A CONCISE GRAMMAR

OF THE

HINDÚSTÁNÍ LANGUAGE,

TO WHICH ARE ADDED,

SELECTIONS FOR READING.

BY

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WITH A

VOCABULARY, DIALOGUES, TWELVE FAC-SIMILES OF PERSIAN AND DEVANAGARI WRITING, &c.

BY THE

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PREFACE.

ORIGIN OF THE LANGUAGE, ITS DIALECTS, AND THE COUNTRIES WHERE THEY PREVAIL.

The word Hindústán, when used by a native of India, implies, in general, that Northern Province of which Delhi is the capital. Hindústání, therefore, is strictly the language of that province. Though at present widely diffused through the whole peninsula, and indeed the general medium of communicatión between all Musalmán, and the Sipáhís of every caste in the armies of Bengal and Bombay, as well as at the seats of Government, it is nevertheless spoken with the greatest purity at Delhi, where it arose. We are indebted to Mír Amman, the translator of the Bágh-o-Bahár, who was himself a native of Delhi, for an account of its origin. He tells us that it sprung up in the camps of the Moghal emperors, being a sort of *lingua Franca* adopted between the foreign

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soldiery of those princes and the peasantry of the surrounding country. Hence its name of اُردو زبان *Urdú Zabán*, or camp language. Consistently with this account, we find one moiety of its words Persian or Arabic, and of the other moiety three-tenths Sanscrit, and the rest pure Hindi. A few Portuguese and English words have been introduced of late. The best specimen of Hindústání with which we are acquainted is the Bágh-o-Bahár.

2. The Hindi differs from the Hindústání in the exclusive adoption of Sanscrit words, where, in Hindústání, Persian or Arabic would be used. Another point of difference is its being usually written in the Deva Nágarí character, while the Persian is employed for Hindústání. There are, moreover, some unimportant variations in the post-positions, and in the inflections of the verbs and pronouns. The groundwork, both of Hindi and Hindústání, is, without doubt, as stated by Mr. Colebrooke in the seventh volume of the Asiatic Researches, the Hindawí, the language of Canoj, the ancient metropolis of Northern India. It is still spoken in the district of Braj, in the neighbourhood of Mathura. Hence it is also called Braj Bhákhá, from the cowpens (Vraja) and

dairies in the forest of Vrinda, where Krishna was educated. Many works have been written in Hindi, especially poetry. Among the best specimens may be mentioned the seven hundred couplets of Bihárí Láll, and the verses of Sundar and Mátiram. The first of these flourished at the court of Amber towards the beginning of the sixteenth century. Sundar wrote in the reign of Sháh Jahán, between 1628 and 1658 A.D. It will be seen that Hindi is a more ancient and original language than Hindústání, which can hardly date earlier than the thirteenth or fourteenth century.

3. The Dakhani is, as the name implies, a dialect in use in the South of India, and in the Presidency of Madras. Its distinctive marks are not of sufficient importance to claim attention.

EDITOR'S PREFACE.

THE history of the present edition of Professor Eastwick's Grammar is briefly as follows: Mr. Quaritch, the Philological and Oriental bookseller, having, shortly before the final close of the East-India Company's College at Haileybury (at which the Grammar was previously used), purchased from the proprietors all the remaining copies of the work, requested me to add a Vocabulary, Dialogues, Specimens of Oriental MSS., &c., so as to adapt it to the actual wants of civil and military officers proceeding to India.

This I cheerfully undertook to do. Having taken in hand the work of adaptation, and being left by the Publisher very much to my own discretion as to the nature of the supplementary matter, I have introduced into the volume all such additions as seemed to me desirable to render it specially eligible, either as a class-book or a manual. How far I have succeeded in accomplishing this design, it is not for me to say.

GEORGE SMALL.

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April 1858.

ERRATA.

IN THE GRAMMAR.

Page	Line	For	Read
17	17	*lea*	*liyā.*
66	last	61	64.

IN THE IHWAN-US-SAFA.

1	16	چُنکل	چنگُل.
5	last	قضو لي	فضُو لي.
9	9	مُجھے	مُجھے.
11	1	حاکراجوال	جاکراحوال
14	2	کرنا	کرتا.
—	12	—	—
16	19	ترجیج	ترجیح.
17	17	نیسني	تیستي.
122	22	*Ḍaktur Bāṭar*	*Ḍāktar Baṭar.*

CHAPTER I.

ALPHABET AND CHARACTER.

1. Hindústání is generally written in the Persian character. In the same way as the Persians have added to the original Arabic alphabet the four letters

پ *pe*, or با عجمي *bá 'ajamí*,
چ *che*, or جِيم عجمي *jím 'ajamí*,
ژ *zhe*, or زا عجمي *zá 'ajamí*,
گاف *gáf*, or كاف عجمي *káf 'ajamí*,

thus making thirty-two letters of the Arabic twenty-eight; so the Hindústání adds three more to the Persian alphabet, ٹ, ڈ, ڑ, *ṭa*, *ḍa*, and *ṛa*; the former representing the Sanscrit cerebral ट *ṭa*, the latter two the cerebral ड *ḍa*. We have therefore, in the Hindústání alphabet, thirty-five letters, which, according to the native system, are all considered as consonants, the vowels being represented by certain signs, used either separately or in combination with the letters ي, و, ا. Let us attend first to the consonants, and the varieties of shape they assume according as they are initial, medial, final, or detached.

Name.	Roman-letter-representative.	Detached form.	Form if attached: to previous letters only.	to previous and following letters.	to following letters only.
Alif	*a*, &c.	ا	ـا	..	..
Be	*b*	ب	ـب	بـ	بـ
Pe	*p*	پ	ـپ	پـ	پـ
Te	*t*	ت	ـت	تـ	تـ
Ṭa	*ṭ*	ٹ	ـٹ	ٹـ	ٹـ
Se	*s*	ث	ـث	ثـ	ثـ
Jīm	*j*	ج	ـج	جـ	جـ
Che	*ch*	چ	ـچ	چـ	چـ
Ḥe	*ḥ*	ح	ـح	حـ	حـ
Khe	*kh*	خ	ـخ	خـ	خـ
Dal	*d*	د	ـد	..	..
Ḍa	*ḍ*	ڈ	ـڈ	..	..
Zal	*z*	ذ	ـذ	..	..
Re	*r*	ر	ـر	..	..
Ṛa	*ṛ*	ڑ	ـڑ	..	..
Ze	*z*	ز	ـز	..	..
Zhe	*zh*	ژ	ـژ	..	..
Sīn	*s*	س	ـس	سـ	سـ
Shīn	*sh*	ش	ـش	شـ	شـ

