound which it has in the word *gentle*.

kh, when written in Italics, must be sounded like the guttural *ch* in the Scotch word *loch*. This combination represents the Arabic letter *khe*.

gh, when written in Italics, has a sound bearing the same relation to the foregoing which the letter *g* bears to the letter *h*. The combination represents the Arabic *ghain*.

ph must not be pronounced like *f*, but the two letters retain their proper sounds, as in the middle of the word *haphazard*.

q must have the sound of *k*, pronounced with a peculiar compression of the throat. It represents the Arabic *qaf*.

th, must not be pronounced like the same combination in the English words, *this* and *thing* ; but the letters must retain their separate sound, as in the middle of the word *pothook*.

zh must be sounded like the *s* in the word *treasure*.



NOTE I.—The guttural consonant *ain*, which is peculiar to words of Arabic origin, has nothing similar to itself in the Roman alphabet. Its presence before or after any vowel or diphthong, to which it imparts its guttural sound, will be indicated by the vowel or diphthong being printed in *Italics* instead of Roman letters.

NOTE II.—There are two letters in the Hindustani (or modified Arabic) alphabet having the sound of *d*; two with that of *h*; two with that of *r*; three with that of *s*; three with that of *t*; and four with that of *z*. These are not distinguished by separate characters in the following pages (as our alphabet does not furnish corresponding letters for each of them)*; but, when the student proceeds to write the sentences in the Oriental character, the correct spelling of the word in which any of them occurs, may be ascertained by a reference to the Dictionary.

ON THE NOUN.

When a noun governs another in the genitive, the gender, number, and case of the *governing* noun, must determine whether you are to employ the postposition *ka*, or *ke*, or *kee*, as the sign of the genitive.

If the governing noun be a masculine in the nominative singular, you must employ *ka*.

If it be masculine, but *not* nominative singular, you must employ *ke*.

* The nasal *n*, and the four-dotted (or cerebral) letters, as well as the *s* and *z*, when representing the Arabic letters *swad*, *zo*, &c., are put in *Italics*.



If the governing noun be feminine, you must employ *hee*.

NOTE.—The governing noun generally follows that which it puts in the genitive.

EXAMPLES.

The brother of the boy,	Lurke ka bha-ee.
From the father of the boy,	Lurke ke bap se.
The sons of the king,	Raja ke bete.
From among the sons of the king,	Raja ke beton men se.
The sister of the prince,	Shahzade kee buhin.
From the daughters of the merchant,	Saudagur kee betiyon se.

EXERCISES.

The servant of the Nabob,	Nauwab bundu.
With the Nabob's servant,	Nauwab bundu se.
The Nabob's servants,	Nauwab bundu.
Among the Nabob's servants,	Nauwab bundu men.
The mouth of the dog,	Kootta moohn.
In the mouth of the dog,	Kootta moohn men.
From the hand of a soldier,	Ek sipahee hath.
In the hands of the soldiers,	Sipahee hath men.
The daughter of a bramin,	Ek brahmun betee.
From the daughter of a bramin,	Ek brahmun betee.
The daughters of a bramin,	Ek brahmun betee.



From the daughters of bramins,	Brahmun betee.
In the books of the sages of India,	Hind dana kitab men.
In the opinion of the friend of the son of the merchant,	Saudagur beta dost khuyal.
From the words of the son of the merchant's wife's sister,	Saudagur jorōō buhin beta bat.
Give the clothes to the washer- woman,	Kupra dhobee do.
Call the steward,	Khansaman bōōlao.
O Sages!	Dana.
From the soldiers,	Sipahee.

XX

ON THE ADJECTIVE.

Adjectives ending in *a* vary the termination, to agree with the substantive. The *a* is changed to *e*, when the noun is masculine, and not in the nominative singular. It is changed to *ee*, when the noun is feminine. Adjectives ending in any other termination (as also a few ending in *a*,* chiefly borrowed from the Arabic and Persian) are invariable.

EXAMPLES.

A good boy,	ek uchchha lurka.
From a good boy,	ek uchchhe lurke se.
Good boys,	uchchhe lurke.
From good boys,	uchchhe lurkon se.

* See note to p. 19 of the Grammar.



A good girl,	ek uchchhee lurkee.
From a good girl,	ek uchchhee lurkee se.
Good girls,	uchchhee lurkiyan.
From good girls,	uchchhee lurkiyon se.
A white horse,	ek sööfaid ghora.
On a white horse,	ek sööfaid ghore pur.
White horses,	sööfaid ghore.
On white horses,	sööfaid ghoron pur.
White mares,	sööfaid ghorian.

EXERCISES.

A great man,	ek bura admee.
From a great man,	
Great men,	
Among great men,	
A great lady,	ek bura beebee.
From a great lady,	
Great ladies,	
Among great ladies,	
A frightful form,	ek bhuyanuk söörut.
From a frightful form,	
Frightful forms,	

The adjunct of similitude, *sa*, *like*, is very often attached to adjectives. Sometimes it adds to their force, and sometimes detracts from it; just as the word *very*, in the expression "very good," may indicate (according to the tone of voice in which it is uttered) either that it is "exceedingly good," or only "pretty good." So



burā sā may mean either *largish*, or *very large*. Frequently it has no apparent effect upon the sense. It varies its termination like an adjective.

EXERCISES.

A very large stone,	Ek burā sā putthur.
On a blackish horse,	Ek kala sā ghora pur.
Bring a little cold water,	Thora sā thunda panee lao.

