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C. K. OGDEN





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THE  
HINDŪSTĀNĪ MANUAL,

INTENDED TO

FACILITATE THE ESSENTIAL ATTAINMENTS OF CONVERSING WITH  
FLUENCY, AND COMPOSING WITH ACCURACY, IN THE MOST USEFUL  
OF ALL THE LANGUAGES SPOKEN IN OUR EASTERN EMPIRE.

PART I.

A COMPENDIOUS GRAMMAR OF THE  
LANGUAGE,

WITH EXERCISES, USEFUL PHRASES, DIALOGUES, ETC.

PART II.

A VOCABULARY OF USEFUL WORDS,  
ENGLISH AND HINDŪSTĀNĪ,

SHOWING AT THE SAME TIME THE DIFFERENCE OF IDIOM BETWEEN  
THE TWO LANGUAGES.

BY THE LATE DUNCAN FORBES, LL.D.

*A New Edition, carefully revised*

BY JOHN T. PLATTS,

LATE INSPECTOR OF PUBLIC INSTRUCTION IN THE CENTRAL PROVINCES  
OF INDIA.

SIXTEENTH EDITION.

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## EDITOR'S PREFACE.

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THIS edition of THE HINDŪSTĀNĪ MANUAL will be found to differ but slightly from previous editions in the first or grammatical section ; but the alterations in the other sections are almost numerous enough to give it the character of a new work. It has not been deemed advisable to change the arrangement in any way, but the structure of the Hindŭstānī sentences, and the use of obsolete and provincial idioms and words, called for considerable revision, and this has been effected. An Urdū scholar who has lived in India will not need to be told that the Hindŭstānī of Calcutta, Madras, and Bombay—and this is the Hindŭstānī of a great part of the older editions of the Manual—departs considerably from the purity of the Urdū of Northern and North-western India ; and it is with the view of bringing the language of the Manual to this standard that the numerous corrections have been considered necessary.

A new section on household matters has been added to the work, for the benefit, chiefly, of English ladies in India ; and in this the liberty has been taken of introducing a number of

English words, although the corresponding Hindūstānī words for most of them exist. In this the Editor has been guided by the regular practice of servants in India. But the use of English words, it may be observed, is not confined to servants alone; even educated natives of the country now freely use—not, it may be allowed, *beef* and *mutton*, and other similar words; but—such words as *appeal*, *judge*, *session*, *decree*, *council*, *scientific*, *pension*, *captain*, etc., for which Urdū in some cases either has no equivalent, or which it would have to express by a periphrasis. Such words are on the increase, and most native scholars approve of their introduction;—but the case is very different in respect of English *idiom*; against this all Urdū scholars steadily set their face. Words once adopted are spelt as pronounced by natives of India (e.g. *apīl*, *jaj*, *pinshan*, *kaptān*), and in respect of gender, declension, etc., are treated like other Hindūstānī words.

The Editor has to express his warmest thanks to M. Şafdar 'Alī, Extra Assistant Commissioner, Jabalpūr, and Paṇḍit Ganpat Rao, District Inspector of Schools, Narsinghpūr, for the valuable assistance they so kindly afforded him in the revision and correction of the work.

LONDON, Oct. 1, 1873



## PREFACE.

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IN this new edition of the Hindūstānī Manual, I have greatly extended the materials for Exercise in Composition, being well aware, from long experience, that such a course contributes most to sound progress in the language. Another improvement will be found at the beginning of the volume, where I have given a complete table, showing the correspondence between the Roman and Oriental alphabets. The work has been carefully revised throughout ; so that it may now approximate still nearer its original purpose, viz. to enable the student of Hindūstānī to converse in that language with fluency, to compose in it with accuracy, and to write it correctly in both the Persian and Devanāgarī characters.

Several large impressions of the Manual have now been disposed of since its first appearance in October, 1845. This is a sufficient proof of its appreciation by the public ; and it is needless for me to say anything further in this place respecting its utility. I shall therefore content myself by briefly stating what it contains, and how it ought to be perused.

The First and Second Sections of the book contain a concise view of the grammatical principles of the language. In these I have confined myself solely to what is useful and necessary, without distracting the learner's attention by what is either unimportant or superfluous.

Section I. treats briefly, but I trust clearly, of the ele-

mentary sounds of the language, and of its grammatical inflections. This portion may be advantageously perused when the student is learning the Oriental or Persi-Arabic alphabet ; so that when he knows his letters, he may at once commence reading and translating easy Selections in the proper character, with the aid of a Vocabulary. When he has read carefully ten or twelve pages of such Selections, he may proceed to the second section, and endeavour to turn every phrase and sentence of it into the Persian character, with which by this time I suppose him to be familiar.

Section II. embraces more especially those peculiarities of Syntax, of which I have, from long experience, observed learners to stand most in need. These I have reduced into a series of seventeen lessons, to all of which I have added copious Examples and Exercises, in order to impress them more thoroughly on the memory. These are followed (from p. 45 to p. 67) by a series of miscellaneous Lessons and Exercises, still of an elementary nature, all the words of which will be found in the Vocabulary. I have not deemed it necessary to touch upon those broad principles of Syntax which are the common property of all languages ; besides, the work is not intended to supersede the use of the larger grammars.

Each phrase and sentence in this second section may be advantageously varied by the teacher, by changing the number, person, and tense of the verb, also by presenting the same in an interrogative, negative, or conditional form. By this means the essential principles of the Grammar will make a lasting impression on the memory, which may be further confirmed by translating the Exercises from English into Hindūstānī. Those who doom their luckless pupils to waste weeks or months on the mere reading (or what they

are pleased to call *learning*) of a grammar, *per se*, without any reference to the language aimed at, ought to have come into the world many centuries back, when a puerile jargon of words without ideas passed for learning. The grammar of any language is to be learned only through the language, and the language by means of the grammar : but to learn, or rather to attempt to learn, the one without the other, is about as profitable a pursuit as the manufacturing of bricks from straw without clay, or from clay without straw,—  
 “*altera alterius auxilio eget.*”

In Section III. (from p. 68 to p. 105) I have given a selection of Useful Dialogues, etc. This section is intended for further exercise, adapted to the student's more advanced progress ; and at the same time he should endeavour to commit the whole to memory, so that when the English of any sentence is read to him, he may be able to give the Hindūstānī. It may be observed, that the subjects given for exercise become gradually more difficult, and ought not to be attempted till the student has read a considerable portion of the *Bāgh-o-Bahār* and *Baitāl Pachīsī*, the works in which he will have to pass in India.

Part II. of the MANUAL (commencing at p. 106) contains an extensive selection of Useful Phrases, so arranged as to serve as a reverse Vocabulary. Most of them are taken from a work printed at Calcutta several years ago, apparently with a view to teach the natives English. I have corrected numerous errors of the press, and not a few of judgment, which occur in the Calcutta book. I have also supplied the various quantities of the vowels, as well as the essential dots, etc., of the consonants ; so that the whole may be readily turned into the Persian and Devanāgarī characters for additional practice. The English translation of these might have been perhaps more literal ;

but on due consideration I have allowed most of them to stand as they were. It is only for a mere beginner that a literal translation is allowable, and even then it ought never to be so literal as to become *un-English*. Of all the bad methods of teaching, the *very worst* is that which takes away from the learner the necessity of *thinking*. Any book, then, in which he is offered assistance for translating, by having presented to him word for word as it stands in the original, ought at once to be pitched into the fire : it is an admirable invention to flatter the student with imaginary progress, while at the same time it cloaks the ignorance or incapacity of the teacher.

A considerable number of the sentences in the Vocabulary are highly idiomatic, and a careful perusal of them will give the learner no small insight into the freedom of expression he may frequently have to employ in order to make himself understood by the natives of India. One single example—an extreme case I confess—will tend to show what I mean :—For instance, under the word *haste*, we have the sentence, “ I write in great haste to save the post,” which is expressed in Hindūstānī by saying, “ The post-office is about to close, therefore I have written the letter in (great) haste.” I merely mention this as an instance of that degree of liberty which is allowable in this department of the test. By carefully perusing the Vocabulary, then, and comparing the actual translation with the literal, the student will gradually acquire a facility in expressing himself correctly, without adhering *stiffly* to the *very words* of the English.

Those who are destined to pass a portion of their lives in India may be divided into three classes :—First, Her Majesty's Civil, Military, and Medical servants, all of whom *must pass* an examination in Hindūstānī ; and for

the use of these the Manual is especially intended, as it will in no small degree assist them in qualifying themselves for passing a creditable examination, more particularly that part of the test which relates to *composition* and *conversation* in the language. Another important class consists of Clerical, Legal, Naval, and Mercantile gentlemen, and all European ladies, who have probably little time or inclination to master the Oriental characters. The third class consists of all Her Majesty's European troops. To the latter two classes a knowledge of the language is essential; and a thorough perusal of this Manual will enable them to hold intercourse with the people of the country on the ordinary affairs of domestic life. Their stock of words will increase by practice; and, by knowing the general principles of the grammar, they will be enabled to express themselves in Hindūstānī like rational beings, and not as the jargonists of bygone days, who acquired a villanous smattering of the language, from the lowest of the natives, *by the ear only*, and set at defiance all the rules of grammar and propriety.

I have only to add, that, to all those who wish to acquire some insight into the language through this little work only, without reference to the Oriental character, a few lessons on pronunciation will be all the assistance required; and if that cannot be had, let it be remembered, as a general rule, that *the vowels are to be sounded as in Italian or German, and the consonants as in English.*

D. FORBES.

BURTON CRESCENT, *March*, 1859.



# HINDŪSTĀNĪ MANUAL.

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## PART I.

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### SECTION I.

#### ON THE LETTERS AND PARTS OF SPEECH.

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1.—THROUGHOUT the extensive empire of India, from Cape Comorin to Kashmīr, and from the Brahmaputra to the Indus, the Hindūstānī is the language most generally used. It consists of two dialects : that of the Musalmāns, commonly called the *Urdū* or *Rekhta*, and that of the Hindūs, called *Hindī*. The former abounds in words and phrases from the Persian and Arabic ; the latter confines itself to words of native origin, or words borrowed from the Sanskrit. As the two dialects, however, follow, in the main, the same grammatical rules, they are understood here to be both included under the general name Hindūstānī, which means, *par excellence*, the language of Hindūstān.

2.—The following little work has two distinct objects in view :—first, to afford ample materials for exercise in speaking, writing, and composition, to those who have already made some progress in the language, and who have acquired a fair knowledge of one or both of the oriental alphabets ; secondly, to enable those whose time and avocations do not permit them to make a profound study of the language, to acquire at least a fair practical knowledge of it. The Roman character is used throughout as a mere matter of economy ; the same may be easily transferred into either of the oriental characters by the aid of the tables to that effect given in pages 2, 3, &c.

THE PERSI-ARABIC ALPHABET.

3.—The Persi-Arabic Alphabet as applied to the Hindūstānī:—

1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			Final.	Medial.	Initial.	Final.	Medial.	Initial.
<i>alif</i>	ا	<i>a, &amp;c.</i>	ا	ا	ا	تا	بار	اب
<i>be</i>	ب	<i>b</i>	ب	ب	ب	شب	صبر	بر
<i>pe</i>	پ	<i>p</i>	پ	پ	پ	چپ	سپر	پُر
<i>te</i>	ت	<i>t</i>	ت	ت	ت	دست	ستر	تپ
<i>tā</i>	ث	<i>t̄</i>	ث	ث	ث	پیت	ستا	تپ
<i>so</i>	س	<i>s</i>	س	س	س	خبث	بشر	ثور
<i>jīm</i>	ج	<i>j</i>	ج	ج	ج	کج	شجر	جبر
<i>che</i>	چ	<i>ch</i>	چ	چ	چ	هیچ	بچه	چب
<i>ho</i>	ح	<i>h</i>	ح	ح	ح	وہیح	بحر	حر
<i>khe</i>	خ	<i>kh</i>	خ	خ	خ	زخ	تخم	خر
<i>dāl</i>	د	<i>d</i>	د	د	د	صد	فدا	دَر



1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>	<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>
<i>dā</i>	د	<i>d</i>	د	د	د	صَدَد	نَدَر	دَال
<i>zāl</i>	ذ	<i>z</i>	ذ	ذ	ذ	كَانَذ	نَدَر	ذِمّ
<i>re</i>	ر	<i>r</i>	ر	ر	ر	مَر	مَرَد	رَم
<i>rā</i>	ر	<i>r</i>	ر	ر	ر	مُر	بُرَا	رَوْرَا
<i>ze</i>	ز	<i>z</i>	ز	ز	ز	گَز	بَزَم	زَر
<i>zhe</i>	ژ	<i>zh</i>	ژ	ژ	ژ	پَاپژ	غَزَب	ژَرَف
<i>sīn</i>	س	<i>s</i>	س	س	س	بَس	فَسَق	سَر
<i>shīn</i>	ش	<i>sh</i>	ش	ش	ش	پَش	نَشُد	شُد
<i>ṣād</i>	ص	<i>s</i>	ص	ص	ص	نِص	قِصَد	صَد
<i>ẓād</i>	ض	<i>z</i>	ض	ض	ض	عَض	خِضَر	ضَدّ
<i>ṭoe</i>	ط	<i>t</i>	ط	ط	ط	خَطّ	بَطَن	طِي
<i>ẓoe</i>	ظ	<i>z</i>	ظ	ظ	ظ	حِفْظ	نَظَر	ظَفَر

1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>	<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>
'ain ا	ع	'a, &c.	ع	ع	ع	صنع	بُعْد	عسل
ghain غ	غ	gh	غ	غ	غ	تبيع	بِغِي	غُسل
fe ف	ف	f	ف	ف	ف	كف	سفر	فِي
kāf ق	ق	k	ق	ق	ق	بق	سقر	قد
kāf ك	ك	k	ك	ك	ك	يكت	بِكُن	كُن
gāf گ	گ	g	گ	گ	گ	رنگ	جگر	گر
lām ل	ل	l	ل	ل	ل	گل	عِلْم	لب
mīm م	م	m	م	م	م	بستم	چمن	من
nūn ن	ن	n	ن	ن	ن	صحن	چند	نم
wā, o و	و	w, &c.	و	و	و	بُو	پُور	وجد
he ه	ه	h	ه	ه	ه	نه	بیا	هُنر
ye ي	ي	y, &c.	ي	ي	ي	بي	حید	يد

In the preceding table, the first column contains the names of the letters as pronounced in India. The second column gives the full detached form of each letter as it is written at the end of a word, when preceded by any of the letters ا, د, ت, ر, ز, or و, which, it may be observed, never alter in form, nor unite with the letter that follows. The third column contains the corresponding English letters, some of which are marked with a dot underneath, which dot or dots serve two purposes; viz., in the first place they indicate that there is a slight difference of sound; and, in the second place, they serve to point out, in the following work, the corresponding Persic letters. The fourth column gives the initial, medial, and final forms of the letters, when combined together in writing. Lastly, in the fifth column are given three words, with a view to show the different forms of the letter opposite. It is needless to say more about the alphabet in this little work, except that it is read from right to left, contrary to ours.

4.—A Table showing the correspondence of the vowels in the Persian, Roman, and Devanāgarī characters:—

VOWELS.	INITIAL.	NON-INITIAL.
ا a अ	اب ab अब	بد bad बद
إ i इ	إس is इस	دین din दिन
أ u उ	أس us उस	بُت but बुत
آ ā आ	آس ās आस	بات bāt वात
او o ओ	اوک ok ओक	سو so सो
أ ū ऊ	أود ūd ऊद	تُو tū तू
أُ au औ	أور aur और	نُو nau नौ

VOWELS.	INITIAL.	NON-INITIAL.
اي ء ए	ایک ek एक	بي be बे
إي ِ ई	ایکھ ikh ईख	سي sī सी
آي ai ऐ	آيسا aisā ऐसा	ہي hai है

These vowels and diphthongs are to be sounded uniformly as follows: *a*, unmarked, is very short, as in the word *America*, or like our *u* in the words *sun* and *pun*;—*i*, short, as in *fit*, *fin*;—*u*, short, as in *put*, *push*, or our *oo* in *foot*;—*ā*, long, as in *far*, *father*;—*o*, long, as in *pole*, *mole*;—*ū*, long, as in *rule*, *fool*;—*au*, like our *ou* in *sound*, or the German *au* in *haus*, a house;—*e*, like our *a* in *fate*, or the French *ê* in *bête*, *tête*;—*ī*, long, as in the words *police*, *machine*, or our *ee* in *bee*, *see*; and *ai*, like our *ai* in *aisle*, or the German *ai* in *Kaisar*, a Cæsar or emperor. The

Arabic termination **ي** is represented in the Roman character by *a* or *ā*, according as its sound is short or long.

5.—A Table showing the agreement of the consonants, Persian, Roman, and Devanāgarī:—

ب b ब	ت t ट	چھ chh छ
بھ bh भ	थ th ठ	ह h ह
प p प	स s स	ख kh ख
फ ph फ	ज j ज	द d द
त t त	झ jh झ	ध dh ध
थ th थ	च ch च	ड d ड

دھ	dh	ढ	ص	s	स	کھ	kh	ख
ن	z	ज	ض	z	ज	گ	g	ग
ر	r	र	ط	t	त	گھ	gh	घ
ڑ	r	ड़	ظ	z	ज	ل	l	ल
ڑھ	rh	ढ़	ع	'	अ &c.	م	m	म
ز	z	ज	غ	gh	ग	ن	n	न &c
ڑ	zh	ज	ف	f	फ	و	w	व
س	s	स	ق	k	क	ه	h	ह
ش	sh	श	ک	k	क	ي	y	य

The consonants, with few exceptions, are to be pronounced as in English. It remains only to observe, that *ph*, *th*, or *th* do not form a single sound as with us, the former having the sound of *ph* in *up-hill*, and the latter of *th* in *hot-house*. The letters *t* and *d* are softer and more dental than with us; *ch* is uniformly sounded as in *church*, *chin*; *kh* and *gh* are best learned by the ear; the former is forcibly uttered like *ch* in the Scottish word *loch*, or the German *ch* in the word *buch*, a book; *gh* is less forcibly uttered, like the German *g* in *sagen*, *wagen*; *kh* and *gh* without the dash beneath are to be sounded as they are in the compounds *ink-horn* and *dog-house*; *g* is uniformly sounded hard, as in *go*, *give*, never like our *g* in *gem*, *gentle*; *zh* is of rare occurrence, and is sounded like the *j* in the French words *jour*, *jamais*. In a few words from the Persian the letter *w*, though written, is not sounded; in which case it is marked thus, *w*. A final *n* preceded by a long vowel has generally a nasal sound, as in the French words *bon*, *ton*, to denote which sound we shall use *n̄*. We may occasionally use *n* to

denote the Arabic *nūnation*, which may be met with in a few adverbs borrowed from that language ; as in the words *kaṣḍan*, purposely, *ittifākan*, accidentally. All the rest of the consonants not here specified are understood to be sounded as in English, or very nearly so. The apostrophe preceding or following a vowel denotes the Arabic letter  $\xi$  ; and the mark (,) between two vowels denotes the *hamza*. Lastly, a final short *a* unmarked denotes the weak or unaspirated  $y$  of the Persian character ; as in  $\text{بندہ}$  *banda*, a slave. From these brief hints the attentive student will be enabled, should he feel inclined, to transpose the following dialogues, &c., into either or both of the native characters, an exercise that will greatly contribute to his improvement. This much being premised, we now proceed to treat of the parts of speech, following the same arrangement that holds in the grammar of our own tongue.

## I. ARTICLE.

6. The Hindūstānī, like the Latin, has no word which corresponds exactly with our definite article *the* : we occasionally, however, find the demonstrative pronouns *yih*, this, and *wuh*, that, employed as articles when great precision is required ; as will be seen hereafter. The place of our indefinite article *a* or *an* is supplied by the numeral *ek*, one, or the indefinite pronoun *ko,ī*, some, a certain ; thus, *ek ādmī* ; or *ko,ī ādmī*, a man, some man, or a certain man.

## II. SUBSTANTIVES.

7. *Gender*.—There being no neuter gender in Hindūstānī, all substantives are either masculine or feminine, except a few which are of both genders. Males are of course masculine, and females feminine ; but with regard to the genders of the inferior animals, and of all lifeless things, practice alone can determine. We may add as a general rule, however, that all abstract nouns, and lifeless matter in general, ending in *ī* are feminine ; those in *t* are also feminine, if derived from Arabic roots ; and those in *ish*, if derived from Persian verbal roots. As exceptions to this rule, we may mention *pānī*, water, *ghī*, clarified butter, and *motī*, a pearl, which are masculine. All nouns in *t* and *ish*, not restricted as above, and all nouns in *sh*, are uncertain. (*Vide Gram.* pp. 23–26.)

8. *Declension*.—The various relations called cases are expressed in Hindūstānī by means of certain terminations, called

postpositions, added to the substantive. These postpositions, so far as they extend, answer the same purpose as our prepositions, or the various terminations of a Latin or Sanskrit noun. The following scheme will show all the postpositions in common use, together with their signification. As one example will suffice for all the substantives of the language, it is of course expected that the student will commit the same thoroughly to memory.

## Declension of a Hindūstānī Noun.

		Singular.	Plural.		
Oblique Cases.	{	Nom. <i>mard</i> , man, the man	<i>mard</i> , men, the men,		
		Gen. <i>mard-kā</i> , - <i>ke</i> , - <i>kī</i> , of man	<i>mardoñ-kā</i> , - <i>ke</i> , - <i>kī</i> , of, &c.		
		D.&A. <i>mard-ko</i> , to man, or man	<i>mardoñ-ko</i> , to, &c.		
		Ablat. <i>mard-se</i> , from or with man	<i>mardoñ-se</i> , from, &c.		
		Locative.	{	<i>mard-meñ</i> , in man	<i>mardoñ-meñ</i> , in, &c.
				<i>mard-par</i> , on man	<i>mardoñ-par</i> , on, &c.
				<i>mard-tak</i> , up to man	<i>mardoñ-tak</i> , up to, &c.
Agent	<i>mard-ne</i> , by man	<i>mardoñ-ne</i> , by, &c.			
Voc.	<i>ai mard</i> , O man	<i>ai mardo</i> , O men.			

The above scheme or example is applicable to all the substantives of the language, regard being had to the slight modifications or exceptions which we are about to notice. It will be observed that the nominative singular, *mard*, remains unaltered as a basis or root from beginning to end. The nominative plural is the same as the singular. In the genitive plural, the syllable *oñ* (which continues through all the oblique cases) is added between the basis and the various postpositions, the latter being the same as in the singular. The vocative plural always ends in *o*, having dropped the nasal *ñ* of the preceding cases. For the use of *kā*, *ke*, and *kī*, *vide* the section on Syntax.

*a. Exception 1.*—All feminine nouns are declined exactly like *mard*, except that they add the syllable *eñ* in the nominative plural, or *añ* if the singular ends in *i*; thus, *mez*, a table; nom. plural, *mezeñ*; *roṭī*, bread, a loaf, nominative plural, *roṭīāñ* or *roṭīyāñ*. In the oblique cases plural they add *oñ*, as in the example already given; thus, *mezoñ-ko*, to the tables, *roṭiyōñ-se*, from the loaves.

*b. Exception 2.*—Masculine nouns ending in *ā* or *āñ*, if purely Indian, and many masculines ending in the unmarked *a* or imperceptible *h* (chiefly from the Persian, and often written with a long *ā*), change their final vowel into *e* in the oblique cases singular and nominative plural, and into *oñ* for the oblique

cases plural: this change is called an inflection, and such nouns are said to be inflected. Thus, *kuttā*, a dog; gen. sing. *kutte-kā*, -*ke*, -*kī*, &c.; nom. plur. *kutte*; gen. plur. &c. *kuttoṅ-kā*, -*ke*, -*kī*; voc. plur. *kutto*. So *banda*, a slave; gen. sing. *bande-kā*, -*ke*, -*kī*; nom. plur. *bande*; gen. *bandoṅ-kā*, &c. Masculine nouns in *ā*, which are not purely Hindī, but borrowed from the Arabic, Persian, or Sanskrit, are not necessarily subject to this change or inflection, and such must be learned from practice. For example, *dānā*, a sage, *pitā*, a father, are not inflected; thus gen. sing. *dānā-kā*, &c.; nom. plur. *dānā*; gen. plur. *dānā, oṅ-kā*, &c. Again, *rājā*, a king, may or may not be inflected; as, gen. sing. *rāje-kā* or *rājā-ka*; plur. *rājōṅ-kā* or *rājā, oṅ-kā*, &c., but the inflected form is now rarely used.

### III. ADJECTIVES.

9.—Adjectives are generally placed before their substantives, as in English. Adjectives ending in any letter except *ā*, and a few that end in the unmarked or short *a*, are indeclinable. Those ending in *ā*, if purely Indian, are subject to a slight change or inflection in the termination, which, as well as the mode of forming the degrees of comparison, will be noticed in the Syntax. (*Vide* paragraph 24. \*)

### IV. PRONOUNS.

10.—The personal pronouns are thus declined:—

	Sing.	First Person.	Plur.
Nom.	<i>maiṅ, I.</i>		<i>ham, we.</i>
Gen.	<i>merā, mere, merī.</i>		<i>ham-ārā, -āre, -ārī.</i>
D.&A.	<i>mujh-ko or mujhe.</i>		<i>ham-ko, or -eṅ, or -oṅko, &amp;c.</i>
Ab.	<i>mujh-se.</i>		<i>ham-se, hamoṅ-se.</i>
Loc.	<i>mujh-meṅ, -par, -tak.</i>		<i>ham-meṅ, or hamoṅ-meṅ, &amp;c.</i>
Agt.	<i>maiṅ-ne.</i>		<i>ham-ne, or hamoṅ-ne.</i>
	Sing.	Second Person.	Plur.
Nom.	<i>tū or taiṅ, thou.</i>		<i>tum, you.</i>
Gen.	<i>terā, tere, terī.</i>		<i>tum-hāra, -hāre, -hārī.</i>
D.&A.	<i>tujh-ko or tujhe.</i>		<i>tum-ko, or -heṅ, or -hoṅko.</i>
Ab.	<i>tujh-se.</i>		<i>tum-se, or tumhoṅ-se.</i>
Loc.	<i>tujh-meṅ, -par, -tak.</i>		<i>tum-meṅ or tumhoṅ-meṅ, &amp;c.</i>
Agt.	<i>tū-ne or taiṅ-ne.</i>		<i>tum-ne, or tumhoṅ-ne.</i>

a. It will be observed that the first and second pers. pronouns, 'I' and 'thou,' have a declension peculiar to themselves.

\* The student will observe that all references are made, not to the pages of this work, but to the number of the paragraph. When reference is made to my Grammar, the page is indicated.



In the first place, the gen. sing. ends in *rā*, *re*, *rī*, and the gen. plur. in *ārā*, *āre*, *ārī*, instead of the *kā*, *ke*, *kī* of the substantives. The other cases singular are formed by adding the requisite postpositions to the oblique forms or inflections *mujh* and *tujh*: at the same time, the dative and accus. may optionally add *ko* or *e*. The cases denoting the agent sing. are formed by adding *ne* to the nom., as *main-ne* and *tain-ne* or *tū-ne*, and not *mujh-ne*, &c., as one would expect.

11.—The rest of the pronouns are very simple in their declension; all that is requisite is to remember the nom. and oblique form or inflection of each; thus, *yih*, he, &c., inflect. *is-kā*, *-ke*, *-kī*.

	Sing.	Third Person.	Plur.
Nom.	<i>yih</i> , he, she, it, or this.	<i>ye</i> , they, these.	
Gen.	<i>is-kā</i> , <i>-ke</i> , <i>-kī</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhoñ-kā</i> , <i>-ke</i> , <i>-kī</i> .	
Dat.	<i>is-ko</i> or <i>is-e</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhoñ-ko</i> or <i>inhoñ</i> .	
Ac.	<i>yih</i> , <i>is-ko</i> , or <i>is-e</i> .	<i>ye</i> , <i>in-ko</i> , or <i>inhoñ</i> , &c.	
Ab.	<i>is-se</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhoñ-se</i> .	
I.oc.	<i>is-meñ</i> , <i>-par</i> , <i>-tak</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhoñ-meñ</i> , <i>-par</i> , <i>-tak</i> .	
Agt.	<i>is-ne</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhoñ-ne</i> .	

a. Exactly like *yih* are declined the four following pronouns, of which it will be sufficient here to give the nominative and inflection of each, singular and plural.

Nom.	<i>wuh</i> , he, she, it, that.	<i>we</i> , they or those.
Inflec.	<i>us-kā</i> , <i>-ke</i> , <i>-kī</i> , &c.	<i>un-</i> , <i>unh-</i> , or <i>unhoñ-kā</i> , <i>-ke</i> , <i>-kī</i> .

## Interrogative.

Nom.	<i>kaun</i> , who?	<i>kaun</i> , who?
Inflec.	<i>kis-kā</i> , <i>-ke</i> , <i>-kī</i> , &c.	<i>kin-</i> , <i>kinh-</i> , or <i>kinhoñ-kā</i> , <i>-ke</i> , <i>-kī</i> .

## Relative.

Nom.	<i>jo</i> , he who, &c.	<i>jo</i> , they who.
Inflec.	<i>jis-kā</i> , <i>-ke</i> , <i>-kī</i> , &c.	<i>jīn-</i> , <i>jīnh-</i> , or <i>jīnhoñ-kā</i> , <i>-ke</i> , <i>-kī</i> .

## Correlative.

Nom.	<i>so</i> , that same.	<i>so</i> , those same.
Inflec.	<i>tis-kā</i> , <i>-ke</i> , <i>-kī</i> , &c.	<i>tin-</i> , <i>tinh-</i> , or <i>tinhoñ-kā</i> , <i>-ke</i> , <i>-kī</i> .

b. The following interrogative is applicable either to the singular or plural.

Nom. *kyā*, what? (generally applied to lifeless things).

Inflec. *kāhe-kā*, *-ke*, *-kī*, of what? &c.

Obs. In pure Urdū, however, the oblique cases of *kaun* are used for those of *kyā*. The forms *kāhe kā*, and *kāhe ko*, may occasionally occur, but not the others.

c. The word *āp*, self, is indeclinable ; it gives, as a possessive adjective, *ap-nā*, -ne, -nī, of or relating to self, own. The word *āp* is also employed when addressing, or speaking of, a superior, in the sense of your honour, your worship, his honour, &c., as will be fully explained in the Syntax, paragraph 37.

d. The indefinites are *koṛ* and *kuchh*, some, a, any,—the inflection of both being the same—viz. *kisī* or *kisū*, of which *kisū* is the older form. The plural is *koṛ*, *kaṛ*, or *kaṛ-ek*, some, several. To these may be added *har*, or *har-ek*, every, which has no inflection. *Sab*, every, or all, when accompanied by its substantive, is indeclinable ; but when used by itself, in an emphatic sense, it has *sabhoñ* for the oblique cases plural ; as, *sab log kahte haiñ*, all people say ; *sabhoñ ne kaha*, by all it was said. The compound *jo-koṛ*, whosoever, has a double inflection, *jis-kisī*, -kā, -ke, -kī.

## V. VERB.

12.—The Hindūstānī Verb is extremely regular. The Infinitive or verbal noun always ends in *nā* ; as, *girnā*, to fall, also falling,—a masculine noun subject to inflection in the genitive, etc. ; as, *girne kā*, of falling ; *girne ko*, to or for falling. By striking off the syllable *nā* we have the root of the verb, which is also the second person singular of the imperative ; as, *gir*, fall thou. By changing *nā* into *tā* we have the present participle ; as, *girtā*, falling. By leaving out the *n* of the infinitive we have the past participle ; as, *girā*, fallen, except when either of the long vowels *ā* or *o* precedes the *nā* ; in which case, in order to avoid a hiatus, the *n* is changed into *y* ; as, *lānā*, to bring, *lāyā*, brought. From these three principal parts of the verb, viz., *gir*, *girtā*, and *girā*, all the other parts are formed, either by the addition of terminations or by means of the following auxiliary tenses, which must, in the first place, be carefully learned. These auxiliary tenses are only two in number.

### 1st. PRESENT TENSE.

1. <i>main hūn</i> , I am.		<i>ham haiñ</i> , we are.
2. <i>tū hai</i> , thou art.		<i>tum ho</i> , you are.
3. <i>wuh hai</i> , he, she, or it is.		<i>we haiñ</i> , they are.

### 2nd. PAST TENSE.

1. <i>main thā</i> or <i>thī</i> , I was.		<i>ham the</i> or <i>thīñ</i> , we were.
2. <i>tū thā</i> or <i>thī</i> , thou wast.		<i>tum the</i> or <i>thīñ</i> , you were.
3. <i>wuh thā</i> or <i>thī</i> , he or she was.		<i>we the</i> or <i>thīñ</i> , they were.

a. In the first of the above tenses there is no distinction

between the masculine and feminine genders, but in the second or past tense, the forms *thā* and *the* are used when the nominatives are masculine, and *ihī* and *thīn* when feminine. We may here observe, as a universal rule, that in all the tenses except the aorist and imperative, the *verb* must agree with its nominative in *gender* as well as in *number*; thus, the masculine singular is *ā*, the feminine singular is *ī*, the masc. plur. *e*, and the fem. plur. *īn* (contracted for *iyān*). As a general rule, it is sufficient to add the nasal *n* to the last word of the feminines in the plural; as, *girtī thīn*, not *girtīn thīn*; the latter mode, though not incorrect, is nearly obsolete.

13.—We shall now proceed to a few paradigms, or examples of the conjugation of a neuter or intransitive verb, such as *girnā*, to fall; where it may be observed that the tenses naturally divide themselves into three groups of three tenses each, which tends greatly to assist the memory.

ROOT, *gir*, fall thou; pres. part. *girtā*, falling; past part. *girā*, fallen.

### *Tenses of the Root.*

AORIST. I fall, or shall fall, &c.

<p>1. <i>main gir-ūn</i>, I fall, or shall fall.</p> <p>2. <i>tū gir-e</i>, thou fallest, &amp;c.</p> <p>3. <i>wuh gir-e</i>, he falls, &amp;c.</p>		<p><i>ham gir-en</i>, we, &amp;c.</p> <p><i>tum gir-o</i>, you, &amp;c.</p> <p><i>we gir-en</i>, they, &amp;c.</p>
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The FUTURE. I shall or will fall, &c.; formed by adding to the aorist *gā* for the masc. and *gī* for the fem. sing.; and *ge* masc. and *gīn* fem. plur.

	m.	f.		m.	f.
1.	<i>main gir-ūn-gā</i>	<i>-gī.</i>		<i>ham gir-en-ge</i>	<i>-gīn.</i>
2.	<i>tū gir-e-gā</i>	<i>-gī.</i>		<i>tum gir-o-ge</i>	<i>-gīn.</i>
3.	<i>wuh gir-e-gā</i>	<i>-gī.</i>		<i>we gir-en-ge</i>	<i>-gīn.</i>

IMPERATIVE. Let me fall, &c.; differing from the aorist only in the second pers. sing.

		Plur.
Sing.		
1. <i>main gir-ūn</i> , let me fall.		<i>ham gir-en</i> , let us, &c.
2. <i>tū gir</i> , fall thou.		<i>tum gir-o</i> , fall ye.
3. <i>wuh gir-e</i> , let him fall.		<i>we gir-en</i> , let them, &c.

### *Tenses of the Present Participle.*

The CONDITIONAL. Had I fallen, or (would that) I fell, &c.

1. <i>maiñ girtā</i> , or <i>girtī</i> .		<i>ham gir-te</i> , or <i>tīñ</i> .
2. <i>tū girtā</i> , or <i>girtī</i> .		<i>tum gir-te</i> , or <i>-tīñ</i> .
3. <i>wuh girtā</i> , or <i>girtī</i> .		<i>we gir-te</i> , or <i>-tīñ</i> .

PRESENT. I fall, or am falling, &c.

	m.	f.		m.	f.
1.	<i>maiñ girtā hūñ</i> , or <i>girtī hūñ</i> .			<i>ham girte haiñ</i> , or <i>girtī haiñ</i> .	
2.	<i>tū girtā hai</i> , or <i>girtī hai</i> .			<i>tum girte ho</i> , or <i>girtī ho</i> .	
3.	<i>wuh girtā hai</i> , or <i>girtī hai</i> .			<i>we girte haiñ</i> , or <i>girtī haiñ</i> .	

IMPERFECT. I was falling, &c.

	m.	f.		m.	f.
1.	<i>maiñ girtā thā</i> , or <i>girtī thī</i> .			<i>ham girte the</i> , or <i>girtī thīñ</i> .	
2.	<i>tū girtā thā</i> , or <i>girtī thī</i> .			<i>tum girte the</i> , or <i>girtī thīñ</i> .	
3.	<i>wuh girtā thā</i> , or <i>girtī thī</i> .			<i>we girte the</i> , or <i>girtī thīñ</i> .	

### *Tenses of the Past Participle.*

PAST TENSE. I fell.

	m.	f.		m.	f.
1.	<i>maiñ girā</i> , or <i>girī</i> .			<i>ham gire</i> , or <i>girīñ</i> .	
2.	<i>tū girā</i> , or <i>girī</i> .			<i>tum gire</i> , or <i>girīñ</i> .	
3.	<i>wuh girā</i> , or <i>girī</i> .			<i>we gire</i> , or <i>girīñ</i> .	

PERFECT. I have fallen.

	m.	f.		m.	f.
1.	<i>maiñ girā hūñ</i> , or <i>girī hūñ</i> .			<i>ham gire, girī</i> , <i>haiñ</i> , &c.	
2.	<i>tū girā hai</i> , or <i>girī hai</i> .			<i>tum gire, girī</i> , <i>ho</i> , &c.	
3.	<i>wuh girā hai</i> , or <i>girī hai</i> .			<i>we gire, girī</i> , <i>haiñ</i> , &c.	

PLUPERFECT. I had fallen.

	m.	f.		m.	f.
1.	<i>maiñ girā thā</i> , or <i>girī thī</i> .			<i>ham gire the</i> , or <i>girī thīñ</i> .	
2.	<i>tū girā thā</i> , or <i>girī thī</i> .			<i>tum gire the</i> , or <i>girī thīñ</i> .	
3.	<i>wuh girā thā</i> , or <i>girī thī</i> .			<i>we gire the</i> , or <i>girī thīñ</i> .	

14.—The next is a verb of very extensive use in the language, and conjugated precisely like the preceding.

*Honā*, to Be or Become.

ROOT, *ho*, pres. part. *hotā*, past part. *hū,ā*.

*Tenses of the Root.*

AORIST. I be, or shall be, or should be, &c.

1. <i>maiñ ho,ūñ</i> , or <i>hoñ</i> .		<i>ham howeñ</i> , <i>ho,eñ</i> , or <i>hoñ</i> .
2. <i>tū howe</i> , <i>ho,e</i> , or <i>ho</i> .		<i>tum ho</i> .
3. <i>wuh howe</i> , <i>ho,e</i> , or <i>ho</i> .		<i>we howeñ</i> , <i>ho,eñ</i> , or <i>hoñ</i> .

FUTURE. I shall or will be, &c.

1. <i>maiñ ho,ūngā</i> , or <i>hoñgā</i> or <i>-gī</i> .		<i>ham howeñge</i> , &c.
2. <i>tū howegā</i> , <i>ho,egā</i> , &c.		<i>tum ho,ge</i> , &c.
3. <i>wuh howegā</i> , <i>ho,egā</i> , &c.		<i>we howeñge</i> , &c.

IMPERATIVE. Let me be, &c.

1. <i>maiñ ho,ūñ</i> , or <i>hoñ</i> .		<i>ham howeñ</i> , <i>ho,eñ</i> , or <i>hoñ</i> .
2. <i>tū howe</i> , <i>ho,e</i> , or <i>ho</i> .		<i>tum ho</i> .
3. <i>wuh howe</i> , <i>ho,e</i> , or <i>ho</i> .		<i>we howeñ</i> , <i>ho,eñ</i> , or <i>hoñ</i> .

*Tenses of the Present Participle.*

INDEFINITE. Had I been, or (would that) I had been.

1. <i>maiñ</i> } 2. <i>tū</i> } 3. <i>wuh</i> }	} <i>hotā</i> or <i>hotī</i> .		1. <i>ham</i> } 2. <i>tum</i> } 3. <i>we</i> }	} <i>hote</i> or <i>hotīñ</i> .
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PRESENT. I am, or become.

1. <i>maiñ hotā-</i> , or <i>hotī-hūñ</i> .		1. <i>ham hote-</i> , or <i>hotī-haiñ</i>
2. <i>tū hotā-</i> , or <i>hotī-hai</i> .		2. <i>tum hote-</i> , or <i>hotī-ho</i> .
3. <i>wuh hotā-</i> , or <i>hotī-hai</i> .		3. <i>we hote-</i> , or <i>hotī-haiñ</i> .

IMPERFECT. I was becoming.

1. <i>maiñ</i> } 2. <i>tū</i> } 3. <i>wuh</i> }	} <i>hotā thā</i> , or <i>hotī thī</i> .		1. <i>ham</i> } 2. <i>tum</i> } 3. <i>we</i> }	} <i>hote the</i> , or <i>hotī thīñ</i> .
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### Tenses of the Past Participle.

PAST TENSE. I was or became.

1. <i>main</i>	} <i>hūā</i> , or <i>hūī</i> .		1. <i>ham</i>	} <i>hūe</i> , or <i>hūīr</i> .
2. <i>tū</i>			2. <i>tum</i>	
3. <i>wuh</i>			3. <i>we</i>	

PERFECT. I have been or become.

1. <i>main</i> <i>hūā-</i> , or <i>hūī-hūn</i> .		1. <i>ham</i> <i>hūe-</i> , or <i>hūī-hain</i> .
2. <i>tū</i> <i>hūā-</i> , or <i>hūī-hai</i> .		2. <i>tum</i> <i>hūe-</i> , or <i>hūī-ho</i> .
3. <i>wuh</i> <i>hūā-</i> , or <i>hūī-hai</i> .		3. <i>we</i> <i>hūe-</i> , or <i>hūī-hain</i> .

PLUPERFECT. I had been or become.

1. <i>main</i>	} <i>hūā thā</i> ,		1. <i>ham</i>	} <i>hūe the</i> .		
2. <i>tū</i>			or		2. <i>tum</i>	or
3. <i>wuh</i>			<i>hūī thī</i> .		3. <i>we</i>	<i>hūī thīn</i> .

15.—By the aid of the aorist and future of the verb *honā* we are enabled to add four more tenses, if required, to all other verbs. Thus, let us re-assume *girnā*, to fall, where we have—

### Additional Tenses of the Present Participle.

IMPERFECT POTENTIAL. I may be falling, &c.

1. <i>main</i> <i>girtā-</i> or <i>girtī-ho,ūn</i> or <i>hoñ</i> , &c.		<i>ham</i> <i>girte</i> or <i>girtī howeñ</i> , <i>ho,ēñ</i> , or <i>hoñ</i> .
2. <i>tū</i> <i>girtā</i> , &c. <i>howe</i> , <i>ho,e</i> , <i>ho</i> .		<i>tum</i> <i>girte</i> , &c. <i>ho</i> .
3. <i>wuh</i> <i>girtā</i> , &c. <i>howe</i> , <i>ho,e</i> , <i>ho</i> , &c.		<i>we</i> <i>girte</i> , &c. <i>howeñ</i> , <i>ho,ēñ</i> , or <i>hoñ</i> .

IMPERFECT FUTURE. I shall be falling, &c.

1. <i>main</i> <i>girtā</i> , &c. <i>ho,ūngā</i> , or <i>hoñgā</i> or <i>girtī ho,ūngī</i> , &c.		<i>ham</i> <i>girte howeñge</i> , <i>ho,ēñge</i> , or <i>hoñge</i> , &c.
2. <i>tū</i> <i>girtā howegā</i> , <i>ho,egā</i> , or <i>hogā</i> , &c.		<i>tum</i> <i>girte</i> , <i>hoge</i> , &c.
3. <i>wuh</i> <i>girtā howegā</i> , <i>ho,egā</i> , <i>hogā</i> , &c.		<i>we</i> <i>girte howeñge</i> , <i>ho,ēñge</i> , or <i>hoñge</i> , &c.

*Additional Tenses of the Past Participle.*

PERFECT POTENTIAL. I may have fallen.

1. <i>maiñ girā</i> or <i>girī ho, ūñ</i> , &c.		<i>ham gire</i> or <i>girī howeñ</i> , &c.
2. <i>tū girā</i> or <i>girī howe</i> , &c.		<i>tum gire</i> or <i>girī ho</i> , &c.
3. <i>wuh girā</i> or <i>girī howe</i> , &c.		<i>we gire</i> or <i>girī howeñ</i> , &c.

PERFECT FUTURE. I shall have fallen, or I may have fallen.

1. <i>maiñ girā ho, ūñgā</i> , &c.		<i>ham gire howeñge</i> , &c.
2. <i>tū girā howegā</i> , &c.		<i>tum gire ho, oge</i> , &c.
3. <i>wuh girā howega</i> , &c.		<i>we gire howeñge</i> , &c.

16.—In the following paradigm of the verb *bolnā*, to speak, all the tenses may be seen at one view.

INFINITIVE. *Bolnā*, to Speak or Say.

ROOT, *bol*, speak. PRES. PARTICIPLE, *boltā*, speaking.  
PAST, *bolā*, spoken.

*Tenses of the Root.*

Aorist. I speak, or shall speak, &c.		<i>maiñ bolūñ</i> , <i>tū bole</i> , &c.
Future. I shall or will speak, &c.		<i>maiñ bolūñ-gā</i> or <i>-gī</i> , <i>tū bole-gā</i> or <i>-gī</i> , &c.
Impera. Let me speak, &c.		<i>maiñ bolūñ</i> , <i>tū bol</i> , &c.

*Tenses of the Present Participle.*

Indefinite. Had I spoken, &c.		<i>maiñ bol-tā</i> or <i>-tī</i> , <i>tū bol-tī</i> or <i>-tī</i> , &c.
Present. I am speaking.		<i>maiñ bol-tā</i> or <i>-tī hūñ</i> .
Imperfect. I was speaking.		<i>maiñ bol-tā-thā</i> or <i>bol-tī-thī</i> .
Imp. Poten. I may be speaking.		<i>maiñ bol-tā</i> or <i>-tī ho, ūñ</i> .
Imperf. Fut. I shall be speaking.		<i>maiñ bol-tā ho, ūñgā</i> or <i>bol-tī ho, ūñgī</i> .

*Tenses of the Past Participle.*

Past. I spoke, &c.		<i>maiñ bolā</i> or <i>bolī</i> , &c.
Perfect. I have spoken.		<i>maiñ bolā hūñ</i> or <i>bolī hūñ</i> .
Pluperf. I had spoken.		<i>maiñ bolā thā</i> or <i>bolī-thī</i> .
Perf. Pot. I may have spoken.		<i>maiñ bolā-ho, ūñ</i> or <i>bolī-ho, ūñ</i> .
Perf. Fut. I shall have spoken.		<i>maiñ bolā ho, ūñgā</i> or <i>bolī ho, ūñgī</i> .

a. There are a few other verbal expressions that may be noticed here. 1st. Every infinitive in the language will furnish the *verbal noun of agency*, by changing *nā* into *ne*, and adding *wālā* (subject, of course, to inflections) for the masculine, and *wālī* for the feminine; thus, *bolne-wālā*, the speaker, or he who speaks; *bolne-wālī*, the female speaker, or she who speaks: so *likhnā*, to write; *likhne-wālā*, the writer; *likhne-wālī*, the (female) writer. 2nd. There is an indeclinable participle, called the past conjunctive, of very frequent occurrence in the language, formed from the root: and, in fact, the mere root, without any addition, frequently suffices; thus, *bol*, or *bol-ke*, or *bol-kar*, or *bol-karke*, or *bol-karkar*, all denote *having spoken*. In a sentence this participle saves the use of the conjunction *aur*, 'and;' thus, instead of saying, he arose and spoke (*wuh uthā aur bolā*), the Hindūstānī idiom is *wuh uth* (or *uth-ke*, &c.) *bolā*, he having arisen spoke. 3rd. There is a kind of adverbial expression formed by changing the final *tā* of the present participle into *te*, and affixing the syllable *hī*: thus, *bolte-hī*, on speaking, or on the instant of speaking. 4th. There is a sort of respectful imperative, or precative, formed by adding *īye* or *īyo* to the root when it ends in a consonant, and *jīye* or *jīyo* when it ends with the vowels *i* or *ū*; thus from *bol*, *bolīye*, or *bolīyo*, be pleased to speak; so from the old root *kī* (of *kīnā*, to do or make) comes *kījīye* or *kījīyo*, also *kīje* or *kījo*, be pleased to do. A respectful future is also formed in like manner; as, *bolīyegā* or *āp bolīyegā*, your honour will be pleased to speak.

b. We may further observe, that the four additional tenses (par. 15) are, comparatively speaking, of rare occurrence; therefore the student need not at first burden his memory with them. Thus the really serviceable tenses will be reduced to the sacred number nine; and it will further assist the memory to view them as *thrice three*; viz. three tenses from the Root.—the Aorist, Future, and Imperative; three from the Present Participle,—the Indefinite, the Present, and the Imperfect; lastly, three from the Past Participle,—the Past, the Perfect, and Pluperfect. The tense called the Indefinite, *maiñ boltā*, is never a present tense, but whether preceded by a conjunction or not has the sense of a past conditional or optative; as, *agar maiñ boltā*, if I had spoken: the auxiliary verb in the present and imperfect tenses being occasionally omitted leads to their being mistaken for the conditional.

17.—The Passive voice is formed in Hindūstānī by prefixing the past participle to the various tenses of the word *jānā*, to go; and as this is a verb of frequent occurrence, not so much in



forming the passive voice (which is of very rare occurrence), but as a useful member in the formation of compound verbs, we shall here give its *nine useful* tenses. The past participle of *jānā* is *gayā*, being one of the very few irregularities which occur in Hindūstānī verbs: the regular form *jāyī* is used in certain compounds only.

INFIN. *jānā*, to go. ROOT, *jā*. PRES. PART. *jātā*.  
PAST PART. *gayā*.

Tenses of the ROOT.

Aorist. *maiñ jā,ūñ*, I go, or shall go; *tū jā-e* or *jāwe*, &c.  
Future. *maiñ jā,ūñ-gā* or *-gī*; *tū jā-e-gā* or *-gī*, &c.  
Imperative. *maiñ jā,ūñ*, *tū jā*, *wuh jā-e* or *jāwe*, &c.

Tenses of the PRESENT PARTICIPLE.

Indefinite. *maiñ jātā* or *jātī*; *tū jātā* or *jātī*, &c.  
Present. *maiñ jātā* or *jātī hūñ*; *tū jātā* or *jātī hai*, &c.  
Imperfect. *maiñ jātā thā* or *jātī thī*; *tū jātā thā* or *jātī thī*, &c.

Tenses of the PAST PARTICIPLE.

Past. *maiñ gaya* or *ga-ī*; *tū gayā*, &c.  
Perfect. *maiñ gayā hūñ* or *ga,ī hūñ*; *tū gayā hai*, &c.  
Pluperfect. *maiñ gayā thā* or *ga,ī thī*; *tū gayā thā*, &c.

Now, to form the passive voice of any active or transitive verb in the language (when such a rarity is required), we have merely to insert the past participle of such verb immediately before the various tenses of *jānā*. The participle must of course agree with the nominative in gender and number, as is the case in Latin and French. Thus *mārnā*, to strike, past participle *mārā*, struck or stricken; the aorist of the passive voice will be—

<i>maiñ mārā jā,ūñ</i> ,	I shall or should be struck.
<i>tū mārā jā,e</i> ,	thou wilt or would be struck.
<i>wuh mārā jā,e</i> ,	he will or would be struck.
<i>ham māre jā,eñ</i> ,	we shall or should be struck.
<i>tum māre jā,o</i> ,	you will or would be struck.
<i>we māre jā,eñ</i> ,	they will or would be struck.

When the nominatives are feminine, the participle will become *mārī* throughout; thus, *wuh mārī ga,ī thī*, she had been beaten; *we mārī ga,ī thīñ*, they (females) had been beaten.

18.—Another verb of very frequent occurrence is the active or transitive verb *karnā*, to do or make. Like *jānā*, it forms its

past participle irregularly, being *kiyā* (seldom *karā*, the regular form). As it holds a very important rank in the formation of compounds, and at the same time serves to show a peculiarity in transitive verbs which will be fully explained hereafter, we shall here subjoin its *nine useful* tenses.

INFIN. *karnā*, to do. ROOT, *kar*. PRES. PART. *kartā*.  
PAST PART. *kiyā*.

#### Tenses of the ROOT.

Aorist. *maiñ karūñ, tū kare, wuh kare, &c.*  
Future. *maiñ karūñgā, tū karegā, wuh karegā, &c.*  
Imperative. *maiñ karūñ, tū kar, wuh kare, &c.*

#### Tenses of the PRESENT PARTICIPLE.

Indefinite. *maiñ kartā, tū kartā, &c.*  
Present. *maiñ kartā hūñ, tū kartā hai, &c.*  
Imperfect. *maiñ kartā thā, tū kartā thā, &c.*

#### Tenses of the PAST PARTICIPLE.

Past. *maiñ-ne kiyā, tū-ne kiyā, us-ne kiyā, &c.*  
Perfect. *maiñ-ne kiyā hai, tū-ne kiyā hai, &c.*  
Pluperfect. *maiñ-ne kiyā thā, tū-ne kiyā thā, &c.*

α. The peculiarity here, which applies to almost all transitive verbs, is, that in the tenses of the past participle, we see what ought to be the nominative changed into that form of the ablative denoting the agent, indicated by the particle *ne*, 'by.' The verb then no longer agrees with the agent, or what we should call the nominative, but is either used in the simple form of the masculine singular as above, or agrees in gender and number with the object or *thing done*, as will be shown more fully in our remarks on syntax or composition.

## VI. ADVERBS.

19.—In Hindūstānī the adverbs present few peculiarities. Most adjectives may be used adverbially when occasion requires; as, *wuh achchhā boltā hai*, he speaks well. It may be proper to mention here a series of useful adverbs derived from the five pronouns, *yih* or *yah*, this; *wuh* or *wah*, that; *kaun*, who? *jo*, he who; and *so* or *taun*, that same. This quintuple series, or "philological harp," used to be a favourite theme with Dr. Gilchrist. Some of the series (viz. 5, 6, and 7) are adjectives as well as adverbs.

## DR. GILCHRIST'S PHILOLOGICAL HARP.

	Near.	Remote.	Interrogative.	Relative.	Correlative.	Denoting.
1	<i>yih</i> , this. <i>ab</i> , now.	<i>wuh</i> , that. ( <i>us-wakl</i> ), then.	<i>kaun</i> , who? <i>kab</i> , } <i>kud</i> , } when?	<i>jaun</i> , who, which. <i>jab</i> , } <i>jad</i> , } when.	<i>taun</i> , that same. <i>tab</i> , } <i>tad</i> , } then.	Time.
2	<i>yahān</i> , here	<i>wahān</i> , there.	<i>kahān</i> , where?	<i>jahān</i> , wherever.	<i>tahān</i> , there.	} Place.
3	<i>idhar</i> , hither.	<i>udhar</i> , thither.	<i>kidhar</i> , whither?	<i>jidhar</i> , whither.	<i>tidhar</i> , thither.	
4	<i>yūn</i> , thus.	<i>wūn</i> , in that way.	<i>kyūn</i> , how?	<i>juūn</i> , as.	<i>tyūn</i> , so.	Manner.
5	<i>aisā</i> , like this.	<i>waisā</i> , like that.	<i>kaisā</i> , likewhat?	<i>jaisā</i> , like which.	<i>taisā</i> , { like the same.	Likeness.
6	<i>ittā</i> , } this <i>ettā</i> , } much.	{ that <i>ūttā</i> , } much.	{ how <i>kittā</i> , } much? <i>kettā</i> , }	{ as <i>jittā</i> , } <i>jettā</i> , } much.	{ <i>tittā</i> , } so <i>tettā</i> , } much.	Quantity.
7	<i>itnā</i> , } this <i>etnā</i> , } many.	{ that <i>ūtnā</i> , } many.	{ how <i>kitnā</i> , } many? <i>ketnā</i> , }	{ as <i>jitnā</i> , } <i>jettnā</i> , } many.	{ <i>titnā</i> , } so <i>tetnā</i> , } many.	Number or Quantity.

a. From the first series we have other adverbs rendered more emphatic by the addition of *hī*, &c. ; thus, *abhī*, just now ; *kabhī*, *kabhū*, or *kadhī*, ever, &c. From the 2nd series, by changing *āñ* into *iñ* ; thus, *yahiñ*, exactly here ; *kahiñ*, whereabouts, some-where, &c. From the 4th, *yūñhiñ*, in this very way ; *wūñhiñ*, in that very way, thereupon, at that very time, exactly. The 1st, 2nd, and 3rd series may be modified with the postposition *se*, from, and *tak*, until ; as, *ab-se*, from the present time ; *yahāñ-tak*, thus far ; *idhar-se*, from this direction, &c. Nos. 5, 6, and 7 are at the same time adjectives subject to inflection ; and we may add, in conclusion, that when declinable adjectives in *ā* are used adverbially, they are employed in the simple or crude form, that is, the nominative singular masculine.

b. The following adverbs of time are very peculiar : *kal*, to-morrow or yesterday ; *parsoñ*, the day after to-morrow or the day before yesterday ; *tarsoñ*, the third day from this, past or to come ; *narsoñ*, the fourth day from the present time. Of course the reader or hearer will be able to perceive from the context whether these words refer to the past or future.