Name.	Roman-letter representative.	Detached form.	Form if attached: to previous letters only.	to previous and following letters.	to following letters only.
Ṣād	*ṣ*	ص	ـص	صـ	صـ
Ẓād	*ẓ*	ض	ـض	ضـ	ضـ
Ṭoe	*ṭ*	ط	ـط	طـ	طـ
Ẓoe	*ẓ*	ظ	ـظ	ظـ	ظـ
Ain	ʼ*a*, &c. or ʼ*ā*, &c.	ع	ـع	عـ	عـ
Ghain	*gh*	غ	ـغ	غـ	غـ
Fe	*f*	ف	ـف	فـ	فـ
Ḳāf	*ḳ*	ق	ـق	قـ	قـ
Kāf	*k*	ك	ـك	كـ	كـ
Gāf	*g*	گ	ـگ	گـ	گـ
Lām	*l*	ل	ـل	لـ	لـ
Mīm	*m*	م	ـم	مـ	مـ
Nūn	*n**	ن	ـن	نـ	نـ
Wāo	*w*, *v* / *o*, *u*	و	ـو	..	..
He	*h*	ه	ـه	هـ	هـ
Ye	*y*, *e*, *i*	ي	ـي	يـ	يـ
Lām-alif	*la*	لا	ـلا	..	..
He-alif	*ha*	ها			

* If nasal written thus, *ṅ*; if the *n̲* of the "tanwin" (par. 6), thus *n̲*.

2. Nine letters, it will be seen, admit of no change of form: ا, د, ذ, ذ, ر, ڑ, ز, ژ, and و; neither do they unite with a letter following. ط and ظ admit of but a very trifling alteration.

The sound of ت is softer than the English *t*, it resembles the Italian *t* in *notte*.

ث, with the Arabs, is *th* in "thick"; but with the Persians and Indians it is *s*.

چ is always hard, and never like the French *ch* in "*chose*."

ح is a very strong aspirate.

ڈ is softer than *d*.

ذ is, with the Arabs, *th* in "thy"; but in Hindústání, *z* simply.

ر is very distinct, as in the German, *er*, "he."

ڑ. In pronouncing this letter the tip of the tongue must be reverted to the roof of the mouth.

ژ is like the French *j* in "*joli*."

ص, in Arabic, is a stronger and more hissing sound than the common *s*; but this distinction is not retained in Hindústání.

ض, with the Arabs, is *dh*; but in the Hindústání, *z*.

ع is a much deeper and more marked guttural than hamzah, just as ح is a stronger aspirate than *s*.

غ resembles *g* in the German "*wagen.*"

گ is always hard; never like *g* in "gentle."

و in words purely Persian, when preceded by خ moveable by fatḥah and followed by ا, is scarcely pronounced, and is called واوِ معدُوله *wau-i-mādúlah*, "the passed-over *wau*," and is written *w* in English; thus, خواب *khwáb*, "sleep"; خواه *khwáh*, "willing."

ه is an aspirate, but when final, and, preceded by fatḥah, has no sensible sound; as, دانه *dánah*, "a grain": it is then called هاي مختفي *há i mukhtafí*, "imperceptible *h*." In Arabic words it is sometimes written ة: it is then sounded like ت. The letter ه or ھ is sometimes a mere aspirate in combination with ب, پ, ت, ث; چ, چ; د, ڈ, ڑ; ك, and گ; and in such cases the above two forms of this letter are used in contradistinction to ہ which is used only after a vowel; as, بھار *bhár*, "weight," भार, opposed to بہار *bahár*, "spring"; بھي *bhí*, "also," to بہي *bihí*, "guava"; تھان *thán*, "piece of cloth," to تہان *tahán*, "there"; پھل *phal*, "fruit," to پہل *pahal*, "flock of cotton."

ي final, in some Arabic words preceded by fatḥah, is called الفِ مقصوره *alif-i-maḳṣúrah*, "abbreviated *alif*"; it is then sounded as *a*, and is written

thus, تعالي *taāla*; but when pronounced in connection with the following word it has the power of fatḥah only; as, علي الصّباح *ālạ-ṣ-ṣabáḥ*.

3. (*a*) The letters ث, ح, ص, ض, ط, ظ, ع, and ق, shew that the words containing them are borrowed from the Arabic.

(*b.*) Words with خ, ذ, ز, and غ may be Persian or Arabic, but are not of Indian origin.

(*c.*) Words with ژ are purely Persian.

(*d.*) Those with پ, چ, or گ may be Persian or Indian, but are not Arabic.

(*e.*) And those with ٹ, ڈ, ڑ are purely Indian.

4. SOLAR AND LUNAR LETTERS.

The thirteen letters ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, ن, are called solar, because the word شمس *shams*, "the sun," begins with one of them. The rest are called lunar, because قمر *ḳamr*, "the moon," commences with one of them. When the Arabic definite article ال *al* precedes one of the solar letters the ل *l* assumes the sound of that letter, which is then marked with tashdíd. Thus, النّور *an-núr*, "the light"; الرّحيم *ar-raḥím*, "the merciful"; آصف الدّولة *Ásafu-d-daulat*, "the Asaf of the state."

Waslah, or Conjunction.

Arabic nouns introduced into Hindústání are generally constructed with some substantive preceding them, like the Latin words "*jus gentium.*" In such cases the last letter of the first ~~or~~ governing word is pronounced with the vowel *u*, and the ا of the article has the symbol ـٗ, called وصلہ *waṣlah*, superadded; thus, امیرُ ٱلمومنین *Amír ul-Mu'minín.*

Tashdíd, or Strengthening.

To double a consonant the mark ـّ, called تشدید *tashdíd*, is used; as, کچّا *kachchá*, "raw."

Jazm, or Amputation.

To shew that a consonant has no vowel sound following it the mark ـْ جزم *jazm*, is used; as, کرنا *karná*, "to do." The letter over which the ـْ is placed is called ساکن *sákin*, "quiescent."

5. THE VOWEL SYSTEM.

To express the vowels three symbols are used, ـَ *zabar*, ـِ *zer*, and ـُ *pesh*, either alone, or in combination with the letters ا, و, ي.

ـَ, called in Persian زبر *zábar*, "over," and in Arabic فتحہ *fatḥah*, "opening," represents *ă*.

ـِ, in Persian *zer* زیر, "under," in Arabic کسر *kasr*, "breaking," represents *ĭ*.

ـُ, in Persian پیش *pesh,* "before," in Arabic ضمّ *ẓamm,* "contraction," represents *ŭ.*

To express the long vowels the above symbols must be combined with ي, و, ا; thus,

á = اَ *í* = ـِي *ú* = ـُو.