ON THE PRONOUNS.

Put into Hindustani the following expressions—"from me;" "by us;" "to us;" "from thee;" "to you;" "from him;" "among them;" "from this;" "to these;" "from whom?" "among themselves."

The genitives of the pronouns ending in *ra* and *na*, may be considered as adjectives.

EXERCISES.

My house,	ghur.
Our house,	
In my house,	
In our house,	
My houses,	
In my houses,	



In our houses,

Thy sister,

buhin.

To thy sister,

buhin.

Your sister,

My own book,

kitab.

In my own books,

The correlative, *so*, or *taun*, is, as its name indicates, the grammatical antecedent of the relative ; but, in position, the antecedent clause generally follows that which contains the relative. When the relative and correlative both occur in a sentence, each of them should be the first word in its respective clause.

EXAMPLE.

The cat who eats its own young, when will *it* spare the rat ?

Jo bilao upne buchehe ko khata hai, so choohe ko kub chhorega ?

EXERCISES.

The king who at that time was making rule in Oojain, he was exceedingly just.

Raja oos wuqt oojjain raj kurta tha, nihayut adil tha.

The person of whom you had made mention yesterday, I met with *him* to-day.

Shukhs tooom ne kul zikr kee thee, main ne aj moolaqat kee.



When a pronoun agrees with a noun, one postposition serves to inflect both.

EXAMPLES.

This man,	Yih admee.
From this man,	Is admee se.
These men,	Ye admee.
Among these men,	In admiyon men.

EXAMPLES.

That boy,	Lurka.
From that boy,	
Those boys,	
Among those boys,	
From what friend?	Dost.
From what friends?	
Among what friends?	

The pronouns *koe*, *hōchh*, and *kaun*, agreeing with an inflected word, are sometimes left uninflected. Ex. “*koe dum men* ;” “in a little time.” The interrogative *hya* must not be inflected when it agrees with a noun. This interrogative, with the emphatic affix *hee*, is employed in the sense of “what a remarkable !” &c. Ex. “*kya hee tō hōōsh ilhancee se gaya* !” “with what extreme melodiousness didst thou sing !”



In such sentences as, “Do you know who he is?” “I do not know what he says,” &c., the words “who,” and “what,” are expressed by the interrogative, and not by the relative. This is a consequence of an idiom, to be further explained hereafter, according to which a *reported* sentence must be given in the direct, and not in the oblique, form. The sentence, “I do not know what he says” (in Hindustani, “Main nuheen janta ki wõõh kya kuhta”), according to this idiom, would run thus—“I do not know (the answer to the following question, viz.), what does he say?” It may be remarked here, that the interrogative adverbs, “where?” “when?” &c., in similar sentences, are employed instead of their respective relatives.

In the compound pronouns *jo koee, whosoever, jo kõõchh, whatsoever*, a single postposition inflects each member of the compound. Examples. *Jis kisee ko*, to whomsoever; *jis kisee se*, from whomsoever.

When a pronoun is required referring to the same person or thing as the nominative to the verb in the clause, *ap* must be used.

EXERCISES.

Bring your book,	Kitab lao.
He has gone to his (own) house,	Ghur गया hai.
I have not seen my brother to-day,	Main ne aj bhaee nuheen dekha hai.

The word *ap* is much used, in a different sense, as a respectful term of address to a superior. Ex. *Ap ka khadim hõõn*; I am the servant of your honour.



The affix *hee*, or *heen*, *exactly*, *just*, *merely*, may be added to pronouns for the sake of emphasis. To the pronouns *wōōh* and *yih*, the termination *ee* is added for the same purpose. So *wōōhee*, *he alone*, or *he himself*; *isee se*, *from this very thing*.

ON THE VERB.

Put into Hindustani the following modifications of the verb *ruhna* (root *ruh*), *to remain*. "I remain. I remained. They are remaining. He has remained. We shall remain. Having remained. They shall have remained.* She is remaining. If you had remained. He may be remaining. Will you remain? Did he remain? They do remain. I did remain. Let them remain. He may remain."

In such of the following sentences as contain any past tense of an active transitive verb, the rules relative to the particle *ne* (given at p. 29 of the Grammar) must be carefully attended to. The object of a transitive verb may be put either in the nominative or the accusative. The nominative is generally preferred, unless the object be a pronoun. If the verb govern also a dative case, the object must be put in the nominative, in order to avoid ambiguity, the sign of the dative and accusative being the same.* The object seems to be put in the accusative more frequently after a present than a past tense.

A sentence generally begins with the nominative and ends with the verb. The usual position of a negative or an interrogative is

* If both happen to be pronouns, the object takes the precedence. Ex. *Main dōse tōdmihen dōōnga*, I will give him to you.



immediately before the verb. An interrogative sentence (except when it contains an interrogative pronoun or adverb) is the same as an affirmative one.

EXERCISES.

He is going,	Jana.
They have not gone,	nuheen.
When will he go ?	kub.
Has he gone ?	
Will he not go ?	
He will arrive,	puhöönchna.
Has he arrived ?	
They will arrive,	
When did you arrive ?	kub.
Where did you find your pen ?	pana qulum.
I have lost my book,	khona kitab.
Why has he not come ?	kis waste.

In conditional and optative sentences, such as, "If you had been here, then you would have seen him ;" "Would to Heaven that I had known, then I would have acted otherwise," the verb in either clause is used in the form of the simple present tense.