## VII. PREPOSITIONS.

20.—The Hindūstānī does not, strictly speaking, possess that part of speech which we call a preposition ; the deficiency, however, is amply supplied either by the postpositions already mentioned in the declension of the Noun, No. 5, or by employing certain substantives expressive of time, place, situation, &c. Such words are (improperly) called "compound postpositions," a very absurd term ; for it so happens that they are neither *compounds* nor *postpositions*. They are, in fact, substantives in an oblique case, having a postposition generally understood. The majority of them are masculine, and consequently require the substantive which they govern to be put in the genitive case with the postposition *ke*. This will be easily understood by a few examples ; thus, 'before the house' will be expressed in Hindūstānī 'in front of the house ;' as, *ghar ke āge*, or *āge ghar ke*, where the word *āge* is itself in the ablative or locative case, *meñ* (in) being understood. So, 'with the man' is literally 'in company of the man ;' as, *mard ke sāth*, i.e. *sāth meñ*. It is matter of indifference whether these particles precede or follow the substantive they govern.

a. The following prepositions are masculine, and require the genitive in *ke* ; viz. *āge*, before (i.e. *āge meñ*, in front, from *āgā*, the front) ; *andar*, within (i.e. in the inside of) ; *ūpar*, above ;

*bā'is*, by reason (of); *barābar*, even with; *bāhar*, without (not within); *ba'd*, after (time); *pīchhe*, behind, in the rear; *bīch*, in, among; *pār*, over, across; *pās*, near; *baghair*, without (in want of); *tale*, under; *sāth*, with; *sāmhne*, before; *sabab*, because (of); *siwā*, except; *kane*, near; *gird*, around; *liye*, for, on account (of); *māre*, through; *muṭābik* and *muwāfiq*, conformable (to), like; *mūjib*, by means (of); *nazdik*, near; *nīche*, beneath; *wāṣṭe*, on account of; *hāth*, by means of. (*Vide Hind. Gram. p. 71.*)

*b.* The following are feminine, and consequently the noun which they govern must have the genitive in *kī*; viz. *bābat*, concerning (*i.e.* on the subject of); *jihat*, on account (of); *khātir*, for the sake (of); *tarah*, like (after the manner of); *taraf*, towards, in the direction; *ma'rifat*, through (or by means of); *nisbat*, relative to; *zabānī*, from the report (of). Examples: *mard kī khātir*, for the sake of the man; *shahr kī taraf*, towards (in the direction of) the city.

*c.* A few prepositions govern the genitive with *ke* or *kī*, according as they precede or follow the substantive; thus, when the word *mānind*, denoting likeness, comes first, *ke* is used, and if last, *kī*; as, *mānind sher ke*, or *sher kī mānind*, like a tiger. There are several other words which seem to follow the same rule, instances of which occur in the *Bagh o Bahār*; thus, *be marzī huzūr ke*, without consent of her Majesty. (*Vide Hind. Gram. p. 98, a.*)

*d.* The following prepositions are frequently to be met with, along with words and phrases from the Arabic and Persian, which enter so frequently into Hindūstānī. Examples: *az*, from; *illā*, except; *ba*, by, in; *bā*, with; *be*, without; *bar*, on, in; *bilā*, without (not possessing); *dar*, in; *'alā*, upon; *'an*, from; *'ind*, near; *fī*, in; *ka*, like; *li*, to, for; *ma'*, with; *min*, from.

## VIII. CONJUNCTIONS.

21.—Conjunctions and Interjections in Hindūstānī offer no peculiarity differing from those of other languages: hence it will suffice to subjoin a list of the more useful of each. The conjunctions in particular, being of frequent occurrence, ought to be committed to memory. The following are among the most useful: *aur*, *au*, *wa*, *o*, and; *jo*, *agar*, if; *war*, (for *wa-agar*), and if; *agarchi*, although; *warna* (for *wa-gar-na*), if not; *magar*, except; *lekin*, *wa-lekin*, but; *balki*, moreover, nay, besides, on the contrary; *par*, but, yet; *bhī*, also, even;

*to, pas*, then, therefore ; *ki*, that, thus, as, whether, or, &c. ; *kyūnki*, because ; *goki*, although ; *goyā*, as, if ; *nahin-to*, otherwise ; *harchand*, although, however much ; *hanoz*, yet ; *khvāh*, whether ; *yā*, either, or, &c.

## IX. INTERJECTIONS.

22.—The following list includes the more common:—*shābash!* (*shād-bāsh*), happiness or good luck to you ! *āfirin!* well done ! wonderful ! *wāh-wāh*, admirable ! *kyā khūb*, how excellent ! *dhanī-dhan*, how fortunate ! *wāh jī!* *kyā-bāt hai!* what an affair !—all expressive of admiration and encouragement, like bravo ! well done ! &c. But *bāp re* (O father) ! astonishing ! dreadful ! *hāe hāe, hae hae, wāe wāe, wāe wa-elā!* alas, alas ! alackaday ! woe's me ! *hat, chhī-chhī*, tush, pshaw, pish, fie fie ! *dūr, dut*, avaunt ! express sorrow, contempt, and aversion. *Ai, o, Oh!* *re* or *are*, holla, you ! are used in calling attention, —the last two in a disrespectful way ; *re* (m.) or *rī* (f.) agrees in gender with the object of address ; as, *launde re*, you boy ! *laundi rī*, you girl !

## X. NUMERALS.

23.—In Hindūstānī the numerals are less regular than they are in most European languages. With us, when we know the first ten or twenty numbers, we have a key to the whole ; in Hindūstānī it is necessary to commit to memory all the numbers up to 100, which we accordingly here subjoin :—

## CARDINAL NUMBERS.

1 <i>ek</i>	17 <i>satrah</i>	33 <i>tetis</i> or <i>taintis</i>
2 <i>do</i>	18 <i>aṭhārah</i>	34 <i>chautis</i>
3 <i>tīn</i>	19 <i>unīs</i>	35 <i>paintis</i>
4 <i>chār</i>	20 <i>bīs</i>	36 <i>chhattis</i>
5 <i>pāñch</i>	21 <i>ikkīs</i>	37 <i>saintis</i>
6 <i>chha</i> or <i>chhs</i>	22 <i>bāṭis</i>	38 <i>aṭhtis</i> or <i>arṭis</i>
7 <i>sāt</i>	23 <i>teṭis</i>	39 <i>untālīs</i> or <i>uncha</i>
8 <i>āṭh</i>	24 <i>chaubīs</i>	<i>līs</i>
9 <i>nau</i>	25 <i>pachīs</i>	40 <i>chālīs</i>
10 <i>das</i>	26 <i>chhabbīs</i>	41 <i>iktālīs</i>
11 <i>igārah</i>	27 <i>satāṭis</i>	42 <i>be,ālīs</i>
12 <i>bārah</i>	28 <i>aṭhāṭis</i>	43 <i>tetālīs</i> or <i>taintālīs</i>
13 <i>terah</i>	29 <i>untīs</i>	44 <i>chau,ālīs</i>
14 <i>chaudah</i>	30 <i>tīs</i>	45 <i>paintālīs</i>
15 <i>pandrah</i>	31 <i>iktīs</i>	46 <i>chhe,ālīs</i>
16 <i>solah</i>	32 <i>batīs</i>	47 <i>saintālīs</i>

48 <i>aṭhālīs</i> or <i>aṭālīs</i>	66 <i>che,āsath</i> or	84 <i>chaurāsī</i>
49 <i>unchās</i>	<i>chhachhaṭ</i>	85 <i>pachāsī</i>
50 <i>pachās</i>	67 <i>sarsath</i>	86 <i>chhe,āsī</i>
51 <i>ikāwan</i>	68 <i>aṭhsath</i> or <i>aṛsath</i>	87 <i>satāsī</i>
52 <i>bāwan</i>	69 <i>unhattar</i>	88 <i>aṭhāsī</i>
53 <i>tirpan</i>	70 <i>sattar</i>	89 <i>nau,āsī</i>
54 <i>chawwan</i>	71 <i>ikhattar</i>	90 <i>nawwe</i>
55 <i>pachpan</i> or <i>pach-</i> <i>āwan</i>	72 <i>bahattar</i>	91 <i>ikānwe</i> or <i>ekān-</i> <i>awwe</i>
56 <i>chhappan</i>	73 <i>tihattar</i>	92 <i>bānwe</i> or <i>birān-</i> <i>awwe</i>
57 <i>satāwan</i>	74 <i>chauhattar</i>	93 <i>tirānwe</i> or <i>tirān-</i> <i>awwe</i>
58 <i>aṭhāwan</i>	75 <i>pachhattar</i>	94 <i>chaurānwe</i>
59 <i>unsath</i>	76 <i>chhahattar</i>	95 <i>pachānwe</i>
60 <i>sāṭh</i>	77 <i>sathattar</i>	96 <i>chhe,ānwe</i>
61 <i>iksath</i>	78 <i>aṭhattar</i>	97 <i>satānwe</i>
62 <i>bāsath</i>	79 <i>unāsī</i>	98 <i>athānwe</i>
63 <i>tirsath</i> or <i>tresath</i>	80 <i>assī</i>	99 <i>ninānwe</i>
64 <i>chausath</i>	81 <i>ikāsī</i>	
65 <i>paiṅsath</i>	82 <i>be,āsī</i> or <i>biyāsī</i>	
	83 <i>tirāsī</i>	

*sau* or *sai*, a hundred ; *hazār*, a thousand ; *lākh*, a hundred thousand ; *karor*, a hundred *lākhs*, or ten millions.

a. Above a hundred, the numbers proceed regularly ; thus,—*ek sau ek*, 101 ; *do sau das*, 210 ; *ek hazār aṭh sau aṭhālīs* or *aṭhārah sau aṭhālīs*, 1848 ; *ek hazār do sau paiṅsath* or *bārah sau paiṅsath*, 1265. The ordinal numbers, from the seventh upwards, are regularly formed from the cardinals by adding the terminations *wān*, *weñ*, or *wiñ*. The first four of the ordinals are *pahlā*, or *pahilā*, or *paihlā*, first ; *dūsrā*, second ; *tīsrā*, third ; and *chauthā*, fourth ; then *pānch-wān*, *-weñ*, *-wiñ*, the fifth is quite regular ; but *chhaṭwān*, the sixth, inserts *ṭ*, after which they all follow the rule ; as, *aṭhwān*, the eighth, *daswān*, the tenth, &c.

b. The following are used as collective numbers in the same sense as we say a dozen, a score ; viz. *gandā*, a four ; *gāhī*, a five ; *korī*, or *bīsī*, a score ; *chālīsā*, a forty ; *saiṅrā*, a hundred ; *hazār*, a thousand ; *lākh*, a hundred thousand ; and *karor*, ten millions. But the most vexatious of all are the fractional numbers ; to make use of which requires some kind of mental arithmetic, as the following specimens will show ; thus—

<i>pāo</i> , or <i>chauth</i> , or	<i>pawan</i> or <i>paunā</i> ...	$\frac{3}{4}$
<i>chauthā,ī</i> .....	<i>sawā</i> .....	$1\frac{1}{4}$
<i>tihā,ī</i> .....	<i>ḍerh</i> .....	$1\frac{1}{2}$
<i>ādḥā</i> .....	<i>aṛhā,ī</i> .....	$2\frac{1}{2}$

The word *paune* prefixed to a number denotes one quarter minus the number; as *paune do*,  $2 - \frac{1}{4}$ , or  $1\frac{3}{4}$ . The word *sawā* denotes a quarter added; as, *sawā do*,  $2\frac{1}{4}$ . The word *sāṛhe* denotes a half added; as, *sāṛhe tīn*,  $3\frac{1}{2}$ . The words *ḍeṛh*,  $1\frac{1}{2}$ , and *aṛhā,ī*,  $2\frac{1}{2}$ , when used with collective numbers, as 100, 1,000, &c., denote multiplication; as, *ḍeṛh-sau*,  $1\frac{1}{2} \times 100$  or 150; so, *aṛhā,ī hazār*,  $2\frac{1}{2} \times 1,000 = 2,500$ .

c. The Hindūs were the inventors of the ten numerical ciphers or figures of arithmetic. From India the invention found its way among the Arabs, and through these it reached Europe. The following are the three varieties of the ten ciphers:—

European... 1 2 3 4 5 6 7 8 9 10

Arabian..... ١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠

Hindū ..... १ २ ३ ४ ५ ६ ७ ८ ९ १०

These ciphers are employed from left to right, as among ourselves. Even the Arabs, who read from right to left, still write their numbers as we do; thus—

$$1859 = 1809 = 9८4९$$

The following are the days of the week in Urdū and Hindī:—

Urdū.	Hindī.
<i>Itwār</i> or <i>Shamba</i> .	<i>Ādityawār</i> .
<i>Pir</i> or <i>Du-shamba</i> .	<i>Somwār</i> .
<i>Mangal</i> .	<i>Mangalwār</i> .
<i>Buddh</i> .	<i>Buddh-wār</i> .
<i>Jum'ērāt</i> .	<i>Brihaspat-wār</i> .
<i>Jumā'</i>	<i>Shukrwār</i> ,
<i>Sanīchar</i> .	<i>Shānischar</i> .



## SECTION II.

## OF SYNTAX, OR COMPOSITION OF SENTENCES ;

*Together with a Series of Familiar Phrases and Grammatical Exercises.*

## LESSON I.

24.—We have already mentioned that adjectives generally precede their substantives, as in English. If the adjective ends in any letter except *ā* or *a*, it is, as in English, indeclinable. Those ending in *ā*, if purely Indian, will change into *e* or *ī*, according to a simple rule. The termination *ā* is used before a masculine noun only, and in the nominative case singular (or the accusative case, if under a nominative form, which is of very frequent occurrence, as we shall soon see). The termination *e* is used before a substantive masculine, in any case singular where a postposition or interjection is used or understood, or before any masculine in the plural number. Lastly, *ī* is used always before a feminine noun. Thus, *barā ghar*, a large house ; *barē ghar kā*, of a large house ; plur. *barē ghar*, large houses ; *barē gharonī par*, on the large houses. Again, *kitāb*, a book, being feminine, we say, *barī kitāb*, a large book ; *barī kitāb meñ*, in a large book ; *barī kitābenī*, large books, &c. Adjectives purely Arabic, Persian, or Sanskrit, ending in *ā*, are not necessarily subject to any change or inflection, and in the application of such, practice must be the main guide.

2. In like manner, the genitive case of a noun or pronoun generally precedes the word which governs it ; and the use of *kā*, *ke*, or *kī* ; *rā*, *re*, or *rī* ; and *nā*, *ne*, or *nī*, in the formation of such genitives, is determined by the same rule that regulates the *ā*, *e*, and *ī* of the adjective. Hence, in Hindūstānī, the application of all genitives, nouns and pronouns, is precisely that of the declinable adjective ; thus, *mard kā* is used when the noun belonging to it is masculine, and in the nom. case singular ; as, *mard kā beṭā*, *mard kā ghorā*, &c., the man's son, horse, &c. When the word belonging to *mard* is masculine, but not in the nom. singular, or the sing. acc. form without *ko*, then *ke* must be used ; as, *mard ke beṭe ko*, to the man's son ; *mard ke beṭon ko*, to the man's sons. When the word belonging to *mard* is feminine, in all cases *kī* is used ; as, *mard kī jorū*, the man's wife ; *mard kī beṭī ko*, to the man's daughter.

b. In illustration of the preceding principles, which are really as simple as they are important, we shall here subjoin for the benefit of the student a collection of phrases and exercises. In order not to attempt too much at first, we shall confine ourselves to a limited number of substantives and adjectives.

## Substantives.

Masculine.		Feminine.	
man,	<i>mard, ādmī.</i>	woman,	<i>'aurat.</i>
father,	<i>bāp.</i>	mother,	<i>mān.</i>
husband,	{ <i>khāwind,</i> <i>shauhar, ādmī.</i>	wife,	{ <i>jurū,</i> <i>bībī.</i>
brother,	<i>bhāī.</i>	sister,	<i>bahin.</i>
son,	<i>betā.</i>	daughter,	<i>betī.</i>
child,	<i>bachchā, larḱā, -e.</i>	girl,	<i>larḱī.</i>
boy,	<i>larḱā, -e.</i>	thing,	<i>chīz.</i>
animal,	<i>jānwar.</i>	mare,	<i>ghorī.</i>
horse,	<i>ghorā, -e.</i>	table,	<i>mez.</i>
house,	<i>ghar.</i>	book,	<i>kitāb.</i>
pen,	<i>kalam.</i>	fox,	<i>lomṛī.</i>
dog,	<i>kuttā, -e.</i>	cow,	<i>gā, e.</i>
elephant,	<i>hāthī.</i>		

## Adjectives.

good,	{ <i>achchhā, -e, -ī.</i> <i>bhalā, -e, -ī.</i>	tional beings);	<i>samajhdār,</i>
		<i>hushyār</i> (for animals).	
bad, wicked	{ <i>naṭkhaṭ, sharīr,</i> <i>khārāb,</i> <i>burā, -e, -ī.</i>	ignorant,	<i>nā-dān.</i>
		swift,	<i>tezrau.</i>
great, large,	<i>barā, -e, -ī.</i>	high, lofty,	{ <i>ūnchā, -e, -ī.</i> <i>buland.</i>
little, small,	<i>chhoṭā, -e, ī.</i>	handsome,	{ <i>khūb-ṣurat,</i> <i>hasīn.</i>
lazy,	<i>sust.</i>	ugly,	<i>bad-ṣurat.</i>
wise (indecl.),	<i>dānā</i> (for ra-		

c. To these we may prefix, when required, the adverbs *bahut*, much or very; *nihāyat* or *hadd-se*, excessively; as, *bahut achchhā, -e, -ī*, very good. This collection of substantives and adjectives, together with the pronouns and the two auxiliary tenses of the verb 'to be,' will furnish ample materials for our first essay on composition. We shall further limit ourselves to employ the substantives only in the nominative and genitive cases, singular and plural.

d. It is needless to say that in English, when we use the verb 'to be,' in making an assertion, we put the nominative

first, then the verb, and lastly the thing asserted; as, 'my father is wise;' 'that man is ignorant.' In Hindūstānī the rule is, first the nominative, then the thing asserted, and last of all the verb; thus, *merā bāp dānā hai*, 'my father wise is;' so, *wuh ādmī nā-dān hai*, 'that man ignorant is.'

e. The student must bear in mind that the demonstrative pronouns, *yih*, this, and *wuh*, that, are used with nouns in the nominative singular; and they become *is* and *us* respectively when the noun is in any oblique case singular. A rule precisely similar applies to their plurals, *ye*, these, and *we*, those, which become respectively *in* and *un* in the oblique cases plural.

## EXAMPLES.

this is my brother,  
that is your son,  
these are their houses,  
this is my father's house,  
that is your brother's horse,

*yih merā bhāī hai.*  
*wuh tumhārā betā hai.*  
*ye unke ghar haiñ.*  
*yih mere bāp kā ghar hai.*  
*wuh tumhāre bhāī kā ghorā*  
*hai.*

this is that man's mother,  
that is your sister,  
thy sister's horse is swift,  
this pen is very good,  
that is a very good book,  
she is a little woman,  
his father was a great man,  
your sister was very handsome,  
my brother's horses were extremely swift,  
their children's books were very good,

*yih us mard kī māñ hai.*  
*wuh tumhārī bahin hai.*  
*terī bahin kā ghorā tezrau hai.*  
*yih kalam bahut achchhā hai.*  
*wuh bahut achchhī kitāb hai.*  
*wuh chhoī aurat hai.*  
*uskā bāp bayā ādmī thā.*  
*tumhārī bahin bahut ḥasīn thī.*  
*mere bhāī ke ghorē niñāyat*  
*tezrau the.*  
*unke larḳoñ kī kitābeñ bahut*  
*achchhī thīñ.*

*Exercise.*—I am that man's brother. This woman is my brother's daughter. That boy is my brother's son. This is my sister's book. That man is this boy's father. These houses are very lofty. That girl's mother was very wise. Your father's horse was very swift. My brother's children are handsome. My sister's daughters are very good girls. That man's brother's wife was a very ignorant woman. That was a very handsome woman. This boy is very lazy. These girls are very lazy. These women were excessively ugly. The man's horses were very small. They are very bad husbands. She is a bad wife. They are very bad wives.

## LESSON 2.

25. *On the degrees of comparison.*—In forming the comparative and superlative degrees of adjectives, the Hindūstānī is somewhat deficient. When two objects are compared, that with which the comparison is made is put in the ablative case (so far like the Latin); but there is no alteration made in the adjective: thus, to express in Hindūstānī the phrase 'this house is higher than that house,' they say *yih ghar us ghar se ūñchā hai*, 'this house than that house (or compared with that house) is high.' Sometimes, however, the adverbs *ziyāda* or *aur*, denoting more, are used as in our own language, which is certainly an improvement; as, *yih ghar us ghar se ziyāda buland hai*, 'this house is more lofty than that house.' To form the superlative degree, they merely make a universal comparison; thus, to express 'this house is the highest,' they say, *yih ghar sab se ūñchā hai*, 'this house is higher than all.' Sometimes, to express an intensive degree, the adjective is repeated; as, *thandī thandī hawā,ēñ*, very cool (or refreshing) breezes. This will put the reader in mind of our own simple ballads, where we meet with such expressions as 'the red red rose,' 'the deep deep sea,' &c.

## EXAMPLES.

the elephant is larger than the horse,	<i>hāthī ghoṛe-se baṛā hai.</i>
the fox is smaller than the dog,	<i>lomṛī kutte-se chhotī hai.</i>
the horses are swifter than the elephants,	<i>wuh ghoṛe hāthiyōñ-se tezrau haiñ.</i>
the elephant is the largest animal of all,	<i>hāthī sab jānwarōñ-se baṛā hai.</i>
the elephant, the horse, and the dog, are wiser than all other animals,	<i>hāthī, ghoṛā, aur kuttā sab aur jānwarōñ-se hushyār haiñ.</i>

*Exercise.*—The cow is more lazy than the horse. These men are more wicked than dogs. The boys are more ignorant than the girls. The horses and the dogs are handsomer than the elephants. My pen is better than your pen. This boy is wiser than that boy. My father's horse is swifter than your brother's mare. Our dogs are swifter than your horses. The men are worse than the women. The fox is wiser than the dog. This pen is the worst of all (worse than all). This woman is the handsomest of all (more handsome than all). That girl was much wiser than her mother. She was the wisest of all the girls (wiser than all the girls).

LESSON 3.

26.—We shall now proceed to the formation of interrogative sentences, introducing at the same time a few additional adverbs and adjectives, together with the various tenses of the verb *honā* (par. 14), to be, and some of the numerals.

a. In asking a question, the Hindūstānī does not, like the English, invert the words; and the tone of the voice alone marks the interrogation. There are, however, a few interrogative words, such as *kaun*, who? *kyā*, what? *kahān*, where? &c., the use of which cannot be mistaken; and all such interrogative words, when used, are reserved so as to come before the verb at the end. When a sentence contains no such interrogative word, the word *kyā* or *āyā* is used at the beginning, like the *an* or *num* of the Latin; as, *kyā yih tumhārā kalam hai?* Is this your pen? This word *kyā*, however, is not absolutely necessary in speaking, as the tone of the voice is quite sufficient to indicate interrogation.

EXAMPLES.

who is that man?	<i>wuh ādmī kaun hai?</i>
who is this woman?	<i>yih 'aurat kaun hai?</i>
who are these boys?	<i>ye larke kaun haiñ?</i>
who are those girls?	<i>we larkeiyāñ kaun haiñ?</i>
whose house is this?	<i>yih kiskā ghar hai?</i>
whose children are these?	<i>ye kiske larke haiñ?</i>
whose books are these?	<i>ye kiskī kitābeñ haiñ?</i>
whose daughter is she?	<i>wuh kiskī betī hai?</i>
where is my father's?	<i>merā bāp kahān hai?</i>
where is his brother?	<i>uskā bhāī kahān hai?</i>
where are your father's horses?	<i>tumhāre bāp ke ghorē kahān haiñ?</i>
where are my brother's children's books?	<i>mere bhāī ke larkeñ kī kitābeñ kahān haiñ?</i>
where may be that man's mother's mare?	<i>us mard kī māñ kī ghorī kahān hogī?</i>
is this your house?	{ <i>yih tumhārā ghar hai?</i> or
was that my father's horse?	{ <i>kyā, yih tumhārā ghar hai?</i>
may this be my sister's table?	<i>kyā, wuh mere bāp kā ghorā thā?</i>
how many pens will there be?	<i>kyā, yih merī bahin kī mez hai?</i>
what-like books will they be?	<i>kitne kalam hongē?</i>
	<i>kaisī kitābeñ hongīñ?</i>

*Exercise.*—Where is your brother? Where is this man's

mother? Whose son are you? Whose horses are these? How many houses are there? What sort of book is this? Is that your sister's table? Is this pen yours? Where had you been yesterday? Where will these children be to-morrow? When will you be at home (in the house)? Was your father at home yesterday? Will your brother be at home to-morrow? Were my two books on the table yesterday? Where are his four sons? Have his three daughters been at home? Were there seven horses there yesterday? Will there be eight men in the house three days hence? Were there five or six dogs there two days ago? What is this thing? What animals are these? Is that animal a horse or a cow?

## LESSON 4.

27.—We shall next introduce a new list of substantives, together with a few intransitive verbs conjugated like *girnā* (par. 13), at the same time we shall employ all the cases of the substantives and several of the relative nouns or prepositions mentioned in par. 20. The sentences will now be lengthened, but they will present no difficulty to a student of moderate attention and capacity.

day,	<i>din</i> (m.)	night,	<i>rāt</i> (f.)
city,	<i>shahr</i> (m.)	a boat,	<i>nāṇ</i> (f.)
river,	<i>daryā</i> (m.)	a tree,	<i>darakh̄t</i> (m.)
forest,	<i>jāngal</i> (m.)	a road,	<i>rāh</i> (f.)
a plain,	<i>maidān</i> (m.)	fruit,	<i>mewā, phal</i> (m.)
water,	<i>pānī</i> (m.)	bird,	<i>parind</i> (m.), <i>chiriyā</i> (f.)
fish,	<i>machhlī</i> (f.)	name,	<i>nām</i> (m.)
street,	<i>kūcha, -e</i> (m.)	people,	<i>log</i> (m.pl.)

## Intransitive Verbs.

to stay, } dwell, }	<i>ṭhaharnā, rahnā</i>	to flow,	<i>bah-nā</i>
to come,	<i>ā-nā</i>	to proceed, } advance, }	<i>age barhnā</i>
to go,	<i>jā-nā, chal-nā</i>	to retreat, fall back,	<i>haṭ-nā</i>
to run,	<i>daur-nā</i>	to sit down,	<i>baiṭh-nā</i>
to sleep,	<i>so-nā</i>	to return,	<i>phir-ānā</i>
to arrive,	<i>pahunch-nā</i>	to die,	<i>mar-nā</i> (past p. <i>mū, ā</i> )

## EXAMPLES.

I am staying in the city, *main shahr meṅ ṭhahrā hūn.*  
 my father dwells in that house, *merā bāpusghar meṅ rahtā hai.*  
 we came from the forest yesterday, *kal ham jāngal se aṇ (or āye).*

we will go to the city to-morrow,	<i>kal ham shahr men jā,enge.</i>
the bird was sitting on the tree,	<i>chiriyā darakht par baiṭhī thī.</i>
where are you going?	<i>tum kahān jāte ho ?</i>
whence does this river flow?	<i>yih daryā kahān se bahā hai ?</i>
do these men sleep in the city?	<i>kyā ye ādmī shahr men sote haiñ ?</i>
where does this road lead to (go to)?	<i>yih rāh kahān jāti hai ?</i>
is the fish in that river very large?	<i>us daryā kī machhlī bahut barī hai ?</i>
who were those that were sit- ting underneath the tree?	<i>we kaun the, jo darakht ke tale baiṭhe the ?</i>

*Exercise.*—The forest near the city is very large. How many men are sleeping beneath the tree? The road towards the forest is not very good. The horses were running from the plain. The water flows from the river into the city. In that forest there were many large trees. The boats on the river are coming towards the city. How many boats are there? There will be 250 horses on the plain to-morrow. There were 2,500 men on the large plain near the city yesterday. A hundred and fifty men have retreated from the river towards the forest. The horses are dying on the plain, and a hundred men died yesterday within the city. That man stayed nine days in my house. I slept one night in the forest, but I will not sleep there a second night. The water is flowing from the river into the streets of the city. The men are advancing towards the city. The fruit on these trees is very good. Where do all these people come from? What is the name of that city? What is the name of the river which flows from the forest? What was the name of the street in which you dwelt? The people were sitting beneath the trees. When did you arrive in this city? When will you return home?

#### LESSON 5.

28.—A sentence formed by an active or transitive verb consists of three parts,—the nominative, the verb, and the object; as, 'the tiger eats flesh,'—*sher gosht khātā hai*. Here *sher* is the nominative, *gosht* the object, and *khātā hai* the verb. Generally speaking, the Hindūstānī arrangement is, first the nominative or agent, then the object, and lastly the verb; but this rule is frequently departed from, especially in poetry. The nominative and object may of course be much more complex than in the foregoing sentence; thus, 'the tiger of the forest eats the flesh of all other animals,'—*jangal kā sher aur*

*saḥ jānwaroṅ kā gosht khātā hai.* In languages with regular cases, like the Latin, the object is put in the accusative case, which has generally a termination different from the nominative. In English always, and in Hindūstānī generally, the accusative is the same as the nominative, and is to be determined merely by inference or position. There are, however, in Hindūstānī, instances in which it is necessary to distinguish the object with the addition of the postposition *ko*, which, though not reduced to a certain rule or principle by grammarians, forms one of the niceties of the language. Of this we shall treat in our next lesson. In the meanwhile we shall proceed to our lesson on transitive verbs, which govern merely the simple or nominative form of the object, as in English.

## Substantives.

bread,	<i>roṭī</i> (f.)	meat,	<i>gosht</i> (m.)
butter,	<i>makkhān</i> (m.)	milk,	<i>dūdh</i> (m.)
wine,	<i>sharāb</i> (f.)	rice (boiled),	<i>bhāt</i> (m.)
tea,	<i>chā</i> (f.)	plate,	<i>bāsan</i> (m.)
breakfast,	{ <i>nāshṭā</i> ,	spoon,	<i>chamcha</i>
	{ <i>hāzirī</i> (f.)	sugar,	{ <i>shakar</i> ,
dinner,	<i>khānā</i> (m.)	sugar-candy,	{ <i>miṣrī</i>
knife,	<i>chhurī</i> (f.)	a letter,	<i>chitṭhī</i> (f.)
fork,	<i>kāñṭā</i> (m.)	news,	<i>khābar</i> (f.)

## Adjectives.

cold,	<i>ṭhandā</i>	clean,	<i>ṣāf</i>
hot,	<i>garm</i>	pure,	<i>ṣāf</i>
sweet,	<i>mīṭhā</i>	ready,	<i>taiyār</i>

## Transitive Verbs.

to swim,	<i>pair-na</i>	to learn,	<i>sikh-nā</i>
to bring,	<i>lānā</i>	to give,	<i>denā</i>
to make (prepare),	<i>banānā</i>	to say, tell,	<i>kahnā</i>
to eat,	<i>khānā</i>	to see, look,	<i>dekhnā</i>
to drink,	<i>pīnā</i>	to hear,	<i>sunnā</i>
to make, do,	<i>karnā</i>	to strike,	<i>mārnā</i>
to place, put,	<i>rakhnā</i>	to read,	<i>parhnā</i>
to take away,	<i>lejānā</i>	to write,	<i>likhnā</i>
to call,	<i>bulānā</i>	to take,	<i>lenā</i>

## EXAMPLES.

he is bringing bread,  
we drink water,  
they drink wine

*wuh roṭī lātā hai.*  
*ham pānī pīte haiṅ.*  
*we sharāb pīte haiṅ.*



my brother will drink cold pure	<i>merā bhāī thandā śāf pānt</i>
water,	<i>pī, egā.</i>
make tea,	<i>chā banā, o.</i>
bring a spoon,	<i>chamcha lā, o.</i>
give me some meat,	<i>mujh ko kuchh gosht do.</i>
bring a knife and fork,	<i>ek chhuri kāntā lā, o.</i>
make breakfast ready,	<i>hāzirī taiyār karo.</i>
bring a clean plate,	<i>śāf bāsan lā, o.</i>
when will you get dinner ready?	<i>khānā kab taiyār karoge ?</i>
will you drink wine?	<i>tum sharāb pī, oge ?</i>
what will you eat?	<i>tum kyā khā, oge ?</i>

*Exercise.*—Do you eat any fruit? Bring me some tea, sugar, and milk. Put a knife and fork on the table for my father. Cool (make cold) some wine for us. Prepare dinner for six people. You will bring us some rice and milk. Will you give me some wine and some cold water, that I may drink? Do you drink tea? Will your brother drink wine? Bring us three knives, three forks, three spoons, and three clean plates. He reads very good books? He writes a letter to me every day. She was writing letters when I came to her house. He hears good news of him. We were reading their letters when they arrived. Tell us all the news of the city. I will tell you the news of the city when I return. Give us some bread and butter.

## LESSON 6.

29.—When the object of a transitive verb is definite or specific, as a general rule, the postposition *ko* is added; for example, the phrase *chhuri lā, o* signifies 'bring a knife;' but if we wish to say 'bring the knife,' we add the postposition *ko*; thus, *chhuri-ko lā, o*.

## EXAMPLES.

put the water on the table,	<i>pānī mez par rakho.</i>
take away the sugar,	<i>shakar lejā, o.</i>
give me the wine,	<i>sharāb mujhe do.</i>
clean (make clean) the plate,	<i>is bāsan-ko śāf karo.</i>
cool the water,	<i>is pānī-ko thandā karo.</i>

*Exercise.*—The dog is drinking the milk. They were putting the water on the table. Who has taken away the sugar? He is cleaning the plate. They are cooling the water. Take away the meat and put the wine on the table. Put the water near me on this table. The dogs will drink the water. Beat (or strike) that idle boy. He was eating the sugar and drinking

the wine. I shall see him to-morrow. We shall see them to-day in the city. If they see us here, they will beat us very much. We shall not see that man, if we remain in this house.

## LESSON 7.

30.—When we have occasion to use a transitive verb in any tense formed from the past participle, the nominative of the sentence assumes the case of the agent (*vide* par. 8) with the particle *ne*. The verb then agrees in gender and number with the object, or what in Latin would be the accusative case; thus, 'the man wrote a letter,' must be *ādmī ne ek chitṭhī likhī*, literally, 'by the man a letter (was) written,'—'a viro epistola scripta (est).' So far the construction agrees exactly with the Latin passive voice; we must remark, however, that if it is necessary to render the object of the sentence very definite, and consequently to add to it the particle *ko*, the verb must be used always in the form of the third person singular masculine; as, 'the man killed the tiger,'—*mard ne sher ko mār-dālā*; so, 'the boy has struck the girl,' will be *larke ne larṅkī-ko mārā hai*. (*Vide* Hind. Gram. p. 103.)

## EXAMPLES.

he has placed good food upon the table,	<i>us ne achchhā khānā mez par rakhā hai.</i>
she has made tea,	<i>us ne chā banāī hai.</i>
my father has drunk all the wine,	<i>mere bāp ne sab sharāb pī lī hai.</i>
we drank cold water,	<i>ham ne thandā pānī piyā.</i>
who has eaten the rice?	<i>bhāt kis ne khāyā?</i>
he called all the servants into the house,	<i>us ne sab naukaron ko ghar meñ bulāya.</i>
we had given very good bread to the men,	<i>ham ne bahut achchhī roṭī ad- miyon ko dī thī.</i>
the women ate bread and drank milk,	<i>'auraton ne roṭī khāī, aur dūdh piyā.</i>

[*Note*.—For any new word that may henceforth occur, consult the General Vocabulary, Part II.]

*Exercise*.—Have you learned the Hindūstānī language? I have read a few pages. Have you seen the city of Calcutta? You have made the voyage of the sea, what wonders did you see there? I may say what one of the sages said, "The wonder that I saw on the sea was this,—that I came safe to land."

How much money have your friends given you? My father gave me an order for one thousand rupees. How much did you give to the man? How many rupees did he demand of you? He demanded ten rupees, and I gave him three rupees and a half. Have you prepared breakfast? Have you prepared a good dinner for two people? Have you put the bread on the table?

## LESSON 8.

31.—The subject of this lesson will be the peculiar application of two useful verbs, viz. *saknā*, to be able (to can), and *chuknā*, to have done or finished. When these have occasion to govern another verb, the latter is used, not in the infinitive (as with us), but in the ROOT, which is always placed first; and the two together thus form a sort of compound verb.

## EXAMPLES.

he can (or is able to) speak our language,	<i>wuh hamārī zabān bol-saktī hai.</i>
are you able to read my writing?	<i>tum merā likhā parh-saktē ho?</i>
no one will be able to read this but yourself,	<i>siwāe tumhāre koī isko na parh-sakegā.</i>
he can speak a little English,	<i>wuh kuchh-kuchh (or, thōṛā bahut) aṅgrezī bol-saktā hai.</i>
they have done eating,	<i>we khā-chuke haiñ.</i>
have you done writing?	<i>tum likh-chuke ho?</i>
they had done reading when I arrived there,	<i>jab main wahāñ pahunchā, we parh-chuke the.</i>

*Exercise.*—When he had done writing the letter, then I came away from the house. When you come (*i.e.* shall come) here to-morrow, I shall have done reading the book. Can you swim across this river? I cannot swim at all, but my brother is an excellent swimmer. So great was the darkness that I could not see anything. The ruler of this village cannot speak English, but he can speak Hindūstānī well. I hope I shall be able to learn the language of this country in the space of six months.

## LESSON 9.

32.—The verbs *lagnā*, signifying to begin; *denā*, to grant permission, or allow; and *panā*, to get permission, or be allowed; and sometimes *saknā*, to can, or be able, govern the infinitive of another verb in the inflected state that is, *ne* instead of *na*,

as will be seen in the following sentences. We may notice here a well-known peculiarity in Hindūstānī in the use of the conjunctive participle ; as, *jā-kar*, *jā-ke*, &c., having gone. It serves to throw two or more short sentences into one ; thus, 'Go to my room, and bring me quickly my sword,'—*mere kamare meñ jā-kar merī talvār jaldī lā, o.* (*Vide par. 16, a.*)

## EXAMPLES.

he rose and began to say,	<i>wuh uṭh-kar kahne lagā.</i>
they began to read,	<i>we parhne-lage.</i>
you began to eat,	<i>tum khāne-lage.</i>
he allows them to come into the house,	<i>wuh unko ghar meñ āne-detā hai.</i>
let him go,	<i>usko jāne-do.</i>
he is allowed to come,	<i>wuh āne-pātā hai.</i>
he will allow us to do what we like,	<i>jo ham chāheñge, so wuh hamko karne-degā.</i>

*Exercise.*—He sat down, and began to tell this story. One man began to say, I shall not be able to eat this bread. Another began to say, I will not allow the children to read these books. He will give you leave to walk in this beautiful garden every day. The Honourable Company (*Kampanī Bahādur*) will allow me to go to England for the space of three years and six months. My father is allowed to go to Calcutta on account of transacting (making) business. Go to my brother's house, present to him my compliments, and bring home my saddle. Strip off your clothes, swim across this river, and bring the boat to this side.

## LESSON 10.

33.—The verbs *chāhnā*, to desire, to wish ; and *karnā*, in the sense of 'to make a practice of,' 'to be in the habit of,' govern the past participle of another verb, instead of the infinitive. The participle so governed is always in the simple form of the singular masculine in *ā*. Thus,—

## EXAMPLES.

he is in the habit of reading every morning,	<i>wuh har ṣubḥ ko parhā-kartā hai.</i>
he is in the habit of writing something every day,	<i>wuh har roz kuchh likhā-kartā hai.</i>
be used always to give (make) this injunction to the scholar,	<i>wuh hamesha shāgird ko yih tūkīd kiyā-kartā thā.</i>

I wish to learn the Hindūstānī language, *maiñ Hindūstānī zabān sikhā chāhtā hūñ.*  
 what do you wish to say? *tum kyā kahā-chāhte ho?* [hūñ.  
 I wish to write a letter, *maiñ ek chithī likhā-chāhtā*  
 I wish to learn the Persian language, *maiñ Fārsī zabān sikhā-chāhtā hūñ.*

*a.* We may here observe that the form *chāhiye* of the verb *chāhnā* is frequently used impersonally, like the Latin 'deceat,' 'oportet,' or the French 'il faut;' as, *chāhiye ki tum jāo*, you must go, or it is necessary that you go. This form of *chāhnā* is generally followed by the aorist, as in the preceding example, but it may also govern the past participle of the accompanying verb; as, *adab sikhā chāhiye*, it is proper (necessary or desirable) to learn good manners.

*b.* The verb *chāhnā* sometimes governs the inflected infinitive, like *lagnā*, &c. (32); as, *wuh parhne chāhtā hai*, he wishes to read

*Exercise.*—I am accustomed every day to rise at the dawn. He is in the habit of dining every day at two o'clock. We make it a practice to read three hours in the morning. I wish very much to learn the language of this country. Do you wish to read this book? It is necessary to learn the Persian language in order to speak and understand well the Hindūstānī. It is desirable to know the language of the country in which you are dwelling.

## LESSON II.

34.—The Hindūstānī abounds in a species of compound verbs, called intensives. A verb is rendered intensive by employing only its root, to which some other verb is subjoined. The root of the principal verb continues invariable, and the subjoined or auxiliary verb is fully conjugated in the usual way; thus, *mārnā*, to beat, becomes intensive by adding to its root the verb *dālnā* or *rakhnā*, whereby *mār-dālnā* or *mār-rakhnā* signifies 'to kill downright;' so, *dāl-denā*, to throw down; *bol-uṭhnā*, to speak out; *mar-jānā*, to die; *baith-rahnā*, to sit down; *kho-denā*, to lose; *toṛ-denā*, to break to pieces, to smash. Although almost every verb may thus be rendered intensive, yet it is impossible to give any rule respecting the servile or second verb, which is usually employed for that purpose. The only course left for the student to pursue, is carefully to observe the usage of the best authors, and whenever he meets with an intensive verb, let him endeavour to remember it. It is needless to add that the servile verb of an intensive has for the time laid aside its own primitive meaning.

## EXAMPLES.

who killed that man?	<i>kis ne us ādmī ko mār-dālī ?</i>
he has placed all the things on the table,	<i>us ne sab chizon̄ ko mez par rakh-diyā hai.</i>
lay my watch on the shelf,	<i>merī gharī tāk par rakh-do.</i>
they have eaten up all the dinner,	<i>wuh sab khānā khā-ga.e.</i>
write a letter for me,	<i>mere liye ek chithī likh-do.</i>
he has cut down all the trees in the garden,	<i>us ne bāgh ke sab darakh̄t kāṭ-dāle haiñ.</i>

*Exercise.*—Put all the things on the table. That man has killed my companion. Has he written out the two letters, as I told him? The king said to the soldier, Cut off this man's head in my presence. Throw out the water from this basin. They all spoke out, saying, We will not sit down in your house unless you make an apology for this conduct. His father, mother, brothers, and sisters have all died. The goat has smashed the looking-glass with his horns. He has lost a great sum of money (very many rupees) in gambling. You will sit down in this room until I return from the king's audience (*darbār*). The dog has eaten up the whole of the butter. Who has cut down that fine tree?

## LESSON 12. 1

35.—Of the use of the possessive adjective pronoun *ap-nā*.

When the nominative or agent of a sentence is followed in the same clause by a possessive pronoun belonging to itself, such possessive is in Hindūstānī rendered by *apnā*, *-ne*, *-nī*, never by the possessives *merā*, *mere*, *merī*, &c.

## EXAMPLES.

I read my book,	<i>main apnī kitāb parhtā hūñ.</i>
thou readest thy book,	<i>tū apnī kitāb parhtā hai.</i>
he reads his (own) book,	<i>wuh apnī kitāb parhtā hai.</i>
she reads her (own) book,	<i>wuh apnī kitāb parhtī hai.</i>
we have seen our father,	<i>ham ne apne bāp ko dekhā hai.</i>
have you written your letter?	<i>tum ne apnī chithī likhī hai ?</i>
the goldsmith and carpenter went to their (own) city,	<i>sunār aur barhā, apne shahr meñ gaye.</i>
the women feed their (own) children,	<i>'aurateñ apne bachchon̄ ko pālṭī haiñ.</i>

N.B. If, in the above examples, the words 'his,' 'her,' or 'their' refer *not* to the nominatives, but to somebody else, then they must be expressed by *is-* or *us-kā*, &c.

*Exercise.*—Did you see your father yesterday? Bring your dogs here to-morrow, that we may go a-hunting. Wait in this room till I shall have done writing my letter to your master. Give my compliments to your master and say that Mr. F. is not at home. Why do you beat your servants in that manner? In my country every man considers his own house as his castle. My friend is gone to his native country for the benefit of his health. The judge said to the plaintiff, Go and take your money from the woman. The plaintiff came back and said, Sir, I cannot get my money from this woman.

## LESSON 13.

36.—Use of the termination *sā*, *se*, *sī*.

The particle *sā*, *se*, or *sī* (according to gender and number) added to a substantive, or the oblique form of personal pronouns, converts these into an adjective denoting similitude or resemblance; as from *haiwān*, a beast, comes *haiwān sā*, like a beast, beastly. When *sā*, *se*, or *sī* is added to an adjective, it generally renders it intensive; as, *barā*, large; *barā-sā*, *barē-se*, or *barī-sī*, largish, rather large, or very large.

## EXAMPLES.

where did you find this dog-like unclean animal?	<i>yih kuttā sā nā-pāk jānwar tum ne kahān pāyā ?</i>
a wise man like thee,	<i>tujh sā 'aklmanā ādmī.</i>
what-like animals are these?	<i>ye kaise jānwar haiñ ?</i>
he took up a very large stone,	<i>us-ne ek barā-sā pathar uṭhāya.</i>
a fine-looking stag came in sight,	<i>ek khūb-ṣurat-sā bārah sīngā naẓar āyā.</i>
a black woman like an ogress,	<i>ek kālī bhutnī-sī 'aurat.</i>

*Exercise.*—Her face was fair as the moon, her eyebrows were like a bow, and her hair (lit. hairs) black as night. Her form was straight as the cypress, her lips red as the *kandūri* (a beautiful red flower), and her feet delicate as the flower of the lotus. She was beautiful as *Zulaikhā*, and faithful as *Lailī*. The young prince was handsome as *Yūsuf*. The king was wise as *Sulaimān*, just as *Naushīrwān*, liberal as *Hātim*, and brave as *Rustam*.

## LESSON 14.

37.—Use of the pronoun *āp*

The word *āp* literally denotes self, and it is so employed with any of the personal pronouns; as, *main āp jā'ūngā*, I will go

myself. It may also be used in the same sense without the personal pronoun ; as, *āp jā, egā*, he himself will go ; *āp āweñge*, we will come ourselves. The word *āp*, however, is frequently employed in a very different sense, like our terms 'you sir,' 'your honour,' 'your worship,' 'his honour,' 'his worship,' &c., and the verb, in such cases, agrees with it in the third person plural. The words *ṣāhib*, master, monsieur, and *ḥaẓrat* or *ḥuẓūr*, your highness, and *janābi'āli*, your majesty, are used in a similar manner when a person is addressing, or speaking of, his superior in rank, or as a mere matter of politeness, by strangers of rank and respectability, when addressing each other.

## EXAMPLES.

I shall see him myself,	<i>main āp usko dekhūngā.</i>
will she herself come?	<i>kyā wuh āp āwegī ?</i>
will you come yourself to-morrow?	<i>kal āp ā,oge ?</i>
will you, sir, come to-morrow?	<i>āp kal ā,eiñge ?</i>
how is the health of your honour?	<i>āp kā mizāj kaisā hai ?</i>
will you, sir, drink any wine?	<i>āp kuchh sharāb piyeñge ?</i>
may it please monsieur to sit down,	<i>baithiye ṣāhib.</i>
how is the health of your highness?	<i>ḥuẓūr kā mizāj i sharīf kaisā hai ?</i>

*Exercise.*—I am going there myself this very day. Will you come yourself to-morrow? If he himself cannot give the money, perhaps his brother will be able to advance it for him. We do not wish to appear ourselves in this business. I am your worship's faithful slave. I have sought for the child in your honour's garden. Your worship's (master's) dinner is ready. Master's *pālkī* (vulg. palanquin) is now at the door. You, sir, are my father and mother ; there is no one in the world, except your honour, who will assist your poor miserable slave. Where is the native country of your highness? Will your majesty ride on the white elephant to-day?

## LESSON 15.

## 38.—Use of the Infinitive.

The Infinitive, or verbal noun, in Hindūstānī, is applied in a variety of ways different from what it is in English or Latin. In the first place it is used, like the Latin *gerund*, to express



obligation; thus, *tum-ko wāhan jānā hogā* or *paregā*, you must (or will have to) go there. 2nd. It is sometimes used as an imperative; thus, *hargiz ḡasam na khānā*, swear not at all. Lastly, the inflected form of the infinitive, followed by *kā*, *ke*, or *kī*, is used, like the Latin participle in 'turus,' to express a future intention; as, *maiñ nahīñ jāne-kā*, 'non sum iturus,' I will *not* go; *wuh nahīñ likhne-kī*, she does not intend to write. For a full account of the various uses of the infinitive, *vide* Hind. Gram. p. 129.

## EXAMPLES.

you must go home,	<i>tumko ghar jānā hogā.</i>
I must buy a good horse,	<i>mujhko ek achchhā ghorā <u>khā-</u> <u>rīdnā</u> hogā.</i>
do not commit such folly,	<i>aisī be-wuḡūfī na karnā.</i>
do not go to that country,	<i>us mulk meñ mat jānā.</i>
I do not now intend to go to Persia,	<i>ab maiñ Īrān meñ nahīñ jāne-kā.</i>

*Exercise.*—We must not do evil to the end that good may result. That wounded soldier must not eat so much fruit. You must read three pages of this book every day. Do not speak more nonsense. Never strike your horse on the head. Do not strike your dog in that manner. Do not drink any of the foul water of that river. When do you intend going to Europe? He is about to travel in Persia (*Fārs*), Arabia (*Arab*), and Turkey (*Rūm*). She does not mean to remain in this country after the cold season. The officers do not intend to go to the tiger-hunt.

## LESSON 16.

## 39.—Use of the Relative and Correlative.

Strictly speaking, the Hindūstānī language does not possess a relative pronoun corresponding to the Latin *qui, quæ, quod*, or to our 'who,' 'which,' and 'that.' For example, *vir sapit qui pauca loquitur*, the man is wise who speaks little, is expressed in Hindūstānī as follows:—*jo shakhḡ dānā hai so* (or *wuh*) *kam boltā hai*; literally, 'whatever man is wise, the same speaks little.' Here the word *jo* is called the *relative*, and *so* the *correlative*. We need not here enter on an elaborate description of this peculiarity of the language, both as regards relatives and correlatives in general, which will be much better understood by the following

## EXAMPLES.

that which you say is all true,	<i>jō tum kahte ho, so sab sach hai.</i>
~ speak plainly whatever comes	<i>jō kuchh kī tumhāre dil meñ</i>
into your mind,	<i>āwe, so ṣāf kaho.</i>
the man whom you saw in	<i>jīs shakhṣ-ko tum-ne kal shahr</i>
the city yesterday died this	<i>meñ dekhā, so āj fajr ko mar-</i>
morning,	<i>gayā.</i>
the letter which you wrote to	<i>jō chithī tum-ne mujhe likhī</i>
me has not arrived,	<i>thī, so nahīñ pahunchī hai.</i>
where there is a rose, there is	<i>jahāñ gul hai, tahāñ khār bhī</i>
also a thorn,	<i>hai.</i>
as you act, so will you expe-	<i>jaisā karoge, waisā pāoge.</i>
rience,	
wherever you go, thither will I	<i>jidhar tum jāoge, tidhar main</i>
also go,	<i>bhī jā, ūngā.</i>
as the master, so will be the	<i>jaisā ustād waisehī shāgird</i>
scholars.	<i>hoñge.</i>

*Exercise.*—That very foolish young man has lost in play all the money that his father had given him when he left home. They broke to pieces all the furniture which they found in the people's houses. The king highly approved of the horses which you sent to him last year from Arabia. Why have you not done what I told you? The officer rewarded the soldier who saved his life. Have you made a copy of the petition which the villagers brought to me yesterday? At the root of the very tree under which you are now standing there is buried a potful of *ashrafis*. The servant whom you recommended to me is a great rascal.

## LESSON 17.

## 40.—On Oriental Phraseology.

The phraseology of the Eastern languages in general is more dramatic than ours. As a rule, when reference is made to the words or actions of a third person, that pronoun must be used which the person himself would make use of on such occasion. This peculiarity completely alters the whole structure of an Hindūstānī sentence compared with the corresponding English. For example, 'The prisoner told me that he would kill *Shaiikh Hasan* if he saw him;' *ḡaidī ne mujh-se kahā kī main Shaiikh Hasan ko mār-dālūngā agar usko dekhūñ*, literally, 'I prisoner said to me thus, I will kill *Shaiikh Hasan* if I see him.

## EXAMPLES.

my brother said to me that he was going to Calcutta next day,	<i>mere bhāṅ-ne mujh-se kahā ki main Kalkatte ko kal jā- ūngā.</i>
he told me to go home?	<i>usne mujh-se kahā ki ghar jā.ō.</i>
did he not tell you that he had lost all his money at play?	<i>kyā usne tum se na kahā thā ki main ne apne sab māl jū,ē meñ hār-diyā ?</i>
he says that his parents have died,	<i>wuh kahtā hai ki mere mā-bāp mar gaye haiñ.</i>
ask him whether that horse be his own or not,	<i>us-se pūchho ki āyā yih ghoyā tumhārā hai ki nahīñ.</i>
he says it is assuredly his own,	<i>kahtā hai ki albatta merā-hī hai.</i>

*Exercise.*—My master sends you his compliments, and desires me to say that he cannot come to see you to-day, as he is busy writing. I told him, that if he would prove to me that he did not charge me more than the market price (or price current) for the grain, then I would give him the sum he asked. I wrote to my friend this morning, and told him that I would send him the book in a day or two, if he did not require it sooner. He told me that he had suffered great hardships on the journey; that he had been robbed of part of his property, and obliged to sell the rest in order to pay his expenses during his way home. He wished to come here this morning to see you, but he told me that his horse was dead, and therefore he could not come.

## LESSON 18.

N.B.—The remaining Exercises in this Section are of a miscellaneous description, and not, as hitherto, limited to a particular rule of Syntax. The student, at every step, must bear in mind the preceding principles of Grammar, and by the time he has finished the Section, he will find himself well qualified to converse on all ordinary subjects with neatness and propriety. Of course his stock of words must be as yet but scanty; but that will increase daily by practice.

bring breakfast,	<i>hāziri lā.ō.</i>
bring dinner,	<i>khānā lā.ō.</i>
bring bread,	<i>rotī lā.ō.</i>
bring milk,	<i>dūdhd lā.ō.</i>
give sugar,	<i>shakar do.</i>

eat your dinner,  
 drink milk,  
 light the lamp,  
 light the candle,  
 bring the shade,  
 put out the candle,  
 raise the shade,  
 don't forget,  
 come here,  
 come near,  
 where do you come from?  
 where are you going?  
 make ready the tea,  
 turn to the right,  
 turn to the left,  
 go home quickly,

*apnā khānā khā.ρ.*  
*ḍūdh piyo.*  
*chirāgh jā!ā.ρ.*  
*battī bālo.*  
*fānūs lā.ρ.*  
*battī bujhā.ρ.*  
*fānūs uṭhā.ρ.*  
*bhūliyo mat.*  
*idhar ā.ρ.*  
*nazdik ā.ρ.*  
*kahān se ā,e ho?*  
*kidhar jā.ρge?*  
*chā banā.ρ.*  
*dāhine phiro.*  
*bā,eñ phiro.*  
*ghar-ko jaldī jā.ρ.*

*Exercise.*—Who is bringing the breakfast? Sir, I have brought the breakfast. What is there to-day for dinner? They eat good bread and drink fresh milk. Have you lighted the candles? Bring us some tea, sugar, bread, and milk very quickly. Where have all the servants gone to? Sir, they have all gone home. When will they come back? When you go there, you will first turn to the left and then to the right. Ask these soldiers of what regiment they are. What is the name of the officer? At what hour to-morrow morning will they march for Dihli?

### LESSON 19.

move straight on,  
 call the porters,  
 take away the table,  
 take away the things,  
 raise the table,  
 be careful,  
 what is your command?  
 get ready the carriage,  
 it is of no consequence,  
 are you at leisure?  
 be pleased to forgive me,  
 bring a little bread,  
 have you made the bed?  
 fasten the door,  
 they are old,

*sīdhe āge chalo.* [*bulā.ρ.*  
*moṭ:yon* (or, *ḥammālōn*) *ko*  
*mez lejī.ρ.*  
*asbāb uṭhā.ρ.*  
*mez uṭhā.ρ.*  
*khābar-dār ho.*  
*āp kā ḥukm kyā hai?*  
*gāri taiyār karo.*  
*kuchh muṣāyāka nahīn.*  
*tum ko furṣat hai?*  
*mujhe mu'āf kījiye.*  
*thorī roṭī lā.ρ.*  
*bichhaunā bichhāyā hai?*  
*darwāza band karo.*  
*we būrhe haiñ.*

this is a misfortune,  
they are ignorant,  
bring my book,  
bring my shoes,  
go to the market,  
bring a little meat,

*yih kambak̄htī (or, āfat) k̄ i.  
we jāhil haiñ.  
merī kitāb lā.ρ.  
merī jūtī lā.ρ.  
tum bāzār jā.ρ.  
thoṛā gosht lā.ρ.*

*Exercise.*—Sir, all the porters have come. Tell them to put the things in the carriage. Have you fastened the door of the house? When I shall be at leisure I shall see him. Has the servant brought the meat from the market? Have you put my books on the table? Sir, pray forgive me, I had forgotten. Well, do not forget again. What a great misfortune this is! Sir, I have brought your shoes. I am not at leisure to see him to-day, tell him to come early to-morrow. Who is that old man who is standing near the door?

LESSON 20.

who are you?  
why are you come?  
you will say something to me,  
don't be troublesome,  
call my house steward,  
order dinner,  
I will go out,  
bring my clothes,  
please come quickly,  
repair the warehouse,  
bring the newspaper,  
is this the very thing?  
they are all there,  
who is he?  
is any one there?  
say that again,  
how are you?  
we shall go to-morrow,  
move this way,  
move that way,  
nas the gun fired?