But as it is a rule that a vowel cannot begin a syllable, in such a position one ا *alif* must always be used as a fulcrum on which the vowel may rest. So if the syllable is to begin with ـَ = *ă,* we use اَ, as in اَب, *ab,* "now;" if with ـِ = *ĭ,* we use اِ, as in اِتنا *itná,* "so much;" if with ـُ = *ŭ,* we use اُ, as in اُس کا *us ká,* "of him;" if with اَ = *á,* instead of اا we use آ, which is then called الف ممدوده *alif i mamdúdah,* "prolonged *alif,*" as آپ *áp,* "himself;" if with ـِي *í,* we write اِي, as in اِينٹ *ínṭ,* "a brick;" if with ـُو = *ú,* we use اُو, as in اُوپر *úpar,* "over." But when the initial vowel occurs after another vowel in the middle of a word, همزه *hamzah,* which is nothing more than a substitute for *alif,* is used in its stead, as جاؤن *já'ún,* "I may go."

Besides the six vowels above mentioned, there are two more which are called مجهول *maj'húl,* "unknown," or عجمي *'ajamí,* "Persian," from their

not being known in the Arabic alphabet. They are represented by ي and و, without any of the vowel symbols; as روز *roz*, "a day;" میز *mez*, "a table." Here the واوِ مجہُول *wáw i majhúl*, and یاي مجہُول *yá i majhúl*, are opposed to the واوِ معروف *wáw i mārúf*, and یاي معروف *yá i mārúf*, in رو مَال *rúmál*, "a kerchief," and فیل *fíl*, "an elephant," which are the only vowel-sounds of those letters recognised in Arabic.

We have, moreover, in Hindústání, two diphthongs represented by ي with *zabar*, and و with *zabar;* as مَین *main*, "I," غَور *ghaur*, "reflection."

Thus in all we have ten vowels or diphthongs; as,

paun pain pon pen pún pín pán pŭn pin pan
پَن - پِن - پُن - پان - پِین - پُون - پین - پون - پَین - پَون -
aun ain on en ún ín án ŭn in an
اَن - اِن - اُن - آن - اِین - اُون - این - اون - اَین - اَون -

TANWÍN, OR NUNATION.

6. Before leaving the subject of the vowels, we must mention the Arabic mark تنوِین or nunation, which adds the sound of ن to the last vowel at the end of a word, this vowel being then doubled, and alif subjoined if the vowel be فتحہ *fathah*. Thus, خُصُوصٌ (*khusúsun*) خُصُوصٍ (*khusúsin*) خُصُوصاً (*khusúsan*)

THE DEVANÁGARÍ.

7. As Hindústání may be written either in the Nágarí or Persian character, though the latter is the more common, it becomes requisite to consider how the alphabets may be made to correspond ;—how Persian or Arabic words may be expressed in the Nágarí, and, on the other hand, how Sanscrit words may be represented by Persian letters.

Let us consider first how to express the Devanágarí characters in Persian. It will be seen that the initial vowels correspond exactly, with the exception of ऋ ِر. The medial ـَ has no representative in the Nágarí connected vowels.

I. INITIAL VOWELS.		II. MEDIAL VOWELS.	
अ	ا = ă	बद	بد
आ	آ = á	बाद	بادِ
इ	اِ = ĭ	बिद	بِد
ई	اِيِ = í	बीद	بِيد
उ	اُ = ŭ	बुद	بُد
ऊ	اُو = ú	बूद	بُود
ऋ	رِ = rĭ	बृद	بِرِّد
ए	اِيِ = ĕ	बेद	بيد
		बैद	بَيد

I. INITIAL VOWELS.		II. MEDIAL VOWELS.	
ऐ	اَيِ = *ai*	बोद	بود
ओ	او = *o*	बौद	بَود
औ	اَو = *au*	बः	بہ

III. CONSONANTS.

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट	ठ	ड	ढ
ك	كھ	گ	گھ	ن	چ	چھ	ج	جھ	ن	ٹ	ٹھ	ڈ	ڈھ
ण	त	थ	द	ध	न	प	फ	ब	भ	म	य	र	ल
ن	ت	تھ	د	دھ	ن	پ	پھ	ب	بھ	م	ي	ر	ل
व	श		ष		स	ह							
و	ش	ش	or	کھ	س	ھ							

Obs. (*a*) It will be seen that the ten aspirates of the Nágarí alphabet are represented in Persian by the corresponding unaspirated letter, together with the butterfly form of *h* ھ, ہ, as घर *ghar*, "a house," گھر; धर *dhar*, "place," دھر. The ह of the Nágarí is denoted by ہ, as कहा *kahá*, "he said," کہا; but if व, र, or द, precede ह, then the form ھ must be used, with the appropriate vowel.

(*b*) ड and ढ have sometimes the sound of *ṛ* and *ṛh*; in which case they have a dot subscribed; thus ड़ and ढ़, and are represented by ڑ or ڑھ, as बड़ा *baṛá*, "great," بڑا.

(*c*) The four nasals of the N'garí have but one representative in Persian ن, which is sometimes marked with a dot over it, to shew it stands for the three first nasals.

(*d*) य is occasionally represented by ج.
श generally by ش, sometimes by س.
ष generally by کھ, rarely ش.
क्ष generally by چھ, or کھ, rarely کْش.
ज्ञ is represented by گْي, as आज्ञा *ájná*, by آگْيا.

(*e*) The Nágarí, therefore, may be nearly exactly represented in the Persian character; but in the Persian, on the contrary, there are fourteen characters which have no exact Nágarí symbol. These are,

ق ف غ ع ظ ط ض ص ژ ز ذ خ ح ث
क़ फ़ ग़ अ़ ज़ त़ ज़ स़ ज़ ज़ ज़ ख़ ह़ स़

The use of the dotted letters is not universal; as, where Persian words are adopted into the Nágarí, their sound is constantly corrupted to suit that alphabet.

(*f*) ع is represented in Nágarí by the vowel with which it is allied, in the initial form, and with a dot subscribed; as, लअ़नत لعنت *lánat;* रअ़ेयत رعيّت *ra'áiyat.*

(*g*) Two vowels following each other in Persian are represented by making the first medial and the second initial in Nágarí, as हूआ هُوا *húá*. This is a substitute for hamzah.

CHAPTER II.

NOUNS. اِسم.

8. As Oriental Grammarians divide the parts of speech differently from ourselves, and a knowledge of the terms used by them is essential, the words they employ should be committed to memory. See Appendix I.

9. According to Indian Grammarians there are only three parts of speech; 1st, Noun اِسم *ism*; 2d, Verb فعل *fi'l*; 3d, Particle حرف *ḥarf*.