EXERCISES.

If you had come two days ugur do din puble ana to



sooner, then you would have got him, If I had known this, I would not have sent him, but would have gone there myself, Would to Heaven that I had seen him, then I would have told him the truth, Verbs of asking and telling govern the ablative of the person.	pana. janna bhejna lekin wuhan jana. kashki dekhna kuhna such.
--	--

EXERCISES.

Ask him what this is, Tell them that it is not so, He has told me all the cir- cumstances,	pōōchhna. kuhna yōōn nuheen. kuhna sub uḥwal.
---	---

The compound verbs in the following sentences are treated of at p. 33 of the Grammar. When the subordinate verb in an intransitive compound happens to be intransitive, the particle *ne* is not to be used in the past tenses, although the compound may have a transitive sense. For example, the compound *kha jana*, to eat up, does not admit of the *ne*, because *jana*, to go, is intransitive.

EXERCISES.

He has bought a horse, You will tear your coat,	ek ghora mol lena. kōōrtee chak karna.
--	---



Cut this off,

We have eaten up all the bread,

Why are you throwing away
that pen ?

You will not be able to see
them,

When the king had finished
speaking, then the minister
began to say,

Let him come hither,

He will not be allowed to re-
main,

I wish to see him,

He makes a practice of co-
ming here every morning,

kat dālna.

sub rotee kha jana.

kis waste qulum dāl dena.

dekhna sukna.

juh padshah bolna chōōkna
tub wuzeer kuhna lugna.

idhur ana.

ruhna nuheen pana.

dekhna chahna.

yuhan ana kurna hur sōōbh.

The respectful imperative of the verb *chahna*, *to wish*, viz. *chahiye*, very often occurs with the sense of "it is desirable, or requisite." It may either govern the past participle of the verb and the dative of the person, or it may be followed by the conjunction *ki*, *that*, and the aorist of a verb. Examples—*tōōm ho yuhan ruha chahiye*, it is necessary for you to remain here; *chahiye hi main wuhan jaōōn*, it is necessary that I shall go there.

EXERCISES.

We must go quickly, other-
wise we shall be too late,

Juldee jana chahna nuheen to
der hona.



How many men will be re- Kitna admeē chahna.
quisite,

The passive voice is not much used. It is formed by conjugating *jana*, *to go*, with the past participle of the verb, which agrees in number and gender with the nominative.

EXERCISES.

Where have the books been kitab kuaṅ rukhna.
put ?

He was killed, marna.

Your complaint will be heard shikayut kul sōṅna.
to-morrow,

“Immediately on doing so and so,” is expressed by the emphatic affix *hee*, *just*, *exactly*, &c., and the inflected masculine singular of the present participle. Ex.—*jate hee*, immediately on going ; *dekhṭe hee*, immediately on seeing. A transitive verb, used in this way, may govern the genitive. So—*itnee bat ke sōṅṅte hee*, immediately on hearing (or on the hearing of) this much speech. Both the present and past participles are frequently met with in the inflected masculine singular (the construction being probably elliptical), with a sense nearly resembling that of the past conjunctive participle. Examples—*sham hōṅṅe*, on its becoming evening ; *sōṅṅh hote*, on its becoming morning ; *chulte hōṅṅe yih dil men munsōṅbu kurne luga*, going along, he began to make this project in his mind.



EXERCISES.

Immediately on hearing the words of the minister, the king gave orders for the execution of the prisoner,	wuzeer bat söonna padshah höökm kurna useer qutl kurna.
Upon seeing them he became much rejoiced,	dekhna buhööt khöösh hona.

ON THE POSTPOSITIONS.

The simple postpositions inflect the word (if capable of inflection) which they follow. These are, *ka*, *ke*, *kee*, of; *ko*, to; *se*, from; *pur*, on; *men*, in; and *tuk* or *tuluk*, up to, or as far as.

EXERCISES.

He became mounted on a horse,	ek ghora pur suwar hona.
I am going to Calcutta,	Kulkuttu tuk jana.
He has come from among the soldiers,	sipahee men se ana.

All other words used as postpositions, govern the genitive. Such of these as are originally feminine nouns, require the sign *hee*; the others take *ke*. Of the feminine postpositions, the two which



occur most frequently are *turuf*, towards, and *turuh*, like, or in the manner of.

EXERCISES.

After that, having gone near the merchant, who, along with his son, had remained standing under the tree, they described what they had seen,

I shall convey information to the king, by means of the vizier, on the subject of your request,

They are coming towards you,

He runs like a hare,

The tiger came in sight from behind that thicket,

bud saudagur pas jana beta sath durukht neeche khura ruhna jo dekhna so buyan kurna.

padshah wuzeer murifat mut-lub babut khubur puhöön-chana.

turuf ana.

khurgosh turuh daurna.

jharee peeche se bagh nuzur ana.

The postpositions *waste*, on account of; *liye*, for, and a few others, frequently dispense with the sign of the genitive when following a pronoun. So, *his waste*, on what account? Why? *is liye*, for this reason, &c. The compound postpositions may be prefixed to the word they govern, provided the genitive sign be not omitted. So, *mare taluch he*, or *taluch he mare*, through avarice.