*tum kaun ho ?  
kis wāste ā.ē ho ?  
mujhe kuchh kahoge.  
dik̄k mat karo.  
mere khāñsāmāñ ko bulā.ρ.  
khāne kā hukm do.  
main bāhir jā.ūñga.  
mere kapre lā.ρ.  
āp jaldī ā.īyegā.  
kothī marammat karo.  
ak̄hbār lā.ρ.  
yih wuhī hai ?  
wahāñ sabhī haiñ.  
wuh kaun hai ?  
wahāñ ko,ī hai ?  
wuh phir kab ?  
tum kaise ho ?  
ham kal jā.ēnge,  
idhar ko chalo.  
udhar ko chalo.  
kyā top dag ga,ī ?*

*Exercise.*—Who is that man, and why has he come here? Is the newspaper come to-day? Where have you put my clothes? Has the *khāñsāmāñ* yet returned from the market? Tell me when he comes back. Sir, the *khāñsāmāñ* says there is no good

meat in the market to-day. Carry the books and newspapers to the warehouse. What will he say to you to-morrow? How is he to-day? He says that he is now much better. The gun in the fort is fired every morning at dawn, and also at the end of evening twilight. Such is the custom of this country.

## LESSON 21.

send for the palanquin quickly,	<i>pālkī jaldī maṅgā, o.</i>
has the master risen?	<i>ṣāhib uthe haiñ?</i>
this is a very fine fruit,	<i>yih bahut khūb mewa hai.</i>
this is wonderful news,	<i>yih 'ajib khabar hai.</i>
we are hungry and thirsty,	<i>ham bhūkhe piyāse haiñ.</i>
he is a careful man,	<i>wuh hushyār ādmī hai.</i>
they are great rogues,	<i>we bare daghābāz haiñ.</i>
the whole land is level,	<i>sab zamīn barābar hai.</i>
his heart is grieved,	<i>us kā dil ranjida hai. [hai ?</i>
is your business now completed?	<i>tumhārā kām ab tamām hū, ā</i>
is the proof of it strong?	<i>uskī dalīl maḥbūt hai ?</i>
she is very impudent,	<i>wuh barī gustākī hai.</i>
the sky is quite clear,	<i>āsmān khūb ṣāf hai.</i>
these are mischievous children,	<i>we larke naḥkhaṭ haiñ.</i>
he received great punishment,	<i>us ne barī saza pā, ī.</i>
they all remained hidden,	<i>we sab chhipe rahe.</i>
his heart is restless,	<i>us kā dil beḥarār hai.</i>
he is a fool,	<i>wuh bewuḥūf hai.</i>
this paper is moist,	<i>yih kāghaḥ tar hai.</i>
who is making a noise?	<i>kaun shor kartā hai ?</i>
what are you saying?	<i>tum kyā kahte ho ?</i>

*Exercise.*—Sir, the pālkī is ready. Bring me some paper, that I may write. Ask that man if his master has yet risen. What is the name of this fruit? Is there much fruit on that tree? I shall come home when I have completed my business. Do not make so much noise there. You said that these men were great liars. You say that you are very careful. The fool says everything that comes into his heart; but whatever comes into the heart of the wise, the same remains hidden. The news from the army this week is by no means favourable. The man who brings the news is a very great rogue, and those who believe him are fools.

## LESSON 22.

speaking easy Urdū,	<i>ṣalīḥ Urdū bolo. [ānā hūā ?]</i>
whence are you come?	<i>kahāñ se ā, e ho ? (or, kahāñ se</i>
go away, you have leave,	<i>chale jā, o tumhen rukhṣat hai.</i>

go not there again,  
 put us on shore,  
 who lives there?  
 go on straightforward,  
 bring some wine and water,  
 cool the water well,  
 the dinner is on the table,  
 what is your name?  
 he is very clever,  
 wake me very early  
 it is fair to-day,  
 he has made confession,  
 make a signal for coming here,  
 have patience a little,  
 send them to my house,  
 sprinkle a little water,  
 turn back that leaf,  
 tie their hands and feet,

*wahān phir mat jānā.  
 hamēn kināre par utāro.  
 wahān kaun rahtā hai ?  
 sīdhe āge chālē jāo.  
 kuchh sharāb aur pānī lāo  
 pānī khūb thandā karo.  
 khānā mez par āyā.  
 tumhārā nām kyā hai ?  
 wuh bahut chālāk hai.  
 mujhe barī fajar jagāo.  
 āj din sāf hai.  
 us ne ikrār kiyā hai.  
 yahān āne kā ishāra karo.  
 zarra ṣabr karo.  
 unko hamāre ghar bhej do.  
 thorā pānī chhiṛko.  
 us warak ko ultāo.  
 unke hāth pāon bāndho.*

*Exercise.*—You say that the Hindūstānī language is very easy. He put them all ashore there yesterday. Have you well cooled the wine and the water? Tell me when the dinner is on the table. Why did you not wake me very early, as I told you? If you forget another time, then you will get great punishment. Have they seen our signal for their coming here? Send the wine and water to my house. We do not live there. These boys are very clever. He has made no confession as yet. Who has torn the leaf from my book? The magistrate caused the prisoners to be bound hand and foot.

## LESSON 23.

put those rupees in the bag,  
 there is a fakir at the door,  
 he is very intelligent,  
 this is very good bread,  
 come back this way,  
 move a little slower,  
 come, take off my boots,  
 come out of the house,  
 wash your hands and face,  
 he has many friends,  
 what benefit will there be in that?  
 they have suffered much sorrow,

*un rupaiyon ko thaili mein  
 bharo.  
 darwāze par ek fakīr hai.  
 wuh barā 'ākil hai.  
 yeh bahut achchhī roti hai.  
 isī taraf lautīye.  
 zarra aur āhista chalo.  
 āo moze utāro.  
 ghar se nikal āo.  
 apne hāth muñh dho lo.  
 uske bahut dost hain.  
 us mein kyā fāida hogā ?  
 unhon ne bahut ranj uṭhāyā.*

he has got a long beard,	<i>uskī barī dārḥī hai.</i>
what bird is this?	<i>yih kyā chiriyā hai ?</i>
he is a great drunkard.	<i>wuh barā sharābī hai.</i>
they are decidedly guilty,	<i>wuh yakīnanṅ gunahgār haiṅ.</i>
whose field is this?	<i>yih khet kis kā hai ?</i>
there are many flies here,	<i>yahān bahut makkhiyān haiṅ.</i>
they have great prudence,	<i>unko barī dūr-andeshī hai.</i>
how many people were present?	<i>kitne ādmī ḥāzīr the ?</i>

*Exercise.*—How many rupees are there in the bag? Bring water, that I may wash my hands and face. I have suffered much sorrow on your account. What is the name of this fine bird? These flies give me much trouble. That *faḳīr* has a very long beard. Give him a rupee and tell him to go away. Tell him that if he makes such a noise another day, I will punish him severely. Where do your friends live? Are all the people present to-day? His friends afford him one hundred rupees a month. That man is quite innocent. There are many very fine trees in that field. These men never speak the truth; I cannot place any reliance upon what they tell me.

## LESSON 24.

there is no oil in the lamp,	<i>chirāgh meṅ tel nahīn.</i>
pray give me a sample,	<i>mujhe ek namūna dījiye.</i>
this is a mere stratagem,	<i>yih faḳaṭ ḥīla hai.</i>
where is his shop?	<i>uskī dūkān kahān hai ,</i>
have you got a rope?	<i>tumhāre pās rassī hai ?</i>
the king sat upon the throne,	<i>bādshāh takht par baitḥī.</i>
his voice is good,	<i>uskī āwāz achchhī hai.</i>
what sort of animal is this?	<i>yih kaisā jānwar hai ?</i>
what is your advice?	<i>tumhārī kyā ṣalāḥ hai ?</i>
what is your age?	<i>tumhārī 'umr kyā hai ?</i>
send the palki near me,	<i>pālkī mere pās bhejo.</i>
give me the whip and hat,	<i>chābuk aur ṭopī do.</i>
bring water for washing the hands,	<i>hāth dhone ko pānī lāo.</i>
how is your health?	<i>mizāj āpkā kaisā hai ?</i>
give me the tooth-brush and powder,	<i>ṛiswāk aur manjan do.</i>
bring a suit of clothes,	<i>ek joṛā kapṛā lāo.</i>
bring ink, pen, and paper,	<i>dawāt kalam aur kāgnaz lāo.</i>
whose horse is that?	<i>wuh kis kā ghorā hai ?</i>
who is that European?	<i>wuh gorā kaun hai ?</i>



*Exercise.*—One day, in the summer season, a king and his son went a-hunting. When the air became very hot, then they placed each his cloak on the back of a certain jester. The king, having laughed, said, "Now, O jester, there is an ass's burden on thy back." The jester gave answer, "Verily your majesty, I bear the burdens of two asses."

LESSON 25.

whose house is this?  
this soil is barren,  
they are very avaricious,  
this rupee is adulterated,  
its shape is bad,  
the English language is difficult,  
brush off the spider's web,  
what fault has he committed?  
there is much dew on the grass,

*yih kis kā ghar hai ?*  
*yih zamīn ūsar hai.*  
*we baye hīrṣī haiñ.*  
*yih rūpiyā khoṭā hai.*  
*uskī shakl bad hai.*  
*aṅgrezī zabān mushkil hai.*  
*makyī kā jālā chhurā-ḍālo.*  
*usne kyā takṣīr kī hai ?*  
*ghās par bahut shabnam (or,*  
*os) hai.*

now they are very helpless,  
what business are you doing?  
there is no end of his chat-  
tering,

*ab we bahut lāchār haiñ.*  
*tum kyā kām karte ho ?*  
*uske bakwās kī intihā haiñ.*

they made much apology,  
my parents have gone to their  
house (other people's house),  
there are many fruits in that  
garden,

*unhoñ ne bahut 'uzr kiyā.*  
*mere mā bāp unke ghar gaye*  
*haiñ.*  
*us bāgh meñ phal bahut haiñ.*

I have a headache,  
where did you hear this news?  
it is late, let us depart,

*mujhe dard-i-sar hai.*  
*tum ne kahāñ yih khabar sunī ?*  
*der hū, ham rukhṣat hoñ.*

*Exercise.*—They thus say, that in a certain house a tiger and a man saw a picture, in which the man was drawn as victorious, and the beast subdued. The man said to the tiger, "Dost thou see the bravery of the man, how he has overcome the tiger?" The tiger gave answer, "The painter was a man; if a tiger had been the painter, then the drawing would not have been in this manner."

LESSON 26.

he has a liver complaint,  
this is a fine season,  
sow that seed in the garden,  
he has a toothache,

*us ko jigar kī bīmārī hai.*  
*yih achchhā mausam hai.*  
*us bīj ko bāgh meñ bo.*  
*us ke dānt meñ dard hai.*

there are many playthings in the bazaar,	<i>bāzār meñ bahut khilone haiñ</i>
what is your occupation ?	<i>tumhārā kyā peshā hai ?</i>
this translation is very good,	<i>yih tarjuma bahut khūb hai.</i>
his case will come on to-day,	<i>us kā muqaddama āj hogā.</i>
your watch goes well,	<i>tumhārī gharī achchhī chalti</i>
this is a wax candle,	<i>yih mom kī battī hai. [hai.</i>
how much is the fare of the boat ?	<i>nā, o kā kitnā bhārā hai ?</i>
what o'clock is it ?	<i>ka, ī baje haiñ ?</i>
brush my hat and coat,	<i>merī topī aur kurtī jhāro.</i>
what is the fare for a day ?	<i>ek din kā bhārā kyā hai ?</i>
lift up the blinds, take away the dishes,	<i>jhilmil uṭhā, o, bartan lejā, o.</i>
place my watch on the table,	<i>hamārī gharī mez par rakkho.</i>
this fruit is very acid.	<i>yih phal barā khaṭṭā hai.</i>
why are you angry ?	<i>tum kyon ghuṣṣe hote ho ?</i>

*Exercise.*—One day, a stag, from fear of the hunters, having fled, entered within a certain cave. There a large tiger having gone, seized and began to eat the stag. At the time of dying, that helpless animal said, in his own heart, "Alas, what a great misfortune is mine ! I fled hither from fear of man, and now I have fallen into the claws of an animal whose cruelty is even greater than man's."

### LESSON 27.

this is a very difficult business,	<i>yih barā mushkil kām hai.</i>
they are very artful,	<i>we bare hīle-bāz haiñ.</i>
that is a very beautiful garden,	<i>wuh bahut khūbśurat bāgh hai.</i>
this cloth is very coarse,	<i>yih kaprā barā moṭā hai.</i>
are you fit for the business ?	<i>kyā, tum us kām ke lā, ik ho ?</i>
it is colder to-day than yester- day, †	<i>kal se āj sardī ziyāda hai.</i>
this line is better,	<i>yih saṭar bihtar hai.</i>
his heart is very sorrowful,	<i>uskā dil barā ghamgīn hai.</i>
she is dumb and deaf,	<i>wuh gūngī aur bahrī hai.</i>
this story is all a lie,	<i>yih kiṣṣa bilkul khilāf hai.</i>
these are fine raisins,	<i>yih bahut khūb munakḳā hai.</i>
he has a large house,	<i>uskā bahut barā makān hai.</i>
this room is well lighted,	<i>yih kamarā khūb raushan hai.</i>
this room is very lofty,	<i>yih kamarā bahut ūnchā hai.</i>
how long is this cloth ?	<i>yih kaprā kitnā lambā hai ?</i>
these are very wicked children,	<i>we bahut shurīr larke haiñ.</i>

his disposition is cruel,  
they are lazy and negligent,  
they are of a very stern dispo-  
sition,

*iskā mizāj be-rahm hai.*  
*we sust aur ghāfil haiñ.*  
*we bare sakht-mizāj haiñ.*

*Exercise.*—In a dark night a blind man, having taken a lamp in his hand, and a jar on his shoulder, was going along in the market. Somebody said to him, "O fool! in thy eyes day and night are alike; of what use is a lamp to thee?" The blind man, having laughed, said, "O you great blockhead! do you imagine that the lamp is for my benefit? No, it is entirely on thy account, that thou mayest not break my jar amidst the darkness."

LESSON 28.

this pen is too soft,

*yih kalam ziyāda-tar narm hai.*

this paper is very coarse,  
this letter is ill-shaped,  
you speak very slowly,  
can you speak English?

*yih kāghaz bahut motā hai.*  
*yih harf bad-šurat hai.*  
*tum bahut āhista bolte ho.*  
*tum angrezī bol-sakte ho?*

descend, otherwise you will fall,  
you must go with me,  
take away this bundle,  
it is cloudy, yea it rains a little,  
see, has it cleared up a little?  
we know it all,  
they know a great deal,  
he gave me much trouble,  
why do you laugh without  
cause?

*utro, nahīñ to giroge.*  
*hamāre sāth tumhen jānā hogā*  
*is gathrī ko le jā, o. [hut.*  
*badlī hai, balkī kuchh barastā*  
*dekho, āsmān kuchh khulā hai?*  
*ham yih sab jānte haiñ.*  
*we bahut kuchh jānte haiñ.*  
*usne ham ko barī taklīf dī.*  
*be-sabab kyūñ hañste ho?*

they have annoyed us very  
much,  
this is not my house,  
allow me to smell that flower,  
apply oil to that chair,  
open the lock of that door,

*unhon ne ham ko bahut dikk*  
*kiyā hai.*  
*yih ghar merā nahīñ hai.*  
*wuh phūl mujhe sūnghne do.*  
*us chaukī mein raughan malo.*  
*us darwāze kā kufī kholo.*

*Exercise.*—A very poor man went to a very rich man and said, "We two are sons of Adam and Eve (*Adam o Hawā*), therefore we are brothers; you are very rich and I am very poor; give me a brother's share." The rich man, on hearing this, gave to the poor man one *kaurī*. The poor man said, "Oh, sir! why do you not bestow upon me a brother's share?" He replied, "Be content, my good friend; if I give all my poor brothers one *kaurī* each, I shall not have any remaining."

## LESSON 29.

some of our soldiers have been wounded,	<i>ba'ze sipāhī hamāre zak̄h̄m̄t hū.e.</i>
beat that lazy boy,	<i>us sust lar̄ke ko māro.</i>
dig up that underwood,	<i>us jangal ko khod dālo.</i>
having said this, he departed,	<i>yih kah̄kar wuh chālā gayā.</i>
wring the moisture from the clothes,	<i>kap̄re k̄ā p̄ānī nichor-dālo.</i>
they sleep carelessly (soundly),	<i>we be-khabar sote haiñ.</i>
what is the amount of your bill?	<i>tumhārā his̄ab kitne k̄ā hai ?</i>
a wasp has stung me,	<i>mujhe ek barnedānk-mārā hai.</i>
what is the tonnage of this ship?	<i>is jahāz meñ kitne boj̄h ki samāī hai ?</i>
what need is there of so much care?	<i>itnī ihtiyāt̄ kī kyā hājat ?</i>
what is the price of these things?	<i>in chīzōñ kī kyā kīmat hai ?</i>
what is the depth of this tank?	<i>yih tālīb kitnā gahrā hai ?</i>
what is the difference between these two?	<i>in donoñ meñ kyā farq hai ?</i>

*Exercise.*—A person went to a scribe, and said unto him, "Write a letter for me." He said, "There is a pain in my foot." The man said, "I do not wish to send you anywhere, why are you making this unreasonable excuse?" The scribe replied, "You are speaking the truth; but when I write a letter for any person, then I am always sent for to read it; for nobody else is able to read my handwriting."

## LESSON 30.

this army does not know its exercise,	<i>yih fauj karwā'id se wākif nahīñ.</i>
between you two what fighting is there?	<i>tum donoñ meñ kaisī lar̄āī hai ?</i>
in this book how many chapters are there?	<i>is kitāb meñ kitnī faṣṣleñ haiñ ?</i>
on these goods is there any discount?	<i>is asbāb par kuchh dastūri hai ?</i>
the drum beats every day in the fort,	<i>tambūr k̄ila' meñ har roz bajtā hai.</i>
this boy is much loved by us,	<i>yih lar̄kā hamārā bahut piyārā hai.</i>
in this tank are there any fish?	<i>is tālīb meñ kuchh machhliñ haiñ ?</i>

make a hole here in the earth,	<i>yahān zamin meñ ek sūrīkh karo.</i>
I caught a fish with a rod,	<i>ham ne bansī se ek machhī pakrī.</i>
this cow has no horns,	<i>is gā, e ke sīng nahīn haiñ.</i>
of what kind is this cloth?	<i>kis kism kū yih kaprā hai ?</i>
do you intend going to Europe?	<i>wilāyat jāne ko tumhārā irāda hai ?</i>
hang up this lamp in the hall,	<i>yih chirāgh dālāñ meñ laṭkā do.</i>
do you go by land or by water?	<i>tum khushkī jā, oge yā tarī ?</i>

*Exercise.*—A certain hare having gone to the presence of the tigress, said to her, "O tigress, of me every year there are many young ones, but of you, during the whole of your life, there are no more than two or three." The tigress, having smiled, replied, "What you say is very true: of me, indeed, there may be only one young one in all my life, but that one is a tiger."

### LESSON 31.

there is no lock to your box,	<i>tumhāre sandūḳche meñ kuñ nahīn hai.</i>
there is much mud on the river side,	<i>daryā ke kināre-par baṛī kīchaṛ hai.</i>
how many passengers were in that vessel?	<i>kitne musāfir us jahāz meñ the ?</i>
the whole room was scented,	<i>sārā kamrā khushbo se mu'at-tar hū, ā.</i>
are you the owner of this house?	<i>tum is ghar ke mālik ho ?</i>
from idleness is loss,	<i>sustī se ziyāñ hai.</i>
such as you will do, so will you find,	<i>jaisā karegā waisā pāwegā.</i>
resignation is the best companion,	<i>bihtar sāthī ṣabr hai.</i>
the world is the house of deceit,	<i>dunyā fareb kā ghar hai.</i>
the fruit of rashness is repentance,	<i>jaldī kā phal pashemāñī hai.</i>
patience is an excellent quality,	<i>ṣabr achchhī khaṣlat hai.</i>
temperance is excellent physic,	<i>parhez baṛī dawā hai.</i>
hearing is better than speaking.	<i>sunnā bihtar hai kahne se.</i>
from labour results greatness,	<i>miḥnat se baṛā, ī miltī hai.</i>

*Exercise.*—A certain old woman had a goose which every day used to lay an egg of gold. One day the old woman thought in her own mind, thus: "If I increase the food of this goose,

then she will every day give two golden eggs." Having thus determined, the old woman began to give the goose every day as much food as she could eat. Now, after some days, the goose having become very fat, gave no more eggs.

## LESSON 32.

such as you speak so will you hear,	<i>jaisā kahoge waisā sunoge.</i>
this world is the harvest for the next,	<i>dunyā ākhirat kī khetī hai.</i>
contentment is the key of repose,	<i>ḡanā'at ārām kī kunjī hāi.</i>
to be ignorant is death to the living,	<i>zindon ke liye jihālat maut hai.</i>
moderation in everything is best,	<i>tawassuḡ har chīz kā bihtar hai.</i>
to the wise a hint is enough,	<i>'ākil ko ishāra bas hai.</i>
death laughs at expectations,	<i>ummed par maut haṅstī hai.</i>
assist your brother in distress,	<i>taṅgī meṅ apne bhāī kī madad kar.</i>
very frequently medicine is sickness,	<i>akṣar auḡāt dawā bīmārī hai.</i>
God is upright and holy,	<i>ḡhudā rāst aur pāk hai.</i>
man becomes known from his conduct,	<i>ādmi chalan se pahchānā jātā hai.</i>
from prohibition desire increases,	<i>man' karne se chāh barhtī hai.</i>
fortune does not increase with wisdom,	<i>dānāī se rozī nahīn barhtī.</i>

*Exercise.*—One day a large bull was grazing in a field, when a conceited fly came and sat on one of his horns. The fly began to say in her own mind, "I am very heavy, and if I remain here, assuredly the bull will not be able to lift his head from the ground." Then the fly said aloud, "O bull, I am afraid I am giving you great inconvenience; if so it be, then speak out, and I will immediately depart." The bull answered, "O fly, be not uneasy on my account, for I was not in the least aware of your being there till you spoke to me."

## LESSON 33

during this month much rain fell,	<i>is mahīne meṅ pānī bahut barsā.</i>
send a servant there,	<i>ek naukar wahān bhej-do.</i>
sit under this tree,	<i>is darakhṡ ke tale baitho.</i>

what is the price of these pearls?	<i>in motiyōñ kī kyā kīmat hai ?</i>
how heavy will this stone be,	<i>yih patthar kitnā bhārī hogā ?</i>
what is the name of this village?	<i>is gānw kā nām kyā hai ?</i>
bring the riding-horse,	<i>sawārī ke ghōre ko hāzīr karo.</i>
brush the curtains well, so that	<i>masahrī khūb jhāyo kī ko,ī</i>
no mosquito may remain,	<i>machchhar na rahe.</i>
clean the shoes well,	<i>jūtī achchhī tarah saf karo.</i>
we ought to be benevolent,	<i>ham ko chāhiye kī rahm-dil</i>
	<i>hoñ.</i>
we have fallen into great diffi-	<i>ham barī mushkiloñ meñ pāre</i>
culties,	<i>haiñ.</i>
many ships have been damaged	<i>ñūfān se bahut jahāz tabāh</i>
by the storm,	<i>hū,ē.</i>
he every day drinks new milk,	<i>wuh harroz tāza dūdh pītā hai.</i>
to sit still is better than quar-	<i>chupke baiñhnā bihtar hai</i>
relling,	<i>larne se.</i>
grind this wheat in the mill,	<i>chakkī meñ in gehu,ōñ ko pīso.</i>
do you know who is his agent?	<i>tum jānte ho uskā gumāshtha</i>
	<i>kaun hai ?</i>

*Exercise.*—A man went, for the purpose of seeing a certain person, to his house, at the time of midday. That person, from his own house, saw the man coming, and said to his servants, "When he asks where the master of the house is, you will say that he is now gone to dine with some one." In the meanwhile, the man having arrived, asked, "Where is the master of the house?" They said, "Our master is gone out." The man said, "A great fool he is to have gone out of his house in the midst of such heat." The master of the house, having put his head out of the window, said, "You are a very great fool to wander about at this time: for I have been all day in my own house."

LESSON 34.

buy two candlesticks for me,	<i>do sham'dān mere wāste mol-</i>
	<i>lo.</i>
this cat has large claws,	<i>is billī ke barē barē changul</i>
	<i>haiñ.</i>
take away this counterpane into	<i>dūsre kamre meñ is palang-</i>
the other room,	<i>posh ko le jā,ō.</i>
is this place in the district of	<i>yih jagah Kalkatte ke zīle'</i>
Calcutta?	<i>meñ hai ?</i>
I will show you a beautiful	<i>maiñ tum ko ek khūbshūrāt</i>
picture,	<i>taṣwīr dikhā,ūngā.</i>

your signature is necessary to this bond,	<i>is tamassuk par tumhāri dast- khat̄ zarūr hai.</i>
to-day there is a guest in their house, &	<i>āj unke ghar meñ ek mihmān hai.</i>
who is this boy's governor?	<i>is lar̄ke kā murabbī kaun hai.</i>
it is very late, permit us to go home,	<i>bahut der hū, ĩ ham ko ghar jāne do.</i>
in this affair there is much cruelty,	<i>is kām meñ baṛī be-murūwati hai.</i>
they commit oppression of every sort,	<i>we har tarah̄ kā zulm karte haiñ.</i>
we have at present a long journey,	<i>hamen̄ is waqt̄ dūr kā safar dar̄pesh hai.</i>

*Exercise.*—A certain feeble old man having gathered a load of wood (literally sticks) in a forest, was carrying it to his own house. After having gone some distance, the old man became very tired, and having thrown down the burden from his shoulder on the ground, he began to cry out, "O Angel of Death, deliver me from this misery!" At that very instant the Angel of Death stood before him, and said, "Why have you called me, and what do you want with me?" On seeing this frightful figure, the old man, trembling, replied, "O friend, be pleased to assist me, that I may lift once more this burden upon my shoulder: for this purpose only have I called you."

### LESSON 35.

have you a glass for holding the medicine?	<i>tumhāre pās shīshī darwā, ĩ rakhne kī hai ?</i>
man has reason, a brute none,	<i>'aql̄ ādmī ko hai, jānwar ko nahīñ.</i>
please give me a letter of in- tro-duction,	<i>ek sifārish̄ kā khat̄ mujhe 'ināyat̄ kijiye.</i>
why do you write with a bad pen?	<i>tum kis wāste bure kalam se likhte ho ?</i>
of these two which is the best?	<i>un donoñ meñ se kaun achchhā hai ?</i>
I will take the business from you and give it to him,	<i>maiñ tum se kām lūngā aur use dūngā.</i>
your going there is not neces- sary,	<i>tumhārā jānā wahāñ kuchh zarūr nahīñ.</i>
he is well versed in science,	<i>'ilm se wuh khūb wāqif̄ hai.</i>



he is very learned and intelligent,  
 this will be best of all,  
 tell me what he is saying,  
 tell the groom to get the horse ready,

*wuh bayā dānā aur 'aḳlmand hai.*  
*yih sab se bihtar hogā.*  
*kaho to wuh kyā kahtā hai.*  
*sā,ts se kaho ghorā taiyār kare.*

*Exercise.*—In the country of Kashmir a certain merchant had an Abyssinian slave whose skin was as black as charcoal. One day in the winter season the slave took off his clothes, and having taken up some snow, he began, with great labour, to rub it on his body. During this, his master came that way, and having seen this curious circumstance, said, "What are you doing here?" The slave answered, "I am rubbing my body with snow, so that I may become white like the people of this country." His master, laughing, said, "O fool, do not labour in vain; your body may, indeed, dissolve the snow, but your skin will not thereby become white."

LESSON 36.

I also wish to go out,

*main bhī bāhir jānā chāhtā hūn.*

why do you climb the tree?  
 when will you be able to depart?  
 is the saddle on the horse or not?

*darakht par kyon chāhte ho?  
 tum kab tak chal-sakoge?  
 ghore par zīn bāndhā hai ki nahīn?*

we will return in a few minutes,  
 if dinner be ready, bring it,  
 give my compliments to your master,

*ko,īdam mein ham phir āwenge.  
 jo khānā taiyār ho to lā,ō.  
 hamārā salām apne ṣāhib se kaho.*

do you know this man?  
 he has acquired much science,  
 he has amassed much wealth,  
 come, let us two have some talk,

*is ādmī ko tum jānte ho?  
 usne bahut 'ilm hāsil kiyā hai.  
 usne bahut daulat jam' kī hai.  
 ā,ō, ham tum kuchh bāt chit karen.*

will one horse be able to draw so great a weight?

*ek ghorā itnā bojh khaiñch-sakogā?*

you go on, we are coming,  
 these things are come from

*tum āge jā,ō ham āte haiñ.  
 ye chīzēñ wilāyat se ā,ī haiñ.*

Europe,  
 where shall we pass the night?  
 we have no time to play at present,

*āj kī rāt ham kahāñ rahenge?  
 ham ko furṣat abhī khelne ki nahīñ hai.*

*Exercise.*—One day an ox was grazing in a field in which several young frogs were playing. By chance one of the young frogs was crushed under the foot of the ox, and died. The other frogs having seen this, went home, and having told their mother what had occurred, they then said, "O mother, we never before saw so large an animal." On hearing this, the old frog, having distended her belly very much, said, "Is he as large as this?" The young ones replied, "Assuredly, he is much larger than that." She then, having distended herself twice as much, said, "Is he so large?" They answered, "O mother, he is a thousand times larger." The old frog, however, through pride, continued to distend her body more and more, till at last her skin burst, and she died.

## LESSON 37.

he has scalded his foot, all these knives are rusty,	<i>uskā pānw jhulas gayā. yih sab chhuri zang-āluda haiñ.</i>
these children are screaming all day, we were seeking for this all day, have you sealed your letter?	<i>ye larke tamām din chillāyā karte haiñ. ham isko tamām din dhūndte the. tum ne apne <u>khatt</u> par muh kī hai?</i>
our house is shaded with trees, it is raining, give us shelter, go forward there, and stand still, bring out these things from the pālki, speak loud, then I shall hear you, what do you call that in Hin- dūstānī?	<i>hamārā ghar darakh̄ton̄ ke sāye mein hai. pānī barastā hai, ham ko panāh do. wahāñ bayhke jā, o aur khare raho. fālki mein-se ye chizen̄ uṭhā lā, o. baland āwāz se bolo to main sunūñ. usko Hindī zabān mein kyā kahte ho?</i>

*Exercise.*—In the house of a certain person, a bag of rupees was stolen. The owner of the money gave information to the judge of that city. The judge immediately called before him all the people of the house; but after much investigation he was unable to detect the thief. At last he said to them, "This night I will give each of you a stick one cubit in length, and it will so happen that the stick of him who is the thief will

become one inch longer than those of the rest." Having thus spoken, the judge gave each a stick, and dismissed them. During the night, the thief, being afraid, said to himself, "If I cut off one inch from my stick, in the morning it will be of the same length with the rest." Thus, having considered, he cut off an inch from his stick, and next day attended, along with the others. The judge, having looked at the sticks, thus discovered the thief.

## LESSON 38.

set up something as a shelter from the sunshine,	<i>kuchh dhūp ki āṛ ke waste kharā karo. [hai.</i>
he agreed with me this time,	<i>is waqt wuh mere sāth muttāfik</i>
you exercise yourself in writing and reading,	<i>tum likhne aur parhne kī mashk karo.</i>
on hearing this news they were much frightened,	<i>yih khabar sunke we bahut dar-ga.e.</i>
how much indigo will this chest contain?	<i>kitnā nīl is sandūk meñ samā- egā?</i>
they are all offended with one another,	<i>we sab ek dūsre se khafā haiñ.</i>
tell the coachman not to drive so quick,	<i>gāribān se kahokī itnā jald na hāñke.</i>
we have escaped from the hands of the enemy,	<i>ham dushman ke hāth se bach- ga.e.</i>
the whole city has been flooded,	<i>tamām shahr meñ sailāb ho- gayā hai. [rakkho.</i>
put these two trays together,	<i>in donoñ kishtiyoñ ko pās pās</i>
with this our joy will be in- creased,	<i>is se hamārī khushī ziyāda hogī.</i>

*Exercise.*—A certain person having a pain in the stomach went to a physician, and said, "For God's sake, doctor, give me some physic, otherwise I die from a pain in the stomach." The doctor asked him what he had eaten that day. The man said, "Merely a piece of burnt bread." On hearing this, the doctor said, "Let me look at your eyes." Then, having called one of his servants, he said, "Bring me the medicine for the eyes." The sick man, on hearing this, screamed out, "O doctor, is this a time for your joking? I am dying from a pain in the stomach, and you talk of medicine for the eyes. What connection is there between medicine for the eyes and a pain in the stomach?" The doctor replied, "I wish, in the first place, to make your eyes sound, for it is evident that you are unable to

distinguish between black and white, otherwise you would never have eaten burnt bread."

### LESSON 39.

we have much reduced our expenditure,	<i>ham ne apnā kharch bakut kam kiyā hai.</i>
this money must be sent back to him,	<i>ye rupaye us ko zarūr wapas karne honge.</i>
the commander-in-chief has pardoned a soldier,	<i>sipah-sālār ne ek sipāhī ko mu'af kiyā.</i>
rule your paper, then write,	<i>apne kāghaz par mistar karo, tāb likho.</i>
all the people have died with hunger,	<i>sab ādmī māre bhūkh ke mar- ga, e haiñ.</i>
they have fallen one upon another,	<i>we ek dūsre par gir-pare.</i>
splice these two ropes together,	<i>[baṭo. in donoñ rassiyoñ ko milākar</i>
they live in great affliction, or through much toil,	<i>we baṭī miñnat se guzrān karte haiñ.</i>
he has built a house on the bank of the Ganges,	<i>us ne Gangā ke kināre ek makān banāyā hai.</i>
he drove the chariot two kos, when one of the wheels broke,	<i>do kos gāṛī ko hānk-āyā ki ek pahiyā ṭūṭ-gayā.</i>

*Exercise.*—Two women were quarrelling with one another about a child, and neither of them had any witness. Having gone before the judge, the one continued saying, "The child is mine;" and the other also was saying, "The child is mine, O your worship, give me justice." The judge, being helpless, sent for the executioner, and said to him, "Of this child make two pieces, and give one to each of these women." On hearing the order of the judge, the executioner drew the sword, and was about to cut the child in two. During this; one of the women stood still, and said nothing, but the other woman, weeping aloud, said, "O sir, do not kill my child; if such is justice, I give up my claim. For God's sake give her the child." On hearing this, the judge became convinced that this indeed is the real mother. To her he gave up the child; and to the other woman having given punishment, he ordered his people to expel her from the country.

### LESSON 40.

why should we run away, there is no danger there?	<i>ham kyūñ bhāgeñ, wahāñ kuchh khauf nahīñ ?</i>
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he has abandoned his late friends,  
 they went to Europe six months ago,  
 on hearing a statement of this sort, they began to laugh,  
 gardener, sow the seed of this flower in the garden,  
 he has taught us with great labour,  
 by the grace of God we have found repose,  
 it is very cloudy, perhaps it will rain much,  
 he has amassed much wealth and property,  
 in this house there is a hall and three rooms,  
 how long is it since you received this news?

*usne apne agle doston ko chhor-diyā.*  
*chha mahīne hū, e ki we wilāyat ga, e.*  
*is-ṭarah kī bāt sunke we haṁsne lage.*  
*mālī, is phūl kā bīj cāgh meñ bo.*  
*usne baṛī miḥnat se ham ko sikhāyā hai.*  
*khudā kī mihrbānī se ham ne āram pāyā.*  
*baṛā abar hū, ā hai, shāyad pānī khūb barse.*  
*usne bahut māl aur matā' jam' kiyā hai.*  
*is ghar meñ ek dālāñ aur tīn koṭhrī haiñ.*  
*kitne din hū, e ki tum ne yih khabar pā, ī ?*

*Exercise.*—A fox having seen a crow sitting on the branch of a tree, with a fine piece of cheese in his mouth, began to think in her own heart, "How shall I get this delicious morsel into my own possession?" She then said aloud, "O Master Crow, I am quite delighted to see you this morning: your elegant figure and black feathers have entirely fascinated my heart. Will you sing to me one of your charming songs, so that the pleasure of my ears may be like that of my eyes?" On hearing this flattery, that foolish crow opened his mouth that he might show his skill in music. As soon as he opened his mouth to sing, the piece of cheese fell upon the ground. The fox immediately seized it, and walked away, saying, "My dear friend, your voice is a little out of tune to-day: pray remain silent till I have gone some distance. In the mean time, receive this advice of mine—Never pay any attention to the words of those who flatter you."

LESSON 41.

they live with their parents,  
 we have taken a walk on the bank of the river,

*we apne mā bāp ke sāth rahte haiñ.*  
*ham ne daryā ke kināre sair kī hai.*

for how much will you sell  
(this) to my master?

is there anything to be had there  
for eating and drinking?

are you at all aware where they  
are gone?

remain here until we return,

the knife fell from my hand into  
the river,

in speaking Hindūstānī, our  
general fault is in not  
pronouncing each individual  
letter fully,

a man who cannot speak the  
language of the people  
among whom he sojourns  
may sometimes be in danger  
of starving,

he tells you to speak to him in  
his own language,

*ise kitne ko mere khāwind ke  
hāth bechoge ?*

*wahān kuchh khāne-pīne kī  
chīz miltī hai ?*

*tum ko kuchh mā'lūm hai kī  
we kahān gaye haiñ ?*

*yahīñ thahro jabtak kī ham  
phir āwen.*

*mere hāth se chhurī daryā mein  
gir-parī.*

*Hindūstānī bolne mein hamārā  
kuṣūr akṣar yihī hai, kī jude  
jude harfon kā pūrā talaffuz  
nahīñ karte haiñ.*

*jo shakhṣ un logon kī zabān na  
bol-saktā ho kī jin ke sāth  
būd o bāsh kare, use bā'ze  
waqt bhūkhe marne kā  
andesha hai.*

*wuh tum se kahtā hai kī merī  
zabān mein mujh se bolo.*

*Exercise.*—A certain washerman had an ass, which he used to let go in a garden for the purpose of grazing. The people of the garden used to beat the ass, and drive him away from thence. One day, the washerman fastened around him a tiger's skin, and said, "At the-time of night go you into the garden to graze, and do not make any noise." Even so every night the ass in the tiger's skin used to go into the garden. Whenever the people saw him by night, they used to think for certain that this was a tiger. One night the gardener himself saw him, and from fear he went up into a tree. In the mean time, another ass which was in that neighbourhood made a noise, and the ass of the washerman, on hearing that, also raised his voice, and began to bray in the manner of all asses. The gardener, on hearing his noise, discovered what he was. He came down from the tree, and having thoroughly beaten the ass, he drove him out of the garden. Hence, on this subject the wise men have said, "for asses silence is best."

## HINDĪ AND URDŪ DIALECTS.

## LESSON 42.—DIALECTS.

The following extract from St. Luke's Gospel (xv. 11-24) will serve to show the difference between the two dialects of the Hindūstānī, which we noticed at the commencement of this little work. The Hindī version is taken from the "New Testament, altered from Martyn's Urdū translation into the Hinduwī language [dialect], by the Rev. Wm. Bowley." Calcutta, 1826. The Urdū is from the "New Testament, translated into the Hindūstānī language [Urdū dialect], by the Rev. H. Martyn," printed in London, 1819.

Hindī, spoken by the  
Hindūs.

11. *Kisī manukhy ke do  
putr the;*

12. *Un meñ-se chhutke ne  
pitā se kahā, ki he pitā, sam-  
patti-meñ-se jo merā bhāg  
howe, dījiye; tab usne unheñ  
upajīvan bānt-diyā.*

13. *Aur bahut din na bitne  
pāye, chhutkā putr sab kuchh  
ikaṭṭhā karke, pardesh ko chal  
niklā, aur wahāñ karkarm  
meñ apnī samasta sampatti  
nashṭ kī.*

14. *Aur jab wuh sab kuchh  
uthā-chukā us desh meñ barā  
akāl parā; aur wah daridri  
hone laga.*

15. *Tab wah jāke, us desh  
kē ek prajā kā sevak banā;  
aur usne use apne kheton meñ  
bhejā ki sūron ko charāwe.*

16. *Aur wah lālasā rakhtā  
thā ki un chhilkon se jo sūr  
khāte the apnā peṭ bhare; aur  
ke use na detā thā.*

Urdū, or Rekhta, spoken by  
the Musalmāns.

11. *Ek shakhṣ ke do betē  
the;*

12. *Un-meñ-se chhutke ne  
bāp se kahā, ki ai bāp, māl se  
jō merā hīṣṣa ho, mujhe dījiye;  
tab us ne ba-kadri ma'āsh  
unheñ bānt diyā.*

13. *Aur bahut roz na guzre  
the, ki chhutke betē-ne sab kuchh  
jam' karke, ek mulk-i-ba'īd kā  
safar kiyā, wahāñ bad-ma'āshī  
meñ apnā māl barbād kar-  
diyā.*

14. *Aur jab wuh sab kuchh  
kharch kar chukā, us sar-  
zamīn meñ sakht kāl parā,  
aur wuh be-māya ho chalā.*

15. *Tab wuh jāke us mulk  
ke ek muta-wāṭin kā naukar  
banā; usne use apne kheton par  
bhejā ki sūar charāyā kare.*

16. *Aur use ārzū thī ki un  
chhilkon se jo sūar khāte the  
apnā peṭ bhare; so bhī kisī ne  
use na diye.*

17. *Aur jab wah apne chet men āyā, us ne kahā, ki mere pitā ke kitne banīhār haiñ jinkī roṭī bach rahtī hai, aur main bhūkh se martā hūñ.*

18. *Main ūṭhūngā aur apnē pitā pās jā, ūngā, aur use kahūngā, ki he pitā main swarg-ke aur tere āge aparādhī hūñ.*

19. *Aur ab main yogya nahīñ ki tera putr kahā, ūñ; mujhe apne lanīhārōñ men-se ek ke samān banā, iye.*

20. *Tab wah ūṭh-ke apne pitā pās āyā; parantu jab wah dūr hī thā, uske pitā ne usko dekhā, aur dayālū hū, ā, aur dauṛā, aur uske gale men girke, use chūmne lagā.*

21. *Aur putr ne usko kahā, ki he pitā, main ne swarg kā aur tera aparādh kiyā hai, aur ab is jog nahīñ ki terā putr kahā, ūñ.*

22. *Tab pita ne apne sevako, ko kahā, ki achchhe se achchhe bastr lā, o, aur isko pahinā, o; aur uske hāth men āngūṭhī, aur pā, oñ men jūtī pahinā, o.*

23. *Aur wah moṭā bachhyā idhar lā, o, aur māro; ki ham khāweñ aur ānand karen.*

24. *Kyōñki merā yih putr mar gayā thā aur pher jītā hai; wah kho gayā thā, aur mil-gayā hai; tab we ānand karne lage.*

17. *Aur jab wuh apne hosh men āya to kahā, ki mere bāp ke kitne hī mazūre haiñ jinhen roṭiyāñ wāfir haiñ, aur main, bhūkh se martā hūñ.*

18. *Main ūṭhkar apne bāp pās jā, ūngā, aur use kahūngā, ki ai bāp, main āsmān kā aur terā gunāh-gār hūñ.*

19. *Aur ab is lā, iḳ nahīñ ki terā beṭā hahlā, ūñ mujhe apne mazdūroñ men se ek kī mānind banā, iye.*

20. *Tab wuh ūṭhkar apne bāp pās āyā. Aur wuh hanoz dūr hī thā, ki uske bāp ne use dekhā aur rahm kiyā, aur dauṛke uski gardan par jā liṭṭā, aur uskī machchhiyāñ līñ.*

21. *Bete ne us-se kahā, ki ai bāp, main ne āsmān kā aur terā gunāh kiyā hai, is lā, iḳ nahīñ ki terā beṭa kahlā, ūñ.*

22. *Tab bāp ne apne naukaroñ ko kahā, achchhī se achchhī poshāk lā, o, aur ise mulabbas karo, aur us ke hāth men āngūṭhī, aur pā, oñ men jūtī pahnā, o.*

23. *Aur wuh pālā hū, ī bachhrā lāke, zibḥ karo, ki ham khāweñ aur khushī manāweñ.*

24. *Kyūñki merā yih beṭā margayā thā, ab zinda hū, ā; khoyā gayā thā, so milā; tab we khushī karne lage.*

*Exercise.*—A certain merchant had a friend who was deaf. By chance the merchant fell ill. The deaf man went to inquire after his health, and while going along the road, he made up (*banāyā*) in his own mind this discourse:—"After salutation,



I will first ask this, 'Well sir, how are you?' he will say 'Better;' and I shall rejoin 'Very good.' When I inquire as to the diet he uses, he will say, 'Rice and milk;' to which I shall answer, 'May it do you much service.' I shall afterwards put the question, 'Pray who is your physician?' he will of course tell me 'Dr. such a one is,' and I may safely say, 'May God prosper his hands in the accomplishment of his work.'" At length, having settled his plan, the deaf man reached the house, and after the usual compliments (*sālām 'alek ke ba'd*) he seated himself near the patient. "My friend," says he, "how are you?" The sick man replied, "Do not you see that I am dying of a fever?" On hearing which he observed, "Excellent, I hope God will keep you so." The poor patient was already peevish enough with his disease, but this made him much more so. The deaf man next asked, "What is your diet, my friend?" and was answered, "Blood and ashes!" \* "May they do you much good," the other rejoined. His visitor then inquired thus: "Do tell me who is your doctor." Boiling with indignation, he cried, "His worship Dr. Death." "I give you joy," quoth the deaf man; "he is a most effective practitioner, and may the Lord speed his prescriptions."

ॐ *कर्मणो भवति विद्या*.

## SECTION III.

THE Exercises in this Section become progressively more difficult than any of the foregoing. As a preparatory step, the student ought to have read at least one quarter of the *Bāgh o Bahār* and *Baitāl Pachīsī*, in addition to my *Hindūstānī Grammar and Selections*. For further materials in this useful department, he may have recourse to any amusing oriental tales, such as those of the Arabian Nights Entertainments, &c., &c. It is to be presumed, also, that he is possessed of my Dictionary, in case all the words should not be found in Part II. at the end of this work.

### LESSON 43.—ON BREAKFAST.

- |  |  |
|--|--|
| get the breakfast equipage ready,  | <i>hāzrī kā sāmān taiyār karo.</i>   |
| toast some bread, and butter it properly,  | <i>kuchh roṭī seṅko, aur us par achchhī tarah makkhan lagāo.</i>   |
| does the water boil?   | <i>pānī khaultā hai ?</i> [do.   |
| give me a clean cup and saucer,  | <i>ek ṣāf piyāla aur thālī mujhe</i>   |
| give that gentleman another cup of tea,  | <i>ek aur piyāla chā kā us ṣahib ko do.</i>  |
| make it strong enough; and by putting in it plenty of milk and sugar you will always make it good, provided the water be actually boiling, | <i>jaist chākiye use kaṛī karo, aur us meṅ bahut sā dūdh aur miṣrī milāne se hamesha achchhī banegī, basharte ki pānī khūb khaultā ho.</i> |
| bring the cold meat, fowl, ham, tongue, salt fish, mango-fish, rice, and split pease in the twinkling of an eye,                           | <i>thandhā gosht, murghī, rān, jībḥ, namkīn-machhlī, tapsi-machhlī, khushka aur dāl, pal-mārte lāo.</i>                                    |
| give me a cup of coffee and a little more sugar,   | <i>ek piyāla kahwa mujhe do aur thori sī shakkar ziyāda do.</i>  |
| boil some eggs, but do not let them get hard,  | <i>kuchh ande ubālo, par unheṅ sakht hone na do.</i>   |
| set the egg-cups and salt-cellar on that side, and the tea-pot and coffee-pot here,  | <i>andon ke piyāle aur namak-dān us taraf rakkho, chā, e-dān aur kahwe-dān yahan.</i>  |

what a blockhead you are to  
require repeated orders for  
such things!

bring bread, biscuit, sweet-  
meats, cake, &c.,

you know I cannot drink tea  
without cream,

the bread is very bad, and full  
of sand,

discharge the baker if he ever  
dare to send such bread  
here,

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

these eggs are not fresh ; from  
whom have you brought  
them ? Never bring any to  
the table but those that are  
laid at home,

*tum kyā aḥmak ho! ki aisi  
chīzon ke wāste tum ko bār-  
bār ḥukm chāhiye.*

*rotī, biskut, mithāī, kek, wa-  
ghaira lāo.*

*tum jānte ho ki main malāī  
baghair chā na pī-saktā.*

*rotī nihāyat burī, aur bālū  
bhari hū, hai.*

*nān-bāī-ko jawāb dījo agar  
kabhī wuh aisi rotī bhejne  
kī jur, at kare.*

*jis pānī se yih chā banāī, gaī  
wuh khaultā na thā ; is men  
lazzat muḥlak nahīn.*

*ye ande tāze nahīn, kis-se tum-  
ne liye haiñ ? gharailū ke  
sivā, aur kuchh kabhī mez-  
par mat lāo.*

*Exercise.*—One night a *kāzī* found in a book that whoever has a small head and a long beard is a fool. The *kāzī*, having a small head and a long beard, said to himself, "I cannot increase the size of the head, but I will shorten the beard." He sought for scissors, but could not find them. Having no other course, he took half his beard in his hand, and carried the other half towards the lamp : when the hair took fire, the flames reached his hand ; upon which, letting go his hold, the beard was entirely consumed, and the *kāzī* overwhelmed with shame, as it verified what was written in the book.

#### LESSON 44.—ON DINNER.

tell the cook to have the dinner  
ready at three o'clock,

sir, dinner is ready,  
where is the soup and the soup-  
spoon ?

bring a hot-water plate,  
some bread, potatoes, greens,

asparagus, cabbage, cauli-  
flowers, turnips, carrots,  
cucumbers,

*bāwarchī se kaho ki tīn baje  
khānā taiyār howe.*

*ṣāhib, khānā taiyār hai.  
shorbā kahān hai, aur shorbā  
pīne kā chamcha ?*

*garm pānī kā bāsan lāo.  
kuchh rotī, ālū, sāg, nāgdūne,  
karm-kalla, phūl-kobī, kal-  
gham, gājar, khīre.*

let me have a clean plate, knife, fork, spoon, salt, mustard, vinegar, pepper, horse-radish, oil, sauce, anchovies, and everything of this sort, let me have of every sort of vegetable on the table, and tell me the name of each, what do you call that vegetable?

get one dressed for me every day, and tell me the name of each as I eat it, till you see I can call for everything of this sort by its proper name,

do so with everything else. as this will be a capital plan for learning and digesting this useful tongue, being at once a meal and a lesson, bring some beef, mutton, veal, fish, fowl, and venison,

can you dress Hindūstānī dishes well?

what fruits are in season now? bring me some of each sort,

to-morrow we shall dine in the country, send everything in time,

will this meat keep so long in this weather?

now you may all depart, you have leave,

*ek śāf rikābī, chhurī, kāntā, chamcha, namak, rā,ī, sirka, mirch, sahnā, tel, chatnī, machhlī-kauchar, aur sab chīzēn isī tarah-kī mujhe do. mes par har ek tarah kī tarkārī kuchh kuchh rakho, aur ek-ek kā nām mujhe batā, o. us tarkārī-ko kyā kahte ho?*

*har roz mere liye ek rōzkānā, aur jab main khā, un tab har ek kā nām mujhe batānā jabtak ki tum na jīno ki har ek aisī chīz ke main aśl nām batā-sakūn.*

*harek chīzmeñ bhī aisā hī karo, kyūñki is muftid zabān sīkhne kā aur yād karne kā yih achchhā faur hai, ki sabak o tabak donoñ hī haiñ. kuchh gā, e kā gosht lā, o, bher ka gosht, bachhre kī gosht, machhlī, murghī, hiran kī gosht.*

*Hindūstānī khānā tum achchhā pakā-sakte ho?*

*kis kis mewe kī ab faṣl hai? har kism se thōṛā thōṛa mere pās lā, o.*

*ham kal dihāt meñ khānā khā, enge, sab chīzēn bar-wakt bhejo.*

*is mausam meñ yih gosht itnī der āza rahegā?*

*ab tum sab jā, o, rukhṣat hai.*

*Exercise.*—A person said to his servant, "If you see two crows together early in the morning, apprise me of it, that I may also behold them, as it will be a good omen, whereby I shall pass the whole day pleasantly." In short, the servant saw two crows in one place: he informed his master; but when the latter came, he saw only one, the other having flown

away. He was very angry, and began to beat the servant ; at which time a friend sent him some victuals. The servant said, "O my lord ! you saw only one crow, and have obtained victuals ; had you seen two, you would have got a beating."

LESSON 45.—ON NAMING, TELLING, SPEAKING, &c.

what is the name of this ?

*iskā kyā nām hai ?*

what do you call this thing ?

*is chīz ko kyā kahte ho ?*

what do they call that in Hindūstānī ?

*usko Hindūstānī zabān meñ kyā kahte haiñ ?*

can you tell me where Mr. — lives ?

*tum kah-sakte ho ki — sāhib kahāñ rahtā hai ?*

tell me the name of this in your own language,

*tum apñī zabān meñ iskā nām to batā,ō.*

do not tell any one what I said to you about that book,

*us kitāb kī bābat jo tum se maiñ ne kahā, so kisī se kuchh na kahñā.*

he would not tell me which of the two was yesterday's or to-morrow's lesson,

*uskī marzī na thī jo mujh-se kahe ki in donoñ sabaq meñ kaun kal-kā hai, aur kaun kal-kā hogā.*

your servant does not mind what you say to him,

*tum apne naukar se jo kahte ho, so wuh māntā nahīñ.*

tell him he is a great rogue, and that he is always telling his master no end of lies (lit. he is opening bags upon bags of lies),

*us se kaho ki tū sakht daghā-bāz hai, aur apne khāwind ke sāmhne hamesha jhūth kī paṭoñ kī paṭ kholtā hai.*

well, I will not speak to him, as I may get angry and beat him ; but give him his wages and dismiss him,

*achchhā, maiñ us-se na bolūngā ki shāyad maiñ ghusse ho-jā, ūñ to mārūngā, lekīn use talab dekar rukhsat kar-do.*

what did he say when you told him to remain till I returned ?

*jāb tum ne mere phir āne tak usse kaha ki raho, tab usne kyā kahā ?*

he said he had business, and could not possibly remain,

*usne kahā ki mere hāth meñ kām hai, maiñ hargiz rahna-sakūngā.*

did you ask him of what nature the business was ?

*kyā tumne us se pūchhā ki wuh kām kis tarah kā hai ?*

yes, I did ask ; but he said it was an affair of secrecy which he could not divulge,

*hāñ, pūchhā thā, par usne kahā ki wuh bhed kī bāt hai uska maiñ bayān na kar-sakūngā.*

they speak English among themselves and Hindūstānī with us,

they will know him to be a foreigner, though he speaks the Hindūstānī very grammatically,

could I speak the Hindūstānī I would with pleasure ; but, alas, I cannot join two sentences together in that tongue,

you will be able to speak it in a few months, and you ought to practise speaking it with every one who is able to tell you how to speak it well,

how much I regret not to be able to understand what they say in Hindūstānī,

I take the liberty to inform you that nothing but practice will enable you to speak with fluency,

*Exercise.*—A poet went to a rich man, and bestowed great praises on him ; at which the latter, being pleased, said, "I have not any money at command, but a large quantity of grain : if you come again to-morrow, I will give you some." The poet went home, and early the next morning went again to the rich man, who asked him why he was come. He answered, "Yesterday you promised to give me some grain, and I am now come for it." The other replied, "You are an egregious fool ; you delighted me with words, and I have also pleased you ; why, therefore, should I give you any corn?" The poet went away ashamed.

#### LESSON 46.—ON VISITING, SHOPPING, &c.

bring the pālki near me,

take me to Mr. —'s,

send the footman on before to see if the gentleman be at home or not,

*we āpas meñ aṅgrezī bolte haiñ aur ham-se Hindūstānī.*

*we use pardesi jāneñge, agarchi wuh Hindūstānī bahut bā-ḳā'ida boltā hai.*

*agar main Hindūstānī zabān bolsaktā, to bhushī se boltā, par afsos hai ! ki us zabān meñ main do jumle milānā nahīñ saktā huñ.*

*tum kaī mahīne meñ bol sakoge, aur lāzim hai ki aise har ek ādmī se bolā karo ki jo achchhe ḡaur bolne ke batā sake.*

*main kitnā pachhtātā huñ ki Hindūstānī zabān meñ jo bolte so main samajh-nahīñ saktā.*

*gustākhī mu'āf main tum-se kahtā huñ ki mashḳ ke siwā, aur kisī chiz se honē kā nahīñ ki ḡarrārī se bol sako.*

*pālki mere pās lā.ṃ.*

*mujhe — ṣāhib ke hāñ le-jā.ṃ.*

*piyāde ko āge bhej-do ki dekhe ṣāhib ghar meñ haiñ kī nahīñ.*

bring the pālki close to the door,  
go as fast as you can,  
ask if the gentleman has gone  
out, and when he will return,

give my compliments to your  
master, and give this note  
to him when he returns,  
you have lost the road to Mr.

—'s house; this is not it.  
ask the people in that house to  
show you the way,

go to the China bazar, [side,  
keep on this side or on that  
take care you do not go near  
that bull,

keep clear of that dust on the  
road,

let that chair go on before,  
keep behind my brother's chair,

why do you pass any gentle-  
man's chair in that way?

bring the umbrella to this side,  
do not go near the carriage,  
put down the pālki,

stop, I am going to this shop,  
what is the price of this book?

I will not give so much,  
I won't give half the price  
you ask,

I do not want the book, but if  
you give it very cheap I may  
purchase it,

I have no cash about me, but  
if you will follow me you  
will receive your money at  
my house,

bring the book with you, and  
then receive its price,

*pālki darwāze se bhirā do.*

*jitnī jaldī jā sako jā.ρ.*

*pūchho kī śāhib bāhar ga.ρ*

*haiñ kī nahīñ, aur jab phir*

*āwenge.*

*tum apne śāhib se merā salām*

*kahnā, aur yih chīṭhī unko*

*dijo jab we phir awen.*

*tum ne — śāhib ke ghar kī*

*rāh gum kī, yih rāsta nahīñ.*

*us ghar ke ādmīyon-se kaho kī*

*we tumko rāh dikhā den.*

*Chīnā bāzār kī rāh lo.*

*is ṭaraf raho, yā us ṭaraf.*

*khābar-dār, us sāñḍ ke pās*

*mat jā.ρ.*

*rāste kī us gard se bacho.*

*us jhappān ko āge jāne-do.*

*mere bhā.ī ke jhappān ke pīchhe*

*raho.*

*kisī śāhib ke jhappān se kyūñ*

*tum is ṭaur se āge barḥte ho?*

*chhātā is ṭaraf lā.ρ.*

*gārī ke pās mat jā.ρ.*

*pālki niche rakho.*

[hūñ.