Under the noun are included the

1. Substantive, اِسمِ موصوف *ism i mauṣúf*.
2. Adjective, اِسمِ صِفت *ism i ṣifat*.

3. Pronoun, اِسمِ ضمِير *ism i ẓamír.*
4. Infinitive, مصدر *maṣdar.*
5. Participle Past, اِسمِ مفعُول *ism i mafʿūl.*
7. Participle Present, اِسمِ حالِيه *ism i ḥáliyah.*
6. Conjunctive, اِسمِ ماضي معطوفي *ism i máẓí mátúfí.*

GENDER OF NOUNS.

10. There are but two genders in Hindústání, masculine and feminine.

11. The names of all animate beings of the male sex, which are applicable to males only, are masculine; those applicable to females only are feminine, with the exception of قبِيله *ḳabílah,* "a wife," which is an Arabic word signifying, in its primary sense, "family" or "tribe," and which Musalmán use of their wives, of whom it is not etiquette to speak except by an indirect term. Thus, قبِيلے کو ساتھ لیا *ḳabíle ko sáth leá,* Bágh-o-Bahár, p. 27, whence we know the noun to be masculine, for it is inflected, and no feminine nouns are inflected in the singular.

12. Nouns which apply both to males and females are of common gender, whatever their terminations. Thus we may say, "a good lady,"

بهلي آدمي *bhalí ádmí*, "a good man," بهلا آدمي *bhalá ádmí*, where the adjective distinguishes the sex.

Inanimate Things.

13. Nouns in ي *í*, ت *t*,* ش *sh* are generally feminine. There are only eleven nouns in ي, denoting inanimate things, which are masculine. They are,

موتي *motí*, "a pearl."
جي *jí*, "life."
خواصي *khawáṣṣ-í*, "the place behind a great man on an elephant."
افعي *afáa*, "serpent."
شالي *shálí*, "rice."
ساٹهي *sáṭhí*, "kind of rice."
پاني *pání*, "water."
مبني *mabní*, "foundation."
يمني *yamaní*, "carnelion."
دهي *dahí*, "curds."
گهي *ghí*, "clarified butter."

Nouns introduced from the Sanscrit retain the gender they had in the mother language.

14. There are forty-eight masculine nouns denoting inanimate things in ت *t*; twenty-four in ٹ *ṭ*; thirty-seven in ش *sh*; but two of these are names of animals; موش *músh*, "a mouse"; سياه گوش *siyáh gosh*, "a lynx." There is but one

* This applies only to Arabic nouns derived from verbal roots to which ت is added, and to Persian nouns similarly formed by adding ش.

feminine noun in ط; two in ص; two in ذ; three in ذ; three in ث; four in ے; four in ح; seven in ج; nine in چ; nine in ض; ten in ف, &c.

In all there are eight hundred and seventy-two feminine nouns, names of inanimate things, beside the exceptions in ي, ت, ش.

From the above observations it will be manifest that it is difficult to lay down precise rules for the gender of Hindústání nouns. These four rules following, however, are of universal application; and the three first will be found especially useful.

15. Persian words in ش, derived from verbs, and Arabic dissyllables of the form تفعِيل *tafʿíl*, *i.e.* commencing with ت *t*, and having ي between their final consonants, are feminine; as, تصنِيف *taṣníf*, "composition"; تدبِير *tadbír*, "counsel"; تقصِير *taḳsír*, "crime"; except تعوِيذ *tʿawíz*, "an amulet," which is masculine.

16. Compounds follow the gender of the last word when the first word merely qualifies the last; as, شِكارگاه *shikárgáh*, "hunting ground," which is feminine because گاه *gáh*, is feminine.

17. It is better to err by using a feminine noun as a masculine than the reverse.

18. The names of the following thirteen letters

are masculine, ا, ج, س, ش, ص, ض, ع, غ, ك, گ, ل, م, ن: the rest are feminine.

Formation of Feminine Nouns from Masculine.

19. If the masculine ends in ا, يا, or ه, which becomes ے in the inflexion, those terminations are changed into ي for the feminine.* Ex.

بيٹا, "a son," بيٹي,

شاه زاده, "a prince," شاه‌زادي, "princess,"

پرايا, "foreign man," پرائي, "foreign woman,"

But دوله, "bridegroom," makes دولهن, "bride."

20. ا inflexible adds ني; as, مُلّا, "a doctor," ملّاني; or ئِن; as, کبِتا, "a poet," کبتائِن, "poetess."

21. ان or يان is changed into ئِن; as, دسوان, "tenth," *fem.* دسوئِن; بايان, "left," *fem.* بائِين.

22. ي in the masculine is changed into ئِن; as, دهوبي, "a washerman," دهوبِن; or into ائِن; as, مفتي, مفتائِن, "a law officer among Musalmán."

23. Or if the termination is any other vowel, or a consonant, ني, آني, اين, or ين, is added; as, هرني, "a doe," from هرن, "a roe"; مورني, "a peahen," from مور; گُرُوائِن, "wife of a religious preceptor," from گُرُو.

* Probably from the influence of the ي in the last syllable.

24. Persian masculines and feminines, however, are distinguished by the words نر, "a male," and مادہ, "a female"; as, نرگاؤ, "a bull"; مادہ گاؤ, "a cow." And Arabic feminines are sometimes formed by the addition of ہ; as, مِلکہ, "a queen," from مِلک, "a king."

DECLENSION.

25. Nouns have two numbers, singular and plural; and seven cases, the nominative and vocative, and five oblique cases, genitive, dative, accusative, ablative, and agent. These are formed by the addition of certain particles called postpositions; which are, for the genitive کا, کے, کي;* for the dative and accusative, کو or کے تئیں; for the ablative, سے, مین, پر, and for the agent, نے. These postpositions inflect all plural nouns, and those of the first declension in the singular also; the nouns of this declension being all masculine, and terminating in ا, ان, or ہ, which in the singular inflection is changed into ے.

* The use of this postposition depends on the gender and case of the thing possessed. When this is in the nom. sing. masc., کا is used; as, اس کا گھوڑا, "his horse"; کے when masculine and in any other case; and کي with all feminines.

First Declension.

گھوڑا, "horse."

SINGULAR.		PLURAL.	
Nom.	گھوڑا	Nom.	گھوڑے
Gen.	گھوڑے کا کے کي	Gen.	گھوڑون کا کے کي
Dat.	گھوڑے کو	Dat.	گھوڑون کو
Acc.	گھوڑے کو	Acc.	گھوڑون کو
Abl.	گھوڑے سے مین پر	Abl.	گھوڑون سے مین پر
Agent	گھوڑے نے	Agent	گھوڑون نے
Voc.	اَي گھوڑے	Voc.	اَي گھوڑو

دانه, "a grain."