The postpositions *pur*, on, and *men*, in, are frequently omitted;



and *ka he kee* is often idiomatically dropped in Hindustani, especially when the governing word denotes weight or measure. Ex.—*huzar tole sona*, a hundred tolas of gold ; *ek ghura bhur kurwa tel*, a pitcher full of pungent oil ; *Gunga kinare*, on the bank of the Ganges. The postposition *ka he kee*, with the infinitive of a verb, expresses possibility, necessity, &c. Ex.—*yih rundee jeene kee nuheen*, this woman is not (capable) of living ; *yih nuheen ruhne ka hai*, there is (a necessity) of this not remaining. With nouns and participles this postposition may express totality ; so *khet ka khet*, the whole field ; *chhipa ka chhipa*, entirely concealed.

The postposition *yuhan*, at the abode of, is frequently omitted. So *oos ke ek betee thee*, (at the abode) of him there was a daughter.

The words in the following exercises are alphabetically arranged in the subsequent vocabulary :—

EXERCISE FIRST.

One day a poet had committed (*lit*, made) an offence. The king gave (*lit*, made) order, “kill him in our presence.” A trembling fell upon the body of the poet. A courtier called out, “What cowardice and pusillanimity is this ! A man never fears (in) this manner.” The poet gave answer, “O, courtier ! if you are a man, then sit here in my place ; I shall stand (rise) up.” The king having been pleased with this jest, laughed, and forgave his offence.



EXERCISE SECOND.

A person reared a parrot, and taught it the Hindustani language. The parrot in answer to (*lit*, of) every speech, would say (*lit*, says), "What doubt (is there) in this?" One day the man carried the parrot into the market, and settled the price of it (at) two hundred rupees. A Mogul asked the parrot, "Are you worth two hundred rupees?" The parrot gave answer, "What doubt is there of this?" The Mogul was pleased, and having bought the parrot, carried it to his house. Whatsoever he says, he receives this answer, "What doubt is there of this?" He became ashamed, and said, "I committed (*lit*, made) folly since I bought such a parrot." The parrot exclaimed, "What doubt is there of this?" The Mogul laughed and liberated the parrot.

EXERCISE THIRD.

A person was extremely bad-voiced, and he supposes himself sweet-voiced. By chance one day that person had remained singing something. A washerman, having taken a rope, came near him. He said, "What is it (you want?)" He said "Health (to) your worship! I had imagined that my donkey is speaking."

EXERCISE FOURTH.

A woman was walking along. A man saw her, and went after her. The woman asked, "Why are you coming after me?" The



man gave answer, " I have fallen in love with you (*lit*, upon thee, I have become a lover)". The woman said, " My sister, who is coming after me, is handsomer than I. Go and make love to her." Having turned his face, he saw a woman exceedingly ugly. Having become displeased, he came again and said, " Why have you told a lie?" The woman gave answer, " You also were not telling the truth; for if you have become in love with me, why are you making pursuit of another woman?" The man became ashamed and went away.

EXERCISE FIFTH.

A king and his son were hunting. The air became exceedingly warm, and they placed their cloaks on the back of a jester. The king having laughed, said, " Now there is on thy back the load of an ass." The jester gave answer, " Rather of two asses."

EXERCISE SIXTH.

Some one asked (from) a hump-backed man, " Do you wish that your back should become straight, or that the backs of others, like your back, should become crooked?" He gave answer, " I wish that the backs of others should become crooked, in order that with what eyes they are seeing me, I also might see them."

EXERCISE SEVENTH.

A person made a bargain with some one, that, " If I do not win,



then cut off a pound (of) flesh from my body." When he lost, then the other wished that he should fulfil the bargain. This (one) did not make consent. They both went before the cazy. The cazy said to the plaintiff, "Forgive him." He did not make consent. The cazy, having become angry, commanded, "Cut off. But if you shall cut any thing less or more than a pound, then, without doubt, I shall kill you." The plaintiff knew that this was impossible. He became helpless, and forgave (him).

EXERCISE EIGHTH.

A certain person went near a physician and said, "There is pain in my stomach." The physician asked, "What have you eaten to-day?" He gave answer, "Burnt bread." The doctor wished that he should apply some medicine on his eyes. The man said, "O, doctor! between the eyes and the belly what connexion is there?" The doctor gave answer, "First it is requisite to apply medicine to your eyes, because, if your eyes had been right, then you would not have eaten burnt bread."

EXERCISE NINTH.

A certain person lost a purse filled with rupees in his house. He gave information to the cazy. The cazy sent for all the people of the house, and having given to every one a stick, of all which sticks the length was equal, said, "Whoever is the thief, his stick will become longer by the quantity of a finger's breadth." Having said this, he dismissed them all. That person who had sto-



len the rupees feared, and cut off from his stick the quantity of a finger's breadth. Next day the cazy sent for them all again, and having looked at the sticks, knew "that this very (person) is the thief." He took from him the rupees, and punished him, (*lit*, gave punishment.)

EXERCISE TENTH.

A certain fisherman (was) making (a practice of) catching fish in the river, and selling them in the market. One day he caught a living fish exceedingly beautiful. He reflected in his mind that "if I shall sell this in the market, then I shall not obtain more than two or three paises. The (best) plan is this, that I shall carry it before the king."

In short, he carried it to the king. The king was pleased, and made order, "Give to this fisherman a hundred rupees." The vizier, who was present, made representation in the ear of the king that "to give so much money in exchange for one fish is not right." The king gave answer, "Now that I have made order, there is no (*lit*, not any) remedy." The vizier said, "Ask from him, 'Is this fish male or female?' if he shall say that it is male, then demand a female; and if he shall say that it is female, demand a male. He will not be able to bring another fish like this, and will not obtain the reward." The king made approbation, and asked from the fisherman, "Is this fish male or female?" The fisherman made answer, that "This fish is an hermaphrodite." The king laughed much, and caused to give him two hundred rupees.