*raho, main is dūkān mein jātā*

*is kitāb kī kīmat kyā hai?*

*main itnā na dūngā.*

*tum jo māngte ho, uskī ādhī*

*bhī kīmat na dūngā.*

*main kitāb ko nahīñ chāhtā*

*hūñ, lekin agar bahut sastī*

*becho, to main use mol le-*

*saktā hūñ.*

*mere pas nakd nahīñ hai, par*

*jo tum mere pīchhe ā.ρ, to*

*mere ghar par tumko ruṃa.ρ*

*milenge.*

*kitāb ko apne sāth lā.īyo, tab*

*uskī kīmat lījo.*

*Exercise.*—One day a tyrannic king having gone out of the  
city unattended, saw a person sitting under a tree, of whom he

Inquired, "What is the character of the king of this country? is he oppressive or just?" He answered, "He is a great tyrant." The king said, "Do you know me?" He answered, "No." The king rejoined, "I am the monarch of this place." The man was terrified, and asked, "Do you know who I am?" The king said he did not. He rejoined, "I am the son of such a merchant; three days in every month I lose my senses, and this is one of those three days." The king laughed, and ended the conversation.

LESSON 47.—ON WALKING, RIDING, &c.

he is gone out somewhere to walk,	<i>wuh phirne ko kahīn bāhar gayā hai.</i>
I shall go out also, and walk round the fort,	<i>main bhī bāhar jā, ūngā aur kīl'e kī chāronī taraf phir-ūngā.</i>
in my country, people walk a great deal,	<i>mere mulk meñ log bahut paidal chalte haiñ.</i>
can you walk much?	<i>tum bahut chal sakte ho?</i>
I like walking on foot very much, and, were I not lame, I would walk out with you,	<i>main pāñw chalnā bahut pasand kartā hūñ, aur agar langrā na hotā to āp ke sāth bāhar jātā.</i>
walking in the open field when it is cool is highly beneficial to health,	<i>thande waqt maidān meñ phirnā tādurustī ko bahut musid hai.</i>
do not walk among that grass, lest you tread on a snake, is the horse ready?	<i>us ghās par mat phiro, mabāda kisī sāñp par pāñw parē. ghorā taiyār hai?</i>
put the saddle well on, hold the bridle till I be fairly mounted,	<i>achchhī tarah zīn bāñdho. lagām thāñbo jab tak main achchhī tarah sawār na hūñ.</i>
take up the stirrup one hole. see that the reins are strong and kept in constant repair,	<i>rikāb kā ek ghār charhāo. dekho kī bāg mazbūt haiñ kī nahīñ, aur hamesha unheñ thīk thāk rakho.</i>
here, you groom, hold the horse, I must dismount for a little,	<i>saīs, idhār ā, ghorā pakar, zarra mujhe utarnā hai.</i>
take care, he will get out of your hands,	<i>khābardār! wuh tumhāre hāth se chhut-jā, egā.</i>
see is that ground proper for the horse to go over,	<i>dekho to wuh zamīn ghorē ke chal-nikalne ke liqī hai kī nahīñ.</i>



coax him that he may not be restive,	<i>use chumkāro ki shokh na ho.</i>
put a cloth over the horse's eyes,	<i>ghore ke muñh par andherī dālo.</i>
where is the saddlecloth, crupper, the bit, bellyband, martingale, &c.	<i>zīn-posh, dumchī, āhāna, peṭī, zerband waghaira kahān hai?</i>
examine the place carefully, and see how far the water comes up.	<i>us jagah ba khūōī jāncho, aur dekho ki pānī kahān tak ātā hai.</i>
you must not give the horse water now whilst he is so very warm,	<i>ghore ko pānī na denā chāhiye jāb tak ki wuh aisā garm rahe.</i>
is this a quiet horse for the road?	<i>rāste ke liye yih gharīb ghora hai?</i>
does he stand fire?	<i>top aur bandūk ke chhūṭne se, bharaktā to nahīn?</i>
walk him about, rub him well down, and take care, at your peril, that he does not catch cold,	<i>useṭahlāo, achchhī tarah malo, aur tum jāno agar use sardī pahunchī.</i>

*Exercise.*—A learned man used to attend a mosque, and preach to the people. One of the congregation wept constantly. One day the preacher said, "My words make a great impression on this man's heart, which is the reason of his crying so much." Others observed thus to the man who wept: "The learned man does not make any impression on our minds; what kind of a heart must you have to be always in tears?" He answered, "I do not weep at his discourse, but I had a favourite goat, of which I was exceedingly fond. When the goat grew old he died: now, whenever the learned man speaks and wags his chin, the goat comes to my remembrance, for he had just such a long beard."

#### LESSON 43.—ON SPORTING.

is there much game in this neighbourhood?	<i>is gird-nawāh men bahut shikār hai?</i>
there are wild buffaloes in abundance, a few tigers, and all kinds of smaller game.	<i>arne to bahut haīn, aur kaṣ sher bhī, aur har tarah ke hiran aur chhote chhote shikār.</i>

- in every field there are partridges and quails, and that swamp is full of snipes and water-fowl,
- clean all the fowling-pieces well, and put up a few bullets also for the large guns,
- call some of the villagers to show the usual haunts of the game,
- behind that copse there are two wild buffaloes; do you fire at the one towards the left, I shall take the other, you have hit the mark, but I have missed,
- how many snipes have you killed?
- do you think there is any game here, or any beast of prey?
- when it gets cool, towards the evening, we shall go to that wood; perhaps we may see something or other,
- if you can swim, bring out that duck and those two geese: the duck has dived, but will soon appear again,
- give me some small shot and a turnscrew; this powder is damp,—dry it a little in the sun,
- take the people with you, and beat all the bushes well.
- keep close there, I see a tiger near that bush,
- why do you fire in that careless manner? you will wound the country people,
- take a good aim, do not be confused, but lodge the ball in the tiger's head, otherwise we are all dead men.
- har ek khet mein titar aur baferen hain, aur wuh jhal chahiyon aur murghabiyon se bharai hai.*
- sab bandukon achchhi tarah saf karo, aur kuchh goliyan bhi bari bandukon ke liye rakho.*
- ka, j gawnaron ko bulao, ki dikhadeen kahain aksar shikar rahte hain.*
- us jhari ke piche do arne hain; tum baen taraf ke ek par goli chalo, main dusre par.*
- tum ne nishana mara hai, par main chuka hun.*
- kitni chahiyen tum ne mari hain?*
- tum jante ho ki yahan shikar hai, ya ko, i darinda janwar?*
- jab sham-ko kuchh thandha ho, tab ham us jangal mein jayenge, shayad kuchh na kuchh nazar aye.*
- agar tum pair-sakte ho, to us ba ko aur un dono hanson ko lao; ba ne to dubke mari, lekin phir wuh abhi nazar awegi.*
- thore se chhote chharre mujhe do, aur pech-kash; is barut mein sardi pahunchi hai, zarra dhup dikhao.*
- logon ko saath lo, aur jangal achchhi tarah jhao.*
- wahan chhipe raho, us jhari ke pas ek sher nazar ata hai.*
- kyun us tarah be-khabar banduk chalte ho? gawnaron ko gha, il karoge.*
- achchhi shast bandho, ghabrao mat, par goli sher ke sir mein bithao nahin to ham sab mare.*

have you brought the fishing apparatus with you? there are some good fishing stations here, *machhlī mārne kā asbāb tum apne sāth lā, e ho? Yāhān machhlī mārne ke ka, ī achche thikāne haiñ.*

*Exercise.*—A woman was walking, and a man looked at her, and followed her. The woman said, "Why do you follow me?" He answered, "Because I have fallen in love with you." The woman said, "Why are you in love with me? my sister is much handsomer than I am; she is coming after me; go and make love to her." The man turned back, and saw a woman with an ugly face. Being greatly displeased, he went again to the other woman, and said, "Why did you tell a falsehood?" The woman answered, "Neither did you speak truth; for if you are in love with me, why did you go after another woman?" The man was confounded, and went away in silence.

LESSON 49.—ON TRAVELLING.

how many stages is Delhi from this town? *is shahr se Dīhlī tak kai manzil haiñ?*  
 is your boat ready? *tumhārī kishtī taiyār hai?*  
 are all your people ready to go a voyage to Benares? *tumhāre log sab tayyār haiñ kī daryā kā safar Banāras tak karen?*  
 what is the hire of this boat for two months? *is kishtī kā kirāya do mahīne ke wāste kitnā hogā?*  
 at which hour does the tide serve to go up the river to-day? *āj kis waqt jawār hogī jo ham chāḥā, o kī ṭaraf jā, en?*  
 as soon as the tide serves, let the boat be taken above the shipping to such a *ghāṭ*, where we will embark in the evening, *jawār hote hī, kishtī jahāz kī baḥr ke āge fulāne ghāṭ par lejānā, wahīñ ham shām ko sawār honge.*  
 we must not commence such a journey without being provided with every necessary and comfort, few of which are procurable on the way, *hamen aise safar men har ek zarūrī lawāzīm aur ārām ke sāmān sāth liye baghair chalnā na chāhiye kī aise (lawāzīm waghaira) raste men kam milte haiñ.*  
 both to avoid expense and inconvenience, we must reduce our baggage to as small a quantity as possible, *kharch aur mushkilāt se bachne ke wāste ham ko chāhiye kī maddūr bhar asbāb kam karai.*

- I am not going by water, I prefer going by land,  
 we must have everything well packed, to guard against all accidents, which occur frequently by the carelessness of servants, independent of those common to all travellers.
- Come, chairman, in whose service are you, and when did you arrive in Calcutta?  
 how many other chairmen are with you?  
 desire the people always to pitch the tents near water, and, if possible, under trees.
- are they all your countrymen only, or your relations?  
 what tribe of chairmen is there here who make more money than the rest?  
 what district is this village in, and who is the magistrate of it?  
 how very highly cultivated the country is, through which we passed to-day!  
 tell the proprietor of that village to send some of his people in the evening to beat up the game for us,  
 take care that everything is paid for, and that no violence be used against the villagers,
- main tarī kī rāh se na jā, ūṅgā, khushkī kī rāh bihtar hogī. hamēn chāhiye ki 'alāwe un 'ām ḥādīṣōn ke jo sab musāfirōn ko lāhik hote haiṅ, khāṣ naukarōn kī ghaṣṭat se bhī bachne ke liye sab chīzōn ko achchhī tarāḥ se bandh-wā-leṅ.*
- kyūn mahre, tum kis ke hān kahārī karte ho aur Kalkatte meṅ kab se ā, e ho ? tumhāre sāth kitne aur kahār haiṅ ?*
- logōn se kah-do ki hamesha pānī ke nazdik khaima kharā karen, aur agar ho-sake, to darakhṭōn ke tale. we sab nire tumhāre des bhā, ī haiṅ ki nāte rishte ke ?*
- kaunsī zāt kahārōn kī aisī hai ki ziyāda ruṇa, e aurōn se yahān kamāwe ?*
- yih gānw kis pargane meṅ hai ? aur yahān kā ḥākim kaun hai ?*
- jis sarzamīn ko āj ham ḥai karke āye, wahān kī khetī kyā khūb hai !*
- us gānw ke zamīndār se kaho ki shām ko apne ādmiyōn meṅ se kā'ī bheje, ki hamāre wāṣṭe shikār gher-lāweṅ.*
- khābardār ki sab chīzōn kī kīmat dī-jā, e, aur gānwārōn par kuchh zulm na ho.*

*Exercise.*—A miser said to a friend, "I have now a thousand rupīs, which I will bury out of the city, and I will not tell this secret to any one besides yourself." In short, they went out of the city together, and buried the money under a tree. Some days after, the miser went alone to that tree, but found no signs of his money. He said to himself, "Excepting that friend, no other has taken it away; but if I question him, he

will never confess." He therefore went to his house, and said, "A great deal of money is come to my hands, which I want to put in the same place; if you will come to-morrow, we will go together." The friend, by coveting this large sum, replaced the former money, and the miser the next day went there alone, and found his money. He was delighted with his own contrivance, and never again placed any confidence in friends.

## LESSON 50.—WITH A MUNSHĪ.

- munshī sāhib, I am very glad to see you; why have you been absent so long?  
*munshī ṣāhib, main āp ke dekhne se bahut khush hūn; itnī muddat āp yahān kyūn na ā, e?*
- have you brought me the works of Saudā?  
*mere wāṣṭe Saudā kī kulliyāt lā, e haiñ?*
- can you teach me both the Hindūstānī and Persian languages?  
*Hindūstānī aur Fārsī zabān dono āp mujhe sikhā sakte haiñ?*
- what are the best books?  
*kaun sī kitāben sab se achchhī haiñ?*
- do not allow me to pronounce badly,  
do not use so many hard words,  
*burā talaffuṣ mujhe karne na do.*
- tell me a short history, or the news of the day; for, unless we converse much together, how can I learn to speak?  
*aise mushkil alfūṣ na isti'māl kījiye.*
- your business is to teach me the real pronunciation and practice of the language, is this correct or not?  
*ek mukhtaṣar kīssa, yā ājkal kī khabar mujh se kahīye; kyūn ki agar ham bāham khūb guftgū na karen to main bolnā kyūnkar sikhūngā?*
- pray, sir, in your opinion, whether is the Hindūstānī or Persian language the most difficult?  
*āp kā yihī kām hai ki ṣāhīḥ talaffuṣ aur zabān kī rabṭ mujhe sikhāwen.*
- as to the difficulty of the Hindūstānī there can be no doubt, but it is more necessary than the Persian; we therefore are striving to learn it. Can you teach us?  
*yih thīk hai ki nahīn?  
kahīye ṣāhib āp kī dānist mein Hindūstānī zabān yā Fārsī kaun-sī ziyāda mushkil hai?  
Hindūstānī ke ishkal mein kuchh shubha nahīn, lekin Fārsī se ziyādā darkār, isī wāṣṭe ham sa'ī karte haiñ ki use sikhēn, āp hamen sikhilā sakeñge?*

do say in your idea, for the person who has transactions of all sorts with both the high and the low throughout Hindūstān, of these two languages, viz. the Hindūstānī and Persian, which is the most requisite?

in regard to the mere Arabic and Persian words which occur in the mixed language, they are not so very difficult, but the masculine and feminine, with the discrimination of pronunciation in the pure Hinduwī, to learn them is so arduous a task, that no one as yet hath properly acquired it, nay, never will; for perfection in science is like an enchanted bird, which, the more one tries to catch, the farther that imp flies from him,

in acquiring the Hindūstānī tongue, what is your advice? Speak candidly, that I may learn the language accordingly, and remain eternally obliged to you on that account,

if you obtain an acquaintance with the inflections of words, which is to be attained from the grammar only, your progress will then soon be complete,

it is true; for we can neither apply the words properly, nor do we know the reason of their application, without the grammar,

sir, your remark is just; and

*bhalā kahiye to, āp ke kھیāl meñ us shakkhs ke wāste jo har tarāh kār o bār aur mu'ālā chhoṭe aur bare donoñ kism ke logoñ se tamām Hindūstān meñ rakhtā hai, use Hindūstānī aur Fārsī donoñ meñ se kaun sī pur zarūr hai?*

*şirf Fārsī aur Arabī alfāz jo rekhte meñ shāmil haiñ un ko jo pūchho tau chandāñ dushwār nahīñ, par tāñis aur tazkīr ba-mā'i tamāzi talaffuẓ theññ hinduwī ko daryāft karnā yahāñ tak sang-lakk hai jo hanoz kist se ba khubi hāşil na hū, ā aur nahogā kyūñ ki 'ilm men kamāl goyā ek ũilismī chirīyā hai ki jyoñ jyoñ ko, i use pakrā-chāhe tyoñ tyoñ wuh kāfir hāth se dūr bhāge.*

*Hindūstānī zabān kī tahsīl ke liye āp kī kyā şalāh hai, şāf kahiye ki main us ke ba mujīb zabān sikkhūñ, āp kā is bāt kā hamesha ihsān-mand rahūngā.*

*agar āp taşrif-i-alfūz se mut-ţali hoñge, ki wuh fakat sarfo nahw se hāşil hotī hai, to āp kī tarakkī jald pūrī hogī.*

*durust; kyūñki bidūn şarf o nahw ke na to un alfāz kā isti'māl şāhih kar sakte, aur na wajh unke isti'māl kī jānte haiñ.*

*āp durust farmate haiñ; aur*

I am surprised that other English gentleman do not think the same way, in European languages we reckon eight or nine parts of speech; in Hindūstānī you reckon only three, viz. the noun, the verb, and the particle,

*ta'ajjub hai ki aur ṣāhibānī  
Aṅgrez bhī isī farah se  
nahīn khayāl karte haiñ.  
Faraṅgī zabānoñ meñ kalime  
kī āṭh yā nau kismen haiñ;  
Hindūstānī meñ ṣirf tīn  
haiñ, ya'ne, ism aur fīl aur  
ḥarf.*

*Exercise.*—A horseman went to a city, and hearing there were many thieves in the place, said to his groom at night, "Do you sleep, and I will keep watch, for I cannot rely on you." The groom answered, "Alas! my lord, what words are these? I cannot consent to be asleep and my master awake." In short, the master went to sleep, and three hours afterwards awoke, when he called out to the groom, "What are you doing?" He answered, "I am meditating how God has spread the earth upon the water." The master said, "I am afraid lest the thieves come and you know nothing of it." He replied, "O, my lord! rest satisfied, I am on the watch." The horseman went to sleep again, and awaking at midnight, he called out, "Holloa, groom! what are you doing?" He answered, "I am considering how God has supported the sky without pillars." He replied, "I am afraid that amidst your meditations the thieves will carry away the horse." He replied, "O, my lord! I am awake; how can the thieves come?" The cavalier again went to sleep, and an hour of night remaining, he awoke, and asked the groom what he was doing. He replied, "I am considering, since the thieves have stolen the horse, whether I shall carry the saddle upon my head to-morrow, or you, sir."

#### LESSON 51.—WITH A NATIVE OFFICER.

the recruits will go to ball practice every evening, there will be an inspection of arms to-morrow morning; see that they are all very clean, take care that the supernumerary arms are cleaned every day, bring me a written report of the company daily,

*har roz shām ko na, e sipāhī  
chāñd mārī ke wāṣṭe jā, enge.  
kal fajar kāñṭe kī dikhā, i hogī,  
dekh ki sab achchhī farah  
ṣāf raheñ.*

*khābardār ki saranjīm jo zā, id  
hai roz-roz malā jāwe.*

*kampanī kā aḥwāl roz-roz  
hamāre pās likh-lā, o.*

- when was this man enlisted? *yih kab bhartī hū, ā?*  
 press the butt well to the *kunda moṇḍdhe par achchhi*  
 shoulder, *ṭaruḥ dabā, o.*  
 pull the trigger strong with the *bīch kī ungli lablabī par zor se*  
 middle finger, *dābo.*  
 tell off the company into three *kampanī ko tīn ṭolī karo.*  
 sections,  
 the company will wheel in *paṭan tirchhī ṭolī hojā, egī,*  
 echelon of sections, *paṭan sīrhī kā kām karegī.*  
 at what time does the battalion *fajar kis waqt paṭan kūch*  
 march to-morrow morning? *karegī?*  
 how many men are for piquet *āj rāt kitne jawān ṭilā, e ki*  
 to-night? *naukarī ke wāsṭe haiñ?*  
 pray, sir, to what regiment do *kaho, miyāñ tum kis paṭan*  
 you belong? *ke ho?*  
 is your whole regiment at pre- *āj-kal tumhārī tamām paṭan*  
 sent on duty here, or else- *yahāñ ta'ināt hai ki aur*  
 where? *kahīñ?*  
 do you know where it was first *tumheñ kuchh ma'lūm hai ki*  
 raised? *wuh pahle kahāñ kharī huī*  
*thī?*  
 what rank do you hold, and *tum kyā 'uhda rakhte ho, aur*  
 how long have you been an *kab-se 'uhde-dār hū, e ho?*  
 officer?  
 what is your pay, and do you *tumhārī tankh wāḥ kyā hai, aur*  
 receive the whole monthly *tumheñ māh-ba-māh pūrī*  
 or not? *miltī hai ki nahīñ?*  
 under such officers as you in *tum se 'uhdedāron ke mā-taḥt*  
 our army, how many men *hamāre yahāñ ke lashkar*  
 are generally placed? *meñ, kitne jawān akṣar*  
*rahte haiñ?*  
 when you are stationed any- *jab tum kahīñ dihāt meñ*  
 where in the country, does *ta'inātī par jā, o, kyā wuh*  
 the magistrate of the place *ḥākim jis ke hāñ tumhārī*  
 where you are on duty ever *chaukī-pahra rahtā hai,*  
 make you a present of any- *tumko kabhī kuchh in'am*  
 thing or not? *detā hai ki nahīñ?*  
 pray tell me, when any of your *miyāñ kaho to, jis waqt ko,*  
 soldiers is guilty of oppres- *tumhāre sipāhiyon meñ se*  
 sion on the country people, *kisī ra'iyat par kuchh ḡulm*  
 what steps do you take to *kare, tab tum is kā kyā fikr*  
 prevent such an offence *karte ho jo phir aisī ḥarakat*  
 again? *hone na pāwe?*  
 does a soldier's continuance on *fajar se pīhar bhar sipāhiyon*



- guard last from sunrise till nine o'clock, or till twelve o'clock? *kā pahra rahta hai, yā fajr se do pahar tak?*
- have you clearly understood all that I have said, or not? *jo jo main ne tum-se kahā so tum use achchhī tarā! samajh liye?*
- be not in the least apprehensive in answering me; speak whatever you please without reserve, I will not take it in the least amiss, *jawāb dene meñ kuchh chintā mat karo; joī ho so be dharak kaho, ham hargiz burā na māneṅge.*

*Exercise.*—A certain man went to a darwesh, and proposed three questions: First: "Why do they say that God is omnipresent? I do not see him in any place; show me where he is." Second: "Why is man punished for crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do anything contrary to the will of God; and if he had power, he would do everything for his own good." Third: "How can God punish Satan in hell-fire, since he is formed of that element; and what impression can fire make on itself?" The darwesh took up a large clod of earth, and struck him on the head with it. The man went to the *kāzī* and said, "I proposed three questions to such a darwesh, who flung a clod of earth at me." The *kāzī* having sent for the darwesh, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The darwesh replied, "The clod of earth was an answer to his speech: he says he has a pain in his head; let him show the pain, then I will make God visible to him: and why does he make a complaint to you against me; whatever I did was the act of God,—I did not strike him without the will of God,—what power do I possess? and as he is formed of earth, how can he suffer pain from that element?" The man was confounded, and the *kāzī* highly pleased with the darwesh's answer.

#### LESSON 52.—WORDS OF COMMAND, &c.

- |                      |                                    |
|----------------------|------------------------------------|
| order arms,          | <i>bandūk utāro.</i>               |
| fix bayonets,        | <i>sangīn charhā.ρ.</i>            |
| shoulder arms,       | <i>bandūk kandhe par rakho.</i>    |
| present arms,        | <i>salāmi kā hāth.</i>             |
| charge bayonets,     | <i>sangīn kā hāth.</i>             |
| make ready,          | <i>ghorā do pā,ε par charhā.ρ.</i> |
| half-cock firelocks, | <i>ek pā,ε par ghorā rakho.</i>    |

present,  
fire,  
handle cartridge,  
open pans,  
prime,  
load,  
draw ramrod,  
ram down cartridge  
return ramrod,  
prime and load,  
recover arms,  
dress by the right,

dress by the left,  
eyes to the right,  
eyes to the left,  
by the right backwards dress,

by the left backwards dress,

by the right forwards dress,

by the left forwards dress,

to the right face,  
to the left face,  
to the right about face,  
to the left about face,  
rear ranks take open order,  
rear ranks take close order,  
pile arms,  
ground arms,  
stand at ease,  
attention,  
keep up your heads,  
ordinary time, march,  
step short,

quick march,  
step out,  
change the step,  
halt,  
to the right wheel

*shast lo (or) bandūk jhukā p.*  
*chhoro, dāgho (or) māro.*  
*ṭoṅṭe par hāth rakho.*  
*phirjūla- (or) piyālu-khole.*  
*ranjak pilā p.*  
*ṭoṅṭā bhāro.*  
*gaz nikālo.*  
*ṭoṅṭā gaz se māro.*  
*gaz pher-do.*  
*ranjak pilā p, ṭoṅṭā bhāro.*  
*kān se mār.*  
*dāhine naṣar karo, barābar*  
*hojā p. [hojā p.*  
*bā, en naṣar karo, barābar*  
*dāhine naṣar.*  
*bā, en naṣar.*  
*dāhine dekh pīchhe haṭke barā-*  
*bar hojā p.*  
*bā, en dekh pīchhe haṭke barā-*  
*bar hojā p.*  
*dāhine dekh āge baṛhke barā-*  
*bar hojā p.*  
*bā, en dekh āge baṛhke barābar*  
*hojā p.*  
*dāhine phiro.*  
*bā, en phiro.*  
*dāhine se ādhā chakkar phiro.*  
*bā, en se ādhā chakkar phiro.*  
*pīchhārī kholo.*  
*pīchhārī milo.*  
*bandūk je, ūrī karo.*  
*bandūk sulā p.*  
*hāth milā p (or) māro.*  
*jāng se hāth milā p.*  
*sir ūthā p.*  
*ṭhāmbe kadam se āge chalo.*  
*eṛī aṅgūṭhe ke pās rakh dhīre*  
*kadam chalo.*  
*jaldī kadam ūthā p.*  
*lambā kadam rakho.*  
*kadam badlo.*  
*khare raho.*  
*dāhine khūnt par sāmne n*  
*chakkar khā p.*

to the left wheel,	<i>bā,ēñ khūñṭ par sāmne se chakkar khā,ō.</i>
on your right backwards wheel	<i>dāhine khūñṭ par pīchhe se chakkar khā,ō.</i>
on your left backwards wheel,	<i>bā,ēñ khūñṭ par pīchhe se chakkar māro.</i>
the company will step back six paces,	<i>kampanī chha ḡadam pīchhe hatēgī.</i>
to the left or right oblique,	<i>bā,ēñ yā dāhine tīrchhā ḡadam chalo.</i>
point your toes,	<i>pā,ōñ ke panje dabā,ō. [mārnā.</i>
to wheel on the centre,	<i>bīch ke khūñṭ par chakkar</i>
mark time,	<i>apñī jagah khare ho ḡadam uthā,ō.</i>
to march in file,	<i>ḡatār ḡatār chalnā.</i>
the company will advance,	<i>kampanī āge barho.</i>

*Exercise.*—Certain Arab merchants went to a king of Persia, and exhibited some fine horses for sale. The king liked them very much, and bought them. He gave the merchants two lakhs of rūpīs over and above the purchase, and told them to bring more horses from their own country as soon as possible. The merchants, upon this agreement, took their leave. One day afterwards, the king being exhilarated with wine, said to the wazīr, “Make out a list of all the fools in my dominions.” The wazīr represented that he had already done so, and had put his majesty’s name at the very head of the list. The king asked why so. He replied, “Because you gave two lakhs of rūpīs for horses to be brought by merchants, for whom no person is security, neither does any one know what part of Arabia they belong to; and this is a sign of the greatest folly.” The king said, “But if the merchants should bring the horses, what is then to be done?” The wazīr answered, “Sire, if they should be such fools as to bring the horses, I will insert the names of the merchants at the head of the list, and your majesty’s name will in that case occupy only the second place.”

### LESSON 53.—WITH A HEAD SERVANT.

do you speak our language?	<i>tum hamārī zabān bolte ho?</i>
yes, sir, I can speak a little English,	<i>hāñ sāhib, main Aṅgrezī kuchh kuchh bol saktā hūñ.</i>
I have not yet learned to speak Hindūstānī,	<i>main ne ab talak Hindūstānī bolnī vahīñ sikhī.</i>

where do you now live ?  
 pray what is your name ? let  
 me know also your master's  
 name,

how long have you been in  
 that gentleman's service ?

where is your native country,  
 and how far may it be hence ?

do people in general go there  
 by land or water ?

what is the most important article  
 of trade in that country,  
 and what things are produced  
 in greatest abundance there ?

are your parents alive or not,  
 and do you ever go to see  
 your relations and friends ?

do you know at what rate  
 copper sells in the market  
 here ?

what, cannot you even say that  
 one penny's worth of copper  
 will be the weight or size of  
 a penny or not ?

do you know nowadays at  
 what rate a quart of milk  
 sells in the city, and in the  
 country for how much ?

you may now depart,

*tum āj-kal kahān rahte ho ?  
 kyon jī, tumhārā nām kyā hai ?  
 aur apne ṣāhib kā nām bhī  
 batlāo.*

*kab se us ṣāhib ke hān naukar  
 rahe ho ?*

*tumhārā waṭan kahān hai,  
 aur yahān se kitnī dūr hogā ?*

*wahān akṣar log khushkī ke  
 rāh se jāte ki tarī se ?*

*us mulk meñ saudāgarī kī  
 bhārī jins kyā kyā hotī hai ?  
 aur wahān kyā kyā chīz  
 kaṣrat se paidā hotī haiñ ?*

*tumhāre mā bāp jīte haiñ ki  
 nahīñ, aur tum kabhī apne  
 'azīzōn dostoñ kī mulākāt ko  
 bhī jāte ho ?*

*tumheñ kuchh khabar hai ki  
 tāñbā yahān bāzār meñ kis  
 bhāo biktā hai ?*

*kyā tum itnī bāt bhī nahīñ  
 kah sakte ki ek paise kā  
 tāñbā paisā bhar hogā ki  
 nahīñ ?*

*in dinōñ tum jānte ho ki ser  
 bhar dūdh shahr meñ kitne  
 ko biktā hai ? aur bāhar  
 kitne ko ?*

*bas ab tum jāo, rukṣat hai.*

*Exercise.*—A certain king had a wise wazir, who resigned his office, and employed himself in worshipping God. The king asked the nobles what was become of the wazir ; they answered, that having quitted his exalted station, he employed himself in serving the Deity. The king went to the wazir, and asked, "O wazir, what offence have I committed that you quitted my service?" He answered, "Sire, for five reasons have I done this : firstly, because you used to sit and I remained standing in your presence ; now, I serve God, who has commanded me to sit at the time of prayer : secondly, you ate, whilst I was looking on ; now, I have found a Providence who eateth not himself, but sustains me : thirdly, you slept, whilst I watched ; now, I have a master who knows not slumber, but protects me

whilst I rest : fourthly, I was always afraid, that if you should die I might experience some misfortune from enemies ; now I serve a God who is immortal, neither can enemies do me any injury : fifthly, with you I was afraid, that if I should have committed a fault, you would not have forgiven me : but He whom I now serve is so merciful, that if I commit a hundred sins every day he pardons me."

LESSON 54.—BETWEEN A EUROPEAN DOCTOR AND A  
NATIVE PATIENT.

tell me what is the matter with you,	<i>kāho tumhārā hāl kyā hai.</i>
how long have you been ill?	<i>tum kab se bīmār ho ?</i>
how did the fever attack you at first ?	<i>pahle tumheñ tap kyūñ-kar ā, ī thī ?</i>
with great coldness, shivering, pains in all my limbs, headache, and a sensation in my back as if one were pouring cold water down my backbone,	<i>barī thand aur larza se, aur zamām 'azū meñ dard, aur dardi sar bhī hū, ā thā, aur ma'lūm hokī thā ki goyā ko, ī sard pāñī merī rīḡh par dāltā hai.</i>
after some time a perspiration broke out, which relieved me much, and I fell asleep,	<i>thorī der ke ba'd pasīnā āyā, us se ṭabī'at ba-hāl hū, ī, aur merī āñkh lag ga, ī.</i>
what medicine have you taken?	<i>tumne kyā dawā khā, ī hai ?</i>
none with any regularity,	<i>ma'mūl se kuchh nahīñ khā, ī.</i>
you must take some active medicine,	<i>ko, ī mukarwī dawā tumko khāñī paregī.</i>
I suppose you have no appetite,	<i>maiñ samājhtā hūñ ki tumko kuchh bhūkh nahīñ.</i>
let me feel your pulse,	<i>tumhārī nabz dekhūñ.</i>
put out your tongue,	<i>apñī zabāñ bāhar nikālo.</i>
I suspect there is something wrong with your liver,	<i>mujhe shak hai ki tumhāre kāleje meñ kuchh khalal hai.</i>
let me well examine it ; does that pain you ?	<i>bhalā tatolūñ to, kyūñ ab dukhtā hai ?</i>
yes, that is the very spot where the pain is most acute,	<i>hāñ, usī jagah dard ba-shid-dat hai.</i>
have you any heartburn?	<i>kuchh mī'de meñ sozish hai ?</i>
you must use mercury both inwardly and by friction, until a salivation is produced.	<i>tumheñ donoñ taraḡh pāre kā istī'māl karnā chāhīye, khā, o aur malo jab tak ki muñh na lāwe.</i>

- do whatsoever you please with me, for I have great confidence in your prescriptions,  
 I shall send you some medicines; and you are to take them in the evening according to my instructions,  
 do not be persuaded by native doctors to take their medicines,  
 I am well convinced they will do you no good, and they may do you much injury,  
 Indian doctors frequently administer our medicines, but they are utterly unacquainted with them,
- jo āp chāheñ so karen ki mujhe āp ke nuskhon̄ ki barā 'itikād hai. main̄ tumko kuchh dawā,ēñ bhej-dūñgā; aur jis tarah kahūñ usī tarah shām ko unheñ khānā. yahāñ ke ṭabībōñ ke kahne se, unkī dawā,ēñ na khā lenā.*
- mujhe yakīn hai, we tumheñ fā,ida to kuchh na karengeñ; aur chāhe nuṣṣān bahut pahunchā,ēñ.*
- Hindūstānī ṭabīb hamārī dawā,ēñ akṣar isti'māl karte haiñ, par un se muṭlak wāqif nahīñ haiñ.*

*Exercise.*—One of the kings of Persia sent a skilful physician to the prophet Muhammad (upon whom be peace!). He had been some years in Arabia without any one having come to make trial of his skill, neither had they applied to him for any medicine. One day he came to the prince of prophets, and complained, saying, "They sent me to dispense medicines to your companions, but to this day no one hath taken notice of me, that I might have an opportunity of performing the service to which I had been appointed." Muhammad replied, "It is a rule with these people never to eat until they are hard pressed by hunger, and to leave off eating whilst they have a good appetite." The physician said, "This is the way to enjoy health." He then made his obeisance and departed. The physician begins to speak when evil would result from his silence; either when there is eating to excess, or when death might ensue from too much abstinence. Then, doubtless, his speech is wisdom, and such a meal will be productive of health.

LESSON 55.—BETWEEN A CIVILIAN AND A SARISHTA-DĀR,  
 OR NATIVE OFFICIAL.

- pray, my friend, are you somewhat versed in the revenue department?
- kyūñ jī, tum māl ke kām se kuchh waqif ho ki nahīñ?*

- what do they call a lease, and what its counterpart?
- have you any other names for the rate or rent adjustment of lands?
- should you not recollect another word for the rate, then explain the nature of it in detail,
- do the farmers pay the revenue to government by instalments or in the gross?
- does this species of revenue come in before, or during, or after the crop?
- does free land, or that not assessed, pay anything at all to government, or not, by way of acknowledgment?
- who used to settle formerly the assessment of the several districts?
- in what respects does the county registrar differ from the town or village clerk?
- pray tell me the true state of what are called *shikamī* portions of a village or farm,
- is any paper called a deed of abdication or rejection, and what does it imply?
- in these days, when constables are put over any landholder, is dunage exacted, or not, and to what amount?
- in the country does the contracting farmer or the landholder receive the sustenance money?
- what is the name of the paper which contains an account of the tanks, orchards, boundaries, &c., of any village?
- they call it *muwāzina*, or boundary sketch,
- pattā kisko kahte haiñ, aur kabūliyat kyā hai?*
- rai aur rai-bandī kā aur ko,ī nām hai?*
- rai kā aur ko,ī nām yād na ho, tau uskā aḥwāl bayān-wār kaho.*
- māl-guzār jo haiñ so kisṭbandī par sarkārī jama' pahunchāte haiñ yā ikatthāñ?*
- is tarah kā maḥṣūl akṣar faṣl ke āge, pahunchtā hai yā uske bīch meñ, yā uske pīchhe?*
- mu'ājtī yā ne lā-khīrāj zamīn se kuchh bhī ḥuzūr meñ dākhil hotā hai yā nahīñ peshkash yā tābi'dārī kī rū se?*
- parganon kī tashkḥīs āge kaun kartā thā?*
- ḡānūngo aur paṭwārī meñ farḡ kyā hai?*
- mujhe ṭhīk ṭhīk kaho ki ḡān-won yā chakon meñ shikamī honā kyā bāt hai?*
- kisī kāḡhaz pattar kā nām bāz-nāma hai, aur uskī mā'nī kyā?*
- dūr īn wilā jab kisī zamīndār par muḥaṣṣil chhuṭte haiñ ṭalabāna lagtā hai kī nahīñ, aur kis ḡadr?*
- muṣaṣṣal meñ mustājir ko nānkār milltī hai kī zamīndār ko?*
- jis kāḡhaz meñ kisī ḡānw kī zamīn, tūlāb, bāḡhāt, siwāna, wa-ḡhaira kā aḥwāl likhā hū, ā ho to uskā nām kyā hai?*
- muwāzina yā rakba-bandī kahlāte haiñ.*

why does a servant call himself *sarkār, bābū, prabhū, khālī-fa, mihtar, &c.* (all of which are honorary titles)?

that he may appear a great man in the eyes of his master and of the other servants,

*Exercise.*—A certain lawyer had a very ugly daughter who was arrived at a marriageable age; but although he offered a considerable dower and other valuables, no one was inclined to wed her. Brocade and damask, and pearls and jewels, will appear disgusting on a bride who is ugly. At last, through necessity, he married her to a blind man. It is said that, in the same year, there arrived from the island of Sarandīp (Ceylon) a famous physician who could restore sight to the blind. They asked the father, "Why do you not have your son-in-law cured?" He said, "Because I am afraid that, if he should recover his sight, he will divorce my daughter, who is now his wedded wife. It is best that the husband of an ugly woman should be blind."

#### LESSON 56.—ON HOUSEKEEPING.

*butler!* have you brought a *cook?*

yes, *madam!* one has come to-day; he is present here, can you *cook?*

yes, *madam!* I can prepare twenty or twenty-five *dishes*, have you any *certificates?*

yes, *madam!* certificates from ten or twelve *gentlemen*, your certificates are good; but I will not give you *such high wages* just now,

*madam can please herself*; first see my work; should it be approved, you will of yourself give what will satisfy me,

I will try you for a month, and for that time pay you seven rupees; after that, if your work be good, I will pay you ten rupees a month.

*ko,ī naukar apne ta,īn kyūn sarkār, bābū, prabhū, khālī-fa, mihtar, wa-ghaira kahlātā hai?*

*is liye kī khāwind ke aur sab naukaron ke nazdik bayā ādmī thāhre.*

(*khānsāmān!*) *tum (bāwarchī) lā, e ho?*

*hān (mem-sāhib), āj ek āyā hai; yih hāzır hai.*

*tum (khānā pakā-) sakte?*

*hān mem-sāhib, bis pachīs (bartan) taiyār kar saktā hūn.*

*tumhāre pās (chitthī) hai?*

*hān sāhib, das bārah (sahib-logon) kī chitthī, ān haiñ.*

*tumhārī chitthī, ān to achchhī haiñ, par abhī ham (itnī tankhwañ) na dengīñ.*

(*huzūr mālik haiñ*); *pahle kām dekhleñ; pasand hogā to (mere peñ ko āphī dengīñ).*

*ek mahīne ham (tumhārā kām dekhengīñ), tab tak sāt rupa, e dengīñ, pichhe kām achchhā hogā to das rupa, e dengīñ.*



- very well, madam! I will work, (*achchhā ḥuṣūr*), main kām karuṅgā.
- very well! then go and take over charge from the cook's mate, *achchhā*, to jāp (*mash'alchī*) se (*kām lo*).
- butler! tell this man that we want the little breakfast early every day, at seven o'clock, breakfast at eleven, tiffin at three, and dinner, in the evening, at eight o'clock, *khānsāmān!* ise batā-do ki sawere roz sāt baje (*chhoṭī ḥāzīrī*), gyārah baje (*barī ḥāzīrī*), tīn baje (*tīfan*), aur shām ko āṭh baje (*khānā*) ham māṅgte haiṅ. (*ḥāzīrī*) mez par hai.
- breakfast is on the table, the curry is good, but the cutlets are spoiled, *kārī to achchhī hai*, par (*kaṭlis bigar gayā*).
- if he remain a short time, he will learn what kind of food you eat, *thore dīn rahegā to (jām jā'egā) ki āp (kaisā khānā) khāte haiṅ.*
- two outsiders will dine here to-day; get whatever is required from the market at once, *āj (bāhar ke do sāhiboṅ) kē khānā hogā; (jō chāhiye) abhī bāzār se mol le ā.ṃ.*
- bring a roasting fowl and some chickens, (*kabābī murghī*) aur kuchh chikan lā.ṃ.
- the butcher has not brought mutton to-day, *āj (būchar) (maṭan) nahīn lāyā.*
- has not the baker come yet? *rotī-wālā ab tak nahīn āyā?*
- make two or three toasts, *do tīn (toṣṭ) banā.ṃ.*
- the master and mistress both dine out to-day, *āj sāhib aur mem (donoṅ kē khānā bāhar hai).*
- the butter-man has not come yet, and breakfast-time is at hand! *makhaniyān ab tak nahīn āyā, aur ḥāzīrī kē waṅt (āyā).*
- let some one go quickly, and bring the butter soon, (*koī jald jā'e*) aur makkhan (*daur-kar*) lā.e.
- the tinning of the cooking-utensils is all off, send for the tin-man, *bartanoṅ par (kala'ī) nahīn rahī, (kala'ī-gar) bulā.ṃ.*
- the cooking-ingredients also are over, (*maṣāliḥ*) bhī chūk gayā hai.
- nurse! bring baby; the master is going out, and wants to kiss it, (*āyā!*) bābā ko lā'o sāhib bāhar jātā hai, (*kisī denā*) māṅgtā.
- nurse, see what the child is doing! *āyā, dekho (bābā) kyā karitā hai!*

- tell the groom to get the buggy ready, the master is going out,
- let him get the phaeton ready at four o'clock ; we shall go out for a drive,
- groom ! bring the horse quickly, I am saddling it, sir !
- the captain's horse goes both in the saddle and in a carriage,
- I always prefer riding on horseback,
- this horse is very vicious, the horse has dropped a shoe ; send for the farrier,
- shoe the horse,
- have the saddle mended,
- sweeper ! sweep the place,
- sweeper ! come here ; see how filthy this room is,
- madam ! I have but just swept it ; the children have messed it again,
- washerwoman ! what sort of clothes have you brought, sir ! now-a-days the water is dirty,
- why don't you clear it with alum ?
- I do, sir, and yet it remains dirty,
- you are very careless ; you have not even done the ironing well,
- tailor ! how have you sewn this ?
- stitch nicely
- sew the master's shirt soon,
- bearer ! take a letter and post it, and if any letters for me have arrived, bring them with you,
- sa,īs ko bolo (bagghī taiyār kare), ṣāhib bāhar jātā hai.
- chār baje (fitan) taiyār kare, ham (hawā khāne) jā,enge.
- sa,īs ! ghorā jaldī lā,ō.
- ṣāhib (zīn khīnchtā) hūñ.
- (kaptān-ṣāhib) kā ghorā (zīn-sawārī bhī deta) aur gārī meñ bhī lagtā.
- ham hamesha (zīn-sawārī) pasand karte haiñ.
- yih ghorā barā (naṭkhat) hai.
- ghoṛe kā na'l gir-gayā (na'l-band) ko bulā'ō.
- ghoṛe ke (na'l lagā'ō).
- zīn kī (marammat karā,ō).
- (mihtar !) jhārū do.
- mihtar ! yahāñ ā,ō dekho yih (kamarā) kaisā mailā hai.
- mem ṣāhib (abhi to jhār gayā thā) bābā logon ne phir (mailā kar diyā).
- (dhobī !) tum kaise kapṛe lā,ē ho ?
- ṣāhib (āj-kal) pānī mailā hai.
- tum (phitkiri) se kyon (ṣafā) nahīn karte.
- sahib ! (kartā to hāñ), (phir bhī) mailā raktā hai.
- tum barā (sust) hai ; (istri) bhī achchhī nahīn kī.
- (darzī !) yih tum ne kaisā siyā hai ?
- tum (bakhiyā achchhā lagāyā karo).
- ṣāhib kā (kamīs) jald (sī,ō).
- berā ! chitṭhī le jā,ō (dāk men dāl ā,ō), aur hamārī chitṭhī ā,ī hon, to lete ā,ō.

- I have posted the letter, sir !  
 The *English mail* has not yet arrived ; the post-master said it would arrive late to-day,  
 who is going round the *bungalow* ?  
 what gentleman's house is that ?  
 bring some fire and a *cheroot*, bearer ! get ready water to wash with,  
 see who that is coming in a *phaeton*,  
 it is the *major*,  
 let the gentleman come in,  
 give him my *compliments*,  
 bring a *chair*, and some *tea* for the gentleman,  
 tell the *peon* to remain in attendance,  
 where is the *fan-puller* gone ?  
 tell him to pull the fan.  
 who brought the *major's* letter ?  
 he is present there, sir !  
 tell him to give my *best compliments* to his master,  
 the *water-man* has not put water in the *bath-room* to-day,  
 give the *munshī* my compliments,  
*well, munshī !* where were you yesterday ?  
 sir ! there was a *great deal* of rain yesterday, I was unable to come,  
 never mind !  
 at what rate does grain sell now-a-days ?  
 wheat sells at *twenty seers*, and grain at *twenty-two*,
- ṣāhib, chitṭhī ḍal-āyā (wilāyat kī ḍāk) abhī nahīn āī, post-māstar kahtā thā ki āj der se āwegī.  
 (baṅgle) kī (chāronī tarf) kaun ghūmtā hai ?  
 wuh kis ṣāhib kī (kothī) hai ?  
 āg lā, o, aur (churut).  
 berā (pānī lagā, o)  
 dekho to (fiṭan par) kaun ātā hai.  
 (mejar-ṣāhib) haiñ.  
 ṣāhib ko āne do (salām bolo).  
 kursī lā, o, aur ṣāhib ke lī, e (chā) lā, o.  
 (chaprāsī) se kaho hāzīr rahe.  
 (pankhe-wālā) kañāñ gayā bolo pankhā khīñche.  
 mejar-ṣāhib kī chitṭhī kaun lāyā hai ?  
 huzūr, wuh hāzīr hai.  
 bolo, sāhib ko (bahut bahut salām) bolo.  
 bhishtī ne āj (ghusl-khāne) meñ pānī nahīn bharā.  
 (munshī) ko hamārā salām do.  
 (munshī jī !) kal tum kahāñ the ?  
 ṣāhib ! kal (pānī bahut) thā (ā na sakā).  
 kuchh parwā nahīñ.  
 āj kal (anāj kā kyā bhā, o hai ?).  
 (bīs ser) gehūñ aur bā,īs ser (chanā) biktā hai.

## LESSON 57.—ON GENERAL BUSINESS.

sarkār, take the draft and bring the money : be quick what must be done ? it is now eleven o'clock, ( )

be quick, that I may have the money in time,

let me have it by one o'clock, go to the counting-house, and speak to the head sarkār,

tell the sarkār to take bank notes, and pay the amount of the draft,

the money must now be sent to Mr. —

request Mr. — to order what remains to be paid in before three o'clock,

have you ever been to Mr. —'s garden ?

sir, I go that way every day,

you must go there immediately, else nothing will be done,

send a sarkār to hire a boat,

I will go to Chauringī to-day, go to the China Bazar, and buy

a pair of globe lanterns, who will collect the bills ?

sarkār hundī lejā, aur rūpaiye jalā lā.

kyā karnā hogā ? abhī gyārah bajē haiñ.

jalā jī, ki mujh ko waqt par rūpaiye milēñ.

do bajē tak mere pās hāzīr karo. daftar-khāne mein jākar bajē sarkār se kaho.

sarkār se kaho ki bank-loṭ lekar hundī ke rūpaiye adā kare.

rūpae abhī fulāne śāhib ko bhejne hongē.

fulāne śāhib se' arz karo, ki tīn bajē se pahle bāqī rūpae adā karēñ.

tum kabhī fulāne śāhib ke bāgh mein gaye the ?

ai śāhib, main har roz us rāh jātā hūñ.

tum wahāñ isī waqt jā, nahīñ to kuchh na hogā.

sarkār ko ek kishtī kirāya karne ke liye bhejo.

main āj Chauringī jā, ūngā.

Chinā bāzār jākar do gol lālten mol-lā.

kaun bil kā rūpaiya wuṣūl karegā ?

*Exercise.*—There was a king, who had no son ; he tried many remedies and expedients, but derived no advantage whatever from them ; he was, therefore, greatly dejected, but would not discover the cause of this to any one. By chance, a strolling mendicant arrived ; he then disclosed this his affliction to him, on which the holy man wrote out a charm, and thus prescribed : "After dissolving this in rose-water, you must drink it along with your queen ; and on your having a son, you must call him *Mihr Munir*, bestowing on him every science, and all sorts of accomplishments ; but beware of marrying him against his consent." Having thus directed, he wandered away. This

divine prescription being dissolved in rose-water, the king and queen drank it off, and by its blessed influence, they had at last a fine healthy boy. Whatever the pilgrim had enjoined respecting him, was all put in practice.

LESSON 58.—*In continuation.*

Aghājān is clever in collecting bills	<i>Āghājān bil ke rūpa, e wuṣūl karne men khūb wāqif-kār hai.</i>
it is very difficult to get money of such a one,	<i>fulāne ṣāhib se rūpaiya milnā bahut mushkil hai.</i>
I have been to the bazār : sugar is now 3½ seers a rupee,	<i>maiñ bāzār gayā thā, chīnī ab fī rūpaiya sārhe tīn ser hai.</i>
it will be better to wait a few days, and then buy the cloth,	<i>thorē dīn ṣabar karke kaprā mol lenā bihtar hai.</i>
of what use are such people? they know nothing of business,	<i>aise ādmī kis kām ke haiñ? we kuchh kām nahīñ jānte.</i>
I understand business—I am not easily imposed upon,	<i>maiñ kārbār jāntā hūñ, mujhe fareb denā āsān nahīñ.</i>
raisins are six seers for a rupee,	<i>kishmish fī rūpaiya chha ser hai.</i>
buy about one thousand rupees' worth,	<i>hazār ek rūpaiye kī mol le lo.</i>
there is no understanding the bazār prices,	<i>bāzār kā nirkh thīk ma'lūm nahīñ ho-saktā.</i>
in Calcutta, the bazār rate is scarcely for two hours alike,	<i>Kalkatte men bāzār kā nirkh do gharī eksān nahīñ rahtā.</i>
I made a deposit ; to-morrow I shall see them weighed,	<i>maiñ ne bai'āna diyā hai, kal chīzeñ wazn karūngā.</i>
see that you are not imposed upon,	<i>khābardār, tum fareb na khānā.</i>
have you compared them with the sample? do they agree?	<i>tum ne usko namūne se milā-liyā hai? wuh milte haiñ?</i>
two or three packages are superior,	<i>do yā tīn baste sab se bihtar haiñ.</i>
go and procure a pass for the things that are ready,	<i>jo jo chīzeñ tājīyār haiñ, jā, o, aur unke wāste rawanna le-ā. o.</i>

*Exercise.*—When the prince became a man, he one day took leave of his father and went away to enjoy the chase, where a beautiful deer came in sight, grazing on a plain, with a golden collar round its neck. He then gave these orders to the people who were with him :—“ You must manage to catch this fawn

alive,—surround it on all sides ; if we thus get it, so much the better ; otherwise, the person over whose head she bounding escapes, must put his horse to full speed after it." Just as they had completely encircled it, the deer all at once made a spring over the prince's own head ; the rest checked their horses' reins, while he spurred his horse hard at its heels. She bounded away at such a rate as to leave the attendants many miles behind, and at last outrunning him, vanished from his sight. He then stopped in amazement, himself he knew not where, and his followers far away ; neither had he a place to lodge in, nor enough of the day left to return.

LESSON 59.—*In continuation.*

get a boat, and send them on board the ship,  
sir, the captain's sarkār said the goods cannot be shipped to-day,  
don't mind what the sarkār says, but mind what I say,

sir, as you bid me, I am going,

go and ask the head sarkār when the ship sails, and bring me word,  
piyādā, call the cashier, how much was collected yesterday ?

keep the money by you, don't pay away any,  
what is the discount on the Company's paper in the bazār ?  
if you purchase the Company's paper of six per cent. interest, the discount is two rupees six annas ; if you sell, it is two rupees eight annas,  
take these four thousand rupees, with what money has been received for bills, and buy Company's paper,  
send these letters as directed,

*ek kishtī kirāya karke unhen jahāz par bhej-do.*

*ai śāhib, kaptān ke sarkār ne kahā, ki āj jahāz mein ye chizeñ lad na sakeñgii.*

*sarkār jo kahtā hai use mat māno, main jo kahtā hūn use suno.*

*ai śāhib, ap ke hukm se main jātā hūn.*

*jāo aur bare sarkār se pāchho jahāz kab khulegā, aur mujh ko khabar karo.*

*piyāde, tahwīldār ko bulāo. kal kitnā rupiyā jamā' hūā thā ?*

*rūpaiye apne pās rakho us se kuchh kharch mat karo.*

*bāzār mein Kampanī ke kāghaz par kyā baṭṭā lagtā hai ?*

*agar tum chha rupa, e senkre sūd kā Kampanī kā kāghaz kharīdo to do rupa, e chha āne baṭṭā lagegā, aur jo becho to derh rupiyā.*

*yih chār hazār rūpaiye aur tamassuk ke rūpaiye sab lejakar Kampanī kā kāghaz mol lāo.*

*ye chithiyāñ thikānē ke muwāfiq bhej-do.*

*Exercise.*—While in this perplexity, the eyes of the prince lighted on a dwelling, and thinks he, “Well, let me at least learn to whom this house belongs.” He then beheld a venerable aged darwesh seated there, to whom, after salutation, he observed, “With your leave may I remain all night here?” “By all means, my child,” replied the venerable man, “the house is at your service.” Having quickly given the necessary directions for his guest’s repast, as well as the horse’s grain and fodder, when done also with entertaining him, he asked, “Pray who are you, young gentleman, and why have you come here?” He then related the whole of his late adventure. In the mean time, what does he see? Lo! on a splendid throne, four fairy queens, exquisitely beautiful, clad in rich brocade, and covered from head to foot with jewels and precious stones, suddenly descended, who, having alighted, made their obeisance to the reverend sage, and seated themselves respectfully in his presence.

LESSON 60.—*In continuation.*

bring those goods in carts from the custom-house,	<i>parmit-ghar se we chīzeñ gāriyon meñ le ā,o.</i>
you must attend to everything,	<i>tumheñ sab bātoñ kī fikr karnī paregī.</i>
put the godown No. 2 into order, and see that there is no damage,	<i>dūsre nambar kā godām durust karo, aur dekho kuchh nuḡṣān na hone pā,e.</i>
if you don’t look to everything, who else will?	<i>agar tum sab chīzoñ kī khabardārī na karoge, to kaun karegā?</i>
I am going out, let me see everything ready when I come back,	<i>maiñ bāhar jātā hūñ, khabardār, ki jab maiñ lautkar ā,ūñ to sab chīzeñ taiyār pā,ūñ.</i>
darbān, are the counting-house sarkārs come?	<i>darbān, daftar-khāne ke sarkār sab ā,e haiñ?</i>
who is at work in the iron-factory?	<i>luhār ke kārkhāne meñ kaun kām kartā hai?</i>
sir, nobody is yet come, how is this? not yet come!	<i>aiṣāhib, ko, ī abhī tak nahīñ āyā. yih kaisā hai? we abhī tak nahīñ ā,e—wuh kis waqt āñ chāhte haiñ?</i>
what time of day do they mean to come?	<i>har roz yihī hāl hai, isī wāste</i>
This is the case every day, and therefore Mr. —’s work is not yet done,	<i>fulāne ṣāhib kā kām abhī tak nahīñ ho chukā.</i>

when they come to-day, we will settle this business, Mr. — is speaking to me daily about this work, when they come, send them to me,

*jab we āj āwenge, to ham unse yih bāt samajh lenge.*  
*fulāna śāhib har roz is kām ke liye mujhe kahtā hai.*  
*jab we āwen to unko mere pās bhej do.*

*Exercise.*—The sage remarked, "Well, this was not your visiting-day here, pray tell me on what account you have come." They replied, "Worshipful saint, there is a princess named *Badar Munir*; we intended to pay her a visit, this is the road, and we could not find it in our hearts to pass by without first paying our respects to you." He then said, "Good, do take this prince also along with you; he will at all events see whether *Badar Munir* is more lovely than the ladies of his palace, or they fairer than she." To this the fairies agreed, and, having handed him to their throne, flew away, and in the twinkling of an eye reached the palace of *Badar Munir*. The instant that *Mihr Munir* discovered that angel's face, bright as the moon, he became enamoured with her, while she also admiring his radiant countenance, and flushed by love's magic bloom, shone resplendent with the charms of a damask rose.