SINGULAR.		PLURAL.	
Nom.	دانه	Nom.	دانے
Gen.	دانے کا کے کي	Gen.	دانون کا کے کي
Dat.	دانے کو	Dat.	دانون کو
Acc.	دانے کو	Acc.	دانون کو
Abl.	دانے سے	Abl.	دانون سے
Instr.	دانے نے	Instr.	دانون نے
Voc.	اَي دانے	Voc.	اَي دانو

Second Declension.

26. Comprises masculine nouns terminating in a consonant, or in an unchangeable vowel; as, ي, *e. g.* سِپاهي, "a soldier"; آدمي, "a person";

قاضي, "a judge"; or in ا, of which there are about twenty nouns, either Arabic or Sanscrit; as, خُدا, "God"; اُمرا, "nobles"; کبِتا, "poet"; مُلّا, "a doctor"; راجا, "a prince" (but this is sometimes inflected); لالا, "a master"; بابا, "a father"; پِتا, "a father"; مِیرزا, "a prince"; سودا, "melancholy"; گدا, "a beggar"; پیشوا, "a leader"; کرتا, "a maker"; جودھا, "a warrior," and some proper names. Ex.

گھر, "a house."

SINGULAR.		PLURAL.	
Nom.	گھر	Nom.	گھر
Gen.	گھر کا کے کي	Gen.	گھرون کا کے کي
Dat.	گھر کو	Dat.	گھرون کو
Acc.	گھر کو	Acc.	گھرون کو
Abl.	گھر سے	Abl.	گھرون سے
Instr.	گھر نے	Instr.	گھرون نے
Voc.	اَي گھر	Voc.	اَي گھرو

27. From the above examples may be deduced the rules for the declension of masculine nouns, which all belong to the first two declensions.

RULES.

1st, If the noun singular ends in ا, ان, or ه, with the exception of the pure Sanscrit or Arabic words in ا, given above, the other cases of the

singular and the nominative plural are formed by changing the final ا, ان, or ه into ے: the remaining cases of the plural change ي into ون, except the vocative, which drops the ن and ends in و.

28. Masculines terminating in a consonant, and those exceptions which have been already given in ا, are unchanged in the singular and nominative plural. In the other cases of the plural they add ون, except the vocative, which adds only و.

29. Words of two short syllables, the last of which has fathah for its vowel, drop the fathah on receiving a plural termination; as, بَرَس *baras*, "a year," becomes in the plural genitive, not بَرسَون *barasoṅ*, but بَرْسون *barsoṅ*.

30. Some Persian and Arabic nouns form their plurals as in those languages; thus, ساقِيان, "cup-bearers," from ساقي; سالها, "years," from سال; اخبار, "news," from خبر; عُلما, "the learned," from عالِم; خُطُوط, "letters," from خط; and to these the Indian plural affix ون is sometimes added; as, احْكامون from احكام, "orders," plural of حُكم.

31. Words ending in انو, as, پانْو, "a foot," transpose the نو in the oblique plural, as, پاؤن; or add only ن, as پانون.

The Third Declension

32. Contains feminine nouns which are all unchangeable in the singular. In the nominative plural they add ين if they terminate in a consonant in the singular; if in a vowel, they add ان; as, جورو, "a wife"; جوروأن, "wives." In the oblique cases of the plural they change the ان or ين of the nominative into ون, except the vocative, which drops the ن and ends in و.

بات, "a word."

SINGULAR.		PLURAL.	
Nom.	بات	Nom.	باتين
Gen.	بات کا کے کِي	Gen.	باتون کا کے کِي
Dat.	بات کو	Dat.	باتون کو
Acc.	بات کو	Acc.	باتون کو
Abl.	بات سے	Abl.	باتون سے
Agent,	بات نے	Agent,	باتون نے
Voc.	اَي بات	Voc.	اَي باتو

بيٹي, "a daughter."

SINGULAR.		PLURAL.	
Nom.	بيٹِي	Nom.	بيٹِيان
Gen.	بيٹِي کا کے کِي	Gen.	بيٹِيون کا کے کِي
Dat.	بيٹِي کو	Dat.	بيٹِيون کو
Acc.	بيٹِي کو	Acc.	بيٹِيون کو
Abl.	بيٹِي سے	Abl.	بيٹِيون سے
Agent,	بيٹِي نے	Agent,	بيٹِيون نے
Voc.	اَي بيٹِي	Voc.	اَي بيٹِيو

33. The rule given regarding masculines of two short syllables, the last of which has fathah for its vowel, applies also to feminines of the same form; as, جَگہہ, "a place."

SINGULAR.		PLURAL.	
Nom.	جگہہ	Nom.	جگہہیں
Gen.	جگہہ کا کے کِي	Gen.	جگہہوں کا کے کِي
Dat.	جگہہ کو	Dat.	جگہہوں کو
Acc.	جگہہ کو	Acc.	جگہہوں کو
Abl.	جگہہ سے	Abl.	جگہہوں سے
Agent,	جگہہ نے	Agent,	جگہہوں نے
Voc.	اَي جگہہ	Voc.	اَي جگہہو

THE ADJECTIVE اِسمِ صفت.

34. The adjective generally precedes the substantive, and is indeclinable, except those which are purely Indian words, and end in ا, and a few from the Persian in ہ. These are declined like nouns of the first declension, if masculine, and like nouns of the third declension, if feminine. Thus گورا لڑکا, "a fair boy."

SINGULAR.		PLURAL.	
Nom.	گورا لڑکا	Nom.	گورے لڑکے
Gen.	گورے لڑکے کا کے کي	Gen.	گورے لڑکوں کا کے کي

	SINGULAR.		PLURAL.
Dat.	گورے لڑکے کو	Dat.	گورے لڑکون کو
Acc.	گورے لڑکے کو	Acc.	گورے لڑکون کو
Abl.	گورے لڑکے سے	Abl.	گورے لڑکون سے
Agent,	گورے لڑکي نے	Agent,	گورے لڑکون نے
Voc.	اَي گورے لڑکے	Voc.	اَي گورے لڑکو

گورِي لڑکِي, "a fair girl."