EXERCISE ELEVENTH.

In a certain city a quantity of (*lit*, very much) cotton had been stolen. The cotton sellers made complaint in the presence of the king. The king made investigation, but the thieves were not discovered. A nobleman made representation, that, "If there be command, (*i. e.* if your Majesty command me), then I shall discover the thieves." The king said, "Very good." The nobleman went to his own house, and, on pretence of an entertainment, sent for all the people of the city. When all, small and great, had assembled, then the nobleman came into the assembly, and having made a look in the face of every one, said, "What base-born shameless (persons) are these, who, having stolen the cotton, have come into my assembly, and the cotton has stuck in their beards!" Immediately on the hearing of this, several persons cleaned their beards with their hands (*lit*, with the hand); and from this it became known that these are the thieves. The king made much praise of (*lit*, on) the wisdom of the nobleman.

EXERCISE TWELFTH.

A learned man was preaching in a mosque. A man who was present was weeping. The preacher said, "My words are making an impression upon this man, since he is weeping in this manner." The people said to him, "The words of the preacher do not make any impression upon our hearts. Of what sort is your heart, since you weep?" He gave answer, "I am not weeping at (on) his words: but I had reared a goat, which I was loving very much.

When the goat became old he died. Whenever the preacher speaks and moves his chin, the goat comes to my recollection, for he had exactly such a long beard."

EXERCISE THIRTEENTH.

A king was eating dates along with his vizier, and was throwing all the stones of the dates near the vizier. When they had finished eating, then the king said to the vizier, "Thou art a great glutton, since so many stones of dates are lying (*lit*, have fallen) beside thee." The vizier replied, "No. The asylum of the world is a great glutton, for he has left neither dates nor stones," (*lit*, not dates has left, and not stones.)

EXERCISE FOURTEENTH.

A lion and a man saw their picture in a house. The man said, "Behold the valour of the man who has overcome the lion." The lion gave answer, "The painter of this was a man; if he had been a lion, then the picture would not have been thus."

EXERCISE FIFTEENTH.

A person went to a scribe and said, "Write a letter." He said, "There is a pain in my foot." That person replied, "I do not wish to send you any where; why are you making such an excuse?" The scribe replied, "You are speaking truth; but



whenever I write a letter I am always called to read it (*lit*, for the reading of it); for any other is not able to read it."

EXERCISE SIXTEENTH.

Some person was writing a letter, and a stranger who was sitting (*lit*, had sat down) near, was looking towards the letter. He wrote in the letter that "a stranger, a blockhead, is sitting (*lit*, has sat down) near me, and is reading the letter; therefore I am not writing any secret." The man said, "Do you suppose me a blockhead? Why do you not write your secrets? I have not read your letter." The writer replied, "If you have not read my letter, then how do you know what I have written?"

EXERCISE SEVENTEENTH.

In a dark night a blind man having taken a lamp in (his) hand, and a jar on (his) shoulder, went into the market. Somebody said to him, "O blockhead! in thy eyes day and night are alike: of what use is a lamp to thee?" The blind man having laughed, said, "This lamp is not for me, but for thee, that thou mayest not break my jar."

EXERCISE EIGHTEENTH.

A painter went into a foreign city and began to practise phisic (*lit*, to make the trade of phisic). After a space (of time) some



person came from his native country. He enquired, "Now, what trade are you making?" He replied, "Physic." He asked, "Why?" He replied, "Because, if in this trade I make a fault, then the earth hides it."

EXERCISE NINETEENTH.

A thief went to the abode of some one to steal a horse, and he was caught. The possessor of the horse said, "If thou wilt show me how they steal horses, then I will pardon thee." He consented. Then, having gone near the horse, having untied the ropes, having applied the saddle, having mounted on its back, he put it to the gallop (*lit*, caused it to run), and shouted, "In this manner they steal." Although the people made pursuit of him, yet he was not caught.

EXERCISE TWENTIETH.

Some person went to a sage and made three questions. The first question was this:—"Why are they saying that God is present every where? I do not see him any where. Show him to me." The second question was this:—"Why do they punish the faults of men? Whatever a man does, *that* God causes him to do. There is no power in man." The third question was this:—"How does God punish Satan in the fire of hell? His body is formed of fire; and what impression can fire make upon fire?"

The sage lifted a clod of earth and struck it upon his head. The man, having wept, went to the cazy and made representation that "I had made three questions at the abode of such and



such a sage ; and he, instead of giving answer, struck a clod of earth upon my head.”

The crazy called the sage and said—“ Why did you strike a clod of earth upon his head, and did not give an answer to him ? ” The sage said—“ That clod of earth was the answer to his questions. He says that there is a pain in his head ; if he will show that pain to me, then I will show God to him. And why is he making complaint of me ? Whatever I have done, that is the act of God. In me there is no power. And his body is formed of earth. How is he suffering pain from earth ? ” The man became abashed, and the crazy approved of the speech of the sage.



VOCABULARY

OF THE

WORDS IN THE FOREGOING EXERCISES.

A.