#### LESSON 61.—*In continuation.*

how long are those Europe goods to lie at the custom-house?  
 sir, without an invoice to know what they are, how can I bring them?  
 different sorts of goods pay different rates of duty,  
 by opening the boxes and seeing their value, you will be able to understand,  
 sir, I cannot myself open the packages,  
 in opening the packages, the goods may be injured.  
 sarkār, take the invoice and go directly,  
 sir, I am going; please to give me the invoice,

*kabtak we wilāyatī chīzeñ parmit-ghar meñ parī rahēngīñ?*  
*ai śāhib, baghair chalān kyūñkar asbāb khalāṣ kar lāne saktā hūñ?*  
*har ek chīz kā judā judā mah-sul hai.*  
*un sandūkoñ ke kholne, aur kīmatdekhne se, tum ma'lūm kār-sakoge.*  
*ai śāhib, main akelā baste khol nahīñ saktā.*  
*basta kholne se shāyad chīzeñ kharāb ho jāwēñ.*  
*ai sarkār, chalān lekar isī wakt wahāñ jāo.*  
*ai śāhib, main jātā hūñ, chalān mujhe dījiye.*



at two o'clock the custom-house officer came and opened the boxes, when I have signed each invoice, I will give them to the sarkār to be copied, and then send them to you, kirānī, copy these, and give them to the sergeant, call a blacksmith, and open the boxes; compare the value and quantity of the goods with the invoice, then make them tight again,

*do baje parmit-ghar ke śāhib ne ākar śandūk khulwā, e.*

*jab main sab chālanon par śāhib kar chukūngā to sarkār ko naql karne ko dūngā; phir tumhāre pās bhej dūngā. ai kirānī, naql karke piyāde ke hawāle kar-do.*

*luhār ko bulākar, śandūk khulwākar, asbāb ki tīdād aur kīmat chālān ke muṭabiq karke pher band-karo.*

*Exercise.*—Three watches of the night glided away in such pleasure, harmony, and delight, as human tongue cannot express. When these four fairy damsels were about taking leave, they addressed the prince thus: "Come along." He being pierced to the heart with the arrow of love, replied, "I will not go; if you must set off, by all means depart." On representing this to *Badar Munīr*, that she might persuade him to take leave, they perceived that she also had no desire to let him go away. In this perplexity they observed, "Now what is to be done? if we leave him, how shall we show our faces to the holy man? and if we convey him hence in the present posture of affairs, she will be offended; the best advice is to wait a little longer, till both begin to slumber." After this, with the fatigue of sitting up, both got a-nodding; they then gently and artfully raised him on the throne, and with some philter lulling him asleep, flew off with him.

#### LESSON 62.—*In continuation.*

sergeant, when you have signed your name, give them to the cashier, the officer having entered the particulars of every case in his book, and the duty on each article, wrote the amount, taking the invoice, I had to go again, and show it to the head officer,

*hawaldār, jab apnī talāshī kī sahīh kar-chuko, to taḥwīldār ko do.*

*khazānchī ne sab śandūk kī ajnās tafriq karke, har ek chīz kā maḥṣūl judā judā lagākar jamī likh-dī.*

*wuhī chālān lekar phir parmit-ke śāhib ke ḥuṣūr meṅ jānā hū. ā.*

- having done all this, it had struck four o'clock, and the custom-house was shut,  
 the next day I delivered the invoice to the officer,  
 having examined the value of the articles, and their duty, he signed it,  
 afterwards paying the duty to the cashier, having got an order for a pass and cleared the cases, I hired coolies, and brought them away;
- sarkār, I will not give a kaurī to the custom-house people or the chaukidār at the wharf,
- sarkār, why did you not go to the police-office and get a pass?
- yihī karte karte chār baj-ga, e, tab parmit-ghar band hū, i.*
- dūsre roz main ne chalān lekar śāhib ko soñp-diyā. sab asbāb kī kīmat aur maḥṣūl jānchkar us ne śāhīh kī.*
- taḥwīldār ko maḥṣūl dekar, aur rawāna lekar, śandūkhōn ko wahāñse khalāṣkarwākar mazdūron ke sir par liwā-lā, e.*
- ai sarkār, main parmit-ke aur ghāt ke ādmīyon ko in'ām men ek kaurī nahīn dūngā.*
- ai sarkār, tum thāne ko jākar khalāṣī-nāma kyūñ nahīn likhwā lā, e?*

*Exercise.*—On their arrival, they delivered him to the good father, and with his permission returned to their own mansions. By dawn of day, when he (the prince) awoke, neither the sparkling dome nor its refulgent orb was there; he heaved a deep sigh, and calling, "Alas, Badar Munīr!" again fell into a doze, from the effects of the potion upon him. Soon after, when a watch and a half of the day had elapsed, on the appearance of a crowd, the darwesh from circumstances guessed that these must be his attendants, and having called them, he consigned him to their charge. His companions were of course gratified by finding him; but noticing his condition, they got alarmed about what reply they should give the king, and thus interrogated the good anchorite: "Please your reverence, why is our prince thus distracted?" "Ask himself," said he. On hearing this, they accosted the prince in the following words: "Son of our sovereign, why are you thus beside yourself?"

#### LESSON 63.—*In continuation.*

- sir, what can I do? for two or three days I have not had a moment's leisure, one can't get a thing done at once at the court,
- ai śāhib, main kyā karūñ? do tīn dīn se mujhe furṣat nahīñ; aur kachahrī men jāne se kām tamām nahīñ hotā.*

- if I don't go myself, nothing is done,  
 sir, I know, five days ago, you wrote to Patnā that the things would be forwarded to-morrow or next day, and no pass is obtained, how can they go? they can't be sent without a pass,
- is the order for screws gone to Kāshīpūr factory?
- they promised to send them to-day,  
 if they don't come this evening, you go there before gun-fire, for want of these screws the bales of cotton are lying loose,  
 no one knows when the vessel will sail,  
 have you collected the bills I gave you yesterday?
- sir, I have given in the money for all you gave me,
- baghair mere jāne ke kuchh nahīn hotā.*  
*ai khudāwand, pānch din guzre ki huzūr ne likhā thā, ki kal Patne ko chīzeñ rawāna hoñgīñ, aur abtak khalāshī-nāma nahīn milā.*  
*we kyonkar jā sakte haiñ? we pās baghair bhijwā,ī nahīn jā saktīñ.*  
*Kāshīpūr ke luhār-khāne meñ pech banāne ko hukm bhejā gayā hai?*  
*unhoñ ne āj bhejne kā wa'da kiyā hai.*  
*agar we āj shām tak na āweñ to tum top ke āge jānā.*  
*in pechoñ ke na hone se, sārī rū,ī ke baste khule parē haiñ.*  
*ma'lūm nahīn jahāz kab khulegā.*  
*kyā tum un tamassukoñ kā rupiya wuṣūl karchuke, jo maiñ ne kal tumheñ diye the?*  
*khudāwand, jitne farden tamassuk kī āpne bande ko hawāle kīñ thīñ, sab kē rūpaiya lā diyā hai.*

*Exercise.*—The prince neither distinctly articulated with his mouth, nor opened his eyes, all that he raved being, “Alas, *Badar Munir!*” In short, they placed him in the pālki, and conveyed him with fear and trembling to the king, to whom they stated the matter so: “May it please your majesty, yesterday afternoon a lovely fawn came in sight, and the prince, after forbidding us, set his horse after it himself at full gallop; we nevertheless followed at a respectful distance. She took shelter in so wild a wood, that the prince escaped our sight entirely, though we were all following him with our eyes; besides which, darkness overtook us, and we being helpless, passed the whole night in that place; but rising by daybreak we continued our inquiries; at last we found him

In this distracted condition, at the lodge of a hermit there. When we inquired of him, he also gave us no information whatever, though we naturally conjecture that the person's name which is mentioned must be one with whom the prince is in love."

LESSON 64.—*In continuation.*

- do you know where Najamuddin is? *tum jānte ho Najamuddīn kahān hai?*
- sir, I heard he is not coming to-day; his brother says he has a fever, *ṣāhib, main ne sunā hai ki wuh āj nahīn āwegā; us ke bhāī ne kahā ki us ko tap āī hai.*
- how does he mean to do his work? he has a fever daily, *wuh kyūnkar naukarī karegā? us ko har roz tap ātī hai.*
- was the cloth examined yesterday, and placed to Muhammad Ali's account? *kal kaprōn kā nirkh daryāft kar Muḥammad 'Alī ke nām meṅ jam'-kharḥ kiyā gayā hai, yā nahīn?*
- sir, it is entered in the waste-book, not in the ledger, *ṣāhib āj jānkar kī bahī meṅ likhā gayā hai, lekin khāte meṅ mundarij nahīn huā.*
- why so, if he objects to the brokerage, how is it to be settled? *aisā kyūn huā? agar wuh dallālī kī dastūrī kā'uzr rakhtā hai to kyūnkar mukarrar hogā?*
- sir, I will thank you to settle it with him; he does not mind us in the least, *ai ṣāhib, ap us ke sāth yih bāṭ mukarrar fāisala karen; wuh hamāri bāt kuchh bhē nahīn māntā.*
- make out the account of what cloth he has purchased up to this time, *jo kaprā is wakt tak us ne mol liyā hai us kā ḥisāb karo.*
- balance the account, leaving out the cloth bought yesterday, *kal kā kaprā amānat rakkhar, aglā ḥisāb karo.*
- the account ought not to remain unbalanced, *mizān diye baghair ḥisāb parā na rahne denā chāhiye.*

*Exercise.*—The king then tenderly began: "My child, if you will discover your affliction, we shall then consider of a remedy for it." After much entreaty, he returned, "O, my dear father, the only specific I want is *Badar Munir*; possessed of her I would recover." They next interrogated about her address and residence. The prince sorrowfully said, "I know not,

indeed." He rejected all food, continued day and night heaving deep sighs, and weeping bitterly. Witnessing this distress, his parents also were sorely afflicted, and kept beating their breasts in such anguish for their son, that the affairs of the state were running fast into disorder and confusion. The minister was a prudent man, and thus remonstrated to his majesty: "Let not your highness be so woe-begone, but attend as usual to the interests of your kingdom; your slave is dispatching messengers in every direction; should a princess of the name be found anywhere, we may then get the prince married to her; if the parents agree with a good grace, all is well; if not, why, let us force them."

LESSON 65.—*In continuation.*

- the account of shawls, handkerchiefs, baftas, &c., which have been agreed for, is all settled,
- there is nothing else due to him; if you please to compare Dr. and Cr. you will see,
- Pānchū sarkār, what are you doing? see that the accounts are correct,
- I am afraid there are errors in Captain Leyden's last year's account,
- I can't make out what sugar, coffee, sugarcandy, and raisins have been purchased,
- sir, here is nothing without a written order; the accounts agree with what is written, that's not what I mean. I say it's not clear what belongs to each account,
- sir, there is no fear about that—I have by me the accounts of sales and purchases,
- hisāb shāl, rūmāl, aur bāfta waghaira kā, joṭhahar gayā thū, sab bebāk ho gayā.*
- us kā aur kuchh bākī nahīn; agar āp jam' o kharch kī muqābala karen to ma'lūm karenge.*
- ai Pānchū sarkār, kyā karte ho? dekho ki hisāb kitāb mein ghalatī na ho.*
- mujhe shakk hai ki Kaptān Leden ṣāhib ke sāl-guzashte ke hisāb kitāb mein ghalṭiyān haiñ.*
- main nahīn ma'lūm kar saktī ki kitnī shakar, aur kahwa, aur miṣrī, aur kishmish kharīdī gayī hai.*
- ṣāhib, baghair tahrīrī hukm ke yahān kuchh nahīn hai; hisāb tahrīr se milṭā hai.*
- yih merā maṭlab nahīn. Main kahtā hūñ ki har ek ke hisāb mein kitnā hogā, yih ṣāf ma'lūm nahīn hotā.*
- ṣāhib, us kā kuchh andesh nahīn—mere pas kharīd aur sarokht ke hisāb haiñ.*

tell me what is the amount of Captain Robinson's account — what quantity and kind of articles,

*kaho ki Kaptān Rābinsan ṣāhib ke ḥisāb kā jumla aur miqdār, wa ḥism ajnās ki kyā haiñ.*

*Exercise.*—This plan was applauded by the sovereign, and scouts were accordingly sent to all quarters, with a requisition in due form. One of these emissaries found his way to *Badar Munir's* country, and on making the requisite inquiries there, he learned that her situation was still more deplorable, by pining at the absence of her lover. On this the fleet envoy, quite overjoyed, entered the presence of her illustrious father, and presented the formal request to him ; who, though drooping with sorrow for his daughter, on reading the contents of the paper, became much exhilarated. He instantly, without loss of time, preparing an answer, delivered it to the messenger, with this injunction, "Do you quickly proceed by night and by day till you deliver this from me." The purport of it was thus : "The friendly epistle hath reached us, in which you solicit my daughter *Badar Munir's* hand for your son *Mihr Munir*, to which I have consented : it is now incumbent on you to reflect, that the sooner you arrive for the nuptials, so much the better : you will therefore be pleased to make no delay, nor take any trouble about the bridal preparations."

#### LESSON 66.—*In continuation.*

<p>sir, wait a moment, the articles had on the 4th instant are not entered,</p> <p>Mr. Smith will sail to-morrow ; is his account ready ?</p> <p>it is here, sir ; the amount due from him is 56,411 rupees, give me the account ; I will go on board the ship, settle it, and get the money,</p> <p>you come with me, then I shall have no trouble in explaining,</p> <p>Kudrat-Ullā, bring the waste-book, journal, and ledger with the book of sales with you,</p>	<p><i>ṣāhib, zarra ṣabr kijiye, ajnās tāriḳh chauthī māh ḥāl kī darj ḥisāb nahīñ haiñ.</i></p> <p><i>Ismiṯ ṣāhib kal jahāz par chahenge ; unkā ḥisāb taiyār hai ? maujūd hai, ṣāhib, un par 56,411 rūpaiya nikaltā hai. ḥisāb mujhe do, main jahāz par jā, ūngā aur raf' karke rūpaiya wuṣul karūngā.</i></p> <p><i>tum mere sāth chalo, to mujhe ḥisāb ke samjhāne meñ kuchh diḳḳat na hogī.</i></p> <p><i>Kudrat-Ullā, jāñkar bañe, aur roz nāmchā, aur ḥisāb bahī, ma' bechne kī bahī ke le āo.</i></p>
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show me the amount of what is due to and from each of the shopkeepers,

it appears to me all the accounts are in confusion, sarkār, are all my things ready ?

sir, the sarkār has taken money for them ; no doubt they will be here by two o'clock,

when they come, send them immediately to Nayā Ghāt, it is now high water, I can't wait longer,

*dekhā, o ki har ek dūkāndār kī kyā denā yā us se kyā pānā hai.*

*mujhe ma'lūm hotā hai, ki sab hisāb mein khalal hai.*

*sarkār, merī sab chīzēn taiyār haiñ ?*

*ai šāhib, sarkār unke liye rūpaiya legayā hai ; aur muqarrar do baje tak chīzēn yahān pahunchēngīn.*

*jab we āwēn usī dam Na, e Ghāt par bhej denā.*

*ab bhāṭhā hai, main aus ṭhahar nahīn saktā.*

*Exercise.*—When the bearer of such cheering intelligence delivered the letter into the minister's hands, he forthwith conveyed it to the emperor's court ; and when his majesty cast his eyes over the lines, he felt his heart glow with renovated vigour. In short, he was supremely happy, and accordingly ordered a reward for the bringer of these glad tidings. That day, in every house over the whole city, there were great rejoicings, and the king thus instructed the minister : " I will set out on such a day to celebrate the auspicious marriage of *Mihr Munir* ; in the mean time, get all the equipage immediately ready for the royal nuptials, as well as the necessaries for our journey." In that period every requisite was prepared, and the king set forth in great pomp and splendour, along with his army, with a retinue and procession so numerous and resplendent, that a detail here would prove too tedious. In a few weeks he entered the other's territories with becoming grandeur and dignity, with flying colours and bands of music, and thence, having accomplished the object of his journey, he returned to his own capital in a very splendid manner, bringing with him his son and daughter, attended with melody, pleasure, and flight.

# HINDŪSTĀNĪ MANUAL.

## PART II.

### A PRACTICAL AND PHRASEOLOGICAL VOCABULARY,

#### ENGLISH AND HINDŪSTĀNĪ.

THE following copious selection of phrases will be found to answer two distinct purposes: 1st, To exercise the student in readily turning into HindŪstānī every possible variety of English expressions; 2nd, To serve as a vocabulary of useful words, each sentence containing a leading word printed in italics, arranged according to the order of the alphabet. The HindŪstānī word or words in each sentence corresponding to the English word printed in italics, is included within a parenthesis. This plan of a vocabulary will, it is presumed, have a great advantage over a mere dry list of words, as the student will, in every instance, see the manner in which the word is employed. Finally, the same word is occasionally repeated twice, or even thrice, when it happens to have more than one signification, or when it denotes different parts of speech, as substantive, adjective, or verb.

#### A.

##### *abandoned—absent.*

The crew <i>having abandoned</i>	<i>jahāzī</i> (or <i>mallāh</i> ) <i>jahā</i> ko
the ship, had run away,	( <i>chhorakar</i> ) <i>bhāg-ga, e the.</i>
He does not <i>abate</i> me one	<i>mujhe wuh ek paisā nahīn</i>
piece,	<i>ghaṭātā.</i>
<i>Abide</i> with me a few days,	<i>mere sāth chand roz (raho).</i>
He possesses great <i>ability</i> ,	<i>wuh khūb (kābilīyat) rakhtā</i>
	<i>hai.</i>
He is an <i>able</i> man,	<i>wuh (lā ik) ādmī hai.</i>
Are you <i>able to do</i> this?	<i>tum yih (kar-sakte ho) ?</i>
I have been <i>absent</i> ten days,	<i>main dās roz se (ghair-hāzīr)</i>
	<i>hūn.</i>



- We ought to *abstain* from committing evil, *hameñ chāhiye ki badī se (bāz raheñ).*
- It is *absurd* to speak thus, *aisā kahnā ('abaṣ) hai.*
- Take as much as you please; I have *abundance*, *mere pās (kaṣrat) se hai; jis kadr chāho lo.*
- That is an *Abyssinian slave*, *wuh (Habskī ghulām) hai.*
- He goes to an *academy* daily, *wuh (madrāsē kō) har roz jātī hai.*
- Do you *accede* to what I propose, or not? *jo main kahtā hūñ, tum us kō (ḡabūl karte ho) yā nahīñ?*
- I still retain my *Hindūstānī accent*, *main abtak Hindūstānī zabān kā (lahja) rakhtā hūñ.*
- The book you sent me was *acceptable*, *tum ne jo kitāb mujhe bhejī wuh mere (pasand āī).*
- He immediately *accepted* my offer, *us ne fī-l-faur merī bāt (ḡabūl ki).*
- Except you *accompany* me, I will not go, *tumhāre (hamrāh liye) baḡhair main nahīñ jāne kā.*
- I was *not able* to accomplish my wishes, *main apnī murād (ḡāṣil na kar-sakā).*
- Have you an *account* with him? *us ke sāth kuchh (ḡiṣāb kitāb) rakhte ho?*
- He is *accused* of robbing his master, *ustād kī chīz churāne kī (tuhmat us par hai).*
- Accustom* yourself to read and write, *likhne parhne kā (rabt karo).*
- This fruit is very *acid*, *yih phal bahut (khattā) hai.*
- He has many *acquaintances*, *us ke bahut (āshnā) haiñ.*
- I am *acquainted* with all, *main sab se (wākīf hūñ).*
- He *has acquired* great knowledge, *us ne bahut 'ilm (ḡāṣil kiyā hai).*
- He has been *tried and acquitted*, *bād tahkīkātī muḡaddama wuh (rihā kiyā gayā).*
- A good *action* deserves our praise, *nek (kām) lā'īk tā'rīf ke hotā hai.*
- He is exceedingly *active* in that business, *wuh us kām meñ nīnāyat (chālāk) hai.*
- The angel of God expelled *Adam and Eve* from paradise, *ḡhudā ke firishte ne (Ādam o Hawā ko) firdaus se nikāl-diyā.*
- The *angel of death* seizes upon all men, *(malak-ul-maut) sab ādmiyon kō giriftār kartā hai.*
- He has received an *addition* to his salary, *us kī tankhwaḡh kā (izāfa) huā hai.*

Pray can you tell me his address ?

To-day's meeting is adjourned till Monday next,

Let us first adjust this matter,

This is admirable writing,

I greatly admire him for his great learning,

I do not admit of what you say,

May a stranger be admitted ?

A school has been opened for adult persons,

Can you advance me this sum ?

The enemy had advanced as far as Dihli,

Of what advantage will that be to me ?

She has long been in adversity,

You had better advertise the sale,

What is your advice in this affair ?

Do you think it advisable to do so ?

He affected a great show of kindness,

This history is affecting,

He shows great affection for the people,

He affirmed this to be a certain fact,

He on hearing the news became greatly afflicted,

They have suffered great affliction,

I am afraid to go there,

I cannot afford to give so much monthly wages,

az rāhi mihrbānī āp uskā (patā) batā sakte haiñ.

āj kī mahfil, Pīr ke roz tak (maukūf or multawī rahī).

pahle ham is amr kā (tasfiya karen).

yih khatt bahut (achchhā) hai. main us ke kamāl 'ilm ke liye

use bahut pasand kartā hūñ. tumhārī bāt main nahīñ (qabūl kartā).

ghair shakhs (dākhil ho saktā hai) ?

ek madrasa (nau jawānon) ke liye jāri hū,ā hai.

mujhe itnā rūpaiya (peshgī de sakte ho) ?

dushman Dihlī tak (pahunch gayā thā).

wuh mere kis (fā,ide) kā hogā ?

wuh muddat se (muṣibat) meri giriftār hai.

bihtar hai ki tum nilām kā (ishtihār do).

is kām men tumhārī kyā (ṣalāḥ) hai ?

tumhare nazdik aisā karnā (munāsib) hai ?

is ne ḡahirā barī khātir-dārī (dikhlā,ī).

yih kiṣṣa (dard-āmez) hai.

wuh logon se bahut (dostī) rakhtā hai.

us ne (iḡrār kiyā) ki yih sach hai.

wuh khabar sunke bahut (āzurda hū,ā).

unhon ne bahut (ranj) uṭhāyā.

main wahāñ jāne se ḍartā hūñ.

itnā mahinā main nahīñ (de saktā).

Pray <i>afford me your assistance</i> ,	<i>ba rāhi mihrbānī (merī madad kījiye).</i>
I do not wish to <i>affront</i> him,	<i>main us ko (nā-rāz karnā) nahīn chāhtā.</i>
Her <i>age</i> is not more than ten years,	<i>us kī ('umr) das baras se ziyāda nahīn hai.</i>
Do you know who is his <i>agent</i> ?	<i>tum jānte ho us kā (gumāshta) kaun hai ?</i>
Standing before the court, he began to be much <i>agitated</i> ,	<i>'adālat meñ khare hone par wuh bahut (kānpne) lagā.</i>
<i>I agree</i> to what you say,	<i>jo tum kahte ho so main (ḡabūl kartā hūn).</i>
His company is very <i>agreeable</i> ,	<i>us kī suḡbat nihāyat (dil-chasp) hai.</i>
What <i>agreement</i> had you with him ?	<i>us se tum ne kyā (iḡrār) kiyā thā ?</i>
The <i>air</i> of this country is very unfavourable,	<i>is mulk-kī (hawā) bahut nā-muwāfiḡ hai.</i>
<i>Alas!</i> it is all true,	<i>{afsos,} sab sach hai.</i>
The two are perfectly <i>alike</i> ,	<i>donoñ bi-l-kull (yaksān) haiñ.</i>
I saw an <i>alligator</i> in the Ganges,	<i>main ne ek (magar) Gangā meñ dekhā.</i>
<i>Allow</i> me to go with you,	<i>apne sāth mujhko chalne (do).</i>
He made me an <i>allowance</i> of ten rupees,	<i>us ne mujh ko das rūpaiye (dastūrī) dī.</i>
Have you got this year's <i>almanac</i> ?	<i>tumhāre pās is sāl kī (jantrī) hai ?</i>
I have not yet learned the <i>alphabet</i> ,	<i>ab tak main ne (alif-be) sikhī nahīn.</i>
Speak <i>aloud</i> , that I may hear you,	<i>(buland āwāz-se) kaho ki main sunūñ.</i>
What <i>alteration</i> shall I make ?	<i>main kyā (tabdīl karūñ) ?</i>
It is now done, and <i>can't be altered</i> ,	<i>ab wuh ho chukā aur (tabdīl nahīn ho saktā).</i>
He has <i>amassed</i> great wealth,	<i>usnebahutdaulat (jam' kī hai).</i>
The bill will <i>amount</i> to 500 rupees,	<i>ḡisāb kī jam' pān sau rupiyā (hogī).</i>
What is the <i>amount</i> of your bill ?	<i>tumhāre ḡisāb kī kyā (jam') hai ?</i>
I was <i>amazed</i> at the amount,	<i>ḡisāb kī jam' dekhkar mujhe (ta'ajjub hū,ā),</i>
<i>Amuse yourself</i> awhile in the garden,	<i>thore 'arḡe tak bāḡh meñ (āil bahlā,ḡ).</i>
<i>Dihli</i> is an <i>ancient</i> city,	<i>Dihlī (ḡadīm) shahr hai.</i>

- Does this make you *angry* ?  
 Do you know this *animal's*  
 name ?  
 Can you give an *answer* to  
 this question ?  
 This *will answer my purpose*,  
 I am very *anxious* to get  
 there,  
 I have not seen him *anywhere*,  
 He made no *apology* for his  
 misconduct,  
 He *made an appeal* to Govern-  
 ment,  
 He will *not appear* personally  
 in this business,  
 It *appears* to me very strange,  
 He made an *application* to the  
 judge,  
 His goods will be *appraised*  
 and sold,  
 I *apprehend* you have made a  
 mistake,  
 He *was apprehended* and put  
 into prison,  
 He has *appropriated* all his  
 property to this purpose,  
 Do you *approve* of what I  
 say ?  
 He teaches the Bengālī, San-  
 skrit, Hindūstānī, Persian,  
 and *Arabic* languages,  
 There are five *arches* in the  
 veranda,  
 This is an *arduous* undertaking,  
 Let us *argue* the point together,  
 He uses very strong *arguments*,  
 I am now learning *arithmetical*,  
 The king was at the head of  
 his *army*,  
 He was *arrested* for debt by  
 Bābū Rā, e Chandar,
- kyā tum is se (ghusse) hote ho ?  
 tum is (jānwar) kā nām jante  
 ho ?  
 is sawāl kā (jawāb) de sakte  
 ho ?  
 is se (merā ijrā, e kār hogā).  
 wahān pahunchne ke liye main  
 bahut (mutafakkir) hūn.  
 main ne use (kahin) nahin  
 dekhā.  
 us ne apne fī'l-i-bad kā kuchh  
 ('uzr) na kiyā.  
 us ne sarkār mein (apil kī).  
 woh khud is kām mein (gāhī  
 na howegā).  
 mujh ko barā ta'ajjub (ma'lūm  
 hotā hai).  
 us ne hākim se ('arḡ) kī.  
 us kī chīzeñ (kīmat tajwīz  
 hokar) bechī jāweñgīñ.  
 main (samajhtā hūn) ki tum  
 ne khatā kī hai.  
 woh (gīristār hokar) muḡaiyad  
 hū, ā.  
 us ne apnī sārī daulat is kām  
 ke liye (makhsūs kī hai).  
 jo main kahtā hūn, so tum  
 (pasand karte ho) ?  
 woh Banglā, Sanskrit, Hin-  
 dūstānī, Fārsī aur ('Arabī)  
 sikhātā hai.  
 barāmdē mein pāñch (mihrāb)  
 haiñ.  
 yih barā (mushkil) kām hai.  
 ham bāham is bāt par (mu  
 bāḡaḡa karen).  
 woh (dalā, il) kawī lātā hai.  
 fī'l hāl main (hisāb) sikhātā hūñ.  
 bādshāh apne (lashkar) kā pesh-  
 wā thā.  
 Bābū Rā, e Chandar ne usko  
 karḡ ke wāstē ('iristār kiyā).

- Have you heard the news of his *arrival*?  
 I am not acquainted with that *art*,  
 They are very *artful*,  
 They deal in various *articles*,  
 Has he repaired the carriage as I told him?  
 Let us now *ascend* the mountain,  
 Ask him what is his name,  
 To whom does that *ass* belong?  
 The people of the villages *assembled*,  
 I saw a great *assembly* of people,  
 I *assent* to your proposal,  
 He *asserted* that it is so,  
 We ought to *assist* each other,  
 Why do you *associate* with evil company?  
 I *assure* you there is no danger in that matter,  
 Assuredly this is true,  
 He manifested great *astonishment* on his part,  
 Are you acquainted with the *science of astronomy*?  
 How shall I *atone* for this conduct?  
 The enemy's cavalry *attacked* us,  
 He *never attempted* to learn,  
 Let us *attend* to our studies,  
 I have received notice to *attend* the court at ten o'clock,  
 Your *attendance* there is required,
- tum ne us ke (panuñchne) kī khabar sunī?*  
*main us (hunar) se wāqif nahīn hūn.*  
*we bare (hīle-bāz) haiñ.*  
*we har kism kī (chizon) kī tijārat karte haiñ.*  
*(muwāfik) mere kahne ke usne gārī kī marammat kī hai?*  
*ab ham pahār par (charheñ).*  
*us se (pūchho) kī tumhārā nām kyā hai?*  
*wuh kiskā (gadhā) hai?*  
*gānwoñ ke ādmī (jam' hū,e).*  
*main ne ādmiyoñ kī barī (jamā'at) dekhī.*  
*main tumhārī bāt (ḡabūl kartā hūñ).*  
*us ne (kahā) kī yih aisā hai.*  
*hamēñ chāhiye kī ek dūsre kī (madad karen).*  
*bad suhbat meñ kyoñ (rahte ho)?*  
*(yaqīn rakho) us mu'āmalemeñ kuchh khatra nahīn hai.*  
*(yaqīnan) yih sach hai.*  
*us ne apnā nihāyat (ta'ajjub) ḡāhir kiyā.*  
*tum ('ilmī hai,at) meñ dakhil rakhte ho?*  
*hamārī is takṣīr kā (kafāra) kis tarah ho saktā hai?*  
*dushman ke sawāroñ ne ham par (hamla kiyā).*  
*is ne sīkhne meñ kuchh (koshish na kī).*  
*ham sabaḡ par apnā (dil lagā weñ).*  
*mujhe kachahrī meñ das baje hāzīr hone kī ittilā' milī hai.*  
*wahāñ tumhārī (hāzīrī) ḡarūr hai.*

She <i>pays attention</i> to learning,	wuh <i>parhne men</i> (dil lagāti) hai.
Do you mean to attend the <i>auction</i> ?	(nīlām) men āp jā,oge ?
I believe the information is <i>authentic</i> ,	main is <i>khābar ko</i> (sach) jāntā hūn.
Who is the <i>author</i> of this book ?	is kitāb kā (muṣannif) kaun hai ?
By whose <i>authority</i> do you do this ?	tum kis ke (hukm) se yih kām karte ho ?
There is no end to his <i>avarice</i> ,	us kā (lālach) lā-intihā hai.
He is extremely <i>avaricious</i> ,	wuh barā (bakhīl) hai.
What is the <i>average</i> of attendance at your school ?	tumhāre maktab kī (ausat) hāziri kyā hai ?
I cannot <i>avoid</i> going,	main jāne se (bāz) nahīn rah saktā.
<i>Awake</i> me early in the morning,	tarke mujh ko (jagā-do).
I was not <i>aware</i> of this,	main is se (wākif) na thā.
How inexpressibly <i>awful</i> is the state of those who despise God !	jo log <i>khudā ko</i> haḳīr jānte haiñ, un kā hāl kaisā hī (haulnāk) hai !
He is <i>awkward</i> at his work,	wuh apne kām men (anārī) hai.
This is an <i>awkward</i> circumstance,	yih (be-dhab) mājarā hai.
Bring an <i>axe</i> , and chop this wood,	(kulhārī) lā,o, aur is lakṛī ke ṭukre karo.

## B.

Is he still a <i>bachelor</i> ?	kyā wuh abtak (kuñwārā or mujarrad) hai ?
What has he got on his <i>back</i> ?	uskī (pīṭh) par kyā hai ?
Put this money in the <i>bag</i> ,	is rūpaiye ko (thailī) men bharo.
The soldiers departed this morning with their <i>baggage</i> ,	sipāhī āj fajr apnā (asbāb) lekar kūch kar-ga, e.
Are you willing to become <i>bail</i> for him ?	tum us kī (zāmnī) dene ko rāzī ho ?
What is the <i>balance</i> of my account ?	mere hīsāb kā kyā baqāya hai ?
Open the <i>bale</i> of cotton,	rū.ī kā (tāngar) kholo.
That vessel has come <i>in ballast</i> ,	wuh jahāz (khālī) āyā hai.
We may now <i>banish</i> our fears,	ab ham dahshat (dūr karen).
They are <i>bankers</i> in Calcutta,	we Kalkatte men (ṣarrāf) haiñ.

- He is lately become a *bankrupt*,  
 We sat on the *bare ground*,  
 You have made a *bad bargain*,  
 This dog *barks* at everybody,
- I have sold my 20 *barrels* of  
 flour,  
 This land is entirely *barren*,  
 Alas! what *base conduct* am I  
 guilty of?  
 Bring some water in a *basin*,  
 Put these things in a *basket*,  
 I saw numbers of people *bath-*  
*ing* in the Ganges,
- He *bears* this load on his head,  
 You *bore* it very patiently,
- I have *beaten* him twice in  
 learning,  
 The master has *thoroughly*  
*beaten* the slave,  
 Is that a man or a *beast*?  
 This is a *beautiful* garden,
- The ship was *becalmed* four  
 days,  
*Beckon* to him to come here,  
 He has lately become very  
 proud,  
 He is ill, and confined to his  
*bed*,  
 I have been stung by a *bee*,  
 I *beg your pardon* for what I  
 have done,  
 There is a *beggar* at the door,  
 I have *begun* to speak English,
- It has neither *beginning* nor  
 end,  
 He *believes* whatever people  
 tell him,
- wuh thoye dinon se (dewāliyā)  
 ho gayā.  
 ham (khālī) zamīn par baithe.  
 tum (saude) men thagā, e ga, e.  
 yih kuttā sab par (bhaunktā  
 hai).  
 main ne apne āṭe ke bīs (pīpe)  
 beche hain.  
 yih zamīn bi-l-kull (ūsar) hai.  
 afsos! kyā (bad) kām mujh se  
 sarzād hū, ā?  
 zarra sā pānī (tasht) men lā, o.  
 in chizon ko (tokre) men rakho.  
 main ne bahut ādmīyon ko  
 Gangā men (ghusl karte)  
 dekhā.  
 wuh apne sir par yih bojh  
 (dhotā hai).  
 tum ne bahut ṣabr ke sāth  
 (bardāshht kiyā).  
 main ne parhne men us par do  
 martaba (sabkat ḥasil kī).  
 mālik ne ghulām ko (khūb  
 mārā) hai.  
 wuh insān hai yā (haiwān)?  
 yih bahut (khwush-numā) bāgh  
 hai.  
 jahāz (baghair hawā ke) chār  
 din thahrā rahā.  
 yahān āne ko use (ishāra karo).  
 thoredin se wuh bahut maghrūr  
 (ho gayā hai).  
 wuh dīmār aur (bistar) par  
 parā hai. [mārā.  
 (bhanwar) ne mujhe dānk-  
 jo main ne kiyā hai (mu'āf kī-  
 jiye).  
 darwāze par (fakīr) hai.  
 main ne āngrezī bolnā (shurū'  
 kiyā hai).  
 na us kā (awwal) hai na ākhir.  
 jo kuchh kī log use kahte hai  
 wuh (bāwar kartā hai).

Does this knife *belong* to you?

The ears of corn, being ripe,  
*bend* to the ground,

Has the medicine afforded you a  
*benefit*?

I have been three years in  
*Bengal*,

I *beseech* you to pay attention,

He is *beset* on all sides with  
business,

I am going to the shoemaker's  
to *bespeak* a pair of shoes,

I think it will be *best* to do so,

I am a poor man, be pleased  
to *bestow* one rupee,

Mine is *better* than yours,  
*Beware* of idleness and igno-  
rance,

Why do you *bid* me do this?

How *big* is the book you  
speak of?

Give me your *bid*; I will  
pay it,

*Bind* him hand and foot,

He has *bound* up the parcel,

What *bird* is this?

*He was bitten* by a jackal,

This fruit is very *bitter*,

Am I *blameable* in this?

The *blame* rests only upon me,  
No, without doubt you are  
*blameless*,

After being *bled*, he recovered,

I have cut my finger, see how  
it *bleeds*,

By the *blessing* of God I am  
*better*,

yih *chhurī* (tumhārī hai)?

anāj kī bāleñ *pukhta* hokar,  
zamīn par (jhu<sup>kt</sup>tī haiñ).

tum ko is dawā se kuchh  
(fā<sup>id</sup>ida) hāsil hū, ā?

maiñ (Bangāle) meñ tīn baras  
se hūñ.

maiñ (iltimās kartā hūñ) kī  
āp tawajjuh farmāweñ.

wuh chāroñ taraf se kām meñ  
(ghirā) hai.

maiñ mochī kī dūkān par ek  
jorī jūtā (banwāne ko kahne)  
jātā hūñ.

mere nazdik aisā karnā  
(achchhā) hogā.

maiñ muhtāj hūñ, apnī mih-  
bānī se ek rūpāiya ('ināyat  
kījiye).

tumhāre se merā (achchhā) hai.  
sustī aur nādāni se (hushyār  
ho).

tum kis wāste mujhe yih kām  
karne ko (kah<sup>te</sup>) ho?

wuh kitāb jis kā zikr tum ne  
kiyā kitnī (barī) hai?

tum apnī (hisāb kī fard) lāo,  
maiñ adā karūngā.

us ke hāth pāñw (bāñdho).

us ne ga<sup>th</sup>rī ko (kasā) hai.

yih kaun (chiriyā) hai?

us ko ek gīdar ne (kā<sup>t</sup>ā).

yih phal bahut (karwā) hai.

kyā maiñ is meñ (tak<sup>ṣ</sup>īr-wār)  
hūñ? [hai.

is kā (ilzām) mujhī ko lag<sup>t</sup>ā  
nahīñ, beshakk tum (be-<sup>ḳ</sup>uṣūr)  
ho.

bā'd (fa<sup>ṣ</sup>d khulāne) ke wuh  
changā ho gayā.

maiñ ne apnī unglī kā<sup>t</sup>ī, dekho  
kyā (khūn bahtā) hai.

khudā ke fa<sup>ṣ</sup>l se maiñ bikt<sup>ṣ</sup>r  
hūñ.



- He is now quite *blind*,  
 He led him *blindfold* through  
 the city,  
 He is a *blockhead*,  
 Where there is *blossom* we expect  
 fruit,  
 This plant will soon *blossom*,  
 He *blotted* the whole of his  
 papers,  
*Blow* the dust off your book,  
 You *blunder* continually,  
 This knife is very *blunt*,  
 He does not suffer much pain  
 in the *body*,  
 He is *bolder* than I,  
 Fix a *bolt* on the window,  
 He wishes to have a *bond* for  
 this amount,  
 The dog has a *bone* in his  
 mouth,  
 I have been to the *bookseller's*  
 shop,  
 He was *born* before you,  
 I want some money, from  
 whom can I *borrow* ?  
 Put this oil into a *bottle*,  
 Read to the *bottom* of the page,  
 Having made a *bow*, he sat,  
*Bows* and arrows were formerly  
 used in war,  
 What shall I put in this *box* ?  
 That lady wears *bracelets*,  
 That tree has many *branches*,  
 Don't you know *brass* from  
 copper ?  
 His soldiers are very *brave*,  
 What *bravery* have they dis-  
 played ?
- wuh ab bi-i-kull (andhā) hai.*  
*wuh uskī (ānkh band karke)*  
*use shahr men liye phirā.*  
*wuh (aḥmaḳ) hai.*  
*jahān (gul) hai, wahān ummed*  
*meve kī hai.*  
*yih darakht jald (phūlegā).*  
*us ne apne sāre kāghazōn par*  
*(siyāhī dāl-dī).*  
*apnī kitāb par se gard (phūnk*  
*dālo).*  
*tum hamesha (ghalaṭī karteho).*  
*yih chhurī barī (kund) hai.*  
*us ke (badan) men bahut darā*  
*nahīn hai.*  
*wuh mujh se (ziyāda shujā')*  
*hai.*  
*(hurkā) khirkī men lagā-do.*  
*wuh in rūpaiyon kā (tamassuk)*  
*chāhtā hai.*  
*us kutte ke muñh men (ek*  
*hadḍī) hai.*  
*maiñ (kitāb-farosh) kī dūkān*  
*par gayā thā.*  
*wuh tum se peshtar (paidā)*  
*hū, ā.*  
*mujh ko thore rūpaiye kī dar-*  
*kār hai, kis se (karz lūn) ?*  
*is tel ko (shīshe) men rakho.*  
*is safhe ke (nīche) tak parho.*  
*wuh (salām) karke, baiṭhā.*  
*tīr aur (kamān) peshtar larā,-*  
*iyon men isti māl kiye jāte*  
*the.*  
*is (ṣandūḳche) men maiñ kyā*  
*rakhūngā ?*  
*wuh bibī (kare) paharī hai.*  
*us darakht kī bahut sī (ḍālī-*  
*yān) haiñ.*  
*tum (pītal) aur tāñbe men*  
*imtiyāz nahīn kar sakte ?*  
*us ke sipāhī bare (shujā') haiñ.*  
*unne kuisī (shujā'at) dikhlā, ā*  
*hai ?*

- The ass is *braying*,  
 What is the *breadth* of that  
 cloth?  
 Can you *break* this cocoa-nut?  
 He has *broken* it in pieces,  
 I have run to such a degree  
 that I am out of *breath*,  
 I cannot *breathe*,  
 These insects *breed* in the rice,  
 He *bred* up his children in the  
 best manner,  
 He was *bribed* to commit that  
 wicked deed,  
*Bricks* are made of this kind  
 of earth,  
 I saw both the *bridegroom* and  
*bride*,  
 He has a horse, but no *bridle*,  
 Do you observe that *bright*  
 star?  
 How *broad* shall I make this  
 mat?  
 He is by trade a *broker*,  
 What colour shall I make it?  
 black, white, red, green,  
*brown*, or blue?  
 Here is a *brush*, where is the  
 paint?  
 These trees are beginning to  
*bud*,  
 I am going to *build* a house,  
 Are you not afraid of that *bull*?  
 Where shall I put this *bundle*?  
 The whole *burden* rests upon  
 me,  
*Burn* this waste paper,  
 They drank so much that they  
 almost *burst*.  
 He *burst* open the door,
- gadhā* (reñktā) hai.  
*us kapre kā kyā* ('arṇ) hai?  
*tum yih nāriyal* (phoṛ) sakti  
 ho?  
*us ne uske ṭukre ṭukre* (kar  
 dālā).  
*maiñ is ḡadr daurā ki* (be-  
 dam) ho gayā huñ.  
*maiñ* (dam lene) nahñ saktā.  
*ye kīre chāwal meñ* (paidā  
 hote) haiñ.  
*us ne apne larḡoñ ko bahut ach-  
 chhī tarah* (tarbiyat kiyā).  
*yih burā kām karne ke liye use*  
 (rishwat dī ga,ī thī).  
*is kism kī mittī se* (inṭeñ) banti  
 haiñ.  
*maiñ ne* (dulhā) aur (dulhan)  
 donoñ ko dekhā.  
*us ke pās ghoṛā hai*, magar  
 (lagām) nahñ.  
*us* (raushan) sitāre ko tum  
 dekhte ho?  
*maiñ is chaṭā,ī ko kitnā*  
 (chaurā) karūñ?  
*us kā peshā* (dallālī) hai.  
*use kaun rang* (rangūñ)? siyāh  
 sufed, surkh, sabz, (khākī),  
 yā āsmārī?  
 (mū-ḡalam) naujūd hai, rang  
 kahāñ hai?  
*in darakhṭoñ meñ* (kaliyañ ni-  
 kalne) shurū' huñ.  
*maiñ makān* (ta'mīr karā,  
 ūngā).  
*tum us* (sāñḡ) se nahñ ḡarte?  
*is* (gaṭhrī) ko kahāñ rakhūñ?  
*tamām* (bojh) mujh par hai.  
*is raddī kāghaz ko* (jalā-do).  
*unhoñ ne itnā piyā ḡarīb thā*  
 ki (peṭ phat-jā,e).  
*us ne darwāza* (toṭkar kholā).

He is gone to <i>bury</i> his father,	wuh apne bāp ko (gārne) gayā hai.
He is come on <i>business</i> ,	wuh (kām) ke liye āyā hai.
He is now very <i>busy</i> , and cannot speak to you,	wuh is waqt <i>khūb</i> kām meñ (mashghūl) hai, tum se bāt nahīn kar saktā.
I am going to the bazar to <i>buy</i> paper,	maiñ kāghaz (kharīdne ko) bāzār jātā hūñ.

## C.

That ship has lost her anchor and <i>cable</i> ,	us jahāz ka (rassā) aur langar gum ho gayā.
This <i>cage</i> is to keep birds in,	yih (pinjrā) chiriyāñ rakhne ke liye hai.
Where did you get that <i>cake</i> ?	yih (kulīcha) tum ne kahāñ pāyā ?
This will be to them a great <i>calamity</i> ,	unheñ yih sakht (āfat) hogī.
Have you made a <i>calculation</i> of the <i>cost</i> ?	(kharch) kā (andāz) kiyā hai tum ne ?
The cow and <i>calf</i> were together,	gā, ī aur (bachhrā) sāth the.
The sea was quite <i>calm</i> ,	samundar bi'l kull (sākin) thā.
Buy me two <i>candlesticks</i> ,	do (sham'dān) mere liye mol-lo.
Where did you buy this <i>canvas</i> ?	yih (ṭāt) tum ne kahāñ mol-liyā ?
He is a person of great <i>capacity</i> ,	wuh barī (liyākat) kā ādmī hai.
Where is the ship's <i>captain</i> ?	jahāz kā (nākhudā) kahāñ hai.
He has sent me a <i>card</i> of invitation,	us ne da'wat kā (ruk'a) mujhe bhejā.
I have no <i>care</i> on that account,	us sabab se mujh ko kuchh (fīkr) nahīn.
He is a <i>carpenter</i> ,	wuh (barha, ī) hai.
I saw him <i>carrying</i> a load on his head,	us ko maiñ ne sir par bojh (lejāte) dekhā.
Have you no <i>case</i> for your razor ?	kyā tumhāre usture kā (khāna) nahīn hai ?
This is a very difficult <i>case</i> ,	yih barī mushkil (bāt) hai.
In <i>cash</i> and notes I have 500 rupees,	(nakd) aur loṭ milākar mere pās pāñch sau rūpaiye haiñ.
Put these things in a <i>case</i> ,	in chīzoñ ko (pīpe) meñ rakho.
<i>Cast</i> away this clothing,	yih kaprā (phenk do).
He lives near the <i>castle</i> ,	wuh (kil'e) ke pās rahtā hai.
This <i>cat</i> has very large claws,	is (billī) ke bare bare panje haiñ.

Have you seen to-day's *catalogue* of the sale?

Catch that bird,

Do you know the *cause* of this?

What need of all this *caution*?

We ought to be *cautious*, and not to give offence to any,

When will you *cease* talking?

He is a very *celebrated* poet,

Place this in the *centre*.

This house has been built a *century*,

I am *certain* of it,

I have received from him a *certificate* of my capacity and good conduct,

Here is plenty of *chaff*, but no wheat,

Is this *chain* made of iron?

Take a *chair*, and sit down,

He writes only with *chalk*,

He is gone there for *change* of climate,

I must *change* my clothes,

His mind is *changeable*,

What *chapter* shall we read?

He is highly *respected*,

She draws pictures with *charcoal*,

He *charges* very high,

They are very *charitable* to the poor,

He bestows a great deal in *charity*,

That is a *charming* song,

These articles, I think, are *cheap*,

They *cheat* whom they can,

This *cheese* is not good,

I saw a hen with ten *chickens*,

āj ke nīlām kī (fard) dekht hai?

us chiriyā ko (pakro).

tum is kā (sabab) jānte ho?

itnī (khabardārī) kyā zarūr?

ham ko chāhiye ki (ihtiyāt se raheñ), aur kisī ko azyāt na deñ.

kab bolnā (band karoge)?

wuh barā (mashhūr) shā'ir hai.

is ko (markaz) meñ rakho.

yih (ek sau baras) kā ghar hai.

mujhe uskā (yakīn) hai.

us se main ne kābīliyat aur nek chalan kā (liyākat-nāma) hāsil kiyā hai.

yahāñ (bhūsi) bahut hai, magar gehūñ nahīñ.

kyā yih (zanjīr) lohe kī hai?

(chaukī) lo aur baitho.

wuh sirf (kharīya se) likhtā hai.

wuh āb-o-hawā kī (tabdīl) ke liye wahāñ gayā hai.

mujh ko kapre (badalnā) hai.

wuh (talawwun-mizāj) hai.

ham kaun (bāb) parheñ?

is kī barī ('iztāt) hai.

wuh (ko,le) se taṣwīreñ khainchtī hai.

wuh barī (kīmat letā) hai.

we gharībōñ ke hakk meñ bare (mukhaiyir) haiñ.

wuh bahut (khairāt) kartā hai.

wuh (khwush) naghma hai.

main in chūzōñ ko (arzāñ) samajhtā hūñ.

we (thagte haiñ) jinheñ ki we thag sakte haiñ.

yih (panīr) achhehhā nahīñ.

main ne ek murghī ko ma' das (chūzōñ) ke dekhe.

My <i>chief</i> reason for coming here was to see you, I have known him since his <i>childhood</i> ,	<i>merā (aṣl) maṭlab yaḥān āne</i> <i>se tumhārā dekhnā thā.</i> <i>main use (laṛakpan) se jāntō</i> <i>hūn.</i>
These are but <i>childish</i> employ- ments, He has lately come from <i>China</i> ,	<i>yih faḳaṭ (ṭiflāna) shaghl</i> <i>haiñ.</i> <i>thorē din hūḡ ki wuh (Chīn)</i> <i>se yaḥīn āyā hai.</i>
Why are all these <i>chips</i> here? take them away, Cut this stick with a <i>chisel</i> ,	<i>yih sārā (kurkuṭ) yaḥān kyūn</i> <i>parā hai ? use le-jāo.</i> <i>is lakṛī ko (rukhānī) se kāṭo.</i> <i>us ne apnī (raṣāmandī) se yih</i> <i>kām kiyā.</i>
It was his own <i>choice</i> to do so, Choose which of these two you please,	<i>in donoñ meñ se jise chāho (lo)</i>  <i>aur maṣālihoñ ke sāth (dār-</i> <i>chīnī) milāo.</i>
Mix some <i>cinnamon</i> with the other spices, They all sat in a <i>circle</i> ,	<i>we sab (ḡalka) bāndh kar</i> <i>baiṭhe.</i> <i>ab wuh (dāḡr dāḡr) hajāj hai.</i> <i>unhoñ ne har ṭaraf ishtihār</i> <i>(jārī kiye haiñ).</i>
He is now judge of <i>circuit</i> ,	<i>is sikke kā (chalan) bahut din</i> <i>se hūḡā hai ?</i>
They have <i>circulated</i> notices in all directions, Has this coin been long in <i>circulation</i> ?	<i>yih 'ajab (mājarā) hai.</i> <i>wuh Kampanī ke (mulkī) aḥlī</i> <i>kāroñ meñ se hai.</i>
This is a curious <i>circumstance</i> ,	<i>wuh har ek se (akhlāk ke sāth)</i> <i>pesh ātā hai.</i>
He is one of the Company's <i>civil</i> servants, He is <i>civil</i> to every one,	<i>us ne ham se sāth baḡī (tawāzu')</i> <i>ke mulākāt kī.</i> <i>tum us ṣāhib ke māl par aur</i> <i>kuchh (da'wī) rakhte ho ?</i>
He received us with great <i>civility</i> ,	<i>us jānwar ke (changul) bahut</i> <i>tez haiñ.</i>
Have you any further <i>claim</i> on that gentleman's estate? The <i>claws</i> of that animal are very sharp, Bricks are made of <i>clay</i> ,	<i>iñṭ (mittī) se bantī haiñ.</i> <i>wuh laṛkī is laṛke se (zahīn)</i> <i>hai.</i>
She is more <i>clever</i> than he,	<i>wakīl ne apne (muwakkil) ko</i> <i>likhā hai.</i>
The attorney has written to his <i>client</i> ,	<i>Faraṅgīstān kī (āb-o-hawā)</i> <i>bahut achchhī hai.</i>
The <i>climate</i> of Europe is very fine, He was <i>climbing</i> a tree,	<i>wuh ek darakht par (charhtā)</i> <i>thā.</i>

- That child *clings* to its mother, *wuh lar̥kā apnī mā se (līptā rahtā hai).*
- Leave your *cloak* in the hall, *apnā (labādā) dālān-men rahne-do.*
- What is the time by the church *clock* ? *girje kī (gharī) men kyā bajā hai ?*
- It is near *two o'clock*, *karīb (do bajne) ke hai.*
- They *clothe* the naked, and feed the hungry, *we nañgoñ ko kapre (pahināte) aur bhūkkoñ ko khānā khilāte haiñ.*
- There are many *clouds*, it will rain heavily, *barā (abr) hū,ā hai, pānī khūb barsegā.*
- Some people ride in *coaches*, others go on foot, *ba'ze (gārī) men sawār hote haiñ, ba'ze paidal chalte haiñ.*
- This cloth is very *coarse*, Sweep away that *cobweb*, I feel very *cold*, *yih kaprā barā (moṭū) hai. wuh (makrī kā jālā) jhār-dālo. mujhe (jārā) bahut lagtā hai. bahut ādmī (jam') hū, e.*
- A great crowd was *collected*, He is now *collector* of Hūghlī, *wuh ab Hūghlī kā (taḥṣildār) hai. [hai ?*
- Have you seen the new *college*, What is the English name of this *colour*, *tz'm ne nayā (madrasa) dekhā angrezī men is (rang) kā nām kyā hai ?*
- Take a *comb*, and comb your head, *(kanghī) lo, aur bāl ūñchho.*
- This affords me *comfort* in my trouble, *mere ranj men yih (tasallī) detā hai.*
- He *commanded* me to go instantly, *us ne mujh ko faurañ jāne kā (hukm diyā).*
- Let us now *commence* our work, I *commend* your prudence, *ab ham kām (shurū' karen). main tumhārī pesh-bīnī kī (ta'rīf kartā hūñ).*
- Calcutta is a first-rate seat of *commerce*, He was *committed* to prison, *Kalkatta (saudāgarī) kā ek 'umda maḥām hai. wuh kaid-khāne men (bhejā gayā).*
- The *common* people speak thus, *('awāmm) aisā kahte haiñ.*
- Communicate* this to him, *yih us se (bayān karo).*
- He appears to be very *communicative*, *wuh (ziyāda-go) ma'lūm hotā hai.*
- I have no *companion*, *merā ko,ī (sāthī) nahīñ hai.*
- I am glad to be in his *company*, *us kī (muṣāḥabat) men main bahut khūsh hūñ.*

Let us <i>compare</i> my writing with yours, A ship sails by the <i>compass</i> ,	ham apnā likhā tumhāre se (milāweñ). (kuṭb-numā se) jahāz chaltā hai.
Why act thus? have you no <i>compassion</i> ? Are you <i>competent</i> to the work? I have long <i>complained</i> of his conduct, He is always coming with <i>complaints</i> ,	kyoñ aisā karte ho? tumheñ (rahm) nahīñ ātā hai? tum is kām ke (lā,ik) ho? main us ke af'al kē bahut din se (shākī hūñ). wuh hamesha (nālīsh) kartā ātā hai.
He is <i>complete</i> master of this language, Sir, Mr. — sends his <i>com- pliments</i> to you, Unless you <i>comply</i> , what can I do? He is now <i>composing</i> a gram- mar, I don't exactly <i>comprehend</i> this, I <i>cannot conceal</i> this matter,	wuh is zabān meñ (kāmil) hai. ṣāhib, fulāna ṣāhib āpko (salām) kahtā hai. agar tum (rāzī) na ho, to main kyā karūñ? ab wuh ṣarf o nahw kī kitāb (taṣnīf kartā hai). main yih khūb nahīñ (samajh) saktā. is muḳaddame ko main (po- shīda nahīñ rakh saktā). ham sab (dimāgh) na karēñ. wuh ādmī bayā (maghrūr) hai. main (khiyāl kartā hūñ) kī haḳḳ tumhārī taraf hai. yih kām tum se ('alāḳa) nahīñ rakhtā. isī se us kī bahut (fikr) hū,ī.
Let us not indulge <i>conceit</i> , That man is very <i>conceited</i> , I <i>conceive</i> you are in the right.	is muḳaddame ko main (po- shīda nahīñ rakh saktā). ham sab (dimāgh) na karēñ. wuh ādmī bayā (maghrūr) hai. main (khiyāl kartā hūñ) kī haḳḳ tumhārī taraf hai. yih kām tum se ('alāḳa) nahīñ rakhtā. isī se us kī bahut (fikr) hū,ī.
This business does not <i>concern</i> you, This has caused her much <i>con- cern</i> , It is time to <i>conclude</i> , This is the <i>conclusion</i> of the chapter, I saw a great <i>concourse</i> of people, My <i>condition</i> is better than his, His <i>conduct</i> is to be com- mended, Who will <i>conduct</i> us thither? I <i>confess</i> my conduct has been amiss, I place no <i>confidence</i> in what they say,	isī se us kī bahut (fikr) hū,ī. (tamām karne) kā waqt hai. yih bāb kā (ākhīr) hai. main ne bahut ādmīyoñ kā (jamā,ō) dekhā. merā (hāl) us se bihtar hai. us kā (kām) ta'rif ke lā,ik hai. wahāñ ham ko kaun (lejā, egā) ? main (iḳrār kartā hūñ) kī mere af'al kharāb hū,ē. un ke kahne par main (ītibār) nahīñ kartā.