	SINGULAR.		PLURAL.
Nom.	گورِي لڑکِي	Nom.	گورِي لڑکِيان
Gen.	گورِي لڑکِي کا کے کي	Gen.	گورِي لڑکِيون کا کے کِي
Dat.	گورِي لڑکِي کو	Dat.	گورِي لڑکِيون کو
Acc.	گورِي لڑکِي کو	Acc.	گورِي لڑکِيون کو
Abl.	گورِي لڑکِي سے	Abl.	گورِي لڑکِيون سے
Agent,	گورِي لڑکِي نے	Agent,	گورِي لڑکِيون نے
Voc.	اَي گورِي لڑکِي	Voc.	اَي گورِي لڑکِيو

35. In the oblique cases plural of the masculine, and generally in all the plural feminine cases, the affixes (ون or و, ان, ين, ون or و) are added only to the last of two words, whether substantive or adjective.

36. Ordinals are declined like adjectives.

37. There is no peculiar form for the degrees of comparison. To denote them the positive is used with a postposition or an adverb, or it is sometimes doubled; as, اچّھا اچّھا, "very good,"

"better;" یہہ اُس سے اچّھا ہي, "this is better than that;" یہہ سب سے اچّھا ہَي or یہہ بہُت اچّھا ہَي, "this is best."

PRONOUNS. اِسمِ ضمِیر.

38. Pronouns in Hindústání differ from nouns in their inflections. In the genitive cases of the two first persons, the terminations را, رے, رِي, are used instead of the postpositions کا, کے, کِي, which are subjoined to nouns. The dative and accusative cases have, besides the postposition کو, an affix ے in the singular, and ین in the plural; as, تجھے, "to thee," ہمین, "to us." The case of the agent in the pronouns of the first and second persons is the same as the nominative; being the only two exceptions to the rule for inflecting nouns with the postposition نے. The oblique cases in all pronouns have a peculiar formation, as the plural affix ون may be always, and is generally, elided. The declension is as follows:

First Person.

	SINGULAR.	PLURAL.
Nom.	مَین, "I."	ہم, "we."
Gen.	میرا میرے مِیري, "of me."	ہمارا ہمارے ہماري, "of us."
Dat.	مُجھے or مُجھہ کو, "to me."	ہم کو or ہمین or ہمون کو, "to us."

	SINGULAR.	PLURAL.
Acc.	مُجھے or مُجھہ کو, "me."	ہم کو or ہمین or ہمون کو, "us."
Abl.	مُجھہ سے, "from me."	ہم سے or ہمون سے, "from us."
Agent,	مین نے, "I."	ہم نے, "by us" or "we."

Second Person.

	SINGULAR.	PLURAL.
Nom.	تُو, "thou."	تُم, "ye."
Gen.	تیرا تیرے تیرِي	تُمھارا تُمھارے تُمھارِي
Dat.	تُجھے or تُجھہ کو	تُم کو or تُمھین
Acc.	تجھے or تُجھہ کو	تُم کو or تمھون کو
Abl.	تُجھہ سے	تُم سے or تُمھون سے
Agent,	تُو نے	تُم نے

For the third person the remote demonstrative وُہ, "he," "she," "it," or "that," is used, or the proximate demonstrative یہہ, "this;" which are thus declined:

وُہ, "he, "she," "it."

	SINGULAR.	PLURAL.
Nom.	وُہ	وے
Gen.	اُس کا کے کي	اُن کا کے کِي or انھون کا
Dat.	اُس کو or اُسے	اُن کو or اُنھین or اُنھون کو or وِن کو or ونھون کو
Acc.	اُس کو or اُسے	اُن کو or اُنھین
Abl.	اُس سے	اُن سے
Agent,	اُس نے	اُن نے

یہہ, "this."

SINGULAR.		PLURAL.	
Nom.	یہہ	Nom.	یے
Gen.	اِس کا کے کِي	Gen.	اِن کا کے کِي
Dat.	اِس کو or اِسے	Dat.	اِن کو or اِنھین
Acc.	اِس کو or اِسے	Acc.	اِن کو or اِنھین
Abl.	اِس سے	Abl.	اِن سے
Agent,	اِس نے	Agent,	اِن نے or اِنھون نے

Similarly are declined the relative جو or جَون; the correlative تو or تَون; and the interrogative کَون, "who?" But the interrogative کیا, "what?" is irregular. Thus,

Nom.	کیا, "what?"
Gen.	کاھے کا کے کِي, "of what?"
Dat.	کاھے کو, "to what?"
Acc.	کیا, "what?"

Possessives.

39. The genitives singular and plural of the personal and demonstrative pronouns are used as possessives. Thus,

میرا, میرے, میري, "mine."

تیرا, تیرے, تیري, "thine."

ہمارا, ہمارے, ہماري, "our."
تُمہارا, تُمہارے, تُمہاري, "your."
اُس کا کے کِي, "his."

Use of اپنا.

40. There is another possessive, اپنا, resembling the Latin "*suus*," which is of very common occurrence, and is to be used where the possessive, which in English follows the verb, refers solely to the nominative of the verb; as in مَين نے اپنا گھوڑا تَيّار کيا, "I got ready my horse;" where اپنا refers only to مين the nominative to the verb. The distinction between the use of اپنا, and that of other possessives, may be seen in the sentence, "He went to his garden," where, if *his* mean his own garden, we should say وُہ اپنے باغ کو گَيا; but if *his* imply the garden of some other person, we must say وُہ اُس کے باغ کو گَيا. The nominative of this word, آپ signifies "self," and is used with or without the personal pronouns; as, مَين آپ, "I myself," or honorifically for the pronouns of the second and third persons; as, آپ بولے, "Your honour said;" آپ گئے, "His honour went." It is thus declined:

Nom.	آپ, "your honour."
Gen.	آپ کا کے کِي, "of your honour."
Dat. and Acc.	آپ کو, "to your honour."
Abl.	آپ سے, "from your honour."
Agent,	آپ نے, "your honour."

There is also a plural inflexion of frequent occurrence, آپس; thus, آپس مين, "among themselves."

When آپ denotes "self" it is thus declined:

Nom.	آپ or آپن, "self."
Gen.	اپنے کا کے کِي or اپنا اپنے اپنِي
Dat. and Acc.	آپ کو or آپن کو or اپنے کو or تئن
Abl.	آپ سے or آپن سے or اپنے سے

Indefinite Pronouns.

41. Of these there are many; as ايك, one;" دُوسرا, "another;" هر ايك, "each;" غَير, "other;" &c.; but the only two that are irregular in their inflection are كوئِي, "any one," and كُچھ, "any thing;" which are thus declined:

Nom. كوئِي, "any person."	Nom. كُچھ, "any thing."
Gen. كِسِي کا کے کِي	Gen. كِسُو کا کے کِي
D. and Acc. كِسِي کو	Dat. and Acc. كِسُو کو
Abl. كِسِي سے	Abl. كِسُو سے
Agent, كسي نے	Agent, كِسو نے

A plural is given by some, but is never used. The word کوئي is used in the phrase *qui hi*, کوئي هَي "Is any one there?" It is properly applied to persons, but sometimes, by the vulgar, to things; as, وُہ گیا کِسي کام کے واسطے, "He went for something." کچھ is properly applied to things, but is also, by a vulgarism, sometimes used of persons.