A or an, Ek
Abashed, Shurmindu
to be Able, Sukna
at the Abode of, Yhan
an Act, Kam (*m.*)
After, Peechhe, Bud
Again, Phiru
Alike, (exactly one), Ek hee
All, Sub
Also, Bhee
Although, Ugurchi
And, Aur
Angry, Khufa
Another, (second), Dōōsra
Any, Koe, Kōōchh
Any where, Kubeen
Apply (make in contact), Lugana
Approbation, Pusand (*f.*)
Approve of, Pusund Kurna

Ashamed, Shurmindu
Ask, Pōōchhna
Ass, Gudha (*m.*)
Assemble, Jumu hona
Assembly, Mujlis (*f.*)
Asylum of the world (a term
of address to a king), Juhan
punah

B.

the Back, Peeth (.)
Bad-voiced, Bud awaz
a Bargain, Shurt (*f.*)
Baseborn, Huramzadu
Beard, Darhee
Beautiful, Khōōbsōōrut
to Become, Hona
Before, Age
Behold, Dekhna



Beside (near), Pas
Between, Durmiyan
Blind, Undha
Blockhead, Bewöŏqöŏf
Body, Budun (*m.*)
Bread, Rotee
to Break, Torna
Bring, Lana
to Burn (intrans), Julna
But, Lekin, Pur, Bulki
Buy, Mol lena
By, se

C.

to Catch, Pukurna
to Call, Böŏlana
to Call out, Bol öŏthna
Carry, Lejana
a Certain one, Koe
Chin, Thöŏddee
City, Nugur (*m.*) Shuhr (*m.*)
to Clean, Pak kurna
a Cloak, Furgöŏl (*f.*)
Clod, Dula (*m.*)
Come, Ana
Complaint, Shikayut (*f.*)
Connexion, Nisbut (*f.*)
Consent (*noun*) Quböŏl (*m.*)
Cotton, Pöŏmbu (*m.*) Rööee
(*f.*)

Cotton seller, Pöŏmbu fu-
rosh, Rööeeha
Courtier, Nudeem
Cowardice, Namurdee
Crooked, Terha
Cut off, Kat dalna

D.

Dark, Undhera
Date (fruit), Chöŏhara (*m.*)
Day, Din (*m.*)
to Demand, Chahna
to Die, Mur jana
Discover, Duryaft kurna
to be Discovered, Duryaft ho-
na
Dismiss, Röŏkhsut kurna
Displeased, Na hhöŏsh
Do, Kurna
cause to Do, Kurwana
Donkey, Gudha
Doubt, Shukk (*m. f.*)

E.

Ear, Kan (*m.*)
Earth, Muttee
Eat, Khana
Entertainment (feast), Siya-
fut (*f.*)
Every, Sub, Hur



Every one, Hur ek
Every where, Juhan tuhan
Exactly, Hee
Exceedingly, Nihayut
in Exchange for, Iwuz, Budle

F.

Face, Mōōnh (*m.*)
Fall, Purna
Fear, Dur (*m.f.*)
to Fear, Durna
Female, Madu
Fill, Bhurna
Finger's breadth, Oōnglee
(*f.*)
Finish, Chōōkna
Fire, Ag (*f.*)
First (*adj.*), Puhla (*adv.*),
Puhle.
Fish, Muchhlee (*f.*)
Fisherman, Muchhulhara
Flesh, Gosht (*m.*)
Fling, Phenkna
Folly, Himaqut (*f.*)
Foot, Panw (*m.*)
For (*conj.*), Kyōōnki (*postp.*),
Liye.
Foreign, Ghair
Forgive, Mōōaf kurna.
to be Formed, Bunna

From, Se
Fulfil, Pōōra kurna

G.

Give, Dena
cause to Give, Dilana
Glutton, Petposōō
Go, Jana
Go away, Chula jana
Goat, Bukra
God, Khōōda
Good, Uchchha
Great, Bura

H.

Hand, Hath (*m.*),
Handsome, Khōōbsōōrut
Have, Rukhna
Head, Sir (*m.*)
Health, Sulamut (*f.*)
Hear, Sōōnna
Heart, Dil (*m.*)
Hell, Dozakh
Helpless, Lachar
Here, Yuhan
Hermaphrodite, Khōōns
to Hide, Chhipana
Hindustani, Hindōōstane
Horse, Ghora
House, Ghur (*m.*)



VOCABULARY OF THE EXERCISES.

How? Kis <i>turuk</i> ?	Learned, <i>Alim</i>
Humpbacked, <i>Kööbja</i>	<i>to</i> Leave, <i>Chhorna</i>
Hundred, <i>Sau</i>	Less, <i>Kum</i>
<i>to</i> Hunt, <i>Shikar kurna</i>	Letter, <i>Khutt (m.)</i>
	Liberate, <i>Azad kurna</i>
	<i>a</i> Lie <i>Jhōōth (m.)</i>
I.	Lift, <i>Oōthana</i>
If, <i>Ugur, Jo</i>	Like, <i>Sa</i>
Imagine, <i>Bōōjhna</i>	Lion, <i>Sher</i>
Impossible, <i>Mōōhal</i>	<i>to</i> Live, <i>Jeena</i>
Impression, <i>Usur (m.)</i>	<i>a</i> Load, <i>Bar (m.)</i>
In, <i>Men</i>	Long, <i>Lumba</i>
Information, <i>Khubur (f.)</i>	<i>a</i> Look, <i>Nigah (f.)</i>
Instead, <i>Iwuz</i>	<i>to</i> Look at, <i>Dekhna</i>
Investigation, <i>Tujussōōs</i>	Lose, <i>Khona</i>
	<i>to</i> Love, <i>Chahna</i>
J.	Lover, <i>Ashiq</i>
Jar, <i>Ghura.</i>	
Jest, <i>Luteefu</i>	M.
Jester, <i>Muskhuru</i>	Make, <i>Kurna</i>
	Male, <i>Nur</i>
K.	Man, <i>Admee, Insan</i>
Kill, <i>Mar dalna</i>	Manner, <i>Turuk (f.)</i>
King, <i>Padshah, Raja</i>	Market, <i>Bazar (m.)</i>
Know, <i>Janna</i>	Medicine, <i>Duwa (f.)</i>
Known, <i>Mzōōm</i>	Mind, <i>Jee (m.)</i>
	Mogul, <i>Mōōghul</i>
L.	Money, <i>Nuqd (m.)</i>
Lamp, <i>Chiragh (m.)</i>	More, <i>Ziyadu</i>
Language, <i>Bat, Zuban (f.)</i>	Mosque, <i>Musjid (f.)</i>
<i>to</i> Laugh, <i>Hunsna</i>	