- It is cooler to-day than it was yesterday,  
Please copy this for me,  
Buy some cord, and tie these things together,  
Is there no cork to this bottle?  
There was great plenty of corn last year,  
Have you any correspondence with him?  
Society here is extremely corrupt,  
What will be the cost of these articles?  
They live in cottages,  
Move this couch into the other room,  
He coughs all night,  
He is a member of the Supreme Council,  
Let us regard good counsel,  
Count over the money I gave you,  
This is a counterfeit rupee,  
This country produces much cotton,  
This is my native country,  
Buy for me a couple of razors,  
You possess greater courage than I,  
They are excessively covetous,  
There is a crack in this basin,  
This milk produces no cream,  
God created the world,  
God is the Creator of all creatures,  
Do you credit what he says?  
I agree to give you three months' credit,  
This action does him great credit,
- kal se āj (sardī) ziyāda hai.  
[liye kījiye.  
mihrbānī se is kī (nakl) mere kuchh (rassī) mol-lekar, in chīzōn ko ikatthā bāndho.  
is shīshe kā (ḍaṭṭā) nahīn ?  
sāl i guzashte meñ (anāj) kī bahut kaṣrat thī.  
tumhārī (murāsalat) us ke sāth hai ?  
yahān ke logōn kī rifāḳat nihāyat (nā-kāra) hai.  
in chīzōn kī kyā (kīmat) hogī ?  
we (jhopriyōn) meñ rahte haiñ.  
dūsre kamre meñ is (palang) ko le-jāo.  
wuh rāt bhar (khānistā) hai.  
wuh suprīm (kaunsal) kā ek mimbar hai.  
ham nek (ṣalāḥ) māneñ.  
maiñ ne jō rūpiye diye unheñ (gin-lo).  
yih (khoṭa) rūpaiya hai.  
is mulk meñ bahut (rū,ī) paidā hotī hai.  
yih merā (waṭan) hai.  
(do) usture mere liye mol-lo.  
mujh se tum ziyāda (dilerī) rakhṭe ho.  
we bare (ṭāmī) haiñ.  
yih bartan (phūtā) hai.  
is dūdh se (malā,ī) nahīn nikaltī. [kiyā.  
khudā ne dunyā ko (paidā) khudā (khālik) tamām (makhlūkāt) kā hai.  
tum iskā kahnā (bāwar kar-te ho) ?  
maiñ tīn mahīne tak tumheñ (udhār) dene ko rāzī hūñ.  
is kām se us kī baṛī ('izzat) hai.

- His affairs are in a bad state,  
therefore he has called to-  
gether his *creditors*,  
Look how these lizards *creep*  
along the wall,
- This is called a *creeper*,  
What *crime* has he com-  
mitted?  
He will *criticise* our composi-  
tion,  
That line is *crooked*,  
He rises when the cock *crow*s  
in the morning,  
There was a great *crowd* of  
people,  
They delight only in *cruelty*,
- The birds will pick up all these  
*crumbs*,  
He was *crushed* under the car-  
riage-wheel.  
What is the matter? why do  
you *cry out* so?  
The length of this stick is  
about four *cubits*,  
This land is *cultivated*,  
They are by nature cruel and  
*cunning*,  
They drink tea out of *cups* and  
saucers,  
I have been *cured* by that  
physician,  
This is a *curious* shell,  
Are there no *curtains* to this  
bed?  
Do you know how this *custom*  
arose?  
Have you been to the *custom-*  
*house*?  
You have *cut* it so that it won't  
write,  
One and a *cypher* make ten,
- us kā kār-o-bār bigar-gayī hai,*  
*is waste us ne apne (kār-*  
*khvāhōñ) ko bulāyā hai.*  
*dekho yih chhipkaliyāñ kis-*  
*ṭarah dīwār par (chaltī)*  
*haiñ.*  
*is ko (bel) kahte haiñ.*  
*us ne kyā (taṭṭīr) kī hai?*
- wuh hamāre inshā meñ (nukta-*  
*chīnī karegā).*  
*wuh saṭar (ṭerhī) hai.*  
*jab ṣubḥ ko murghā (bāñg detā*  
*hai) tab wuh uthtā.*  
*wahāñ ādmīyōñ kī barā*  
*(hujūm) thā.*  
*we ṣīrf be-rahmī meñ khaṭush*  
*hote haiñ.*  
*chīriyāñ in sab (ṭukroñ) ko*  
*chun leñge.*  
*wuh gārī ke pahīye ke niche*  
*(dab-gayā).*  
*kyā hū, ā? kyūñ aisā (chillāte*  
*ho)?*  
*is lakrī kī lambā, ī karīb chār*  
*(hāth) kī hai.*  
*yih zamīn (bo, ī ga, ī hai).*  
*we zāti ḡālim aur (makkār)*  
*haiñ.*  
*pirich (piyāle) meñ we chā pite*  
*haiñ.*  
*us ṭabīb ne mujhe (achchkā*  
*kiyā).*  
*yih ('ajab ṭarah kī) sīpī hai.*  
*is chārpā, ī kī (masahri) nahīñ*  
*hai?*  
*tum jānte ho yih (dastūr) kaise*  
*uthā.*  
*tum (chabūtare) par ga, e the?*
- tum ne usko aisā (tarāshā) kī*  
*us se likhā nahīñ jātā.*  
*ek par (ṣīfar) rakhne se das*  
*hote haiñ.*

D.

- Has the cargo received any  
*damage* ?  
 This house is very *damp*,  
 They spend their time in sing-  
 ing and *dancing*,  
 Why are you afraid ? there is  
 no *danger*,  
 I *dare* not do as you say,
- The night was very *dark*,  
 They are in gross *darkness*,
- What is the *date* of his letter ?
- They rise at *dawn*,  
 What time of the *day* is it ?  
 I saw a *dead* snake on the  
 roadside,  
 He is *deaf*, and can hear no-  
 thing,  
 He *deals* honestly with every-  
 body,  
 The goods you have purchased,  
 I think, are very *dear*,  
 He is very *dear* to me,  
 A *debtor* is one who owes  
 money,  
 They only live by *deceit*,  
 What is there more *deceitful*  
 than the human heart ?  
 You have been *deceived* by  
 them,  
 Let him *decide* this question,
- I asked him, but he *declined*,
- That article *decreases* in value  
 daily,  
 A *decree* was passed for this  
 purpose,
- kyā jahāz ke māl meñ kuchh  
 (nuḡṣān) pahuñchā ?  
 yih ghār bahut (martūb) hai.  
 we apne auḡāt (nāchne) gān.  
 meñ basar karte haiñ.  
 tum kyūñ ḡarte ho ? kuchh (an-  
 desha) nahīñ.  
 jaisā tum kahte ho, waisā karne  
 kī (jur'at nahīñ rakhtā hūñ).  
 rāt bahut (andherī) thī.  
 we bare (andhere) meñ pare  
 haiñ.  
 us ke khaṡṡ kī kaunsi (tārīkḡ)  
 hai ?  
 we (nūr ke tarḡe) uṡhte haiñ.  
 ab kyā (waḡt) hai ?  
 rāh ke kināre main ne (mū,ā)  
 sāñp dekhā.  
 wuh (bahirā) hai, kuchh sun  
 nahīñ saktā.  
 wuh sab ke sāth diyānatdārī se  
 (kārbār kartā hai).  
 jo sabāb ap ne kharidā hai, mere  
 nazdik, barā (girāñ) hai.  
 wuh mujhe barā (piyārā) hai.  
 (ḡarzdār) wuh hai jo rūpiyā  
 dhārtā hai.  
 we (fareb-hī) se din kātte haiñ.  
 ādmī ke dil se ziyāda makkār  
 kyā hai ?  
 tum ne un se (dagḡhā) khā,ī hai.  
 wuh yih mu'āmala (faiṣal  
 kare).  
 main ne us se pūchhā par us  
 ne inkār kiyā.  
 us chīz kī kīmat roz-ba-ros  
 (kam hotī hai).  
 isī sabab ek (ḡukm) jāri hū,.

- I shall *deduct* so much from his account,  
Do you see any *defect* in this?  
He made his *defence* in court,  
The statements of both *defendant* and plaintiff were heard,  
They are not *deficient* in sense,  
She is *deformed* in person,  
Who *defrays* the costs of his learning?  
His mind is much *dejected*,  
There is much *delay* in this,  
This is my *deliberate* opinion,  
Her hands and feet are very *delicate*,  
This is a most *delicious morsel*,  
I was greatly *delighted* to see him,  
The fever is so violent that he is sometimes *delirious*,  
He *delivered* his brother from much distress,  
Did you *deliver* to him my message?  
Have you any *demand* upon me?  
He *demand*ed more than his due,  
He *denies* having said this,  
When do you intend to *depart*?  
That *depends* upon the state of my health,  
I cannot *depend* upon what he says,  
This is a *depository* for books,  
How *deep* is this tank?  
What *description* gave he of the place?  
They *deserve* to be punished,  
I will *desire* him to do so,
- us ke *hisāb* se main itnā (kam karūngā).  
tum is men kuchh ('aib) dekhte ho?  
us ne 'adālat men ('uzr) kiyā.  
mudda'ī aur (mudda'ā 'alaih) donoñ ke iḡhār sune ga,e.  
we (kam)-'aḡl nahīn haiñ.  
us kā badan (bad-shakl) hai.  
us ke sikhne kā *kharch* kaun (detā hai)?  
us kā dil barā (ḡham-gīn) hai.  
is kām men bahut (tawakkuf) hai.  
yih merī pakki (tajwīz) hai.  
uske hāth pāñw bahut (nāzuk) haiñ.  
yih bahut (lazīz niwāla) hai.  
us ke dekhtne se main bahut (khwush) hū,ā.  
tap aīsī sakht hai ki kabhi kabhī us ko (bak lag jātī hai).  
usne apne bhāī ko barī tangī se (khalāṣ kiyā).  
tum ne merī paiyām us ko (pahunchāyā)?  
mujh par kuchh tumhārā (da'wā) hai?  
us ne ḡaḡḡ se ziyāda (chāhā).  
[hai].  
wuh is kahne se (inkār kartī tum kab (jāne) kā irāda rakhte ho?  
wuh merī tandurustī par (maukūf) hai.  
us kī bāt par main (i'timād) nahīn rakh-saktā.  
yih (kutub-khāna) hai.  
yih tālāb kitnā (gahra) hai?  
us jagah kā us ne kyā (bayān) kiya?  
we sazā ke (lā,ik) haiñ.  
aisā karne ko main use (ka-hūngā).

- I have a great *desire* to see him,  
 He is very *desirous* of seeing you,  
 He *despairs* of accomplishing his object,  
 We ought not to *despise* any one,  
 Your papers have been all *destroyed*,  
 Do not *detain* the servant any longer,  
 I am *determined* to do as you recommend,
- There is much *dew* on the grass,  
 He was ruined by playing at *dice*,  
 See if this word is in the *dictionary*,  
 What sort of *diet* does he use ?  
 What is the *difference* between the two ?  
 People are of *different* opinions on the subject,  
 Do you think that the English language is *difficult* ?  
 Dig up this jungle,  
 It requires only *diligence*,  
 They are *diligent* scholars,  
 Her eyes are become *dim* through age,  
 He *dines* at one o'clock,  
 I must go now, it is *dinner* time,  
 This is the *direct* road to Calcutta,  
 Please *direct* me where to find him,  
 I will attend to your *directions*,
- This road is very *dirty*,  
 If you act thus, it will be to your *disadvantage*,
- us ko dekhne kī mujh ko barī (khwāhish) hai.  
 wuh tumhāre dekhne kā barā (ārzūmand) hai.  
 wuh apne kām ke anjām se (nā-ummed) hai.  
 ham ko na chāhiye ki kisi ko (hakīr samjhen).  
 tumhāre kāghazāt sab (barbād) ga, e).  
 tum us naukar ko aur mat (atkā, o).  
 tumhārī šalāh ke muṭabiq karne kā main (pakkā irāda) rakhtā hūñ.  
 ghās par bahut (shab-nam) hai.  
 wuh (pāsā) khelne se tabāh hū, ā.  
 dekho to ki yih lafz (luḡhat) men hai.  
 wuh kaisī (ghizā khātā) hai ?  
 in donoñ men kyā (farq) hai ?  
 is muḡaddame men ādmiyoñ kī (muḡhtalif) rā, eñ haiñ.  
 tum samajhte ho ki angrezī zabān (mushkil) hai ?  
 is jangal ko (khod-ḡālo).  
 faḡat (koshish) darkār hai.  
 we (miḡnatī) shāgird haiñ.  
 burhāpe se us kī āñkh (dhundhlī) ho ga, iñ.  
 ek baje (khānā khātā) hai).  
 mujhe ab jānā chāhiye (khāne) kā wakt hai.  
 yih Kalkatte ko (sīdhī) rāh hai.  
 āp mihrbānī se (batlā-dījiye) ki main us ko kahāñ pā, ūñ.  
 main āp kā (irshād) bajā lā, ūñgā.  
 yih rāñ barī (ghalīz) hai.  
 agar tum aisā karo to tumhārā barā (nuḡsān) hogā.

- On that account it is very *disagreeable*,  
 They have *disagreement*,  
 They *disagree* with one another,  
 I was much *disappointed*,  
 He is now able to *discharge*  
 his debts,  
 This army is without *discipline*,  
 The custom is now *discontinued*,  
 What you say *discourages* me,  
 Come, let us hold a *discourse*,  
 I have not as yet *discovered*  
 the thief,  
 That is an important *discovery*,  
 He has ability, but wants *dis-*  
*cretion*,  
 Let us not use *disguise*,  
 To do so would be a *disgrace*  
 to us,  
 They are very *dishonest*,  
 I *dislike* their company very  
 much,  
 The king *dismissed* the cour-  
 tiers,  
 I cannot *disobey* his orders,  
 Herein he *displays* great talent,  
 They became much *displeased*,  
 Can you *dispose* of these goods  
 for me?  
 What is the *dispute* between  
 you two?  
 Why are you *dissatisfied*?  
 The sun *dissolves* the snow,  
 Cannot you *dissuade* him from  
 doing so again?  
 What *distance* is the city  
 of Murshidābād from this  
 place?  
 The frog, having *distended* her  
 belly, at last perished,

- is bā'iz wuh bahut (nā-pasand)  
 hai.  
 un meñ (nā-muwāfaqat) hai.  
 we ek dūsre ke (mukhālīf) haiñ.  
 main bahut (nā-ummed) hū,ā.  
 wuh ab is k̄abil hai ki apnā  
 karz (adā kare).  
 yih be (k̄ā,ida) fauj hai.  
 wuh dastūr fī'l hāl (maukūf)  
 hai. [hotī] hai.  
 tumhāre k̄aul se hamen (yās  
 āp, ham tum (guft-o-gū) karen.  
 main ne āj tak chor ko na  
 (nikālā).  
 wuh bahut 'umda (ijād) hai.  
 us ko liyākat hai; lekin  
 (imtiyāz) nahīn rakhtā.  
 ham sab (hīla) na karen.  
 aisā karne meñ hamārī (be  
 'izzatī) hogī.  
 we bare (khā,īn) haiñ.  
 main un kī suhbat se bahut  
 (nā-kh̄awush hūñ).  
 bādshāh ne darbāriyon ko  
 (rukhsat kiyā).  
 us kī hukm main (radd)  
 nahīn kar saktā.  
 is meñ us kī barī isti'dād  
 (zāhir hotī).  
 we bahut (nā-kh̄awush hū,ē).  
 tum ye chīzēñ hamāre liye  
 (bech) sakte ho?  
 tum donon meñ kyā (k̄aziyā)  
 hai?  
 tum kyon (nā-rāz) ho?  
 sūraj barf ko (galātā hai).  
 tum use samjhākar kyā nahīn  
 rok sakte, ki wuh phir aisā  
 na kare?  
 shahr Murshidābād yahāñ se  
 kitnī (dūr) hai?
- meñdkī apne peṭ ko (phulā-  
 kar), āk̄hir mar-gā,ī.

His articulation is clear and <i>distinct</i> ,	<i>us kā talaffuẓ bahut ẓāf aur</i>
Tell me the name of this <i>distemper</i> ,	( <i>ṣahīh</i> ) <i>hai.</i>
I cannot <i>distinguish</i> these two letters,	<i>is (marẓ) kā nām batā.ρ.</i>
She is now in great <i>distress</i> ,	<i>in donoñ harfoñ meñ maiñ</i>
This is their <i>diversion</i> ,	( <i>imtiyāz</i> ) <i>nahīñ kar saktā.</i>
A <i>dividend</i> on his estate will be paid the first of next month,	<i>ab wuh bahut (lāchārī) meñ hai.</i>
Why <i>do you do so</i> ?	<i>yih un kā (tamāshā) hai.</i>
The vessel is now in <i>dock</i> repairing,	<i>dūsre mahīne kī pahlī tārīkh us</i>
He is a <i>doctor</i> ,	<i>ke māi kī (ḳisṭ) pahuñcheḡī.</i>
This is very strange <i>doctrine</i> ,	<i>tum aisā kyūñ (karte ho) ʔ</i>
He has taken two <i>doses</i> of medicine,	<i>jahāz (ghāṭ ke kināre) par</i>
<i>Double</i> this string, and then it will do,	<i>marammat hotā hai.</i>
Is this paper <i>double</i> ?	<i>wuh (ṭabīb) hai.</i>
It is <i>doubtful</i> if he will come,	<i>yih 'ajab ṭarah kī (uṣūl) hai.</i>
How can one horse <i>drag</i> such a load?	<i>us ne do (khwūrāk) dawā lī.</i>
There is a <i>drain</i> under the house,	<i>is rassī ko (dohrā karo), to</i>
Give me one <i>draught</i> of water,	<i>kām kī hogī.</i>
Make the figures, and <i>draw</i> a line,	<i>kyā yih (dohrā) kāghaz hai ʔ</i>
Is there any <i>drawback</i> on these goods?	<i>us ke āne na ane meñ (shakk) hai.</i>
I will show you a beautiful <i>drawing</i> ,	<i>ek ghoṛā itnā bojh kis ṭarah</i>
I thought thus in my <i>dream</i> ,	( <i>khaiñch</i> ) <i>saktā hai ʔ</i>
He cares nothing about <i>dress</i> ,	<i>ghar ke niche (morī) hai.</i>
Wait a little, he is now <i>dressing</i> ,	<i>mujhe ek (ghūñṭ) pāñī pilā.ρ.</i>
He always <i>drives</i> very fast,	<i>tum handase likho, aur lakir</i>
I heard that he is suffering from <i>dropsy</i> .	( <i>khīñcho</i> ).

I <i>drove</i> a nail into the wall,	<i>main̄ ne ek kīl dīwār meñ</i> ( <i>gārī</i> ).
The <i>drum</i> is beat in the fort daily,	<i>ḳil'e meñ (nakkārā) har roz</i> <i>bajtā hai.</i>
He is quite a <i>arunkard</i> ,	<i>wuh barā (matwālā) hai.</i>
This house is exceedingly <i>dry</i> ,	<i>yih ghar bahut (sūkhā) hai.</i>
Whose are these <i>ducks</i> and geese?	<i>ye (baḷak) aur hañs kis ñe</i> <i>haiñ?</i>
That note falls <i>due</i> to-morrow,	<i>ushundī kī (mī'ād) kal tamām</i> <i>hogī.</i>
She is both <i>dumb</i> and deaf,	<i>wuh (gūngī) bahirī hai.</i>
He has learned so long, yet he is a <i>dunce</i> ,	<i>itne din parhā tau bhī (be-</i> <i>wukūf) hai.</i>
Real and <i>durable</i> happiness is not attainable on earth,	<i>dunyā meñ khwushī sachchī</i> <i>aur (pā,edār) kist ko milnī</i> <i>nahīñ.</i>
Do these articles pay <i>duty</i> ?	<i>is jins kā (maḥsūl) lagtā hai?</i>
A <i>dwarf</i> is one who is little in stature,	<i>(baunā) wuh hai jis kā ḳadd</i> <i>chhotā ho.</i>
<i>Dwell</i> where he may, he is unhappy,	<i>chāhe kahīñ (rahe) nā-khwush</i> <i>hai.</i>

## E.

He is <i>eager</i> to undertake the business,	<i>kām uṭhāne ko wuh barā (ār-</i> <i>zūmand) hai.</i>
He shows great <i>eagerness</i> to learn,	<i>wuh sikhne kī barī (khwāhish)</i> <i>ḡāhir kartā hai.</i>
You deafen one's <i>ears</i> by your noise,	<i>tum aisā shor machāte ho ki</i> <i>jis se (kān) phatte haiñ.</i>
In this way I can <i>earn</i> ten rupees a month,	<i>is tarah se main̄ das rūpaiye</i> <i>mahīna (kamā) saktā hūñ.</i>
You are not in <i>earnest</i> in what you say, you only jest,	<i>tum (sach much) to nahīñ</i> <i>kahte, faḳaḷ hañste ho.</i>
I gave ten rupees <i>earnest</i> money,	<i>main̄ ne das rūpaiye kā</i> <i>(ba'āna) diyā.</i>
They manufacture <i>earthen</i> ware,	<i>we (maṭṭī ke) bartan banāte</i> <i>haiñ.</i>
An <i>earthquake</i> was felt lately in this neighbourhood,	<i>thore din hū, e ki is nawāḥ meñ</i> <i>(bhūchāl) hū, ā thā.</i>
Do you travel <i>east</i> , west, north, or south?	<i>(mashriḳ), maghrīb, janūb, yā</i> <i>shimāl kā safar karte ho?</i>
I will set you an <i>easy</i> lesson,	<i>main̄ tum ko (sahl) sabak</i> <i>dūngā.</i>
The tide has begun to <i>ebb</i> ,	<i>ab (bhāṭhā) shurū' hai.</i>



There will soon be a <i>solar eclipse</i> ,	<i>thore din men (sūraj-gahan) hogā.</i>
I saw him sitting on the <i>edge</i> of the river,	<i>main ne us ko daryā (kināre) par baiṭhā dekhā.</i>
Who is the <i>editor</i> of this newspaper?	<i>is akhbār kā (mu,allif) kaun hai?</i>
She has written a book on <i>education</i> ,	<i>us ne (tarīkī ta'līm) par ek kitāb likhī hai.</i>
He has sold all his <i>effects</i> ,	<i>us ne apnā sab (asbāb) bech-dālā.</i>
I gave him medicine, but it had no <i>effect</i> ,	<i>main ne us ko dawā dī, par us kā kuchh (aṣar) na hū,ā.</i>
I saw a bird's nest with four <i>eggs</i> ,	<i>main ne ek chiriyā kā ghoṅslā, aur chār (ande) dekhe.</i>
Give this book to your <i>elder</i> brother,	<i>apne (baṛe) bhā,ī ko yih kitāb denā.</i>
Hers is an <i>elegant</i> house,	<i>us kā ghar bahut (suthrā) hai.</i>
He is very <i>eloquent</i> ,	<i>wuh baṛā (faṣīh) hai.</i>
China is a large <i>empire</i> ,	<i>Chīn baṛā (mulk) hai.</i>
What is your <i>employment</i> ?	<i>tum kyā (kām) karte ho?</i>
Who is your <i>employer</i> ?	<i>tumhārā (ākā) kaun hai?</i>
Who will <i>employ</i> such people?	<i>kaun aise logon ko (kām degā)?</i>
This house is <i>empty</i> , it has no tenant,	<i>yih ghar (khālī) hai, is men ko,ī kirāyadār nahīn hai.</i>
<i>Enclose</i> my letter in yours,	<i>merā khatt apne khatt men (rakh do).</i>
Your former kindness <i>encourages</i> me,	<i>tumhārī aglī mihrbānī merē (dil-dihī kartī hai).</i>
This affords me <i>encouragement</i> ,	<i>yih mujh ko (tasallī) detā hai.</i>
There is no <i>end</i> to his talking,	<i>us ke bakne kā (intihā) nahīn.</i>
I must <i>endeavour</i> to see him to-day,	<i>āj us kī mulākāt kā mujhe (kaṣd) karnā chāhiye.</i>
This note wants your <i>endorsement</i> ,	<i>is hundī par tumhārī (saḥih) zarūr hai.</i>
The cat is the <i>enemy</i> of the mouse,	<i>chūhe kā (dushman) billī hai.</i>
He goes to work with great <i>energy</i> ,	<i>wuh baṛe (zor) se kām kartā hai.</i>
I have an <i>engagement</i> this evening, and therefore cannot accept your invitation,	<i>merī āj kī rāt ek jagah (mih-mānī) hai, is liye main tumhārī da'wat kabūl nahīn kar saktā.</i>
I have <i>engaged</i> him as my servant,	<i>main ne is ko naukar (rakkhā) hai.</i>

Have you ever been in Eng- land ?	tum kabhī (Ingland) ga.e ho ?
Send for an engraver, I enjoy this season of the year,	(muhr-kan) ko bulāp, main is mausim kā (ḥazz uthātā hūn).
Who will enter this cave ? That news is entirely false,	kaun is (ghār) men (paithegā) ? wuh khabār (bi-l-kull) darogh hai. [hai ?
Is your writing equal to mine ? Envy is hateful, He went there, but forgot his errand,	tumkārā merā likhū (barābar) (ḥasad) burī chīz hai. wuh wahān gayā, lekin apnā (paighām) bhūl gayā.
It is incumbent on us to for- sake erroneous opinions, Do you see any error in this writing ?	ham ko lāzim hai ki (jhūthe) khiyālōn ko chhor-den. tum is likhne men kahīn (ghalaṭī) dekhte ho ?
They escaped from prison, This is a matter of especial moment ; the rest is by no means essential,	we kaid-khāne se (bhāg-ga.e). yih muḥaddama (khāṣṣ) zarū- rat kā hai, bāqī kī kīsī tarah (zarūrat) nahīn.
This law has lately been esta- blished, He left all his estate to his eldest son,	yih āīn thore dīn se (muḥarrar hū, ā hai). us ne sārā (asbāb) bare bete ko diyā.
They who fear God will obtain eternal happiness, Draw two even lines, They are gone, every one of them,	jo khudā se darte hain we (abad tak) khwush rahenge. do khaṭṭ (barābar) kheicho. we (sab ke sab) ga.e hain.
It is evident you are mistaken, I expect to see him this even- ing,	[par ho. ṣāf (zāhir) hai ki tum ghalaṭī main āj kī (rāt) us kī mulāḳāt kā muntazir hūn.
This is a melancholy event,	yih barī ghamgīnī kā (ittifūḳ) hai.
By the evidence produced in court, his guilt was proved, His coming caused much evil to many,	'adālat men jo (gawāhī) dī ga,ī us se uskī takṣīr ṣābit hū,ī. us ke āne se bahūt logōn ko barī (kabāhat) parī.
European articles are now plentiful, In this world evil and good are found, That lady is an example to all around her,	(Wilāyatī) jins is waqt bahūt hai. is dunyā men (badī) • (nekī), pā,ī jāti hain. wuh bibī sab bibiyōn ke wāṣṭe ek (namūna) hai.

- He *exceeds* every one in intelligence,  
 This is most *excellent* fruit,  
 What you propose, I think, is *exceptionable* in one particular,  
 I will give you this in *exchange* for that,  
 The *exchange* is a place where merchants meet to transact business,  
 I have no desire to *exchange* situations with you,  
 Let us *excite* each other to study,  
 Pray *excuse* my not having formerly written to you,  
 They made many *excuses*,  
 Who is the *executor* to his estate?  
 Three men were *executed* for murder last Monday,  
 Do you *expect* to see him shortly?  
 The king *expelled* him from the land,  
 What will be the *expense* of doing this?  
 House-rent is very *expensive* in Calcutta,  
 He has *experience* in business,  
 If you ask, he will *explain* any part which you do not understand,  
 Much indigo was *exported* last month,  
 These articles are for *exportation*,  
 I don't know how this phrase is *expressed* in English,
- wuh dānd, ī meñ har ek se (baṛā) hai.  
 yih mewa bahut (khūb) hai.  
 merī dānist meñ, jo tum tajwīz karte ho, ek khāṣṣ bāt meñ kābili i'tirāz hai.  
 us ke (badle) main tum ko yih dūngā.  
 (mandī), wuh jagah hai jahāñ saudāgar tijārat karne ko ikatthe hote haiñ.  
 main apnī hālat ko tumhāre hāl se (badal karne) kī khwāhish nahīñ rakhtā.  
 ham ek dūsre ko sikhne kī (targhīb den).  
 jo main ne āge khatt na likhā yih kusūr mihrbānī se (mu'āf kījiye).  
 we bahut ('uzr) lāye.  
 us ke māl kā kaun (waṣī) hai ?  
 ga,e dūshambe ko tīn ādmī khūn karne kī 'illat meñ (phānsī diye ga,e).  
 (tumheñ ummed hai) ki use jald dekhoge ?  
 bādshāh ne usko des (nikālā diyā).  
 is kām karne meñ kyā (kharch) hogā ?  
 Kalkatte meñ ghar ka kirāya baṛā (girāñ) hai. [shākḥ] hai.  
 wuh kār-o-bār meñ (mash-agar tum pūchho, to jo tum na samajhte ho wuh tumheñ (samjhā-degā).  
 bahut nīl pichhle mahīne meñ (rawāna hū,ā).  
 ye asbāb (dūsre mulk ko bhejne ke liye) haiñ.  
 main nahīñ jāntā yih bāt Aṅgrezī meñ kis tarāḥ (bolī jāti) hai.

This is the *extent* of their learning,  
I showed you an *extract* from this letter,  
This is *extraordinary* news,  
His children are *extravagant*,  
Her *eyebrows* are black,  
How can you write if you shut your eyes ?

un ke parhne kī (ḥadd) yihī hai.  
main ne is *khatt* kā (intikḥāb) tumheñ dikhāyā.  
yih ('ajīb) *khābar* hai.  
us ke larke (fuṣūl-kharch) haiñ.  
uskī (bhawēñ) kālī haiñ.  
tum (āñkh) band karke kyūñkar likh sakte ko ?

## F.

This is a book of *fables*,  
Her *face* is *fair*,  
Formerly there was an indigo *factory* here,  
Had it not been for his assistance, I should have *failed* in my purpose,  
From fatigue and hunger they *fainted* away,  
It is now *fair*, you can go,

yih (ḥiṣṣā) kī kitāb hai.  
uskā (muñh) *khuyush-numā* hai.  
pahle yahāñ nīl kā (kārkhāna) thā.  
us kī madad agar na hotī, to merā kām (anjām na) pātā.

Have you *faith* in what they say ?

we māndagī aur bhūkh se (ghash meñ ā ga, e).  
ab āsmāñ (ṣāf) hai tum jā sakte ho.

He is an old and *faithful* servant,

kyā tum un ke kahe par (yaqīn) karte ho ?

He was killed by a *fall* from his horse,

wuh purānā aur (īmāndār) naukar hai.

Be assured that the report is *false*,

wuh ghore se (girke) mar gayā.

He has a large *family*,

tum *khāfir jam'* rakho kī yih *khābar* (jhūth) hai.

So scarce was corn in that city, that it was feared there would be a *famine*,

wuh barā ('iyāl-dār) hai.  
us shahr meñ aisī anāj kī kīllat thī kī sab ko *khāuf* (kaḥt) kā thā.

It is now cold, what need have you of a *fan* ?

ab jārā hai, (pankhe) kī kyā darkār ?

She has entirely *fascinated* my heart,

us ne bi-l-kull mere dil ko (moh liyū) hai.

Have you *fastened* the saddle on the horse ?

tum ne ghore par zīn ko (bāñdh-diya) hai ?

Are these sheep *fat* or lean ?

kyā ye bherēñ (motī) haiñ yā wuh ek bewa aur pāñch (yatīm)

He died there, leaving a widow and five *fatherless* children,

larke chhor bar wahāñ mar gayā.

- I am very much *fatigued* with walking,  
 Those things are not yet ready, whose *fault* is it?  
 Who is there that is *faultless*?  
 The wind on the river is *favourable* for going up the country,  
 Pray *favour* me with your address,  
 This little boy is my *favourite*,
- We ought to *fear* God more than man,
- I would have gone there, but I went not, from *fear* of its being too late ere I arrived,  
 To-day there is a *feast* at his house,  
 This *feather* is very beautiful,  
 The *features* of these two are alike,  
 He is now very *feeble*; he is unable to stir from home,  
 The squirrel *feeds* chiefly upon fruit,  
 I *feel* a pain in my side, what shall I do?  
 I saw several kinds of birds, a pair of each kind, male and *female*,  
 There is a *ferry-boat* at this place,  
 The whole soil of that country is *fertile*,  
 Go, *fetch* some fruit out of the garden,  
 I know not if many or *few* were there,  
 To whom does this *field* belong?  
 It is better to sit still than to *fight*,
- main̄ sair karne se bahut (mānda) ho gayā.*  
*we chīzen̄ jō abtak taiyār nahīn, to kis kī (takṣīr) hai?*  
*kaun (be-takṣīr) hai?*  
*charhā, o kī tarāf jāne ko daryā kī hawā (muwāfīk) hai.*  
*(mīhrbānī karke) apne ghar kā thikānā (farmā, iye).*  
*yih laṛkā merā bahut ('azīz) hai.*  
*ham ks chāhiye kī ādmī ke banisbat khudā se ziyāda (dareñ).*  
*main̄ wahān̄ jātā lekīn is (dar se) na gayā kī wahān̄ pahunchne meñ der hogī.*  
*āj us ke ghar ek (ziyāfat) hai.*  
*yih (par) bahut khūb-ṣūrat hai.*  
*in dono kī (shakl) miltī hai.*  
*ab wuh bahut (za'if) hai, ghar se bāhar nikal nahīn saktā.*  
*gilahrī khāṣṣ-kar mewa hī (khātī) hai.*  
*merī pahlū meñ dard (ma'lūm hotā hai), main̄ kyā karūñ?*  
*main̄ ne bahut kīsm kī chiriyāñ dekhīñ, har har kīsm kā ek jorā, ya'ne nar aur (māda).*  
*is maḳām par ek (ḍongī) hai.*  
*us mulk kī sārī zamīn (zarkhēz) hai.*  
*jā, o, bāgh se thorā mewa (lā, o).*  
*main̄ nahīn jāntā kī wahān̄ (thorē) the yā bahut.*  
*yih (khet) kis kā hai?*  
*chupke baithe rahnā (larne) se bihtar hai.*

- This is a *figurative* mode of speaking,  
*File* the screw,  
*File* these papers,  
*Fill* this tub with water,
- The *final* dividend on his estate will be paid to-morrow,  
 I have lost my pen, see if you can *find* it,  
 I *found* it underneath the table,
- If you do so again, you must be *fined*,
- Help me to *finish* this letter,
- What is now the *first* thing to be done?  
 I saw some *fishermen* laying their net,  
 He is not at all *fit* for this work,  
 What day have you *fixed* upon to go there?  
 I have seen a *flag* at the Fort,
- What is the shape of the earth, round, *flat*, square, or oval?  
 Why do you *flatter* me so?
- We ought not to listen to the *words of flattery*,  
 Why should we *flee*? there is no danger,  
 What flowers are these? *fling* them away,  
 Fire is produced by *flint* and steel,  
 It is high water, the vessel will now *float*,  
 I saw there a *flock* of sheep, —
- yih* (*majāzī*) *ṭaur kī guṣṭ-o-gā hai.*  
*is penck ko* (*retī se reto*).  
*un kāghazon ko* (*natthī karo*).  
*tum is kaṭhre ko pānī se* (*bharo*).  
*fulāne ke māl kī* (*ākhirī*) *ḥisṭ kal dī jā, egī.*  
*merā kalam kho gayā hai,*  
*dekho agar* (*mil sake*).  
*main ne usko mez ke niche* (*pāyā*).  
*agar phir tum aisā karoge to tum par* (*jurmana karnā paregā*).  
*is khatṭ ke* (*tamām karne*) *meñ merī madad karo.*  
*ab pahile kyā karnā chāhiye.*
- main ne* (*machhu, on*) *ko jāl dālte dekhā.*  
*wuh hargiz is kām ke* (*lā, ik*) *nahīn hai.*  
*wahān jāne ko tum ne kaun sā din* (*mukarrar kiyā hai*)?  
*main ne kīl' e meñ ek* (*nishān*) *dekhā.*  
*zamīn kī shakl kyā hai,* *gol,* (*chapṭī*), *chaukhūṅṭī,* *yā baiṛawī?*  
*tum merī is tarah kyon* (*khwushāmad karte*) *ho?*  
*(khwushāmad kī bāteñ)* *hargiz nā sunnā chāhiye.*  
*ham kyūn* (*bhāgeñ*)? *kuchh khatra nahīn.*  
*ye kaise phūl haiñ?* (*phenk*) *do.*  
*āg* (*chakmak*) *aur fūlād se nikaltī hai.*  
*jo, ar bharpūr hai,* *jahāz ab pānī par* (*chalegā*).  
*ek* (*galla*) *bheron kā main ne wahān dekhā.*

The <i>floor</i> of this room wants repairing, Bread is made of <i>flour</i> , You must not pluck these <i>flowers</i> , He can play upon the <i>flute</i> , There are a number of <i>flies</i> ,	<i>is kamre kī (zamīn) maram mat-ṭalab hai.</i> <i>(āṭe) kī roṭī bantī hai.</i> <i>in (phūloñ) ko mat nocno.</i>
He cut 'he parrot's wing, lest it should <i>fly</i> away, In the morning there is a thick <i>fog</i> here, <i>Fold</i> these things in paper,	<i>wuh (bāñslī) bajā jāntā hai.</i> <i>yahāñ bahut (makkhiyār) haiñ.</i> <i>us ne tote ke par kaṭ ḍāle, tā na (ur-jā,e).</i> <i>is jagah ṣubḥ ko (kuhāsā) bahut hotā hai.</i> <i>in chizon ko kāghaz meñ (lapetō).</i>
You go before, I will <i>follow</i> ,	<i>tum āge jāo, main (pīchhe ā,āngā).</i>
I am not at all <i>fond</i> of that fruit, What sort of <i>food</i> is this? He is a great <i>fool</i> , To be angry without a cause is <i>foolishness</i> , Look at the horse's <i>foot</i> , Why did you <i>forbid</i> him to come?	<i>wuh phal mujh ko kuchh nahīñ (bhāṭā).</i> <i>yih kaisī (khwurāk) hai ?</i> <i>wuh barā (ahmak) hai.</i> <i>be sabab khafā honā (nādanī) hai.</i> <i>ghore ke (pāñw) dekho.</i> <i>tum ne use kyūñ āne se (man') kiyā ?</i>
The stream now runs with great <i>force</i> , He fell down and cut his <i>fore-head</i> , He is gone to a <i>foreign</i> country, She possesses much <i>foresight</i> , Who can <i>foretell</i> what will happen on the morrow? For doing this you must <i>forfeit</i> a rupee,	<i>dhār is waqt bare (zor) se bahtī hai.</i> <i>wuh gir parā aur (peshānī) us kī kaṭ ga,ī.</i> <i>wuh (pardes) gayā hai.</i> <i>us kī barī (dūr-andeshī) hai.</i> <i>kaun (kah-saktā hai) kī kal kyā hogā ?</i> <i>aisā karne se tumheñ ek rūpaiya (jurmāna) dena paregā.</i>
Don't <i>forget</i> to tell him what I said to you, If he had acknowledged his fault, I should have <i>forgiven</i> him, The <i>form</i> of the cypress-tree is quite <i>straight</i> ,	<i>jo main ne tum se kahā hai, so us se kahnā, mat (bhūl jānā).</i> <i>agar wuh apnī takṣīr kā ikbāl kartā, to main use (mu'āf kartā).</i> <i>(saru) kī (shakl) bil-kull (sīdhī) hai.</i>

- Which part of his letter do you think the best, the *former* or the *latter*?  
*us ke khatl meñ kaun hiṣṣa tumheñ pasand ātā hai, (paklā) yā pichhlā?*
- The objections you make to my plan are indeed *formidable*,  
*jo i'tirāz tum merī tajwīz par karte ho so bahut (sakht) hai.*
- Let us not *forsake* our friends in their distress,  
*be-kasī kī ḥālat meñ ham ko chāhiye kī doston ko nā (chhor-den).*
- He has made a large *fortune*,  
*us ne (māl) bahut jam' kiyā hai.*
- The *foundation* of the house was laid,  
*ghar kī (bunyād) parī.*
- There are *fountains* of water everywhere,  
*sab jagah yahāñ pāñī ke (chashme) haiñ.*
- Whose are those *fowls* in the garden?  
*is bāgh meñ kis kī (murghiyāñ) haiñ?*
- You are *free* to do as you please,  
*tum ko ko,ī (māñī) nahīñ, jo chāho so karo.*
- It is so cold to-day, I think at night it will *freeze*,  
*āj aisī sardī hai shāyad kī rāt-ko (barf) pare.*
- I have engaged the whole of this vessel's *freight*,  
*is sūre jahāz kī (naul) kā main ne ikrār kiyā hai.*
- Is this *fresh* milk?  
*kyā yih (tāza) dūdh hai?*
- These greens are *fresh* from the garden,  
*yih bāgh kī (tāzī) tarkāriyāñ haiñ.*
- I have *frequent* opportunities of seeing it,  
*is ke dekhne kā (akṣar) maukā miltā hai.*
- What shall I do? I have no *friend*,  
*main kyā karūñ? ko,ī merī (dost) nahīñ hai.*
- I am now entirely *friendless*,  
*merā is waqt ko,ī (dost nahīñ).*
- I have seen a most *frightful* figure,  
*main ne barī barī (khauf-nāk) (sūrat) dekhī hai.*
- In India the *frogs* are very large,  
*Hindūstān meñ (meñḍak) bahut barē haiñ.*
- How does he manage his household affairs? is he *frugal* or extravagant?  
*wuh apne ghar ke kharch meñ kis tarāḥ chaltā hai? (kifūyat se), yā fuzūl-kharchī se?*
- Is this cask empty or *full*?  
*yih pīpā khālī hai yā (bharā)?*
- The purpose for which you sent me has been *fulfilled*,  
*jis murād ke liye tum ne mujh bhejā thā, wuh (pūri hu,ī) hai.*
- How soon can you *furnish* these things?  
*tum ye chizeñ kitnī jaldī (tai-yār) kar-sakte ho?*



He makes all kinds of *furniture*,  
 We cannot see into *futurity*,  
 wuh har kism kā (asbāb) taiyār  
 kartā hai. [jānte.  
 (āyanda kī bāt) ham nahīn

## G.

Gather up the crumbs,  
 Do you expect much *gain* from  
 this trade?  
 Why have you left the *garden*  
 gate open?  
 There are no limits to his  
*generosity*,  
 He is very *generous* and *gentle*,  
 Are you acquainted with that  
*gentleman*?  
 He has composed a book on  
*geography*,  
 Can you *get* me another book  
 like that?  
 You have *got* many books—  
 give me one,  
 Do you know how to *gild*  
 paper?  
 He showed me a *gilt* picture-  
 frame,  
 He has five children, three  
 boys and two *girls*,  
 Are you *glad* or *sorry* on this  
 occasion?  
 Take care, this will easily  
 break, it is made of *glass*,  
 I have bought a pair of *gloves*,  
 Tell the carpenter to *glue*  
 these two boards together,  
 Is this chain made of *gold*, *sil-*  
*ver*, *iron*, *brass*, or *copper*?  
 Have the *goodness* to inform  
 me,  
 Every one does not know how  
 to *govern*,  
 He is now *Governor* of Chan-  
 dernagore,  
 roṭī ke tukre (jam' karō).  
 kyā tumheñ ummed hai ki is  
 kār-bār se barā (fā,ida)  
 uthā,oge.  
 (bāgh) kā darwāza kyūn khulā  
 rahne diyā?  
 us kī (sakhāwat) kī intihā  
 nahīn. [hai.  
 wuh (narm-dil) aur sakhī  
 tum us (ṣāhib) ko jānte ho?  
 us ne (jugrāfiya) meñ ek kitāb  
 taṣnīf kī hai.  
 mere liye us ke muwāfiq, dūsrī  
 kitāb (le-ā) sakte ho?  
 tumhāre pās bahut kitāben  
 (haiñ), ek mujhe do.  
 tum jānte ho kāghaz kyūnkar  
 (afshān) karte haiñ?  
 us ne mujhe taṣwīr kā ek  
 sunahrī ghar dikhāyā.  
 us ke pāñch larke, tīn betē do  
 (betiyāñ) haiñ.  
 tum is jihat se (khwush) ho yā  
 nā-khwush?  
 khabardār, yih sahl meñ tūt  
 jā,egā, (shīshe) kā hai.  
 maiñ ne ek jorā (dastāna) mol  
 liyā hai.  
 yih do takhte (saresh se jorne)  
 ko barhā,ī se kaho.  
 yih zanjīr (sone), rūpe, lohe,  
 pītal, yā tāñbe se banī hai?  
 āp (mihrbānī karke) khabar kī-  
 jiye.  
 har ek (bādshāhat karnā) na-  
 hīñ jāntā.  
 wuh ab Chandar-nagar kā  
 barā (hākim) hai.

In this province much <i>grain</i> is produced,	is <i>ṣūbe</i> men <i>bahut</i> ( <i>ghalla</i> ) <i>hotā</i> hai.
Whose <i>grand</i> house is that?	<i>wuh kis kā</i> ( <i>ā'lishān</i> ) <i>makān</i>
Sir, be pleased to <i>grant</i> me this request,	<i>ai ṣāhib, jo main 'arṣ kartā hūn mihrbānī se mujhe</i> ( <i>dījiye</i> ).
I am <i>grateful</i> for your kindness,	<i>main āpki mihrbānī kā</i> ( <i>shukr-guzār</i> ) <i>hūn</i> .
Seeing such a school, I am much <i>gratified</i> ,	<i>aisā maktab dekh-kar main bahut</i> ( <i>khvush</i> ) <i>hū, ā</i> .
The horses are <i>grazing</i> on the plain,	<i>ghore maidān par</i> ( <i>charte</i> ) <i>haiñ</i> .
You have done me a very <i>great</i> favour.	<i>āp ne mujh par</i> ( <i>barī</i> ) <i>mihrbānī kī</i> .
He has caused much <i>grief</i> to his father,	<i>us ne apne bāp ko bahut</i> ( <i>ranj</i> ) <i>pahunchāyā</i> .
This is a <i>grievous</i> calamity,	<i>yih</i> ( <i>sakht</i> ) <i>āfat hai</i> .
<i>Grind</i> this wheat in the mill,	<i>chakkī men yih gṛhūn</i> ( <i>pīso</i> ).
What is the <i>ground-rent</i> of this house?	<i>is ghar kī</i> ( <i>zamīn kā kirāya</i> ) <i>kyā hai?</i>
Many flowers <i>grow</i> in the Bābū's garden,	<i>bābū ke bāgh men bahut phūl</i> ( <i>hote</i> ) <i>haiñ</i> .
You have <i>grown</i> very tall since I saw you last,	<i>jab se main ne tumheñ dekhā thā tum bahut</i> ( <i>barh-gae</i> ).
Who is the <i>guardian</i> of this child?	<i>is larke kā</i> ( <i>murabbī</i> ) <i>kaun hai?</i>
Can you <i>guess</i> the meaning of what I say?	<i>jo main kahtā hūn us kā maṭlab tum</i> ( <i>pāte</i> ) <i>ho?</i>
I went without a <i>guide</i> , though I had never been that road before,	<i>main bidūn</i> ( <i>rah-bar</i> ) <i>ke gayā, agarchi āge kabhī us rāste na niklā thā</i> .

## H.

He is in the <i>habit</i> of walking out early,	<i>us ko ṣubḥ ke phirne kī</i> ( <i>ādāt</i> ) <i>hai</i> .
His <i>hair</i> is white,	<i>uske</i> ( <i>bāl</i> ) <i>sufaid haiñ</i> .
The house has a <i>hall</i> and three rooms,	<i>is ghar men ek</i> ( <i>dālān</i> ) <i>aur tīn kamre haiñ</i> .
Take hold of his <i>hand</i> ,	<i>uskā</i> ( <i>hāth</i> ) <i>pakar lo</i> .
Give me a <i>handkerchief</i> ,	<i>ek</i> ( <i>rūmāl</i> ) <i>mujhe do</i> .
The <i>handle</i> of this drawer is broken,	<i>is darāz kā</i> ( <i>dasta</i> ) <i>tūt-gayā hai</i> .
In his appearance he is <i>handsome</i> ,	<i>wuh shakl men</i> ( <i>khūbṣūrat</i> ) <i>hai</i> .

Do you know whose <i>hand-writing</i> this is?	tum jānte ho ki yih kiskā (khatt) hai ?
Hang the keys upon the nail,	khūntī par kunjīyān (latkā) do.
When did that <i>happen</i> ?	wuh kab (wāki' hū,ā) ?
In this world no one enjoys perfect <i>happiness</i> ,	is dunyā meñ kisī ko kāmīl (khwushī) nahīn hai.
They who fear God here, will be <i>happy</i> hereafter,	jo dunyā meñ khudā se darte haiñwuh' uqbā men (khwush) raheñge.
Is the lesson you have given me <i>hard</i> or <i>easy</i> ?	tum ne jo sabak mujh ko diyā hai (mushkil) hai yā āsān ?
This is a great <i>hardship</i> ,	yih barī (sakhtī) hai.
The <i>hare</i> is a very timid animal,	(khargosh) bahut buz-dil jānwar hai.
Is there any <i>harm</i> in doing this?	kyā is kām karne meñ kuchh (nuqsān) hai ?
I write in great <i>haste</i> to save the post,	main bahut (jald) likhtā hūñ ki āj kī dāk par chalā jā,ē.
They <i>hastened</i> away as fast as possible,	we apne maqdūr bhar bahut (jald) ga,ē.
You must try to <i>hasten</i> his coming,	us ke (jald) āne ke liye tumheñ sa'ī karnā hogā.
To act in a <i>hasty</i> manner is not wise,	(jaldī) kām karnā be-wukūfī hai.
On entering the room he took off his <i>hat</i> ,	kamre ke andar āte-hī us ne (topī) utār lī.
Let us <i>hate</i> nothing but sin,	ham siwā gunāh ke kisī se (nafrat na karen).
<i>Have</i> you any acquaintance with that gentleman ?	tumhārī us sahib ke sāth kuchh mulākāt (hai) ?
I have got a pain in my <i>head</i> ,	mere (sīr) meñ dard hai.
His wound is now <i>healed</i> ,	is kā zakhm ab (achchhā) hū,ā hai.
His <i>health</i> is sound,	uskā (mizāj) durust hai.
Here is a <i>heap</i> of papers, put them away,	yahāñ kāghaz kā (dher) hai, use ek tarāfrakh do.
<i>Hear</i> what I say, then give an answer,	jo jo bāteñ main kahtā hūñ (suno), ba'd us-ke jawāb do.
The <i>heart</i> of man is inclined to evil,	ādmī kā (dil) badī k. tarāf mā,il hai.
To-day the <i>heat</i> is very great,	āj shiddat kī (garmī) hai.
In <i>heaven</i> is unspeakable happiness, in <i>hell</i> unutterable woe !	(bihisht) meñ nā-guftanī khwushī hai, aur (dozakh) meñ aisā 'azāb jo bayān se bāhir hai.

- This box is very *heavy*, how can I carry it? *yih sandūk barā (bhārī) hai, is ko main kyūnkar lejā, ūngā? chalne meñ merā pānw us ke (erī) par par-gayā.*
- When walking, I trod upon his *heel* with my foot, *is dīwār kī kitnī (ūnchā,?) hai?*
- What is the *height* of this wall? *is bhārī milkīyat kā ko, (wāriṣ) nahīn.*
- This large estate is without an *heir*, *tum mere is kām meñ kuchh (madad) kar sakte ho?*
- Can you afford me any *help* in this affair of mine? *wuh bahut (lā-chār) hai.*
- He is very *helpless*, *we fukaṭ (tarkārī) khā-kar jite haiñ.*
- They live only upon *herbs*, *kawwe, khānā churāte haiñ, aur pīchhē jo kuchh ho saktā hai (chhipāte) haiñ.*
- The crows steal, and afterwards *hide* what they can, *Bangāle meñ (pahār) bahut kam haiñ.*
- There are few *hills* in Bengal, *tum is bāt kā (ishāra) use kar sakte ho.*
- You can just give him a *hint* of this affair, *wahāñ pahuñchne keliye mujhe ek pālki aur kishṭī (kirāya) karnī hogī.*
- To go there I must *hire* a palankeen and boat, *tum ne Inglisṭān kī (tārīkh) parhī hai?*
- Have you read the *history* of England? *us ne barē zor se mere sir meñ mukkā (mārā).*
- He *hit* me a very hard blow on the head, *wuh bā, eñ hāth se qalam (pakartā) hai.*
- He *holds* his pen in the left hand, *yahāñ zamīn meñ (sūrākh) karo.*
- Make a *hole* in the ground here, *bahut der hū, ī ab main (ghar) jā, ūñ.*
- It is late, let me now return *home*, *main ne makkhiyon ke chhatte se (shahd) khāya.*
- I eat some *honey* out of the honey-comb, *us ne barī (izzat) pā, ī.*
- He has obtained much *honour*, *mujh ko yih (ummed) hai kī jaldī tum se mulākāt hogī.*
- I *hope* to have an interview with you very soon, *is gā, e ke (siṅg) nahīn.*
- This cow has no *horns*, *ek (dār-sh-shafa) wahāñ banne ko hai.*
- An *hospital* is about to be built there, *we barē (mihmān-dārī) karte haiñ*
- They show great *hospitality*, *thorā (garm) pāxi lē, e.*
- Bring some *hot* water,

God is *holy*, just, and pure,

*khudā* (*kuddūs*), aur 'ādil  
aur pāk hai.

Do you know what *hour* it is?  
He is a man of a very *humane*  
disposition, and *humble* in  
his own esteem,

tum jānte ho kyā (*bajā*) hai?  
wuh mizāj meñ barā (*rahm-*  
*dil*), *shakhṣ* aur apne *khīyāl*  
meñ (*ḥaḳīr*) hai.

He possesses great *humanity*  
as well as *humility*,

us meñ barī (*admīyat*) aur  
(*faro-tanī*) hai.

I am both *hungry* and *thirsty*,

maiñ (*bhūkhā*) piyāsā hūñ.

The *hunter* is gone *a-hunting*,

(*shikārī*) (*shikār-ko*) gayā hui.

It *hurts* his mind to see such  
wickedness,

aisī burā, iyon̄ ko dekhñā us kī  
dil (*dukhātā* hai).

I.

I had no *idea* that you would  
come to-day,

mujhe kuchh (*khīyāl*) na thā  
ki tum āj ā,oge.

They spend their time in *idle-*  
*ness*,

we (*sustī*) meñ apñī aukāt zā'ī'  
karte haiñ.

They are *ignorant* and *idle*,

we bare (*nādān*) aur sust haiñ.

Such a sentiment is *illiberal*,

aisā *khīyāl* (*kamīna*) hai.

It is not good always to asso-  
ciate with *illiterate* persons,

(*nā-khwāndoñ*) ke sāth hame-  
sha *ṣuḥbat* rakhnā *khūb*  
nahīñ.

How long have you had this  
*illness*?

kitne dīn se tum ko yih (*bīmārī*)  
hai?

There is an *image* in that  
temple,

us but-*khāne* meñ ek (*but*) hai.

Whence arose this *imagina-*  
*tion*?

yih (*khīyāl*) kahāñ se paidī  
hū,ā?

How do you *imagine* that I  
should agree to this?

tum kyūñkar (*gumān*) karte ho  
ki maiñ yih *kaḅul* karūngā?

This is of wood, in *imitation*  
of stone,

yih patthar kī (*mānind*) lakṛī  
se banā,ī hai.

You must go there *imme-*  
*diately*,

tumko (*faurāñ*) wahāñ jāñā  
hogā.

The undertaking is likely to  
be attended with *immense*  
expense,

ma'lūm hotā hai is kām meñ  
(*bahut*) *kharch* paṛegā.

The body is mortal, the soul  
*immortal*,

jīsm fūñī aur rūḥ (*bāqī*) hai.

They are *immovable* in their  
opinions,

we apñī tajwīz meñ (*mustaḳill*)  
haiñ

It is our duty to *impart* know-  
ledge,

'ilm kā (*phailānā*) ham par  
wājib hai.

- An upright judge will be *impartial*,  
 These mountains are *impassable*, having on all sides *impenetrable* forests,  
 Everything in this world is *imperfect*,  
 His behaviour is *impertinent*,  
 It is very *important* to attend to this,  
 Have you seen the exports and *imports*?  
 They *impose* on whomsoever they can,  
 They practise every kind of *imposition*,  
 How can I believe an *impossibility*?  
 It is *impossible* for me to comply with what you say,  
 He is a notorious *impostor*,  
 What he said made an *impression* on me,  
 What he tells me appears very *improbable*,  
 To act thus would be highly *improper*, and therefore *imprudent*,  
 Can you *improve* what he has written?  
 Nothing *impure* will enter heaven.  
 This has arisen solely from your *inattention*,  
 We have lately had *incessant* rain,  
 Had this piece of wood been an *inch* longer, it would have done very well,  
 He feels no *inclination* to study,
- rāstbāz ḥākīm (be-ṭarafdār) hogā.  
 ye pahār (be-guzār) haiñ, isliye ki un kī chāron ṭaraf jangal (dushwār-guzār) haiñ.  
 jitnī chīzēñ dunyā meñ haiñ sab (nākis) haiñ.  
 is kā chāl chalan (adab se khālī) hai.  
 bahut (zarūr) hai ki ham is bāt par ghaur karen.  
 tum ne (āmdanī) aur raftanī kā asbāb dekhā hai?  
 jis se we (daghā) karne sakte haiñ, karte haiñ.  
 we sab ṭarah kā (makr) karte haiñ.  
 kyūnkar main (muḥāl) ko bāwar karūñ?  
 yih (mumkin nahīñ) ki tum-hāre kahne par main 'amal karūñ.  
 wuh (makkār) mashhūr hai.  
 us ke kahne ne mere dil meñ (tāṣīr) kī.  
 jo wuh farmātā hai mujhe (khilāf-ḥiyās) ma'lūm hotā hai.  
 aisā karnā az ḥadd nā-munāsib, aur is liye (behūdu) hotā.  
 jo usne likhā hai, tum use islāḥ kar sakte ho?  
 koī (nā-pāk) chīz bihisht meñ dūkhil na hogī.  
 yih ṣirf tumhārī (kam-tawajjuhī) se hū, ā hai.  
 thore din se (lagā-tūr) fānī barsā hai.  
 yih lakrī agar ek (inch) aur barī hotī, to is se kām khūb nikaltā.  
 wuh parhne kī kuchh (khwāshish) nahīñ rakhtā.