42 NUMERALS.

EUR.	AR.	IND.	CARDINALS.	ORDINALS.	EUR.	AR.	IND.	CARDINALS.	ORDINALS.
1	١	۹	ایک	پہلا	13	١٣	۹۳	تیرہ	تیرھوان
2	٢	٢	دو	دوسرا	14	١٤	۹۴	چَودہ	چودھوان
3	٣	٣	تِین	تِیسرا	15	١٥	۹۵	پندرہ	پندرھوان
4	٤	۴	چار	چوتھا	16	١٦	۹۶	سولہ	سولھوان
5	٥	۵	پانچ	پانچوان	17	١٧	۹۷	سترہ	سترھوان
6	٦	۶	چھہ	چھٹھا	18	١٨	۹۸	اٹھارہ	اٹھارھوان
7	٧	۷	سات	ساتوان	19	١٩	۹۹	اُنِیس	اُنِیسوان
8	٨	۸	آٹھ	آٹھوان	20	٢٠	٢٠	بِیس	بِیسوان
9	٩	۹	نَو	نووان	21	٢١	٢١	اِکّیس	&c.
10	١٠	۱۰	دس	دسوان	22	٢٢	٢٢	بائِیس	
11	١١	۱۱	اِگارہ	اگارھوان	23	٢٣	٢٣	تِیئِس	
12	١٢	۱۲	بارہ	بارھوان	24	٢٤	٢٤	چَوبِیس	

EUR.	AR.	IND.	CARDINALS.	ORDINALS.	EUR.	AR.	IND.	CARDINALS.	ORDINALS.
25	٢٥	२५	پچیس	پچیسوان	45	٤٥	४५	پینتالیس	ینتالیسوان
26	٢٦	२६	چھبیس	&c.	46	٤٦	४६	چھیالیس	&c.
27	٢٧	२७	ستائیس		47	٤٧	४७	سینتالیس	
28	٢٨	२८	اٹھائیس		48	٤٨	४८	اٹھتالیس	
29	٢٩	२९	انتیس		49	٤٩	४९	انچاس	
30	٣٠	३०	تیس		50	٥٠	५०	پچاس	
31	٣١	३१	اکتیس		51	٥١	५१	اکاون	
32	٣٢	३२	بتیس		52	٥٢	५२	باون	
33	٣٣	३३	تیتیس		53	٥٣	५३	ترپن	
34	٣٤	३४	چونتیس		54	٥٤	५४	چون	
35	٣٥	३५	پینتیس		55	٥٥	५५	پچپن	
36	٣٦	३६	چھتیس		56	٥٦	५६	چھپن	
37	٣٧	३७	سینتیس		57	٥٧	५७	ستاون	
38	٣٨	३८	اٹھتیس		58	٥٨	५८	اٹھاون	
39	٣٩	३९	انتالیس		59	٥٩	५९	انسٹھ	
40	٤٠	४०	چالیس		60	٦٠	६०	ساٹھ	
41	٤١	४१	اکتالیس		61	٦١	६१	اکسٹھ	
42	٤٢	४२	بیالیس		62	٦٢	६२	باسٹھ	
43	٤٣	४३	تیتالیس		63	٦٣	६३	ترسٹھ	
44	٤٤	४४	چوالیس		64	٦٤	६४	چوسٹھ	

EUR.	AR.	IND.	CARDINALS.	ORDINALS.
65	٦٥	६५	پینسٹھ	پینسٹھوان
66	٦٦	६६	چھیاسٹھ	&c.
67	٦٧	६७	ستسٹھ	
68	٦٨	६८	اٹھسٹھ	
69	٦٩	६९	اُنہتّر	
70	٧٠	७०	ستّر	
71	٧١	७१	اِکہتّر	
72	٧٢	७२	بہتّر	
73	٧٣	७३	تِہتّر	
74	٧٤	७४	چَوہتّر	
75	٧٥	७५	پچہتّر	
76	٧٦	७६	چھِہتّر	
77	٧٧	७७	ستہتّر	
78	٧٨	७८	اٹھہتّر	
79	٧٩	७९	اُناسِي	
80	٨٠	८०	اَسّي	
81	٨١	८१	اِکاسي	
82	٨٢	८२	بیاسِي	

EUR.	AR.	IND.	CARDINALS.	ORDINALS.
83	٨٣	८३	تِراسِي	تراسِیوان
84	٨٤	८४	چَوراسِي	&c.
85	٨٥	८५	پچاسِي	
86	٨٦	८६	چھِیاسِي	
87	٨٧	८७	ستاسِي	
88	٨٨	८८	اٹھاسِي	
89	٨٩	८९	نَواسِي	
90	٩٠	९०	نَوّي	
91	٩١	९१	اِکانَوي	
92	٩٢	९२	بانَوي	
93	٩٣	९३	تِرانَوي	
94	٩٤	९४	چَورانَوي	
95	٩٥	९५	پچانَوي	
96	٩٦	९६	چھِیانَوي	
97	٩٧	९७	ستانَوي	
98	٩٨	९८	اٹھانَوي	
99	٩٩	९९	نِنانَوي	
100	١٠٠	१००	سَو or سَي	

The series is thus continued: 101, ايك سو ايك; 102, ايك سو دو; &c. It must be observed that ايك, put directly after another numeral, implies "about;" as, دس ايك گهر, "about ten houses." It will be seen that the four first ordinals and the sixth are formed irregularly; the rest, by adding وان, which, in the feminine, becomes وِين, or in the masculine, وين.

43. To express dates generally of books or buildings, the following Arabic letters are used:

1	2	3	4	5	6	7	8	9	10	20	30	40	50
ا	ب	ج	د	ه	و	ز	ح	ط	ي	ك	ل	م	ن

60	70	80	90	100	200	300	400	500	600	700	800	900	1000
س	ع	ف	ص	ق	ر	ش	ت	ث	خ	ذ	ض	ظ	غ

Thus, دام would signify 45.

ال . . . . 31.

حق . . . . 108 = 184.