to Mount, Suwar hona
to Move (trans.) Hilana.
Much, Buhööt

N.

Native Country, Wutun (*m.*)
Near (postp.), Pas, Nuzdeek
it is Necessary, Chahiye
Next (second), Dōōsra
Night, Rat (*f.*)
Nobleman, Umeer
Not, Nu, Nuheen
Now, Ub, Hala

O.

Obtain, Pana
Offence, Tuqseer (*f.*)
Old, Bōōrha
On, Pur
One, Ek
Other, Aur, Dōōsra
Or, Ya
Order, Hōōkh (*m.*)
in Order that, Ta ki
to Overcome, Ghulbu kurna

P.

Pain, Dōōkh (*m.*)
Painter, Nuqqash
Parrot, Tōōtee (*f.*)

People, Log
Person, Shukhs
Physic (business of a physi-
cian), Tubabut
Physician, Tubeeb
Picture, Nuqsh (*m.*)
to Place, Rukhna
in Place of, Iwuz
Plaintiff, Mōōdduēē
a Plan, Musluhut (*f.*)
Pleased, Khōōsh
Poet, Shair, Kubita
Possessor, Sahib
a Pound, Rufl (*m.*)
Power, Qōōdrut (*f.*)
Praise, Tureef (*f.*)
Preach, Wuz Kurna
Preacher, Waiz
Presence, Hōōzōōr (*m.*)
Present, Hazir
Pretence, Buhanu
Price, Mol (*m.*)
Pursuit, Peechha
Pusillanimity, Bejiguree
to Punish, Suza dena
Punishment, Siyasut (*f.*)
Purse, Tora

Q.

Quantity, Qudur (*f.*)



a Question, Söŏwal (*m.*)

R.

Rather, Bulki

Read, Puhna, Möŏtaluz kur-
na

to Rear, Palna

Receive, Pana

to come into Recollection, Yad
ana

Reflect, Undeshu kurna

Remain, Ruhna

Remedy (medicine), Duwa
(*f.*)

Representation (petition or
intimation to a great man),
Urz (*f.*)

Reward, Inam (*m.*)

Right (proper), Ruwa, Döŏ-
röŏst

Rise, Oöthna

River, Durya, Nuddee

Rope, Russee

Rupee, Rööpiyu (*m.*)

cause to Run, Daurana

S.

a Saddle, Zeen (*m.*)

Sage, Dana, Alim

Satan, Shaitan

to Say, Kuhna

Scribe, Nuweesindu

a Secret, Raz (*m.*)

See, Dekhna

Sell, Bechna

Send, Bhejna

Send for, Tulub kurna

to Settle (determine), Thuh-
rana

Several, Kuee

Shameless, Behuya

in Short, Ghuruz

to Shout, Pöŏkarna

to Show, Dikhana

Since (seeing that), Jo

Sing, Gana

Sister, Buhin

to Sit down, Baithna

Small, Chhota

So many, *or* much, Itna

Some one, Koee

Son, Beta

Sort (manner), Turuh (*f.*)

Space, Möŏddut (*f.*)

Speak, Bolna

Speech, Bat (*f.*)

Steal, Chöŏrana

a Stick, Lukree (*f.*)

to Stick (adhere), Lugna

Stomach, Pet (*m.*)

VOCABULARY OF THE EXERCISES.

Stone (of fruit), *Anthee (f.)*

Straight, *Seedha*

Stranger, *Beganu*

Strike, *Marna*

Such and Such, *Föölan*

Suffer, *Khana*

Suppose, *Janna*

T.

Take, *Lena*

Teach, *Sikhana*

Tell, *Kuhna*

Than, *Se*

That (conj.), *Ki*

Then (adv.), *Tub (conj.)*, *To*

Therefore, *Is waste*

Thief, *Chor*

Third, *Teesra*

Three, *Teen*

Thus, *Yöön*

To-day, *Aj.*

Towards, *Turuf*

Trade, *Peshu (m.)*

Trembling, *Lurzu (m.)*

to Turn (trans.), *Pherna*

Two, *Do*

U.

Ugly, *Zisht*

Untie, *Kholna*

Use, *Kam (m.)*

V.