- Do you know what is his *income* ?  
 This is *incomparable* writing,  
 Your book is *incomplete*,  
 Will my staying here till the  
 first of next month be any  
*inconvenience* to you?  
 It will be *inconvenient* for me  
 to wait on you to-morrow,
- Is what I say correct or *incorrect* ?  
 My family has lately been *increased*,  
 There is a rumour of *increasing*  
 the army,  
 They speak *indecent* language,  
 He is now *independent* of any  
 one,
- Is there an *index* to this book?  
 How long have you been in  
*India* ?  
 This is not to be treated with  
*indifference*,  
 Is this an *indigenous* plant?  
 I was formerly employed in  
 Mr. —'s *indigo* factory,  
 I heard of your *indisposition*  
 last week,  
 I knew him from his *infancy*,
- What do you *infer* from what  
 he said ?  
 We must show kindness and  
 respect to our *inferiors*, as  
 well as *superiors*,
- God is *infinite* in power and  
 wisdom,  
 We have no *influence* over  
 them,  
 Is there no one here that can  
 give me *information* con-  
 cerning this ?
- tum jānte ho us-kī (āmdanī)  
 kyā hai ?  
 yih (be-naṣīr) khaṭṭ hai.  
 tumhārī kitāb (nā-tamām) hai.  
 dūsre mahīne-kī pahlī tārīkh  
 tak mere rahne se tumheñ  
 kuchh (taklīf) hogī ?  
 kal tumhāre sāth mulākāt  
 karne-kā mujhe (subhītā) na  
 milegā.  
 jo main kahtā hūñ durust hai  
 yā (nā-durust) ?  
 thore dīn se mere 'iyāl-atfāl  
 (barh-gae).  
 fauj-ke (barhāne)-kī khabar  
 hai.  
 we (behūda) bāt kahte haiñ.  
 wuh bilfī'l sab se (āzād) hai.
- is kitāb-kī (fhrīst) hai ?  
 tumkitne dīnoñ se (Hindūstān)  
 meñ ho ?  
 yih kām aisā nahīñ ki tum  
 (ghaṣlat) karo.  
 yih paudhā (isī mulk-ka) hai ?  
 pahle main fulāne ṣāhib-kī  
 (nīl) kī koṭhī meñ naukar thā.  
 tumharī (bīmārī)-kā ḥāl main  
 ne pichhle hafte sunā.  
 main us ko (larakpan) se jīntā  
 hūñ.  
 us ne jo kahā, us se tum kyā  
 (natīja nikālte ho) ?  
 ham ko chāhiye ki (chhoṭoñ)  
 ke sāth bhī mīhrbānī aur  
 adab se pesh āweñ jaise baroñ  
 ke sāth.  
 khudā apnī kudrat aur ḥikmat  
 meñ (be-intihā) hai.  
 un par hamārā kuchh (bas)  
 nahīñ.  
 ko,ī yahāñ aisā nahīñ jo mujhe  
 is muḳaddame-kī (khabar)  
 de sake ?

- She is very *ingenious*,  
 He possesses much *ingenuity*,  
 The petition was signed by  
 every *inhabitant* of the vil-  
 lage,  
 Their disposition is *inhuman*,  
 They delight in all kinds of  
*iniquity*,  
 I never did him the least  
*injury*,  
 His health has been *injured*  
 by too great exertion,  
 He practises *injustice* towards  
 all,  
 They are all *innocent*,  
 These animals are *inoffensive*,  
 An *inquest* was held yesterday  
 on the body of a person  
 who shot himself,  
 What kind of an *insect* is this?  
 He is so ill that he is *in-*  
*sensible*,  
 You had better *insert* this in  
 your letter,  
 How very *insignificant* is man,  
 compared to the Almighty !  
 His words are *insincere*,  
 They behaved in an *insolent*  
 manner,  
 He has lately become *in-*  
*solvent*,  
 Call a person to *inspect* this  
 cloth,  
 The goods are all ready for  
 your *inspection*,  
 I will be with you in an  
*instant*,  
 Man acts from reason, animals  
 from *instinct*,  
 In Europe and Bengal are  
 noble *institutions* for com-  
 municating knowledge,
- wuh barī (hunar-mand) hai.  
 us-ke pās barā (hunar) hai.  
 'arzī par sab gānw-ke (rahne-  
 wālon) ne dast-khatt kiye  
 un-kā mizāj (be-rahm) hai.  
 we har tarah-ke (gunāh) karne  
 meñ khwush haiñ.  
 main ne use kuchh bhi (zarar)  
 kabhī nahīñ pahuñchāyā.  
 ziyāda miñnat karne se us-kī  
 tandurustī meñ (khalal āyā).  
 wuh har kisī par (zulm) kartā  
 hai.  
 we sab (be-gunāh) haiñ.  
 ye jānwar (mūzī nahīñ) haiñ.  
 wuh ādmī jo apne āp golī  
 mārke mar-gayā, kal us-kī  
 (taḥkīkāt) hu.ī.  
 yih kis kism-kā (kīyā) hai ?  
 wuh aisā bīmār hai ki (be-hosh)  
 hai.  
 bihtar hai ki tum isko apne  
 khatt meñ (dākhil karo).  
 kādiri muḥlaḥ khudā-ke banis-  
 bat ādmī kitnā kuchh nā-  
 chīz hai.  
 is-kī bāteñ (nā-rāst) haiñ.  
 wuh (gustākhī se) pesh āyā.  
 us-kā thore din se (dewālā)  
 niklā.  
 ek ādmī ko is kapre-ke (jāñchne)  
 ko bulāo.  
 āp-ke (mulāhazē)-ke wāste sab  
 chīzeñ taiyār haiñ.  
 main (ek dam) meñ tumhāre  
 pās ā.ūngā.  
 ādmī tamiz se, aur jānwar  
 apnī (samajh) se, fīl kartā  
 hai.  
 Yūrop aur Bangāle meñ tā'lim  
 ke bahut achchhe' (dastar)  
 karār diye haiñ.



- Can you *instruct* me in this science? *is 'ilm meñ tum mujhe (ta'lim de) sakte ho ?*
- I have *insured* that vessel for 50,000 rupis, and I have the *insurance-policy* in my possession, *mainñ ne pachās hazār rūpaiye ko us jahāz-kā (bimā) kiyā, aur (bīme-kā kāghaz) mere pās hai.*
- She has a wonderful *intellect*, How did you receive this *intelligence*? *'ajab tarah-kī ('akl) us-kī hai. kis tarah tum ne yih (khabar) pā,ī ?*
- He is an *intelligent* man, *wuh (hoshyār) ādmī hai ?*  
*Intemperance* hurts body and mind, *(bad-parhezī) jism aur mizāj ko muzīrr hai.*
- Have you any *intention* to go to Europe? *Yūrop jāne-kā tum kuchh (irāda) rakhte ho ?*
- There is no *intercourse* between us, *hamāre tumhāre bīch kuchh (sar-o-kār) nahīñ.*
- I have no *interest* in this matter, *is meñ merī kuchh (gharaz) nahīñ hai.*
- Why should we *interfere* in that affair? *ham kyūñ us kām meñ (hāth dāleñ) ?*
- You must *interpret* what he says to me, *jo wuh mujh se kahtā hai tumheñ (tarjuma karnā) paregā.*
- If you know not the language of the country, you must use an *interpreter*, *agar tum mulk-kī bolī nahīñ jānte ho to (mutarjim) rakhnā hogā.*
- I hope, sir, I don't *interrupt* you, *śāhib, mujhe ummed hai ki mainñ āp-kā mukhlil nī hūñgā.*
- Your coming here is an *interruption* to my business, *tumhāre āne se mere kām meñ (khalal) hotā hai.*
- Shall I *introduce* you to that gentleman? *mainñ tum ko us śāhib se (mulā-kāt) karā,ūñ ?*
- He was *intrusted* with the whole business, *us ko sārā kām (sipurd) kiyā gayā thā.*
- It is said, a house will be built at Gangā Sāgar for the benefit of *invalids*, *mashhūr hai ki Gangā-Sāgar meñ (za'ifoñ)-ke liye ek makān banegā.*
- Who *invented* this instrument? *yih āla kis ne (ijād) kiyā ?*
- The Nawāb imagined his soldiers were *invincible*, *nawwāb ne apnī sipāh ko (ghair maghlūb) tašawwur kiyā.*
- He has given me an *invitation*, *us ne merī (da'wat) kī.*
- Where is the *invoice* of these goods? *is asbāb-kī (fihrist) kahāñ hai ?*

His affairs are much *involved*,  
These lines are *irregular*,  
The Company have given per-  
mission to clear the *island*  
of Gangā Sāgar,

us-kā kār-o-bār (abtar) hai.  
ye safren (sidhī nahīn).  
Gangā-Sāgar-kā (jazīra) saf  
karne ko Kampanī bahādur  
ne ijāzat dī hai.

## J.

The *jackal* is very cunning,  
He is to remain in *jail* one  
year,  
Is that the king's *jester*?  
*Jewels*—pearls, diamonds, &c.  
Join these two boards together,

(gīdar) barā syānā hotā hai.  
wuh (kaid-khāne) men ek bars  
rahegā. [hai?]  
kyā wuh bādshāh-kā (maskhara)  
(zewar) motī, hīrā, waghaira.  
in dono takhton ko bāham  
(milāo). [thī.

What I said was only in *joke*,  
Bring the waste-book and  
*journal*,

jo main ne kahā sirf (hānsī)  
musawwade-kī bahī aur (roz-  
nāmcha) lāo.

I am now going to make a  
long *journey*,

main ab dūr-kā (safar) karne  
jātā hūn.

This news affords me great  
*joy*,

is khabar se mujhe barī  
(khwushī) hai.

How can I *judge* of his charac-  
ter? I don't know him,

us-ke chalan kī bābat men kyā  
ṭhahrā, un? main to use jāntā  
nahīn.

The (English) *judge* summed  
up the evidence, and the  
*jury* gave their verdict,

(jaj sāhib) ne gawāhoṅ-kī zabān-  
bandī-kā khulāsa sunāyā,  
aur (jūrī) ne fatwā diyā.

The (native) *judge* punished  
the delinquent,

(kāzī) ne takṣīr-wār ko sazā  
dī.

Squeeze some *juice* out of this  
lemon,

is nibū se ('arakh) nichoro.

How far can you *jump*?  
He is the senior, I the *junior*,

tum kahān tak (kūd) sakte ko?  
wuh barā aur main (chhoṭā)  
hūn.

God is *just* and merciful,  
This is not *justice*,

khudā ('ādil) aur mihrbān hai.  
yih (inṣāf) :ahīn hai.

He says nothing in *justifica-*  
*tion* of it,

wuh apne fi'l-kā ('uzr) nahīn  
kartā.

## K.

*Keep* this money for me till I  
want it,

is naqd ko mere darkār hone  
tak tum apne pās (rakho).

Break this cocoa-nut, and eat  
the *kernel*,

is nāriyal ko phoro, aur us-kā  
(gūdā) khāo.

It is sinful to *kill* animals  
without cause,  
They *kindled* a fire with straw,  
They showed us very great  
*kindness*,  
We traversed the *kingdom* of  
Persia,  
Give me a *kiss*, then fly your  
*kite*,  
This is a beautiful cat, she has  
two *kittens*,  
He fell on his *knees*, and asked  
pardon,  
Try if you can open this *knife*,  
Here is a *knot* in this string,  
loose it,  
What is wealth without *know-*  
*ledge*!  
Do you *know* what people  
think of him?

*kisī jānwar ko be-sabab*  
(*mārnā*) *gunāh hai.*  
*unhoñ ne payāl-kā ālā, o*  
(*banāyā*).  
*unhoñ ne ham par barī (mīhr-*  
*bānī) kī.*  
*ham ne tamām (mulk) i Īrān*  
*kī sair kī.*  
*ek (bosa) mujh ko do aur apnā*  
(*patang*) *urāne jā, o.*  
*yih bahut khūb-śūrat billī, aur*  
*us-ke do (bachche) haiñ.*  
*us ne apne (zānū) tekkar 'afū*  
*chāhī.*  
*dekho to tum is (chhurī) ko*  
*khol sakte ho.*  
*is rassī meñ ek (gira) hai, is*  
*ko kholo.*  
*baghair ('ilm)-ke, daulat kyā*  
*hai!*  
*tum (jānte) ho ādmī use kaisā*  
*jānte haiñ ?*

## L.

They *labour* hard for their  
living,  
Here are fifty *labourers* em-  
ployed,  
It will cost a *lakh* of rupees,  
Being *lame*, he walks with a  
stick,  
Place this *lamp* in the hall,  
Will you go by *land* or by  
sea?  
Where do you mean to *land* ?  
Ghulām Husain is the *land-*  
*lord* of this house. I am  
his tenant,  
Do you speak our *language* ?  
I am overcome with *languor*,  
I caught a *large* fish yester-  
day,  
I saw him *last* Tuesday,

*we barī (mīhnat karke) aprī*  
*guzrān karte haiñ.*  
*yahāñ pachās (māzdūr) is kām*  
*meñ mashghūl haiñ.*  
*ek (lākh) rūpāiya is-kā kharch*  
*hogā.*  
*wuh (langrā) hone-ke māre*  
*lāthī tekkar chaltā hai.*  
*yih (chirāgh) dālāñ meñ rakho.*  
*tum (khushkī)-kī rah jā, oge yā*  
*tari-kī ?*  
*tum kahāñ (utroge) ?*  
*Ghulām Husain is ghar-kā*  
(*mālik*) *hai, tuñ us-kā*  
*kirāyadār hūñ.*  
*tum hamārī (zabān) boḷte ?*  
*mujh par (māndagī) ghālib hai.*  
*maiñ ne kal ek (barī) machhlī*  
*pakrī. [ko dekha.*  
(*guzre*) *Mangal ko maiñ ne us*

Why do you *laugh* without  
reason?

Is it *lawful* to do this?

Having *laid* by his profits, he  
became rich,

Let us *lay* aside everything  
that is evil,

They are exceedingly *lazy*,  
That poor man is blind,  
another *leads* him,

Melt this *lead* in the fire,

Where does this road *lead* to?

Don't *lean* upon the table,

I saw a monkey *leap* over the  
fence,

You can *learn* faster than I,

I took a *lease* of this house  
for five years,

It is late, let us now take *leave*,

It is said he intends soon to  
*leave* this country,

He *led* so bad a life no one  
respected him,

He *left* all his business to his  
sarkār,

Being lame of his right hand,  
he writes with the *left*,

This writing is not *legible*,

He fell off his horse, and  
broke his *leg*,

Sir, are you now at *leisure*,  
can I speak with you?

I am very poor, can you *lend*  
me a few rupees?

My wages are *less* than his,

Why did you *let* loose the  
horse?

Let us see if we can read this  
book,

The ground is quite *level*,

By doing this you are *liable* to  
a penalty,

be sabab kyūn (hanste) ho?

yih karnā (wājib) hai?

munāfā' ko (jam') kar wuh  
daulat-mand ho gayā.

ham ko chāhiye sare burā, iyon  
ko (chhor-dēn).

we nihāyat (sust) hain.

wuh bekas andhā hai, dūsrā  
use (rāh batātā) hai.

is sise ko āg men (pighlā, o).

yih rāstā kahān ko (jātā) hai?

mez par (bojh) mat do.

main ne ek bandar bār  
(phāndte) dekhā. [ho?

tum mujh se jaldī (sikh) sakte  
main ne yih ghar pānch baras  
ke liye (kirāya) liyā.

der hū, ham (rukhsat) hon.

sunā hai, ki wuh jald is mulk  
ke (chhorne)-kā irāda rakhtā  
hai.

wuh aisī burī chāl (chalā) ki  
kisī ne us-kī 'izzat na ki.

us ne sab apnā kām sarkār  
par (chhor-diyā).

dāhine hāth-ke lūle hone se  
wuh, (bā, en) hāth se likhtā  
hai.

yih likhā (parhā nahīn jātā).

us ne apne ghore se gir-kar  
apnā (pānw) torā.

ai sāhib, abhī ap ko (fursat)  
hai, main bāt kar saktā hūn?

main bahut lāchār hūn, thore  
rūpaiye (kar de-sakte ho)?

merā mahinā us-ke se (kam) hai.

tum ne ghore ko kis wāste  
(chhor-diyā)?

(dekhen), is kitāb ko ham parh  
sakte hain.

yih zamīn sab (barābar) hai.

yih kām karne se tum par  
jurmānz (lāzim) hogā.

- are exceedingly *liberal*,  
 They were in prison, but are  
 set at *liberty*,  
 Have you seen his *library* ?  
 )  
 The dog *licks* water with his  
 tongue,  
 Lift up the *lid* of this box,  
 He thinks nothing of telling a  
*lie*,  
 He *lies* down under the shade  
 of a banyan-tree,  
*Life* is short, we ought now to  
 prepare for eternity,  
 He fell to the ground *lifeless*,
- Can you *lift* this stone ?
- Is this package *light* or heavy ?  
 Tell him to *light* a fire,  
 We must *lighten* the boat,  
 otherwise it will sink,  
 It *lightens* very much,  
 I was out yesterday in a storm  
 of thunder and *lightning*,  
 My house is very much *like*  
 yours,  
 I should *like* much to visit  
 Europe.  
 I am *limited* not to give more  
 than one hundred rupees,
- This cloth must have a *lining*,  
 How many *links* are there in  
 that chain ?  
 A *lion* is stronger than a tiger,
- Her *lips* are *red*,  
 Is the medicine you speak of a  
*liquid* ?  
 Write a *list* of the things sent  
 to Dacca,  
*Listen* to what I tell you,
- wuh barā (sakhī) hai.  
 we kaid-khāne men the, lekin  
 ab (chhūte) haiñ.  
 tum ne us-kā (kutub-khāna)  
 dekhā ?  
 kuttā zabān se pānī (pītā) hai.  
 is sandūk-kā (dhaknā) uṭhā.o.  
 wuh (jhūṭh) bolne men kuchh  
 nahīñ dartā.  
 pīpal-ke darakhṭ-ke sāye tale  
 wuh (sotā) hai.  
 (zindagī) kam hai, ham ko  
 abhī fikri 'āqibat chāhiye.  
 wuh (be-jān) hokar zamīn par  
 gir-parā.  
 tum is patthar ko (uṭhā) sakte  
 ho ?  
 yih bojhā bhārī hai yā (halkā)  
 āg (jalāne) ko use kaho.  
 hamen kishtī (halkā karnā)  
 chāhiye nahīñ to dūb jā'egī.  
 abhī bahut (chamaktī) hai.  
 main kal tūfān aur (bijlī)-ke  
 waqt bāhir thā.  
 merā ghar tumhāre ghar-ke  
 (ham-shakl) hai.  
 wilāyat jāne-kī mujh ko barī  
 (khwāhish) hai.  
 ek saū rūpāiye se ziyāda dene  
 kī mujh ko (parwānagī)  
 nahīñ.  
 is kapre ko (astar) darkār hai.  
 is zanjīr men kitnī (karīyāñ)  
 haiñ ?  
 (sher-babar) sher se ziyāda  
 karwī hai.  
 uske (hoñth) (lāl) haiñ.  
 jis darwā-kā tum zikr karte ho  
 wuh (patlī) hai ?  
 jo chīzen Dhāke ko ga,ññ unki  
 (fard) likho.  
 jo main kahtā hūñ (kān dhar-  
 kar suno).

- The translation is too *literal*, yih tarjuma ziyāda-tar lafz hai.
- Give me a *little*, I don't ask for much, mujh ko (zarrā-sā) do, main bahut nahīn māngtā.
- He is of a *lively* disposition, wuh khwush-tab' hai.
- I shall respect him as long as I *live*, jabtak main (jī,ūngā) us-kī ta'zīm karūngā.
- He is ill of the *liver* complaint, us ko (jigar)-kī bīmārī hai.
- He told me to *load* the boat with indigo, nā, o meñ nil (lādne ko) mujh ko hukm diyā.
- Is this gun *loaded*? yih bāndūk (bharī) hai?
- Do you know the virtue of the *loadstone*? tum (mañnā'tis)-kī khāṣṣiyat jānte ho?
- May I beg the *loan* of this book? yih kitāb (mānge) dījiyegā?
- Tell the baker to give three *loaves*, roṭī-wāle se kaho, tīn (roṭiyān) de.
- There is no *lock* to your box, tumhāre ṣandūḳche meñ (ḳuṣṭ) nahīn hai.
- Where shall we *lodge* to-night? āj-kī rāt ham kahān (raheṅge)?
- These rooms are very *lofty*, ye koṭhriyān bahut (ūnchī) haiñ.
- Why do you thus *loiter* away your time? tum kyūn is tarah ghaṣṭat meñ aukāt (gañwāte) ho?
- How *long* is this piece of cloth? yih kaprā kitnā (lambā) hai?
- How *long* shall you remain there? tum (kitne din) wahāñ rahogē?
- Let me *look* through your spying-glass, apne dūrbīn se mujhe (dekhne) do.
- When you go to Calcutta, buy me a *looking-glass*, jab tum Kalkatte ko jā, o to mere wāste ek (ā,īna) lenā.
- Try if you can *loose* (untie) this knot, dekho, tum yih gira (khol) sakte ho.
- The joints of this chair are very *loose*, is chaukī-ke joṛ bahut (dhīle) haiñ.
- Take care you don't *lose* the knife I gave you, jo chhurī main ne tum ko dī, khabardār us ko na (khonā).
- He has met with great *loss*, us ko barā (nuḳṣān) hū, ā hai.
- He *lost* his way in coming from the city, shahr se āte hū, e wuh rāh (bhūl-gayā).
- I purchased five *lots* at to-day's sale, main ne āj-ke nilām meñ pāñch (gaṭhriyān) khariḍ kīñ.
- This is the flower of the *lotus*, yih (kañwal)-kī phūl hai.
- They have no *love* for each other, unko āpas meñ (maḥabbat) nahīn hai.

This is a very <i>low</i> room,	<i>yih koṭhrī bahut (nīchī) hai.</i>
The price he asks is very <i>low</i> ,	<i>wuh bahut (thorī) kīmat māngtā hai.</i>
<i>Lower</i> this bucket into the well,	<i>is dōl ko kū, e meñ nīche (ḍālo).</i>
Theirs is a <i>lucrative</i> employ- ment,	<i>un-ke kām meñ barā (naf') hai.</i>
Put this <i>luggage</i> in the boat,	<i>is (asbāb) ko kishtī meñ rakho.</i>
He is now grown very <i>lusty</i> ,	<i>wuh bahut (moṭā) hū, ā hai.</i>

## M.

What is the name of this <i>machine</i> ?	<i>is (āle)-kā nām kyā hai ?</i>
He was bit by a <i>mad</i> dog,	<i>kisī (dīwāne) kutte ne use kātā.</i>
He <i>made</i> me write the letter directly,	<i>us ne usī waqt mujh se <u>khatt</u> (likhwā-liyā).</i>
Having <i>made</i> a pen, he began to write,	<i>us ne qalam (banāke) likhnā shurū' kiyā.</i>
These are <i>magnificent</i> apart- ments,	<i>ye koṭhriyāñ bahut ('ālishān) haiñ.</i>
He has two <i>maid-servants</i> ,	<i>us-kī do ('aurateñ chākar) haiñ.</i>
<i>Make</i> haste and write the letter,	<i>(jaldī) <u>khatt</u> likho.</i>
Who <i>manages</i> his affairs?	<i>uskā kām kaun (kartā) ?</i>
We ought to love all <i>mankind</i> ,	<i>ham ko chāhiye ki sab (banī- ādam) ko piyār karen.</i>
He spoke to us in this <i>manner</i> ,	<i>us ne (is tarāh) se hamāre sāth bāt-chīt kī.</i>
This garden needs some <i>manure</i> ,	<i>is bāgh meñ (pāñs) ḍālnā zarūr hai.</i>
Show me a <i>map</i> of Bengal,	<i>Bangāle-kā (naqsha) dikhāo.</i>
This floor is paved with <i>marble</i> ,	<i>yih farsh (sang-i-marmar)-kā banā hai.</i>
The regiment will <i>march</i> to- morrow,	<i>kal lashkar-kā (kūch) hogā.</i>
Put a <i>mark</i> on the paper that is yours,	<i>jo kāghaz tumhārā hai us par (nishān) karo.</i>
I have been to the <i>market</i> ,	<i>maiñ (bāzār) gayā thā.</i>
When will their <i>marriage</i> take place?	<i>un-kī (shādī) kab hogī ?</i>
He is a very kind <i>master</i> (mean- ing <i>teacher</i> or <i>preceptor</i> ),	<i>wuh barā mihrbān (ustād) hai.</i>
Who is the <i>master</i> (meaning <i>owner</i> ) of that slave?	<i>us ghulām-kā (mālik) kaun hai ?</i>
Is your <i>master</i> (meaning a Euro- pean <i>gentleman</i> ) at home?	<i>tumhārā (ṣāhib) ghar meñ hai ?</i>

Call the carpenter and his <i>mate</i> now,	<i>barha, i aur us-ke (sāthī)</i> <i>abhī āne-ke liye kaho.</i>
How can they work without <i>materials</i> ?	<i>baghair (sāmān)-ke we kyūnkar</i> <i>kām kar sakte haiñ ?</i>
By what <i>means</i> can you do this ?	<i>tum kis (tadbīr) se yih kām kar</i> <i>sakoge ?</i>
I <i>mean</i> to go to Khidarpur to-morrow,	<i>kāl merā (irāda) Khidarpūr</i> <i>jāne-kā hai.</i>
<i>Measure</i> this cloth,	<i>is kapre ko (nāpo).</i>
This is a kind of <i>measure</i> ,	<i>yih ek kism (paimā, ish)-kī hai.</i>
<i>Meet</i> me at Maulavī Sa'id's house to-morrow,	<i>kāl Maulavī Sa'id-ke ghar meñ</i> <i>mujh se to (mulākāt) karo.</i>
I am reading a book of <i>memoirs</i> ,	<i>main (tazkire)-kī ek kitāb</i> <i>parhātā hūñ.</i>
Make a <i>memorandum</i> of this,	<i>is-kī ek (yād-dāsh) banā, o.</i>
I have a bad <i>memory</i> ,	<i>merā (hāfiza) bahut burā hai.</i>
Tell the carpenter to <i>mend</i> this box,	<i>is sandūk-kī (marammat karne</i> <i>ko) barha, i se kaho.</i>
We ought ever to be <i>merciful</i> ,	<i>ham ko (rahm) karnā hamesha</i> <i>munāsib hai.</i>
This is an article of <i>merchan-</i> <i>dise</i> ,	<i>yih māl (tijārat)-kā hai.</i>
He is now a <i>merchant</i> in Calcutta,	<i>wuh ab (saudāgar) Kalkatte</i> <i>meñ hai.</i>
I walked four miles and <i>met</i> no one,	<i>main do kos chalā aur kisī ko</i> <i>(na dekhā).</i>
What is the best <i>method</i> ( <i>mode</i> ) of learning a language ?	<i>kisī zabān sikhne-kā kaun-sā</i> <i>(tarīk) bihtar hai ?</i>
I did not arrive there till <i>mid-</i> <i>day</i> ,	<i>main (do-pahar din) tak</i> <i>wihāñ nahīñ pahunchā.</i>
Shall I put it at the <i>top</i> , or in the <i>middle</i> ?	<i>main is ko upar yā (bich) meñ</i> <i>rakhūñ ?</i>
This paper is <i>middling</i> ,	<i>yih kāghaz (mutawassit) hai.</i>
She is <i>mild</i> in temper,	<i>wuh (mulā, im) -mizāj hai.</i>
Grind this wheat in the <i>mill</i> ,	<i>is gehūñ ko (chakkī) meñ pīs.</i>
I have considered this in my own <i>mind</i> ,	<i>main ne yih apne (dil) meñ</i> <i>tajwiz kiyā.</i>
Had you <i>mind</i> ed what he said, then it would be well,	<i>us-kī bāt agar tum (mānte) to</i> <i>khūb hotā.</i>
Lead and copper are dug out of <i>mines</i> ,	<i>sīsā aur tāñbā (khānon) se</i> <i>khodā jātā hai.</i>
I shall return in one <i>minute</i> ,	<i>main ek (pal) meñ phir-ā, ūnga</i>
They are full of <i>mirā</i> , <i>mirā</i> ,	<i>we bahut (khaushī) se bhare</i> <i>haiñ.</i>



- They are always in *mischief*, *we hamesha (bure kām) karte haiñ.*
- The wicked man is always *miserable*, *bad ādmī hamesha (dardmand) rahtā hai.*
- Misers* never think they have enough, *(bakhīl)-kī hirs kabhī nahīñ bhartī.*
- They live in great *misery*, *we bare (dukk) meñ rahte haiñ.*
- He has met with a great *misfortune*, *us ne barī (āfat) uṭhā.ī.*
- I was grievously *misled* by following your advice, *tumhārī naṣīhat-ke muwāfiq chalne se mujh se barī (chūk) hū.ī.*
- This is owing to your *mismanagement*, *tumhārī (be-tadbīrī) se yih aisā hū.ā.*
- We ought not to *misspend* our time, *ham ko munāsib nahīñ ki apnī waqt (zā.ī) karen.*
- I suppose you have *misreckoned* these rupees; count them again, *maiñ samajhtā hūñ tum ne rūpaiye ginne meñ (bhūle); phirkar gino.*
- He has much *misrepresented* the matter, *us ne yih mukaddama bahut (barkhilāf) dikhāyā.*
- They fired several times at a leopard, but *missed* it, *ek chīte par unhoñ ne ka.ī goliyāñ chalā,īñ lekin (khaṭā kī).*
- You *mistake* my meaning, *tum merī maṭlab ko (ghalaṭ samajhte ho).*
- We should not *mistrust* without cause, *be sabab kisī se bad (i'tikād) honā, ham ko munāsib nahīñ.*
- Mix* these together, *in donoñ ko bāham (milā-do).*
- It is improper to *mock* any one, *kisī-kī (naḳl karnā) munāsib nahīñ.*
- He is of a *modest* disposition, *wuh mizāj-kā (sharmilā) hai.*
- They *molest* us very much, *we ham ko bahut (satāte haiñ).*
- I shall receive the *money* after one month, *ek (mahīne)-ke ba'd mujhe (rū-pae) mileñge.*
- The *moon* has not yet risen, *abtak (chāñd) nahīñ niklā.*
- He will come in the *morning*, *wuh (ṣubḥ) ko āwegā.*
- The *motion* of this wheel is very quick, *is charkḥ-kī (ḥarakat) bahut jald hai.*
- What is your *motive* for doing this? *is kām karne-kā tumhārā kyā (bā.īs) hai?*
- Have you seen the *Himālaya mountain*? *tum ne Himālay (pahār) dekhā hai?*

Having <i>mounted</i> his horse, he rode off,	wuh apne घोरे पर (charṅkar) chalā-gayā.
This is a <i>mournful</i> history,	yih bahut (rikṅkat-āmez) kṣṣa hai.
The whole country <i>mourns</i> his loss,	us-ke marne se sārā mulk (rotā hai).
There is much <i>mud</i> on the river-side,	daryā-ke kināre baṛī (kīchar) hai.
Why do you bathe in <i>muddy</i> water?	tum (gadle) pānī meñ kyon nahāte ho?
I have bought a <i>mule</i> for 200 rupees,	maiñ ne do sai rūpaiye ko ek (kḥachchar) liyā.
He was <i>murdered</i> by robbers,	us ko choroñ ne (mār-dālā).
They are always <i>murmuring</i> ,	we hamesha (baṛbaṛate) rahte haiñ.
Are you fond of <i>music</i> ?	(rāg) tumheñ bhātā hai?
I spoke several times, but still they continued <i>mute</i> ,	maiñ ne to ka,ī bār unheñ kahā, lekin we (kḥāmosh) rahe.
This will be for our <i>mutual</i> benefit,	is meñ (tarfain)-kā fā'idā hogā.

## N.

In Bengal, little children are accustomed to go <i>naked</i> ,	Bangāle meñ larḳe (nañge) rahte haiñ.
This vessel's <i>name</i> is the Moira,	is jahāz-kā (nām) Moirā hai.
Have you read this <i>narrative</i> ?	tum ne is (kṣṣe) ko paṛhā hai?
All the people of this <i>nation</i> speak his praise,	is mulk-ke sab (kaum) is-kī ta'rīf karte haiñ.
The tiger is fierce by <i>nature</i> ,	apnī (tabī'at) se sher baṛā tund-mizāj hai.
She is a <i>naughty</i> girl,	wuh chhokrī (natkhat) hai.
Have you learnt <i>navigation</i> ?	tum ne (mallāhī) sikhī hai?
This is <i>neat</i> writing,	yih (kḥwush) kḥat hai.
It is not anyways <i>necessary</i> that you should go there,	tumhārā wahāñ jānā kuchḳ (zarūr) nahīñ.
I have <i>need</i> of your assistance,	maiñ tumhārī madad-kī (ihtiyāj) rakhtā hūñ.
It is absolutely <i>needful</i> that I should go,	mujḳ ko wahāñ jānā baṛā (zarūr) hai.
This is owing to your <i>neglect</i> ,	tumhārī (be-kḥabaṛī) se yih hū,ā hai.
They are idle and <i>negligent</i> ,	we sust aur (ghāfil) haiñ.
He is a <i>neighbour</i> of mine,	wuh merā (paṛosī) hai.

He lives in this <i>neighbourhood</i> ,	wuh is (nazdiki) men rahtā hai.
Have you seen my <i>new</i> book?	tum ne merī (na,ī) kitāb dekht hai?
We will go there <i>next</i> month,	ham (dūsre) mahīne wahān jā- enḡe.
I have broken the <i>tip</i> of my pen,	maiñ ne apne ḡalam-kī (nok) toṛ dālī.
These are very <i>nice</i> mangoes,	ye bahūt (achchhe) ām haiñ.
I <i>nipped</i> my fingers with the pincers,	maiñ ne apnī unḡliyon ko mūchne se (dabā) rakhā.
I cannot bear so much <i>noise</i> ,	maiñ itne (shor)-kī bardāshht nahīn kar saktā.
What they say is all <i>nonsense</i> ,	jo we kahte haiñ sab (wāhiyāt) hai.
The plaintiff was <i>nonsuited</i> ,	mudda'ī-kā (muḡaddama <u>khā</u> -rij hū,ā).
He asked, but I gave him <i>nothing</i> ,	us ne to māṅgā lekin maiñ ne (kuchh na) diyā.
My fingers are <i>numb</i> with cold,	merī unḡliyāñ jāre se (thiṭhar) ga,ñ.
What <i>number</i> of persons were present?	(gintī men kitne) ādmī hāzīr the?
There are <i>numerous</i> errors in your writing,	tumhāre likhne men (bahut sī) ḡhalṭiyāñ haiñ.
They took with them their little child and its <i>nurse</i> ,	we apne chhoṭe bachche aur uskī (dā,ī) ko sāth le ga,e.

## O.

How can the boatmen row without <i>oars</i> ?	baghair (dāñd)-ke mallāh kyūñkarnā pḡhe-sakte haiñ?
In a court it is usual for witnesses to take an <i>oath</i> ,	gawāhoñ ko 'adālat men (ḡasam) khānā dastūr hai.
You should pay <i>obedience</i> to his orders,	munāsib hai ki tum is-kā (ḡukm) māno.
Good children are <i>obedient</i> to their parents and <i>obliging</i> to every one,	achchhe laṛke mā bāp-ke (tābi'-dār) aur sab se (mutawāzī') haiñ.
I must <i>obey</i> his orders,	mujhe us-kā ḡukm (mānnā) hoḡā.
What was the <i>object</i> of your going there?	tumhāre wahān jāne-kī kyā (ḡharaz) thī?
You should try to <i>oblige</i> your master,	apne ākā ko (rāzī rakhne men) tumheñ sa'ī karnā chāhiye.

These words are *obscure*,  
This term has become *obsolete*,  
This is an *obstacle* to my learning,

They are *obstinate* in their opinions,

There was no *occasion* for your coming,

He has *occasioned* his parents trouble,

After another month, I shall have *occupied* this house twenty years,

I don't remember this ever to have *occurred* before,

This is a very remarkable *occurrence*,

This is a very *odd* kind of expression,

What *offence* have I committed? I cannot think of thus *offending* him,

Had I known this before, I should have *offered* you my services,

I am going to Mr. —'s *office*,

He is a European *officer*,

There is no *oil* in the lamp,

Once upon a time, an *old man* and an *old woman* went to the forest to gather sticks,

There is some *omission* in copying,

I *omitted* to mention that,

God is *omnipotent* and *omni-present*,

*Open* the door,

How does this medicine *operate*?

What *opinion* do you form on this subject?

'His house is *opposite* to mine,

ye alfāz (mughlak) haiñ.  
yih iştīlāḥ filḥāl (matruk) hai.  
yih mere sikhne-kā (māni) hai.

we apnī rāḥe meñ (khwud-sar) haiñ.

tumhārā ānā (zarūr) na thā.

wuh apne mā bāp-ke ranj-kā (bā'is hū,ā).

dūsre mahīne ba'd is ghar meñ rahte mujh ko bīs baras (hoṅge).

mujh ko yād nahīñ ki kabhi āge aisā (ittifāk hū,ā).

yih bare ta'ajjub-kī (bāt) hai.

yih ('ajab) tarāḥ-kā kalām hai.

main ne kyā (takṣīr) kī hai?

aisā us ko (na-khwush rakhnā), mujhe pasand nahīñ.

agar main āge aisī bāt jāntā to tumhārī madad karne ko (hāzīr) hotā.

main fulāne sāḥib-ke (daftar) meñ jātā hūñ.

wuh wilāyatī ('uhdedār) hai.

chirāgh meñ (tel) nahīñ.

kisī waqt ek (burhā) aur ek (burhiyā) jangal meñ lakri-yāñ chunne gaḥe.

naḳl karne meñ kuchh (rah ga,ī) hai.

main yih bāt kahnī (bhūl-gayā).

khudā (kādir) aur (har jā hāzīr) hai.

darwāza (kholo).

yih dawā kaisī (tāṣīr rakhti hai)?

is meñ tum kyā (kiyās) karte ho? [(sāmhne) hai.

us-kā ghar mere gaur-ke

He has met with much <i>opposition</i> ,	<i>bahut logoñ ne iskī (mukhāla-fat) kī hai.</i>
I have brought some <i>oranges</i> ,	<i>maiñ ne (kaule) mol liye.</i>
He is celebrated as an <i>orator</i> ,	<i>wuh (faṣīḥ) mashhūr hai.</i>
This is an <i>order</i> for a hundred <i>rupis</i> ,	<i>yih ek sau ruṇa, e-kī (hundī) hai.</i>
This school is without <i>order</i> ,	<i>yih maktab be (tartīb) hai.</i>
I have <i>ordered</i> the goods to be got ready,	<i>sab chizon-ke taiyār karne-ke maiñ ne (hukm kiyā hai).</i>
He was well versed in <i>Oriental literature</i> ,	<i>(mashrikī) 'ilm se wuh khūb wāḳif hai.</i>
Do you know the <i>origin</i> of this saying?	<i>tum is bāt-kī (aṣl) jānte ho ?</i>
This is not the <i>original</i> writing,	<i>yih (aṣlī) taḥrīr nahīñ hai.</i>
They wear different kinds of <i>ornaments</i> ,	<i>we ṭarah ṭarah-ke (zewar) pahintī haiñ.</i>
These children are <i>orphans</i> ,	<i>ye larḳe (yatīm) haiñ.</i>
We cannot <i>overcome</i> the enemy,	<i>dushman par ham 'ghālib) nahīñ ho sakte.</i>
The river has <i>overflowed</i> its banks,	<i>daryā-kā pāñī kināroñ se (bāhar nikal gayā).</i>
It is better that you <i>overlook</i> his offence,	<i>yih bihtar hai kī tum uske kuṣūr se (dar guzar karo).</i>
A sudden gust of wind <i>overset</i> the boat,	<i>yak-ā-yak hawā-ke ek jhoke ne nā, o ko (dubā diyā).</i>
Who is the <i>owner</i> of this house?	<i>is ghar-kā kaun (mālik) hai ?</i>
Whose <i>oxen</i> are these ?	<i>ye kiske (bai!) haiñ ?</i>

P.

I have received a <i>packet</i> from Madras,	<i>maiñ ne madrās-kī ḍāḳ par ek (pulanḍā) pāyā.</i>
What <i>page</i> of the book does the word occur ?	<i>kitāb-ke kis (ṣafḥe) meñ wuh lafẓ ātū hai ?</i>
I have a <i>pain</i> in my head,	<i>mere sir meñ (dard) hai.</i>
Where did you get this <i>paint</i> ?	<i>tum ne yih (rang) kahāñ pāyā ?</i>
In former times, there lived in China a celebrated <i>painter</i> ,	<i>agle zamāne meñ Chīn-ke mulk meñ māñī nām ek barā (mu-ṣawwīr) thā.</i>
by name Māñī,	
This is a beautiful <i>painting</i> ,	<i>yih bahut achchhī (taṣwīr) hai.</i>
He became <i>pale</i> through fear (literally <i>yellow</i> ),	<i>ḍar-ke māre us-kā rañg (zard) ho gayā.</i>
Have you read this <i>pamphlet</i> ?	<i>tum ne yih (risāla) parhā ?</i>

There are ten *panes* of glass in this window?

I have forwarded to him the *parcel*,

Sir, I beg your *pardon*,

He said that his *parents* had given him leave to do so,

I invited him to *partake* of some fruit, but he would not,

We ought not to show *partiality* in our judgment,

I find I am mistaken in this *particular*,

He is a *partner* in the house of Messrs. Palmer and Co.,

Each of them favours his own *party*,

Have you got a *pass* for these goods?

This coin does not *pass* in Bengal,

That ship brought many *passengers*,

One ought never to be in a *passion*,

He has obtained a *passport* to go to Agra,

This *path* leads to the village,

It becomes us to exercise *patience* in adversity,

They are *patient* and *peaceable*,

He *patronizes* whatever tends to the welfare of the country,

You must give me a *pattern* to work by,

In reading, you ought to *pause* where there is a stop,

I have had a month's *pay* beforehand,

is *khirki* men *das* (*khāne*) *shishe-ke* haiñ.

*main* ne (*gaṭhrī*) ko *us-ke* *pās* *bhej-diyā*.

*ai* *sāhib*, *mujh* ko (*mu'āf*) *kījiye*.

*us* ne *kahā* *mere* (*mā-bāp*) ne *aisā* *karne* ko *ijāzat* *dī*.

*main* ne *mewa* (*khāne-kī*) *da'wat* *kī*, *lekin* *us* ne *qabūl* *na* *kī*.

*ham* ko *munāsib* *nahīn* *ki* *inṣāf* *men* *kisī-kī* (*ṭarafdārī*) *karēn*.

*main* *ab* *dekhtā* *hūn* *ki* *is* (*khāṣ* *bāt*) *men* *mujh* se *ghalaṭī* *hū,ī*.

*wuh* *Pālmār* *sāhib-ke* *ghar* *men* *ek* (*sharīk*) *hai*.

*har* *ek* *apne* (*farīq*) ko *dost* *rakhtā* *hai*.

*tum* ne *is* *asbāb-kā* (*rawanna*) *pāyā*?

*is* *ṣarb-kā* *Bangāle* *men* (*chalan*) *nahīn*.

*us* *jahāz* *par* *bahut* *musāfir* *ā,ē*.

*kisī* ko *na* *chāhiye* *ki* (*ghuṣṣe*) *ho*.

*us* ne *Āgre* *jāne* *kā* (*rawannā*) *pāyā*.

*yih* (*rāh*) *us* *gānw* ko *jātī* *hai*.

*ham* ko *munāsib* *hai* *ki* *muṣībat* *men* (*ṣabr*) *ikhhtiyār* *karēn*.

*we* (*sābir*) *aur* (*mulā,im*) *haiñ*.

*jis* *men* *mulk-kī* *bihtarī* *ho*, *wuh* *us* *men* (*madad* *kartā* *hai*).

*mujh* ko *ek* (*namūna*) *dījiye* *jis* *se* *kām* *karūn*.

*parhne* *men* *tum* ko *wakf-kī* *jagah* (*ṭhaharnā*) *ṣarūr* *hai*.

*main* ne *ek* *mahīne-kī* (*ṭalab*) *pehgi* *pā,ī*.

- He is a very just man, he *pays* all his debts,  
 He will have only *pecuniary* loss,  
 The windows are so small, one can but just *peep* through them.  
 These children are *peevish* and *perverse*.  
 For doing this you must pay a *penalty*,  
 Lend me your *penknife* to cut my *pen*,  
 His turn of mind is *pensive*.  
 I *perceive* no error in your composition,  
 This blemish is not *perceptible*,  
 Your work is now *perfect*,  
 We ought to aim at *perfection*, though we cannot attain it,  
 He generally promises, but he *does not perform*,  
 The whole apartment was filled with *perfume*,  
 The house is *perfumed* by the fragrance of these flowers,  
*Perhaps* this news may be true,  
 Is this regulation to be *permanent* ?  
 I have *permission* to go for three months,  
 Bring a *permit* for these goods,  
 Will you *permit* me to walk a little in your garden ?  
 There is a *perpetual* flux and reflux,  
 I am much *perplexed* in this business,  
 Who is that *person* ?  
 I have done this deed through his *persuasion*,
- wuh barā ṭhik ādmī hai, apnā sab qarṣ (adā) kartā hai.  
 is-kī faḳaṭ naḳdī (nuḳṣān) hogī.  
 khirkiyān aisī tang haiṅ, ki ko,ī us se faḳaṭ (jhānk) saktā hai.  
 ye larke (chirchire) aur dhīt haiṅ.  
 is kām karne se tumheṅ (jurmāna) denā hogā.  
 (ḥalam) banāne ko mujhe apnā (chākū) do.  
 is-kā dil (mutafakkir) hai.  
 tumhārī tahrīr meṅ ḡhalaṭ nahīn (pātā).  
 yih dāḡh (ḡhair maḥsūs) hai.  
 ab tumhārā kām (tamām) ho chukā.  
 ham ko chāhiye ki (kamāl)-kā ḳaṣḍ karenṅ agarchi ḥāṣil na ho.  
 wuh akṣar wa'da kartā hai, lekin (pūrā nahīn kartā).  
 sārā kamrā (khwush-bo) se mu'attar thā.  
 in phūlon-kī khwush-bo se sārā ḡhar (mahak-gayā).  
 (shāyad ki) yih khabar sach ho.  
 kyā yih ā,īn (pā,edār) hogā ?  
 main ne tīn mahīne-ke liye jāne-ki ijāzat pū,ī.  
 is asbāb-ke lejāne-kā (ṛawanna) lā,ō.  
 apne bāḡh meṅ zarra sair karne kī (ijāzat) doge ?  
 jawār bhāṭhā (hamesha) hai.  
 is kām meṅ main bahut (hairān) hūn.  
 wuh (shakḥ) kaun hai ?  
 un-ke (kahne) se main ne yih kām kivā.

His answers are *pertinent*,  
You must make a *petition* to  
the merchants,

Have you a *phial* for the  
medicine?

This *phrase* is very common,  
I am not fond of taking *physic*,

Do you know what *physician*  
attends him?

I will show you a beautiful  
*picture*,

Give me a small *piece* of paper,

He is a person of great *piety*,  
The *pilgrim* is gone on *pil-*  
*grimage*,

His house is ornamented with  
*pillars*,

I want a pair of *pincers* from  
them,

Whose is that *pinnacle* now  
passing?

I was near falling into a *pit*,

The afflicted should excite our  
*pity*,

What a *pity* you did not tell  
me this!

What is the *place* called where  
he lives?

The *plague* of this business is  
endless,

This writing is *plain* and easy  
to be read,

Who is the *plaintiff* in this  
affair?

Have you seen the *plan* of the  
building?

Smooth this board with a  
*plane*,

Are these *planks* for sale?

The inside walls are *plastered*  
with lime,

*is-kā jawāb (shā,ista) hai.*  
*tum ko chāhiye ki saudāgar*  
*ṣāhibon ko ('arṣī) karo.*

*tumhāre pās dawā rakhne ko*  
*(shīshī) hai ?*

*yih (bāt) to 'ām hai.*  
*main (dawā) khāne-kā shā,ik*  
*nahīn.*

*tum jānte ho kaun (ḥakīm) us*  
*kī dawā kartā hai ?*

*main tum ko ek bahut achchhī*  
*(taṣwīr) dikhā,ūngā.*

*mujh ko ek chhoṭā (ṭukṛā)*  
*kāghaz do.*

*wuh barā (dīndār) hai.*  
*wuh (ḥājī) (ḥajj ko) gayā hai.*

*us-kā ghar (satūnon) se ārāsta*  
*hai.*

*main ek (sandāsi) un se chāhtā*  
*hūn.*

*yih (bajrā) jo jātā hai kiskā*  
*hai ?*

*ḥarīb thā ki main (garhe) men*  
*gir partā.*

*ham ko chāhiye ki muṣibat-*  
*zadon par (rahm) karen.*

*kyā hī (afsos) hai ki tum ne*  
*mujh se na kahā!*

*us jagah-kā nām kyā jahān*  
*wuh rahtā hai ?*

*is kām men (dikḥat) be-intihā*  
*hai.*

*yih khat (ṣāf) hai, aur ba-*  
*āsāni parhā jātā hai.*

*is mukaddame men kaun*  
*(muddā'i) hai.*

*is ghar-kā (naḥsha) tum ne*  
*dekhā hai ?*

*(rande) se is takhte ko ṣāf*  
*karo.*

*kyā ye (takhte) bikā, o haiñ ?*  
*andar-kī dīwāron men (gachh-*  
*kāri) hū, hai.*



- We have now no time to *play*, ham ko ab (khelne)-kī furṣat nahīn.
- If he had informed me of this before, I should have been better *pleased*, agar wuh peshtar mujh se kahtā, to main ziyāda (khwush) hotā.
- I *pledge* my word to act in this manner, main kaul (detā hūn) ki main yūn karūngā.
- This kind of fruit is *plentiful*, is kism-kā phal (bahut) hai.
- I have an excellent *plough* and one pair of oxen, mere pās ek achchhā (hal) aur bailōn-kī ek jorī hai.
- When the rains arrive, I shall *plough* this field, jab barsāt āwegī, to main is khet ko (jotūngā).
- He is a *poet*; have you seen his last *poem*? wuh (shā'ir) hai, us-ka ākhir (shī'r) tum ne dekhā hai?
- This needle has no *point*, is sū, z-kī (nok) nahīn.
- She has been at the *point* of death, wuh marne-ke (karīb) pahunchī thī.
- Had you asked, I could have *pointed* out to you in what manner to act, agar tum pūchhte, to main kām karne-kā taur (batā) saktā.
- He received us with great *politeness*, wuh bare akhlāk se hamāre sāth pesh-āyā.
- He rides out every morning on his *pony*, wuh (ṭattū) par har ṣubḥ ko sawār hotā hai.
- He is now become *poor*, wuh ab (gharīb) ho gayā.
- Calcutta is a very *populous* city, Kalkatta barā (ābād) shahr hai.
- I have his *portrait* in my *possession*, (mere pās) is-ke (chihre-kī taṣ-wīr) hai.
- Had I studied earlier, by this time I might have *possessed* much learning, agar main āge parhtā, to shāyad ab tak barā ('ālim) ho gayā hotā.
- There is no *possibility* of your getting there to-day, mumkīn nahīn ki tum āj wahān pahunchō.
- If the letter goes by to-day's *post*, you must send it to the *post-office* now, agar tum āj-kī (dāk) par khatt bhejo, to abhī (dāk-ghar) men bhejnā chāhiye.
- What will be the *postage*? (dāk-kā mahṣul) kyā hogā?
- I have sent word to the *post-master*, main ne (dāk munshī) ko kahlā bhejā hai.
- Why do you sit in that *posture*? tum kyūn is (tarāḥ) baithte ho?
- What is there in this *pot*? is (loṭe) men kyā hai?
- Though in great *poverty*, she is happy, wuh saḥt muslisī men bhī khwush hai.

- It is beyond my *power* to understand this,  
 What you purpose, I think, is *not practicable*,
- Whence arose this *practice*?  
 He is an *effective practitioner* and a *competent physician*,  
 We ought not to *praise* the undeserving,  
 Her health is very *precarious*,
- In the book which you gave me are many excellent *precepts*,  
 We *cannot predict* what will happen on the morrow,  
 Your *prediction* has been fulfilled,  
 I *prefer* your house to my own,  
 Which of these two is *preferable*?  
 We ought to get rid of *prejudice*,  
 He received a *premium* of 100 rupees,  
 They are *preparing* to go to England,  
 The doctor wrote this *prescription*,  
 He said so in my *presence*,  
 The Nawwāb of Lakhnau sent this elephant to the Governor-General as a *present*,
- By your kindness my life was *preserved*,  
 Are you fond of *preserves*?  
 Who is the *president* of that society?  
 I *presume*, sir, you have lately arrived in this country,
- is-kā samajhnā mere (maḥ lūr) se bāhir hai.*  
*jo tum irāda karte ho mere nazdik (nā-mumkin) mā lūm hotā hai.*  
*kahān se yih ('ādat) hū, ī. ī. ? wuh (jarrāhi kāmīl) aur (ḥakīmi kābil) hai.*  
*burōn-kī (madḥ karnā) hā. ko lāzim nahīn.*  
*is-kī tan-durustī-kā (ṭhikānā nahīn) hai.*  
*jo kitāb tum ne mujh ko dī, us meñ bahut achchhī (naṣīḥ 't) haiñ.*  
*ham (pahle se nahīn kah sakte) ki kal kyā hogā.*  
*tumhārā (peshīn-go, ī) pūrī hū.*  
*maiñ apne ghar se tumhārā ghar ko (bihtar jāntā hūñ). in dono meñ se kaun (pasand) hai?*  
*ham ko chāhiye kī (ta'aṣṣub) chhor deñ.*  
*us ne sau rupaiye-kā (in'am) pāyā.*  
*we Wilāyat jāne-kī (taiyārī kar rahe haiñ).*  
*ḥakīm ne yih (nuskḥa) likhā hai.*  
*us ne mere (sāmhne) aisā kahā. Lakhnau-ke Nawwāb ne yih hāthī Gavarnar janrel bahādūr ko ba tarīkī (tuhfa) bhejā.*  
*tumhārī 'ināyat se merī jān (bachī).*  
*tumheñ (murabbā) bhārī hai?*  
*us jamā'at-kā (mīri majlis) kaun hai?*  
*ṣāhib, maiñ (samajhtā) hūñ kī āp yahān thore 'arṣe se ā. e haiñ.*

- This is merely a *pretence*,  
 These are very *pretty* flowers,  
 I could not *prevail* upon him  
 to remain here longer,  
*yih faḳaṭ (bahānā) hai.*  
*ye bahut (k̄hūḅṣūrat) phūl haiñ.*  
*main un par (ghālib) na ho*  
*sakā ki unko yahāñ ziyāda*  
*'arse tak rakhtā.*
- This disorder is at present very  
*prevalent*,  
 I thought you might have *pre-*  
*vented* their going away,  
 You went *previous* to my  
 arrival,  
*yih bimārī bilfi'l bahut (phailī)*  
*hai.*  
*mujhe k̄hiyāl thā, ki tum*  
*unheñ jāne se (rok sakte ho).*  
*mere āne se (peshtar) tum*  
*chale gae.*
- What is the *price* of this? Is  
 that really the *market price*  
 (or *price current*)?  
 We ought to shun *pride*,  
*is-kī (k̄imat) kya hai? thik*  
*thik wuhī (bāzār-kā nirkh)*  
*hai?*  
*ham ko chāhiye (gharūr) se*  
*parhez karen.*  
*is kām-kā (aṣṭ mālīk) kaun hai?*
- Who is the *principal* in the  
 business?  
 The book will shortly be  
*printed*,  
 How many *prisoners* are in  
 jail?  
*yih kitāb jald (chhāpī) jā, egī.*  
*ḳaid-k̄hāne meñ kitne (ḳaidī)*  
*haiñ?*  
*unhoñ ne kuchh (poshīda)*  
*bāt-chīt kī.*  
*kyā? (ghālib hai) ki main use*  
*dekhūñ?*
- They held a *private* conversa-  
 tion,  
 Is there a *probability* of my  
 seeing him?  
 That is not at all *probable*,  
 Where can I *procure* a budge-  
 row?  
*wuh (ghālib) to b'ilkull nahīñ.*  
*mujhe ek bajrā kahāñ (milegā)?*
- Those articles are the *produce*  
 of this country,  
 This garden *produces* nothing  
 but weeds,  
*we sab chīzeñ isī mulk-kā*  
*(paidawār) haiñ.*  
*is bāgh meñ k̄harāb ghās-ke*  
*siwā, aur kuchh nahīñ*  
*(uḡtā).*
- They use only *profane* lan-  
 guage,  
 I *promised* to call upon him  
 to-day,  
 By this our happiness will be  
*promoted*,  
 Man is *prone* to err,  
*we faḳaṭ (ḅurī) bāteñ kahte*  
*haiñ.*  
*main ne us se (wa'da kiyā) kī*  
*āj tumhāre pās ā, uṅgā.*  
*is se hamārī k̄hwushī (ziyāda)*  
*hogī.*  
*ādmī gunāh-ki taraf (mā, il)*  
*hai.*
- Let me hear you *pronounce*  
 this word,  
*is laḳe-kā (talaffuḷ) mujhe*  
*sunāo.*

- Is my *pronunciation* correct? *merā (talaffuz) durust hai?*  
 What *proof* can you give of this? *tum is-kī kyā (subūt) dete ho?*
- If you take away this *prop*, the roof may fall,  
 This doctrine is *propagated* everywhere,  
 Do you conceive this to be *proper*? *agar tum is (sitūn) ukhār-dāloge to chhat gir paregī. yih masala har jagah men (murawwaj) hai. tum samajhte ho ki yih thik hai?* [hai.]
- He is a person of *property*,  
 You will have your *proportion* of profits,  
 I *propose* that we share the loss between us,  
*wuh barā (daulatmand) admī nafa' men tum apnā pūrā (hiṣṣa) pāoge. main (kahtā hūn) ki jo kuchh nuṣṣān hū, ā hai, ham donoṅ us men sharik hon. tum is ghar-ke (mālik) ho?*
- Are you the *proprietor* of this house?  
 Will you *prosecute* him for his offence?  
 He is now in great *prosperity*,  
 His affairs are now very *prosperous*,  
 In whatever he undertakes he *prosper*s,  
 It is a prince's glory to *protect* his people,  
*is-kī takṣīr-ke sabab kyā tum uspar (nālīsh karoge)? in dinon us-kā barā (naṣīb) hai. is waqt us-ke kām men khūb (tarakkī) ho rahī hai. jo kām wuh kartā hai, us men (kāmyāb hotā hai). bādshāh-kī buzurgī is men hai ki wuh apnī ra'iyat-kī hifāzat kare. we (panāh)-ke liye bādshāh-ke pās bhāge. jo (maghrūr) hain kam 'aql rakhte hain. main (ṣābil) kar saktā hūn, ki yih sach hai. yih mashhūr (maṣāl) hai. Itne dinon tak barābar naukar rahe aur phir bhī bāl bachchoṅ-ke liye kuchh (jam') na kiya?*
- They fled to the king for *protection*,  
 They who are *proud* have little sense,  
 I can *prove* this to be true,  
*(Parwārdigār)-ke hukm se sab chiz jāri hai. yih bimārī tamām (mulk men) phailī hai. tum (toshā) safar-kā taiyār karo.*
- This is a common *proverb*,  
 Being in service all the time,  
 have you not *provided* for your family?  
*This disease affects the whole province.*  
 Make *provision* for your journey,

He does everything he can to provoke me,	wuh apne makdūr bhar merā (ghuṣṣa dilwāne) ko kām kartā hai.
She is a wise and prudent woman,	wuh barī 'aklmand aur (chaturā) 'aurat hai.
A puff of wind will upset this boat,	hawā-ke ek (tamāñche) se yih kishtī dūb-jā, egī.
We must pull the boat along with a rope,	hamēñ nā, o gun se (khīñchnā) paregā.
Let me feel your pulse,	māiñ tumhārī (nabz) dekhūñ.
You may expect to be punished for this,	tum samajh rakho ki tumheñ is-ke liye (sazā milegī).
I am reading a dialogue be- tween a pupil and his pre- ceptor,	maiñ (ustād) aur (shāgird)-ke sawāl o jawāb parhtā hūñ.
If I had had sufficient money, I should have purchased the house,	agar mere pās us kadar rupayā hotā to wuh ghar kharīdtā.
There were few purchasers,	(kharīdār) bahut thore the.
God only is pure, that is, free from sin,	fakaṭ khudā (pāk) hai, ya'ne be-'aib.
Can you inform me how the heart may be purified?	tum mujhe batā-sakte ho ki dil kyūñkar (śāf ho saktā hai) ?
I purpose to consider this sub- ject,	maiñ (irāda rakhtā hūñ) ki is mukaddame-kī tajwīz karūñ.
For what purpose do you make this?	kis (irāde) par yih banāte ho ?
He found a purse with five ashrafīs in it,	us ne pāñch ashrafīyōñ kī (thailī) pā, ī.
Our soldiers pursued the enemy sixty miles,	hamāre sipāhiyōñ ne dushman kā sāth kos tak (pīchhā kiyā).
Your pursuit of pleasure is fruitless,	tumhārī ('aish-jū, ī) beśū, ida hai.
He put all his savings into the bank,	us ne apnī sārī bachat bank meñ (jam' kī).