Valour, *Shööjaut (f.)*

Very, *Buhööt, Hee*

Vizier, *Wuzeer*

W.

to Walk along, *Chula jana*

Warm, *Gurm*

Washerman, *Dhobee*

Weep, *Rona*

What? *Kya?*

When, *Jub*

Whoever, *Jo koe*

Why? *Kis waste?*

Win, *Jeetna*

Wisdom, *Hikmut (f.)*

to Wish, *Chahna*

With, *Se, Sath*

Without, *Be, Bughair*

Woman, *Rundee*

Word, *Bat (f.)*

Your Worship, *Huzrut*

Worth, *Laiq (governs the ge-
nitive with *ke*)*

Write, *Likhna*

Writer, *Likhne wala*

Y.

Yet (but), *Lekin.*



APPENDIX.

The Cardinal numbers are as follows :—

1 Ek	21 Ikkees
2 Do	22 Baees
3 Teen	23 Te'e'es
4 Char	24 Chaubees
5 Panch	25 Puchees
6 Chhu	26 Chhubbees
7 Sat	27 Sutaees
8 Ath	28 Uthaees
9 Nau	29 Ööntees
10 Dus	0 Tees
11 Igaru	31 Iktees
12 Baru	32 Butees
13 Teru	33 Tetees
14 Chaudu	34 Chautees
15 Pundru	35 Paintees
16 Solu	36 Chhuttees
17 Sutru	37 Saintees
18 Utharu	38 Uthtees
19 Öönees	39 Ööntalees
20 Bees	40 Chalees

APPENDIX.

- | | |
|---------------|----------------|
| 41 Iktalees | 71 Ikhuttur |
| 42 Bealees | 72 Buhuttur |
| 43 Tetalees | 73 Tihuttur |
| 44 Chuwalees | 74 Chauhuttur |
| 45 Paintalees | 75 Puchhuttur |
| 46 Chhiyalees | 76 Chhihuttur |
| 47 Saintalees | 77 Suthuttur |
| 48 Uzhalees | 78 Uthhuttur |
| 49 Ōñchas | 79 Ōñnasee |
| 50 Puchas | 80 Ussee |
| 51 Ikawun | 81 Ikasee |
| 52 Bawun | 82 Byasee |
| 53 Tirpun | 83 Tirasee |
| 54 Chauwun | 84 Chaurasee |
| 55 Puchpun | 85 Puchasee |
| 56 Chhuppun | 86 Chhiyasee |
| 57 Suttawun | 87 Sutasee |
| 58 Uthawun | 88 Uthasee |
| 59 Ōñsuth | 89 Nuwasee |
| 60 Sath | 90 Nauwe |
| 61 Iksuth | 91 Ikanuwe |
| 62 Basuth | 92 Banuwee |
| 63 Tirsuth | 93 Tiranuwe |
| 64 Chausuth | 94 Chauranuwe |
| 65 Painsuth | 95 Puchanuwe |
| 66 Chhiyasuth | 96 Chhiyanuwe |
| 67 Sutsuth | 97 Sutanuwe |
| 68 Uthsuth | 98 Uthanuwe |
| 69 Ōñhuttur | 99 Ninanuwe |
| 70 Suttur | 100 Sau or Sai |



APPENDIX.

It may assist the memory, in mastering the above list, to observe that, for the most part, the thirties end in *tees* ; the forties in *alees* ; the fifties in *n* ; the sixties in *suth* ; the seventies in *hut-tur* ; the eighties in *see* ; and the nineties in *nuwe*.

After a hundred, the series is continued thus :—*Ek sau eh*, 101 ; *Ek sau do*, 102, &c.

The Ordinal numbers are—

1st. Puhla	6th. Chhut
2d. Döösra	7th. Satwan
3d. Teesra	8th. Athwan
4th. Chautha	9th. Nauwan
5th. Panchwan	10th. Duswan

And so on, by adding (generally) *wan* to the Cardinals.

The aggregate, or collective numbers, are—

<i>A four</i> , Gunda	<i>A hundred</i> , Saikra
<i>A five</i> , Gahee	<i>A thousand</i> , Huzar
<i>A score</i> , Beesee	<i>A hundred thousand</i> , Lakh
<i>A forty</i> , Chaleesa	<i>A ten millions</i> , Kuror

DAYS OF THE WEEK, &c.

English.	Hindustani.	Hinduwoo.
Sunday	Itwar	Rubeebar
Monday	Peer, or Somwar	Sombar
Tuesday	Mungul	Mungulbar
Wednesday	Böödh	Böödhbar
Thursday	Jöömü-rat	Brihusputibar
Friday	Jöömü	Söökrbar
Saturday	Suneechur	Suneebar



APPENDIX.

The Hindustani months do not coincide with ours. The first of them is *Baisakh*, which commences in the middle of our *April*. The other months are *Jeth*, *Usarh*, *Sawun*, *Bhadon*, *Kōōar*, *Katik*, *Ughun*, *Pōōs*, *Magh*, *Phagōōn*, and *Chait*. Bonds and other documents generally bear the English date and that of the Arabic lunar month, as well as the Hindustani one.

RESPECTFUL FORMS OF ADDRESS.

In addressing a superior, an inferior generally employs some one of the following expressions instead of the second personal pronoun, viz.—*Ap*, your Honour; *Sahib*, Sir; *Huzrut*, your Worship; *Muharaj*, your Highness. The verb agreeing with any of these is put in the third person plural. In speaking of a third person with respect, the plural is also used. In speaking of himself with humility, an inferior, instead of the first person, makes use of some such term as *Bundu*, slave; *Ajiz*, weak person; or *Fidwee*, devoted servant.

THE END.





CSL