Q.

He has many good qualifica- tions,	wuh bahuterī achchhī (liyāka- teñ) rakhtā hai.
Are you qualified to do this work?	tum is kām karne-ke (lā, ik) ho ?
Of what quality is this cloth?	yih kis (kism)-kā kaprā hai ?
What quantity do you wish for?	tum kis (kadar) chāhte ho ?

They appear to be fond of quarrels,	m'alūm hotā hai ki (jhaḡrā) unheñ achchhā lagtā hai.
Why do you quarrel one with another?	tum āpas meñ kyon (larṭe) ho ?
Is the work printed in folio, quarto, octavo, or duodecimo?	yih kitāb pūrī takhtī par chhapī hai, ya (du-warkā), ya chau warkā yā .i-warkā?
The king and queen were both present,	bādshāh aur (malika) wahāñ donoñ hāzīr the.
Take some water to quench your thirst,	apnī piyās (bujhāne ko) thoṛā pānī piyo.
That vessel came quick,	wuh jahāz (jald) āyā.
We must quicken our pace, if we wish to arrive there this evening,	agar ham āj shām ko wahāñ pahunchā chāhte haiñ to hamēñ kadam (barhākar chalnā) chāhiye.
Give me a quill and a quire of paper,	ek (kalam) aur ek (dasta) kāghaz 'ināyat kījiye.
When do you mean to quit this house?	tum is ghar-ke (khālī karne) kā kab irāda karte ho ?
This is a quotation from some other book,	yih kisī aur kitāb se (muntakhhib) hai.

## R.

Paper is made of rags,	(chithroñ) se kāghaz bantā hai.
Some of the garden rails are broken,	bāgh-kī (bārī) kuchh tuṭ ga,ī hai.
It rains very fast,	meñ khūb (barastā) hai.
Are you fond of raisins?	(kishmish) tumheñ bhātī hai ?
What is his rank in the army?	fauj meñ us-kā kyā ('uhda) hai ?
The stream is very rapid in the rainy season,	barsāt-ke mausim meñ is daryā-kī dhār bahut (tez) hotī hai.
This is a very rare plant,	yih bahut hī ('ajūba) paudhā hai.
He is very rash in his conduct,	wuh apnī chāl meñ barā (jald-bāz) hai.
He is a great rascal,	wuh barā (harāmzāda) hai.
At what rate do you buy this cloth?	is kapṛe ko kis (bhāṇ) par kharīdte ho ?
It is not good to eat rice raw,	kachā chāwz (khānā) khūb nahīñ.
I cannot reach so high,	maiñ itnā ūñchā nahīñ (pahunch) saktā.

- He *reads* eight or ten hours every day, *wuh har roz āṭh das ghantē (paṛhtā) hai.*
- Sir, the carriage is *ready*, *ṣāhib, gārī (taiyār) hai.*
- This is all *real*, not show merely, *yih sab (ḥaḳīḳī) hai, na tamāshā.*
- Man has *reason*, the beasts have it not, *ādmī ('aḳl) rakhtā hai, jānwar nahīn.*
- What is the *reason* you cannot be silent? *kyā (sabab) hai ki tum chup nahīn rah sakte?*
- What you say is *reasonable*, *jo tum kahte ho wuh (m'aḳūl) hai.*
- That house has been *rebuilt*, *wuh ghar (phirkar taiyār kiyā) gayā hai.*
- I *received* your letter, dated 1st March, *tumhārā khaṭṭ mu'arrakha yakum Mārch-kā (mujhe pakuñchā).*
- Give me a *receipt* for the money, *un rūpaiyon-kī (rasīd) mujhe do.*
- Is this intelligence *recent*? *yih khabar (jadīd) hai?*
- Tell me the *recipe* for this medicine, *is dawā-kā (nuskha) mujhe batā, o.*
- Have you *reckoned* what these things will come to? *tum ne (ḥisāb-kiyā) ki in chīzon kī kīmat kyā hogī?*
- I now *recollect* what you told me, *jo tum ne mujh se kahā thā, so main abhī (yād kartā hūn).*
- I have no *recollection* of his telling me it, *mujhe (yād) nahīn ki is ne mujhe yih kahā.*
- Sir, be pleased to give me a letter of *recommendation* to that gentleman, *ṣāhib, ek (sifārish-nāma) fulāne ṣāhib-ke nām meñ 'ināyat kijiye.*
- I desire no *recompense* for serving you, *main tumhārī khidmat-guzārī kā kuchh (ajar) nahīn chāhtā.*
- They two are now *reconciled*, *we dono ab (muttafik) hū, e haiñ.*
- Have you any expectation of *recovering* your property? *apnā (māl) pāne-kī tum kuchh ummed rakhte ho?*
- If there be any mistakes, *rectify* them, *agar is meñ kuchh ghaṭṭiyāñ, hoñ to (durust) kijiye.*
- I have very much *reduced* my expenses, *main ne apnā kharch bahut kuchh (ghaṭā diyā hai).*
- To what do these words *refer*? *ye bāteñ kis-ke (kaḳḳ meñ haiñ)?*
- Can you give me a *reference* to any one? *aisā ādmī batā sakte ho jo tum se (wāḳif) ho?*

- The more I *reflect* upon this circumstance, the more I regret it,  
 I feel much *refreshed* by the air,  
 He will be obliged to *refund* this sum,  
 He has *refused* what advice I offered,  
 I bear him very great *regard*,  
 You ought to have *regarded* my advice,  
 His *regiment* is gone to Cawnpore,  
 I *regret* I did not follow your advice,  
 I shall *rejoice* to see him,
- These matters need to be *regulated*,  
 The business proceeds with *regularity*.  
 There is no ready money *remaining*,  
 I wish to *renew* the lease of this house,  
 The monthly *rent* of this house is fifty rupees,  
 Your house needs *repairs*,
- Can you lend me two hundred rupees? I will *repay* you in ten days,  
 I now *repeat* what I told you before,  
 Hereafter our *repentance* will be useless,  
 Had I acted as they advised me, I should have *repented* of it very much,  
 This is a *repetition* of what was said before,  
 What *reply* do you make to my question?
- is *muḥaddame* *veñ jitrā* (*ghaur kartā hūñ*) *utnā hi mujhe ranj hotā hai.*  
*mujh ko is hawā se barī (tāzagi hāsil hai).*  
*itne rūpaiye us ko (pher-den-hoñge).*  
*jo naṣihat main ne kī, so us ne (na māñī). [hūñ.*  
*main usko barī (t'azīm) kartā merī naṣihat (māñnā) zarūr thā.*  
*uskī (paltan) Kāñhpūr gayī hai.*  
*main (pachhtātā hūñ) kī main ne āp-kī naṣihat na māñī.*  
*us-ke dekhne se main (khrōush hūñgā).*  
*in mu'āmalon-ke liye (intizām) darkār hai.*  
*yih kām barī (durustī) se chaltā hai.*  
*kuchh naḥd (bāḳī) nahīñ.*  
*main is ghar-kā kirāya-nāma pher likhāyā chāhtā hūñ.*  
*is ghar-kā māhwarī (kirāya) pachās rūpaiye haiñ.*  
*tumhārā ghar (marāmmat)-talab hai.*  
*tum do sau rūpaiye mujhe karz de sakte ho? to main das roz ba'd (adā karūñgā).*  
*jo main ne tum se pahle kahā, wuhī (phir kahtā hūñ).*  
*pīchhe hamāre (tauba) karne se kuchh fāida na hogā.*  
*agar main un-kī ṣalāḥ par chaltā to main bahut pachhtātā.*  
*jo pahle kahā gayā thā usī-kā (duhrāñā) hai.*  
*mere sawāl-kā kyā (jawāb) dete ho?*



- I have made a report to Mr. —, *fulāne ṣāhib ko main ne (khabar) dī hai.*
- It is so reported, *afwāh to yūn hai.*
- I will represent the subject to him, *main yih mu'āmala us se ('arṣ) karūngā.*
- His conduct was reproached by many, *uskī chāl par bahutoṅ ne (malāmat kī).*
- Their conduct deserves reproof, *un-ke af'āī (sarzantsh)-ke lā,ikḥ haiṅ.*
- He reproved them very sharply, *us ne un ko khūb (dhamkāyā).*
- What request did they make? *unhoṅ ne kyā (dar~~kh~~wāst) kī?*
- I request of you only this one favour, *main tum se faḳaḳ yih 'ināyat (chāhtā hūṅ).*
- These two very much resemble each other, *ye donoṅ āpas meṅ bahut (ham-shakl) haiṅ.*
- You will reserve for me three copies of your book, *tum tīn jildeṅ apnī kitāb-kī, mere liye (rakhnā).*
- Where do you reside? *tum kahāṅ (rahte ho)?*
- Is that the place of your residence? *kyā yih tumhāri (rahne)-kī jagah hai?*
- He has resigned his former office, *wuh apne pahle 'uhde se (mustaufī) hū,ā.*
- You cannot resist his claim, *tum us-kū da'wā (daf' na kar sakte).*
- The enemy fled without resistance, *dushman baghair (muḳābale)-ke bhāg-gayā.*
- They are resolute in their purpose, *we apne irāde par (kā,im) haiṅ.*
- To do this requires resolution, *is-ke karne ko (pakkā irāda) darkār hai.*
- I am resolved to do so no more, *main ne (kaṣḍ kiyā hai) kī phir aisā na karūngā.*
- He is everywhere respected, *us-kī sab kahīṅ (ta'zīm hotī hai).*
- I pay great respect to what he says, *main uskī bāt-kā bayā (adab) kartā hūṅ.*
- I had no rest last night, *kal-kī rāt main ne kuchh (ārām) na pāyā.*
- I have restored more than I took away, *jitnā main ne liyā thā, us se ziyāda (adā kiyā hai).*
- What was the result of your deliberation? *tumhāre soch bichār-kā (natīja) hū, nīklā.*

From this measure many benefits will <i>result</i> ,	<i>is bāt se bahut fā,ide (nikleṅge).</i>
Can you <i>retain</i> this in your memory?	<i>tum is ko yād (rakkh) sakte ho ?</i>
At ten o'clock the company began to <i>retire</i> ,	<i>das baje mahfil (barkhāst hone) lagī.</i>
When do you propose to <i>return</i> ?	<i>tum kab (wāpas āne)-kā irāda karte ho ?</i>
I have <i>revised</i> what I had written,	<i>maiñ ne jo likhā thā uspar nazari s̄ānī kī hai.</i>
Trade is now beginning to <i>revive</i> ,	<i>saudāgarī ab phir (chamaṅne) lagī.</i>
The General <i>rewarded</i> the soldiers,	<i>faujdār ne sipāhiyon ko (in'ām diyā).</i>
Tie this with a <i>riband</i> ,	<i>is ko (jite) se bāndho.</i>
That merchant is very <i>rich</i> ,	<i>wuh saudāgar baṛā (daulatmand) hai.</i>
What are <i>riches</i> to him who has no heart to make a right use of them?	<i>us-ke liye (daulat) kyā jo usko ṭhik baratne ko dil nahīñ rakhtā,</i>
Can you tell the meaning of this <i>riddle</i> ?	<i>is (chīstān)-kī ma'nī tum kah-sakte ho ?</i>
He <i>rides</i> on horseback every morning,	<i>wuh har roz ṣubḥ ko ghoṛe par (sawār hotā hai).</i>
They <i>ridicule</i> serious counsel,	<i>we nek ṣalāḥ par (hañste haiñ).</i>
She has lost her diamond <i>ring</i> ,	<i>us ne apñī almās-kī (angūṭhī) kho-dālī.</i>
The bell <i>rings</i> daily at twelve o'clock,	<i>ghaṅṭā har roz do pahar ko (bajtā) hai.</i>
This fruit is beginning to <i>ripen</i> ,	<i>yih mewa (pakne) par āyā hai.</i>
If you wish to be a good scholar, <i>rise</i> early every day,	<i>agar tum fāzil hū,ā-chāhte ho, to har roz baṛī fajr (uṭhā karo).</i>
The price of indigo has <i>risen</i> lately,	<i>thoṛe din se nīl-kī ḳīmat (baḥ-ga,ī hai).</i>
The sea <i>roars</i> loudly,	<i>samundar baṛā (shor) kartā hai.</i>
He has been <i>robbed</i> of all his plate,	<i>us-kī sab rikābiyāñ (chori) gajīñ.</i>
The ship ran upon a <i>rock</i> , and was lost,	<i>wuh jahāz kisī (chaṭān) par chaḥkar tabāh hū,ā.</i>
The <i>roof</i> of the house fell in.	<i>ghar-kī (chhat) gir-paṛī.</i>
How many <i>rooms</i> are there in the house?	<i>us ghar meiñ kitne (kamre) haiñ ?</i>

Those trees were dug up by the roots,	<i>we darakht (jar) se khod-dāl- ga, e the.</i>
Make the boat fast with a rope, Rub your hands with this leaf,	<i>kishtī ko (rassī) se bāndh-do, apne hāthoñ ko is patte se (malo).</i>
The vessel ran upon a sand- bank, and lost her rudder,	<i>jahāz reti-ke tīle par charh gayā aur us-kī (patwār) tūt-ga, ī.</i>
By these deeds he will in the end be ruined,	<i>in kāmōñ se ākhir ko wuh (kharāb hogā).</i>
What rule do you observe in study?	<i>muṭālā'e meñ tum kyā (dastūr) rakhte ho ?</i>
God is the ruler of the universe, Run after him and call him back,	<i>khudā jahāñ-kā (hākīm) hai. us-ke pīchhe (dauro) aur use phir bulā-lo.</i>
This knife is covered with rust,	<i>yih chhurī (zang)-kharuda ho ga, ī hai.</i>

S.

This is indeed a sad misfortune,	<i>yih hakikat meñ ek (barī) muṣibat hai.</i>
He is used to ride without a saddle,	<i>us ko baghair (zīn) sawār hone kī 'ādāt hai.</i>
I heard of his safe arrival in London,	<i>mainē ne sunā ki wuh (shāhik salāmat) Landān pahunchā.</i>
We may live here in safety,	<i>ham yahāñ (salāmātī) se raheñ.</i>
This boat has neither mast nor sail,	<i>is kishitī meñ (pāl) aur mastul nahīñ.</i>
Sailors visit different parts of the globe,	<i>(mallāh) dunyā-ke mukhtalif mulkoñ-kī sair karte haiñ.</i>
His salary is 500 rupees a month,	<i>us-kī (tankhwāh) pān sau rūpaiya hai.</i>
There will be a sale of salt to-morrow,	<i>kal (namak)-kā (nīlām) hogā.</i>
These articles are not sale- able,	<i>yih asbāb kābil (farokht)-ke nahīñ.</i>
Yours and mine are both the same,	<i>tumhārī aur merī dono-kī (yaksūñ) hai.</i>
Show me a sample of the rice,	<i>mujhe chāwal-kā (kamūna) dikhā-o.</i>
This rice is full of sand,	<i>yih chāwal (bālū) se bnarā hai.</i>
Your book has afforded me much satisfaction,	<i>tumhārī kitāb parhne se mujh ko bahut (khwushī) hū, ī.</i>
They are never satisfied,	<i>we kabhī (ser) nahīñ hote.</i>

Save this for to-morrow,  
I have *saved* my friend from a  
very great danger,  
Tell the carpenter to *saw* this  
board in two,

This is an old *saying*,  
These articles are now *scarce*,  
*Scatter* this seed on the ground,  
I have bought a *score* of sheep,

He treated my advice with  
*scorn*,

*Scrape* the ink off your pen,  
I have *scratched* my finger  
with a nail,

Why do you *scrawl* on my  
paper?

These children *scream* all day,

This lock is fastened on with  
*screws*,

This is the village *scribe*,  
The ship will go to *sea* to-  
morrow,

What did you give for that  
*seal*?

Have you *sealed* your letter?

There are no *seams* in this cloth,  
I had a long *search* to no pur-  
pose,

I have been *searching* for this  
all day,

This is a pleasant *season* of  
the year,

We walked by the *sea-shore*,

They keep all things *secret*,

You will find this in the fourth  
chapter, fifth *section*,

You may remain here *secure*,  
I *see*, the trouble I take to  
teach you is useless,

*is ko kal-ke wāste (rakho).*  
*main ne apne dost ko bahut*  
*barē khatre se (bachāyā) hai.*  
*barhāt se kaho, ki (āre) se is*  
*takhte ko do kar-ḍāle.*

*yih purānī (kahāwat) hai.*  
*ye chūzeñ bilfī'l (kāmyāb) haiñ.*  
*yih tukhñ zamīñ meñ (bo-do).*  
*main ne ek (koṛī) bhereñ mol*  
*liñ.*

*us ne merī naṣīhat ko (halkā)*  
*jāñā.*

*kalam se siyāhī (ponchho).*  
*main ne apnī unglī ek kīl se*  
*(chhīl-ḍālī).*

*mere kāghaz par kyūñ (lakīreñ)*  
*karte ho?*

*ye larke tamām din (chillāyā)*  
*karte haiñ.*

*yih kufī (pech) se lagāyā gaya*  
*hai.*

*yih gāñw-kā (kātib) hai.*  
*kal jahāz (samundar) meñ*  
*jā, egā.*

*tum ne us (muhr)-kā kyā diyā?*  
*[kī hai]?*

*tum ne apne khatt par (muhr*  
*is kapre meñ (sīwan) nahīñ hai.*  
*main ne der tak be-fā, ida*  
*(talāsh) kī.*

*main din bhar uskī talāsh*  
*meñ rahā.*

*baras bhar meñ yih (mausim)*  
*bahut achchhā hai.*

*ham ne (daryā kināre) sair*  
*kī.*

*we sab bāteñ (poshīda) rakhte*  
*haiñ.*

*us ko chauthe bāb-kī pāñchwīñ*  
*(faṣl) meñ pā, ge.*

*tum yahāñ (khair se) raho.*  
*main (dekhtā) hūñ, ki merī*  
*mīhñat tumhārī ta'lim meñ*  
*be-sūd hai.*

- Sow this *seed* in the garden,  
If we *seek* for knowledge, we  
shall find it,  
The police-officer *seized* him,  
*Select* what things you choose,
- I intend to *sell* my old books  
and buy new ones,
- I *send* my servant to Calcutta  
once a week,
- The king said, *Send* for the  
*executioner*,  
He is a *sensible* man,  
She possesses much *sense* and  
judgment,  
It behoves us to keep our  
*senses* under control,  
This *sentence* has no beginning  
or end,  
My *sentiments* agree with  
yours,  
How long is it since their *sepa-*  
*ration* ?  
They live in *separate* houses,
- The sky is *serene* and clear,  
Are you *serious* in what you  
say ?  
Send a *servant*,  
Ivory *serves* for various pur-  
poses,  
I have been in his *service* ten  
years,  
I *set* off to-day for Murshid-  
ābād,  
I have *set* the trap in the place  
you told me,  
I will now *settle* my account,
- He was punished *severely*,  
*Sew* these two together,  
Sit in the *shade* of this tree,
- is* (bīj) ko bāgh meñ bo.  
*agar* ham 'ilm (dhūndhen), to  
albatta pāwenge.  
*kotwāl* ne use (pakar-liyā).  
*tum* jo jo chiz chāhte ho (chun  
lo).  
*merā* manshā hai ki apnī  
purānī kitāben (bech) dālūn  
aur na,ī kharīdūn.  
*main* apne naukar ko hafte  
meñ ek bār Kalkatte (bhejtā)  
hūn.  
*bādashāh* ne kahā ki (jallād ko)  
(bulā, o).  
*wuh* ('aklmand) ādmī hai.  
*wuh* barī ('akl) aur rā'e rakhtī  
hai.  
*ham* ko chāhiye ki apne  
(hawāss) zabt meñ rakhen.  
*is* (jumle)-kā na awal hai  
na ākhir.  
*is* meñ merī (rā'e) āp se muwāfīk  
hai.  
*kitne* roz se un meñ (judā, t)  
hai ?  
*we* (jude jude) gharoñ meñ  
rahte haiñ. [hai.  
*āsmān* khūb (ṣāf) aur nūrānī  
jo tum kahte ho (sach) hai ?  
*ek* (naukar) ko bhejo.  
*hāthī-dānt* tarah tarah-ke kā-  
mon meñ (ātā) hai.  
*main* un-kī (khidmat) meñ  
das baras se hūn.  
*main* āj Murshidābād (jātā  
hūn).  
*jis* jagah tum ne mujhe kahā,  
*main* ne jāl (bichhāyā).  
*main* ab apnā hisāb (be-bāk  
karūngā).  
*us* ne (barī) sazā pā,ī.  
*in* dono ko milāke (siyo).  
*is* darat-ke (sāye) meñ baitō.

- My house is *shaded* with trees, *merā ghar darakh̄ton se (sāyo-dār) hai.*
- Shake* the boughs of the tree, *darakh̄t-kī tahniyān (hilā, o).*
- Shake* off the dust on your clothes, *apne kapron par kī gard (jhār dālo).*
- What, have you no *shame* ? *kyā tumheñ (sharm) nahīn ?*
- Do you know what *shape* the earth is ? *tum jānte ho ki zamīn-kī (shakl) kaisī hai ?*
- He has received his own *share* out of the property, *us māl se usne apnā (hissā) liyā.*
- Is your knife *sharp* ? *tumhārī chhuri (tez) hai ?*
- I am just going to *shave*, *main (khaṭ banāne) jātā hūñ.*
- The sun *shed* his beams over the earth, *sūraj-kī dhūp sārī zamīn par (phailī).*
- Give me a *sheet* of paper, *ek (takhta) kāghaz mujhe do.*
- I have found a beautiful *shell*, *main ne ek khūbsūrat (sipī) pāī.*
- It rains fast, let us *shelter* ourselves, *pāñī barastā hai, ā, o ham (panāh leñ).*
- The sun *shines* with great power to-day, *āj sūraj-kī (dhūp) bahut sah̄t hai.*
- Do you know how to *shoot* with arrows ? *tum tīr (chalāne) jānte ho ?*
- Whereabouts is his *shop* ? *us-kī (dukān) kahān hai ?*
- Can you *shorten* this ? *tum ise (chhotā kar-) sakte ho ?*
- He *shot* at the tiger twice, but missed him, *us ne sher par do bār (golī lagāī) lekin khaṭā kī.*
- He has an epaulet on his *shoulder*, *uske (kāndhe) par ek nishān hai.*
- Please *show* me the book you spoke of, *jīs kitāb-kā ap ne zikr kiyā, so mujhe dikhāīye.*
- Shun* the company of the wicked, *bad ādmīyon-kī ṣuḥbat se (parhez karo).*
- Shut* the room door, there is such a noise, *kamre-kā darwāza (band karo), barā shor hotā hai.*
- He has been *sick* (or ill) a long time, *wuh bahut dinon se (bīmār) hai.*
- Why do you *sigh* ? *tum kyūn (thandī sāñs) bharte ho ?*
- This is a *sign* of rainy weather, *yih bārish-kī (nishānī) hai.*
- Please to *sign* this paper, *mīhrbānī se is kāghaz par (sah̄h) kijiye.*
- It *signifies* little what they say, *jo we kah̄te haiñ kuchh (muzā-yakā) nahīn.*

For the foolish <i>silence</i> is best,	<i>be-wukūfoñ ko (khāmoshī) bik-tar hai.</i>
They all remained <i>silent</i> ,	<i>we sab (chup) rahe.</i>
This is a <i>silk</i> manufactory,	<i>yih (resham)-kā kār-khāna hai.</i>
What can be greater <i>silliness</i>	<i>aisā khayāl karne se barh kar</i>
than to think thus?	<i>aur kaun sī (himākat) ho saktī hai ?</i>
My case is <i>similar</i> to yours,	<i>merā hāl tumhārā (sā) hai.</i>
His love towards us is <i>sincere</i> ,	<i>us-kī mahabbat hamāre sāth (dilī) hai.</i>
He is a man of <i>sincerity</i> ,	<i>wuh barā (rāst-bāz) hai.</i>
She <i>sings</i> very sweetly,	<i>wuh achchhā (gātī) hai.</i>
Their religious opinions are	<i>unke mazhabī khayālāt (ano-</i>
<i>singular</i> ,	<i>khe) haiñ.</i>
The boat is <i>sinking</i> ,	<i>nā, o (dūbi-jātī) hai.</i>
No man is so just that he	<i>ko, ē admī aisā thīk nahīñ kī</i>
<i>sins</i> not,	<i>(gunāh na kare).</i>
<i>Sit</i> down, and see if you can	<i>(baiñh jā, o) aur dekho kī tum</i>
understand this or not,	<i>ise samajh sakte ho yā nahīñ.</i>
What <i>size</i> is the book you	<i>jīs kitāb-kā tum ne zikr kiyā,</i>
speak of?	<i>wuh kitnī (barī) hai ?</i>
Here is a <i>sketch</i> of the village,	<i>yih us gānw-kā (naksha) hai.</i>
He has much <i>skill</i> ,	<i>wuh barā (hunar) rakhtā hai.</i>
He is a <i>skilful</i> physician,	<i>wuh barā (kābil) ḥakīm hai.</i>
The <i>sky</i> is overcast,	<i>(āsmān) par badlī chhā, ē hai.</i>
I had no <i>sleep</i> all last night,	<i>kal maiñ tamām rāt nahīñ (soyā).</i>
He <i>sleeps</i> every morning till	<i>wuh har ṣubḥ āñh baje tak</i>
eight o'clock,	<i>(sotā) hai.</i>
The cut in my hand <i>smarts</i>	<i>mere hāth-kā zakhm bahut</i>
very much,	<i>(dard kartā) hai.</i>
Let me <i>smell</i> that flower,	<i>wuh phūl mujhe (sūñghe do).</i>
These flowers are without <i>smell</i> ,	<i>in phūlon meñ (khvush-bo) nahīñ.</i>
Why do you <i>smile</i> ?	<i>tum kyūñ (hañste) ho ?</i>
The house is full of <i>smoke</i> ,	<i>ghar (dhū, āñ) se bharā hai.</i>
This is <i>smooth</i> paper,	<i>yih (chiknā) kāghaz hai.</i>
These dogs <i>snarl</i> at one	<i>ye kutte ek dūstre par (gurrāte)</i>
another,	<i>haiñ.</i>
He <i>snatched</i> it out of my hand,	<i>us ne ise mere hāth se (chhīñ liyā).</i>
You <i>sneeze</i> , because you have	<i>tum ko zukām hū, ā hai, is liye</i>
got a cold,	<i>(chhīñkte) ho.</i>
<i>Snow</i> is white,	<i>(barf) sufaid hai.</i>

- Have you bought any soap? *tum ne kuchh (sābūn) mol-liyā hai?*
- This pen is very soft, *yih kalam bahut (narm) hai.*  
 This soil is fertile, *yih (zamīn) ser-hāsil hai.*  
 May I solicit, sir, this one favour; *śāhib, agar ijāzat deñ, to main ek ('arz karūn)?*  
 I wished to tell you something, but have forgot what, *main (kuchh bāt) tum se kahā chāhtā thā, lekīn bhūl-gayā.*  
 This occasions me much sorrow, *yih mujh ko bahut (dukh) detā hai.*  
 He appears very sorrowful, *wuh bahut (dilgīr) ma'lūm hotā hai.*  
 I am sorry for my offence, *main apnī takṣīr-ke māre (ranjīda) hūn.*  
 Sort these papers, *in kāghazōñ ko (kism-wār chhāñto).*  
 Is this the sort you wanted? *yih wuhī (kism) hai jo tum chāhte ho?*  
 The soul must be happy or miserable, *(rūh) zarūr yā to sukh meñ rahegē, yā dukh meñ.*  
 I hear the sound of music, *main rāg-kī (dhwāj) suntā hūn.*  
 That fruit is sour, don't eat it, *wuh mewa (khattā) hai, use mat khāo.*  
 Sow these flower-seeds in the garden, *is phūl-ke in bījōñ ko bāgh meñ (bo).*  
 Leave more space between the lines, *satarōñ ke bīch ziyāda jagah (chhorō).*  
 In the space of three months, *tin mahīne-ke ('arṣe) meñ.*  
 He besought them to spare his life, *us ne un se apnī jān (bakṣhī) chāhī.*  
 A spark of fire may set in flames a whole village, *ek (chingārī) sāre gānw ko chāhe to phūñk de.*  
 He speaks the Bengālī language well, *wuh Bangiā khūb (bōltā) hai.*  
 Show me a specimen of your writing, *apne khatt-kā ek (namūna) di-khāo.*  
 They wear spectacles, *we ('ainak) lagāte haiñ.*  
 He spends his money as fast as he procures it, *jaisā wuh jald pātā hai, waisā-hī apnī daulat ko jald (kharch kartā hai).*  
 They trade in different kinds of spices, *we tarah tarah-kī (maśāliḥ) bechte haiñ.*  
 Take care you don't spill the ink, *khābardār roshnā, t wo (gi-rānā).*



- He has done this merely out of spite,  
 Having split the cocoa-nut,  
 his friend and himself drank  
 the milk,  
 You have spoiled my paper,
- There is a spot of ink on your  
 clothes,  
 Spread this mat upon the  
 floor,  
 Having spread a net at night,  
 he caught many birds,  
 The weeds spring up very fast  
 here,  
 Sprinkle a little water,  
 That is a stag of twelve tine,  
 He was sitting on the stairs,  
 When you read, stand in your  
 proper place,  
 They all stared to see me,
- The people were nearly  
 starving,  
 He is a person of high station,  
 She intends to make a long  
 stay there,  
 He still continues steady to his  
 purpose,  
 The jackal steals what he can  
 lay hold of,  
 The bank of this river is very  
 steep,  
 Can you steer a vessel?  
 Stick these papers together  
 with paste,  
 He walks with a stick,  
 He is gathering wood (literally  
 sticks) in the forest,  
 This paper is too stiff
- Cannot you be still for one  
 moment?  
 This fly has no sting,
- yih us ne faḳaḷ (dushmanī) se  
 kiyā.  
 nāriyal ko (torḱar) wuh aur  
 uskā dost uskā cūdñ pī gaḑe.  
 merā kāghaz tum ne (kharāb)  
 kiyā.  
 tumhāre kapron par siyāhī-kā  
 (dāgh) hai.  
 is ṣaff ko zamīn par (bichhā-  
 do).  
 us ne rāt ko jāl (bichhā-ḱar)  
 bahut chiriyāñ pakriñ.  
 kharāb ghās yahāñ bahut jal  
 (barhtī) hai.  
 thorā pāñī (chhirko).  
 wuh bārah-singā hai.  
 wuh (sīyhi) par barthā thā.  
 jab tum parho, tab apñī jagah  
 (khare rako).  
 we sab mujh ko dekhkar (takte  
 the).  
 we admī (bhūkh)-ke mare  
 (marne) par the.  
 wuh bare (rutbe)-ke admī hai.  
 wuh bahut der wahāñ (rahne)  
 kā irāda kartī hai.  
 abtak wuh apne irāde par  
 (muḱirr) rahtā hai.  
 gīdar jo pātū hāi, (churā lejā'ā  
 hai).  
 is daryā-kā kināra barā  
 (ūñchā) hai.  
 tum jahāz (chalā) sakte ho?  
 in kāghazon ko le,ī se (chiphā  
 do).  
 wuh (lāthi) pakarke phirtā hai.  
 wuh jāngal meñ (lakriyār)  
 chuntā hai.  
 yih kāghaz ziyāda-tar az hadd  
 (sakhī) hai.  
 tum ek dam (chup) nahīñ rok  
 sakte?  
 is makhi-ke (dank) nahīñ.

- I am now so weak I can scarcely stir,  
He has great store of learning,  
I did not hear that story,  
Is this ruler straight ?  
Strain this milk through a cloth,  
I am a stranger here,  
Where can we get straw ?  
I have but little strength,  
Stretch out your hand,  
I will go as soon as the clock strikes,  
He struck him with a stick on the head,  
Have you any string ?  
They stripped him and took away his clothes,  
They are strong and healthy,  
Getting into the boat, he stuck in the mud,  
They study all the day long,  
I stumbled in running across the road,  
We ought to subdue our passions,  
What is your advice on this subject ?  
They submitted to the conquerors,  
Will you subscribe to this publication ?  
Some people write on leaves as a substitute for paper,  
With your assistance I have succeeded,  
We have had little success in our work,  
Who is to be his successor ?
- main ab aisā kamzor hūn, & (hīlnā) dushwār hai.  
uske pās'ilm-kā barā (khazāna) hai.  
wuh (kīssa) main ne na sunā,  
kyā yih (mistar) sīdhā hai ?  
kapre meñ is dūdh ko (chhāno).  
main yahān (ajnabī) hūn.  
(bichālī or piyāl) hamēñ kahāñ se mil saktī hai ?  
mujhe bahut-hī kam (tūkat) hai.  
apnā hāth (sīdhā karo).  
ghante-ke (bajte)-hī main jā,ūngā.  
us ne us-ke sir par lakṛī (mārī).  
tumhāre pās (rassī) hai ?  
unhoñ ne (nangā kärke) uske kapre le-liye.  
we (kawī) aur tan-durust haiñ.  
wuh kishṭī meñ chayhte hū,ē kīchar meñ (phāñs-gayā).  
we din bhar (pachte haiñ).  
rāste-ke us pār jāne meñ, mere (thokar) lagī.  
hamēñ chāhiye ki apnī nafsānī khwāhishēñ ko (kūbū meñ rakkehēñ).  
is (bāt) meñ tumhārī kyā ṣalāh hai ?  
we ghāliboñ-ke (mutī) rahe.  
tum is kitāb-ke liye (dastkhāt karoge) ?  
ba'ze log kāghaz-ke (iwaṣ) patte par likhte haiñ.  
tumhārī madad se, main (kāmyāb hū,ā).  
is kām meñ ham ne thoṛā-hī (fā'idā) pāyā.  
us-ke (kā'im maqām) kaur honewālā hai ?

- The squirrels *suck* this fruit,  
 He did not *suffer* me to sell  
 the goods,  
 Will this kind *suit* you?  
 Your advice appears *suitable*,  
 I have but two *suits* of clothes,  
 It is now the *summer* season,  
 He has received a *summons* to  
 attend the court to-morrow,  
 Who *superintends* this work?  
 It will then be in vain to *sup-*  
*pligate*,  
 Can you *supply* me with these  
 articles?  
 He has no means of *support*,  
 How does he *support* his  
 family?  
 I should *suppose* you are mis-  
 taken,  
 I am not *sure* that it is so,  
 I am his *surety*,  
 We saw a dead body floating  
 on the *surface* of the water,  
 I felt great *surprise* on hearing  
 this,  
 He would have been greatly  
*surprised* had you told him  
 this,  
 I am *surrounded* with difficul-  
 ties,  
 I have no *suspicion* that he has  
 done this,  
 Look—here is a *swarm* of  
 bees,  
 Sweep away this litter,  
 The sugar-cane is very *sweet*,  
 My foot *swelled* greatly,  
 Can you teach me to *swim*?
- gilahriyān is mewe ko (khātī  
 haiñ).*  
*us ne mujh ko asbāb bechne (na  
 diyā). [hai]?*  
*yih kism tumhārī (pasand ātī  
 tumhārī naṣīhat (munāsib)  
 ma'lūm hotī hai.*  
*mere pas fakāṭ do (jore) kapre  
 haiñ.*  
*ab (garmī-kā mausim) hai.*  
*us-ke pās (saman) āyā ki wuh  
 kal'adālat meñ hāzīr ho.*  
*is kām-kā kaun (muhtamim  
 hai)?*  
*us waqt (ma'zarat) mufīd na  
 hogī.*  
*tum-ye chīzeñ mere liye (lā)  
 sakte ho? [nahīñ.*  
*uskī (guzrān)-kā koṛī taur  
 wuh kyūñkar apne lawāhikōñ  
 kī (parwarish kartā hai)?*  
*maiñ (samajhtā) hūñ ki tum  
 ne ghalaṭī kī hai.*  
*mujhe (yaḳīn) nahīñ ki yih  
 aisā hai.*  
*maiñ us-kā (zāmin) hūñ.*  
*ham ne ek murde ko pāñī-kī  
 (saṭṭ) par baḥte dekhā.*  
*is bāt-ke sunne se mujh ko  
 barā (ta'ajjub) hū,ā.*  
*agar yih bāt tum us-se kahte,  
 to wuh bahut (ta'ajjub)  
 kartā.*  
*maiñ mushkiloñ meñ (ghirā)  
 hūñ.*  
*mujhe (gumān) nahīñ, ki us  
 ne aisā kiyā hai.*  
*dekho ek makkhīyoñ kā (jhund)  
 yahāñ hai.*  
*is kūre ko (jhār-dālo).*  
*gannā barā (mithā) hai.*  
*merā pāñw bahut (sūj-gayā).*  
*tum mujhe (pairnā) sikhā-  
 sakte ho?*

This parrot swings upon a wire,  
Where is my sword?  
They teach without any system,

yih totā adde par baiṭhka  
(jhūltā hai).  
merī (talwār) kahān hat?  
we be-(kā'ida) parhāte haiñ.

## T.

Come in, and take off your cloak,

He takes medicine usually once a month,

Having taken the fort, they entered the city,

They talk incessantly,

He teaches English and Bengālī,

The same teacher that taught you, taught me,

Mind you don't tear your new book,

Tell me where I may meet with him,

This will tend to increase our knowledge.

It is now term time, the court is open,

When do you expect this affair will terminate?

Sir, I return you many thanks,

This house must be thatched anew,

Do you wish for thick paper or thin?

They exercise no thought on the subject,

He threatens to punish them,

The prince sat on a throne,  
Throw these bits of paper out of doors,

It thunders very much,

The tide has begun to flow,

Who brought these tidings?

bhītar āo, apne labāde ko  
(utār dālo).

wuh har mahīne ek bār dawā  
(khātā) hai.

ḳil'e ko (lekar) we shahr meñ  
dākhil hū.e.

we lagātār (bakte haiñ).

wuh Angrezī aur Banglā  
(sikhātā) hai.

jis (ustād) ne tum ko (sikhāyā),  
usī ne mujhe (sikhāyā).

ḳhabardār apnī na,ī kitāb na  
phārnā.

mujhe (batāo) us-se kahān  
mulāḳāt hogī.

yih hamāre 'ilm barhāne ko  
(mā,il karegā).

yih (darbār)-kā waḳt hai, 'adā-  
lat khulī hai.

tumhāre ḳhayāl meñ yih mu-  
ḳaddama kab (anjām) pāwe-  
gā?

ṣāhib, maināp-kā bahut (shukr-)  
guṣār hūñ.

is ghar ko na, e sir se (chhāyā)  
chāhiye.

tum (moṭā) kāghaṣ chāhte ho,  
yā (bārik)?

is bāt meñ we kuchh apnī ('aḳl)  
ko dākhil nahīñ dete haiñ.

wuh unheñ sazā den -kī (dham-  
kī detā) hai. [baiṭhā.

bādshāh-zāda (takhlī) par  
yih kāghaṣ-ke purze darwāza  
ke bāhar (phenk-do).

barī (garaj hotī hai).

abhl (jo,ār) shurū' hai.

yih (ḳhabar) kaun lāyā?

<p>Tie it quite fast,          There is a <i>tiger</i> in that forest ;          also a <i>tigress</i>, together with          two young ones,          This ground has never been  <i>tilled</i>,          Where shall we procure  <i>timber</i> ?          Youth is the <i>time</i> of learning,          He is very <i>timid</i>,          I am quite <i>tired</i>,          This is a <i>title</i> only,          They smoke <i>tobacco</i> ;          This is <i>tolerable</i> writing,          She has got the <i>tooth-ache</i>,          We travelled by the light of  <i>torches</i>,          The boat was <i>tossed</i> with the          waves,          Touch this with your finger,          There are plenty of <i>toys</i> in the          bāzār,          What is your <i>trade</i> ?          They <i>transact</i> different affairs          there,          That money has been <i>trans-</i>  <i>ferred</i> to me,          We have <i>transgressed</i> God's          commands,          Translate this into Persian,          Is this a good <i>translation</i> ?          He has been <i>transported</i> for          life,          We <i>travelled</i> all the way on foot,          He is <i>travelling</i> in Persia,          He <i>treads</i> so softly, I don't          hear the sound of his step,          Their conduct is very <i>trea-</i>  <i>cherous</i>,          I am going to the <i>treasury</i>,          I <i>tremble</i> with fear,          His <i>trial</i> will take place to-day,</p>	<p>use <i>khūb</i> mazbūt (bāndho).          us jangal meñ ek (sher) hai,          aur ek (shernī) bhī, aur          unke sāth do bachche.          is zamīn meñ kabhī (khetī)          nahīñ (hū,ī).          ham (shāh-tīr) kahāñ pāweñge ?          jawānī sikhne-kā (wākt) hai.          wuh bahut (dartā) hai.          main bahut (thak gayā hūñ).          yih fakat (khitāb) hai.          we (tambākū) pite haiñ.          yih (mā yukrā) khat hai.          us-ke (dāñt meñ dard) hai.          ham ne (mash'al)-kī roshnī          meñ sair kī.          maujōñ se kishtī (tah o bālā)          hū,ī.          is ko apnī unglī se (chhū, o).          bāzār meñ bahut (khilone)          haiñ.          tumhārā (pesha) kyā hai ?          we wahāñ rakam rakam-kā          kārobār (karte haiñ).          wuh rūpaiya us se mere          (supurd) hū,ā.          ham ne khudā-kī (nā-farmānī          kī).          iskā Fārsī meñ (tarjuma karo).          kyā yih (tarjuma) khūb hai ?          wuh 'umr bhar-ke liye (kale          pānī bhejā gayā).          ham rāste bhar piyāda (chale).          wuh Fārs meñ (safarkartū) hai.          wuh aisā āhista (chaltā) hai,          ki uske kadam kī-āhat mujhe          sunā,ī nahīñ detī.          inke fi'lon meñ (daghā-bāzī          bhārī) hai.          main (khazāne) ko jātū hūñ.          main dar-ke māre (kāñptā) hūñ.          us-kā (muḡaddama) āj pesh          hogā.</p>
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Why do you thus <i>trifle</i> away your time?	tum is tarah kyon apne aukāt (rā, egān khote ho ?).
This is but a <i>trivial</i> (or <i>trifling</i> ) affair,	yih bahut (halkī) bāt hai.
He gives them much <i>trouble</i> ,	[hai. wuh unhen bahut (dikḥ) kartā
I can always <i>trust</i> to what he says,	jo wuh kahtā hai, main us par hamesha (i' tikād kar) saktā.
I am not anyways afraid to <i>trust</i> him,	mujhe us par (i' tikād rakhne) men kisi tarah-kā dar nahin.
I am convinced what he says is the whole <i>truth</i> ,	mujh ko yakīn hai jo wuh kahtā hai, so sab (sach) hai.
It is of no use my <i>trying</i> to do this,	is kām-kā (āzmānā) mere liye be-fājida hai.
They <i>tumbled</i> over one another,	we ek dūsre par (gir-pare).
Her voice is a little <i>out of tune</i> ,	uskī āwāz kuchh kuchh (be-rang) hai.
<i>Turn</i> over this leaf,	is warak ko (ultāo).
<i>Twist</i> these cords together,	in rassiyoṅ ko milāke (ainṭho).

## U.

This is an <i>ugly</i> shaped letter,	yih (bad-śurat) harf hai.
I have left behind my <i>umbrella</i> ,	main (chhāta) piche chho? āyā hun.
They were <i>unanimous</i> in their opinion,	we apni rā'e men (muttafik) the.
It is <i>uncertain</i> whether I shall go or not,	kuchh (thik nahin) ki ham jā, enge yā nahin. [hai.
To act thus is <i>unbecoming</i> ,	aisā kām karnā (nā-munāsib)
God only is <i>unchangeable</i> ,	khudā hī fakat (bar karār) hai.
Why do you needlessly <i>undergo</i> all this trouble?	tum be sabab in taklifon ko kyon (uṭhāte) ho ?
I do not <i>understand</i> your meaning,	main tumhārī murād nahin (samajhtā).
Will you <i>undertake</i> to manage this business?	tum is kām ko (uṭhā,oge) ?
This letter came <i>unexpected</i> ,	yih khatt (nāgahānī) pahuñchā.
He is wholly <i>unfit</i> for the task assigned him,	wuh us kām-ke bil'kull (nā- lā, ik) hai jo uskesupurdhū, ā.
The house is <i>unfurnished</i> ,	wuh ghar (ārāsta nahin) hai.
She is quite <i>unhappy</i> on this account,	wuh is sabab bahut (ranjīda) hai.
Through God's mercy we escaped <i>unhurt</i> ,	khudā-ke fazl se ham (be zarar) bach-rahe.
Our sentiments are <i>united</i> ,	hamārī rā'e (muttafik) hai.

Do you conceive this to be <i>unjust</i> ?	<i>tum isko (inṣāfnahīn) samajhte ho ?</i>
We should not be <i>unkind</i> to each other,	<i>ham ko āpas meñ (be-rahm) honā na chāhiye.</i>
To do so is <i>unlawful</i> ,	<i>aisā karnā (kḥilāfi shar') hai.</i>
They are very <i>unlearned</i> ,	<i>we bare (jāhil) haiñ.</i>
<i>Unlock</i> the door,	<i>darwāze-kā kḥuḥ (kholo).</i>
Why are you so <i>unmerciful</i> ?	<i>tūm kyon aise (be-rahm) ho ?</i>
Their demands are <i>unreasonable</i> ,	<i>unke da'we (ḥe-jā) haiñ.</i>
The ways of God are <i>unsearchable</i> ,	<i>kḥudā-kī rāheñ (samajh se pare) haiñ.</i>
Our joy is <i>unspeakable</i> ,	<i>[bāhir] hai.</i>
His mind is very <i>unsteady</i> ,	<i>hamārī kḥwushī (bgyān se uskā dil bahut (be-ḥikmānā) hai.</i>
I am altogether <i>unwilling</i> to go there,	<i>maiñ wahāñ jāne se sakḥt (nā-rāz) hūñ.</i>
It were <i>unwise</i> not to agree to this,	<i>iskā khabul karnā (nādānī) hotā.</i>
He has proved himself <i>unworthy</i> of your protection,	<i>us ne āp ṣābit kiyā ki wuh tumhārī ḥimāyat pāne-ke (lā,ik nahīn).</i>
Are there any <i>upper</i> rooms in this house ?	<i>is ghar meñ ko,ī (bālā-kḥāna) hai ?</i>
They are <i>upright</i> in their deal- ings,	<i>we apne mu'āmalon meñ bare (kḥare) haiñ.</i>
No one <i>urged</i> him to do so	<i>kisī ne aisā karne ko use (āmāda) nahīn kiyā.</i>
This business is <i>urgent</i> ,	<i>yih kām (zarūrī) hai.</i>
Of what <i>use</i> is this ?	<i>yih kis (kām-kā) hai ?</i>
I never <i>uttered</i> such a word,	<i>maiñ ne aisī bāt kabḥī nahīn (kahī).</i>

V.

He exerts himself in <i>vain</i> ,	<i>wuh (be-fā,ida) koshish kartā hai.</i>
I <i>value</i> his friendship greatly,	<i>[kartā hūñ].</i>
What is the <i>value</i> of these pearls ?	<i>maiñ uskī dostī-kī bahut ḥādr in motiyon-kī (kīmat) kyā hai ?</i>
These things are <i>valuable</i> ,	<i>ye chizeñ barī (kīmatī) haiñ.</i>
He is full of <i>vanity</i> ,	<i>wuh (ghurūr) se bharā hai.</i>
There are <i>various</i> opinions about it,	<i>is bāt-kī bābat (mukḥtalif) rā,eiñ haiñ.</i>
This chair has not been <i>varnished</i> ,	<i>is chāukī par (raughan) nahīn lagāyā gayā.</i>

Confiding in his luck, he <i>ventured</i> all his property on this risk, Verily I cannot believe you,	<i>apnī k̄ismat-ke bharose, usne apnā sārā māl is khatre meñ (dālā).</i> (sach-much) main tum par 'itimād nahīn rakh-sakta.
I meet with nothing but <i>vexation</i> in this business,	<i>is kām meñ (taṣḍī) ke, siwā aur kuchh mujhe ḥāṣil nahīn hota.</i>
They make no distinction between <i>vice</i> and <i>virtue</i> ,	<i>(burā, ī) aur (bhalā, ī)-ke dar-miyān we kuchh fark nahīn karte.</i>
We should be <i>vigilant</i> in avoiding evil, What is the name of this <i>vil-lage</i> ?	<i>ham ko burā, ī se parhez karne meñ (hoshyār) rahnā chāhiye.</i> <i>is gānw-kā nām kyā hai ?</i>
He cannot <i>vindicate</i> his conduct, I must not <i>violate</i> the orders of the government,	<i>wuh apne chāl chalan-kī bābat ('uzr) nahīn kar saktā.</i> <i>sarkār-ke ḥukmōn-kī mujhe (nā-farmānī) na karnā chāhiye.</i> [war] hai.
His temper is very <i>violent</i> , Let us always maintain <i>vir-tuous</i> conduct, I am going to <i>visit</i> him,	<i>wuh micāj meñ bahut (ghuṣṣa-ham hariesha (nek)-chalan ikhtiyār karen.</i> <i>main us-kī (mulākāt) ko jātā hūñ.</i>
She has a fine <i>voice</i> , Is the book in one or two <i>volumes</i> ?	<i>uskī achchhī (āwāz) hai.</i> <i>is kitāb-kī ek (jild) hai yā do ?</i>
He is now on a <i>voyage</i> to Madras,	<i>ab wuh Madrās ko (tarī-kī rāh) jātā hai.</i>

## W.

Please to give me a <i>wafer</i> , What <i>wages</i> do you receive ? Tell him to <i>wait</i> in this room,	<i>mujh ko ek (wefar) dijiye.</i> <i>tum kyā (ujrat) pāte hō ?</i> <i>us se kaho ki is kamare meñ (ṭhahare).</i>
I have been <i>waiting</i> for you two hours, You must endeavour to <i>wake</i> early, Do you mean to <i>walk</i> or ride ? The garden <i>wall</i> has fallen, I have <i>wandered</i> in all direc-tions over the country,	<i>main tumhārī do ghante se (rāh dekhtā hūñ).</i> <i>tum zarūr tarke (uṭhā) karo.</i> [yā sarvār ? <i>tum (piyāda) chalā chāhte ho bāgh-kī (dīwār) gir-parī.</i> <i>main ne mulk meñ sab taraf (sair kī) hai.</i>



- I *want* much to see him, main use bahut dekhā (chāhtā hūn).
- This is his *warehouse*, yih us-kā (gudām) hai.
- This table is *warped*, is mez meñ (kham) ā-gayā.
- This horse is *warranted* without blemish, (wa'da) hai ki is ghore-ke kuchh 'aib nahīn.
- Wash* your hands, apne hāth (dho lo).
- Who is your *washerman*? tumhārā (dhobī) kaun hai?
- Why do you *waste* your paper? tum apnā kāghaz kyūn (kharāb) karte ho?
- I *watch* an opportunity of going there, main wahāñ jane ko mauḡā (dhūndhtā) hūn.
- Your *watch* goes remarkably well, tumhārī (gharī) achchhī chaltī hai.
- These candles are of *wax*, yih battī (mom)-kī hai.
- Is this the *way* to Calcutta? Kalkatte-kī yih rāh hai?
- I *wear* a suit of clean clothes every day, main har roz ṣāf kapron-kā ek joṛā (pahintā hūn).
- The weather is now *warm*, ab mausim (garmī)-kā hai.
- He *weaves* the kind of cloth we wear jis tarāh-kā ham kaprā pahinte haiñ, usī tarāh-kā wuh (buntā) hai.
- He will return in a *week*, wuh ek (hafte) meñ phir āwegā.
- He *weeps* because of the death of his son, wuh apne bete-ke marne-ke sabab (rotā) hai.
- Has this sugar been *weighed*? yih shakar (taulī) gaṛī hai?
- What is the *weight* of this stone? yih patthar kitnā (bhārī) hai?
- You are *welcome*, tum (bhale āḡ).
- Tell them to dig a *well*, un se kaho ek (kuā) khodēñ.
- I understand *well* what you say, jo tum kahte ho so main (khūb) samajhtā hūn.
- This paper is very *wet*, yih kāghaz bahut (gīlā) hai.
- I *whispered* that to him, main ne wuh bāt āhista us-ke kān meñ (kahī).
- I *heard* somebody *whistling*, kisī shakhs ko main ne (sitṭ bajāte) sunā.
- You are welcome to the *whole*, tum chāho to (sab) lo.
- I want some cloth *wider* than this, main thōṛā kaprā is se ('arīz; chāhtā hūn).
- He died leaving a *wife* and six children, wuh (bībī) aur chha larke chhorke mar-gayā.
- The bird flew out at the *window*, chiriyā (khirki)-kī rāh se uḡ gaṛī.

I like the <i>winter season</i> ,	<i>mujhe (jāre-kā mausim) pasand hai.</i>
She possesses much <i>wisdom</i> ,	<i>us-kī baṛī (dānā,ī) hai ?</i>
They only are <i>wise</i> who fear God,	<i>('aḳlmand) faḳaḳ we haiñ jo kḥudā se darte haiñ.</i>
What is your <i>wish</i> ?	<i>tumhārī (kḥwāhish) kyā hai ?</i>
They <i>wish</i> to remain here,	<i>we yahāñ rahā (chāhte) haiñ.</i>
Has he any <i>witnesses</i> ?	<i>uske ko,ī (garwāh) haiñ ?</i>
This <i>world</i> was created by the power of God,	<i>yih (dunyā) kḥudā-kī kḥudrat se paidā hū,ī.</i>
Nobody can evince <i>wonder</i> at this,	<i>ko,ī ādmī is se (ta'ajjub nahīñ kar saktā).</i>
She <i>works</i> to support herself and family,	<i>wuh (miḥnat kartī hai) kī apne ta,īñ aur apne bāl bachchoñ ko pāle.</i>
We <i>worship</i> one God only,	<i>ham faḳaḳ ek kḥudā-kī ('ibādat) karte haiñ.</i>
I am not <i>worthy</i> of so much kindness,	<i>maiñ itnī mihrbānī-ke (lā,īḳ) nahīñ.</i>
Venom was extracted from the <i>wound</i> ,	<i>(zakḥm) se zahar nikālā gayā.</i>
Some of our sepoy <sup>s</sup> were <i>wounded</i> ,	<i>hamāre ba'ze sipāhī (zakḥmī) hū,ē.</i>
That ship was <i>wrecked</i> ,	<i>wuh jahāz (tabāh hū,ā).</i>
<i>Wring</i> the water from the cloth,	<i>kapre-kā pānī (nichor) ḍālo.</i>
Let me see if I can <i>write</i> as well as you,	<i>dekhūñ, agar maiñ tumhārī mānind achchhā (likh)-sa- kūñ.</i>
You have bought the <i>wrong</i> kind of seed,	<i>tum ne (aur hī) kḥism-kā bij mol-liyā hai.</i>

## Y.

This stick is a <i>yard</i> long,	<i>yih lakṛī ek (gaz) lambī hai.</i>
He is ten <i>years</i> old,	<i>wuh dās (baras)-kā hai.</i>
That appears <i>yellow</i> ,	<i>wuh (pīlā) ma'lūm hotā hai.</i>
<i>Yesterday</i> it rained much,	<i>(kal) pānī bahut barsā.</i>
She is quite <i>young</i> ,	<i>wuh nau-(jawān) hai.</i>
In the season of <i>youth</i> ,	<i>(jawānī)-ke aiyām meñ.</i>

## Z.

He showed great <i>zeal</i> ,	<i>usne baṛā (tapāk) ṣāhīr kiyā.</i>
They are very <i>zealous</i> ,	<i>we bare (sargarm) haiñ.</i>
The breath of the <i>zephyr</i> feels pleasant to us,	<i>(bād ī ṣabā) ham ko kḥwush ātī hai.</i>





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