44. The following collectives are used:

Four,	گنڈا	A hundred.	سيكڑا
Five,	گاهِي	Thousand,	هزار
A score,	بيسي or كوڑِي	Hundred thousand,	لاكهه
Forty,	چاليسا	Ten millions,	كروڑ

45. To express distributives the numerals are

repeated; thus, پانچ پانچ, "by fives." Reduplicatives are formed by adding گُنا to the cardinals; as, دس گُنا "tenfold"; or تہا, لڑا, or پرتا, to express the folds or rows of any thing; as اکتہا "single"; دولڑا "double." Fractionals are,

$\frac{1}{4}$	چوتھ or پاو	$1\frac{3}{4}$	پَونے دو
$\frac{1}{3}$	تہاءي	$2\frac{1}{4}$	سوا دو
$\frac{1}{2}$	آدھا	$2\frac{1}{2}$	اڑھاءي
$\frac{3}{4}$	پَون or تین پاؤ	$2\frac{3}{4}$	پَونے تین
$1\frac{1}{4}$	سوا	$3\frac{1}{4}$	سوا تین
$1\frac{1}{2}$	ڈیڑہ	$3\frac{1}{2}$	ساڑھے تین

پوني means "a quarter less"; سوا "with a quarter"; ساڑھے "with a half"; and اڑھاءي "two and a half."

CHAPTER III.

THE VERB فعل.

46. Verbs in Hindústání are intransitive, as, بولنا *bolná*, "to speak"; transitive, as, بُلانا, "to call"; or causal, as, بُلوانا, "to cause to call." They are all conjugated alike, save in the tenses formed from the past participle, as will hereafter be explained.

47. There are two voices, active and passive; four moods, indicative, conditional, imperative, and infinitive; and three participles, the present, past, and past conjunctive.

48. The root is the second person singular of the imperative, and is generally monosyllabic; as, بول, "speak thou"; دے, "give." In the indicative mood there are eight tenses; two formed from the root direct, three from the present participle, and three from the past participle. In the conditional mood there are three tenses; and in the infinitive and imperative, one.

49. The principal parts of the verb are the infinitive مصدر, and participles which are formed from the root as follows: The infinitive adds نا to the root; as, بول, "speak"; بولنا, "to speak." The present participle adds تا, and the past participle ا, to the root; as, بولتا, "speaking"; بولا,

"spoken." But if the root end in the vowels ا or و, a euphonic ي is inserted between it and the affix of the past participle; thus, آ, "come," makes آیا.

It will be necessary to bear in mind, that throughout the verb the termination ا can be used only with a noun in the masculine singular; and is changed into ے for the masculine plural; into ي for the feminine singular; and into ِین, or ِیان for the feminine plural.

The conjunctive participle is the same as the root, or adds ے, کے, کر, کرکے, or کرکر; thus, بول, بولے, بولکے, بولکر, بولکرکے, بولکرکر.

Indicative Mood.

50. The two tenses in this mood, formed direct from the root, are, the aorist مضارع, and future مُستقبل; the former of which adds ُون, and the latter ُونگا, to the root; thus, from بول comes the aorist بولُون, "I may speak"; future بولُونگا, "I shall speak."

51. The three tenses formed from the present participle are, the indefinite حالِ مُطلق, which is the same as that participle; as, مَین, تُو, وُہ بولتا, "I," "thou," *or* "he speaks"; the definite حال, which adds ہُون, the present of the verb ہونا, "to be";

as, مَين بولتا هُون, "I am speaking"; and the imperfect ماضي اِستمراري, which adds تها, the imperfect of هُون, to the present participle; as, مَين بولتا تها, "I was speaking."

52. The three tenses formed from the past participle are, the past indefinite ماضي مُطلق, which is the same as the past participle; as, مَين بولا, "I said"; the perfect ماضي قريب, which adds هُون to the past participle; as, مَين بولا هُون, "I have said"; and the pluperfect ماضي بعِيد, which adds تها, the imperfect of the auxiliary هونا, to the past participle; as, مَين بولا تها, "I had said."

We must observe, that in all past tenses of transitive verbs a peculiar construction is used, which essentially distinguishes them in those tenses from intransitive verbs. This consists in rendering what is the nominative in English by the case of the agent in Hindústání; and either putting the object in the accusative, with the postposition کو, and the verb in the third person singular masculine, or retaining the object in the nominative, and making the verb agree with it in gender and number. But if the object be not expressed at all, the English nominative must still be rendered by the case of the agent, and the

verb must be in the third person singular masculine. For example,

Past Ind. مَين نے اُس آدمي کو مارا, "I struck the man."
Per. مَين نے اُس آدمي کو مارا هَي, "I have struck the man."
Pluperf. مَين نے اُس آدمي کو مارا تها, "I had struck the man."

Here we see that "I" is rendered by مَين نے, the case of the agent: "the man," which is the object, is in the accusative with the postposition کو, and the verb remains in the third person singular masculine. In the same way, if no object be expressed at all, as in simply conjugating the verb, the English nominative is represented by the case of the agent, and the verb is invariably retained in the third person singular masculine. Thus, اُس نے مارا, اُس نے مارا هَي, and اُس نے مارا تها, would be, "he struck," "he has struck," and "he had struck." The remaining construction is, to retain the object in the nominative, and make the verb agree with it in gender and number. Thus,

وزِير نے اُٹهکر مُجرا کيا دُعائين دِين, "The vizier having risen, performed his salutation, and offered prayers."

Here the first object, مُجرا, is in the masculine singular, consequently the verb کيا is likewise in

the third person singular masculine; but the second object, دُعائین, is in the feminine plural; the verb دِین, therefore, agrees with it in the feminine plural. The English nominative is invariably represented by the case of the agent in Hindústání, and has no effect on the verb. Thus, نِگاهبانون نے دروازہ بند کیا تھا, "The warders had closed the gate." Here the verb is in the singular, agreeing with its object, دروازہ, though the English nominative is plural. The construction is in fact a passive one. The active past tense in English is represented in Hindústání by the passive, the auxiliary, گیا, being understood. It will be seen from the above examples, that the only difficulty is in the use or rejection of the postposition کو with the object. Practice alone can determine this. With things *inanimate*, however, کو is generally used when we wish particularly to define or point out the object; as, مَین نے میز کو صاف کیا کرسي کو نہین, "I cleaned *the table*, not the *chair*." With animate objects it is always proper to use کو; as, اُس نے سپاهي کو بُلایا, "He called the soldier."

53. The tenses in the conditional mood are حالِ متشکّي, or present, formed by compounding the present participle and the aorist, or future of

the auxiliary; as, مَين بولتا هوُون or هوُونگا, "I may *or* shall be speaking." This tense has sometimes a future meaning. The past ماضي مشكوك, which is formed by adding the aorist, or future of the auxiliary to the past participle; as, مَين بولا هوُون or هوُونگا, "I may *or* shall have spoken"; and the pluperfect ماضي شرطيه, which is either the same as the present participle, or adds to the past participle the present participle of the auxiliary. Thus, مَين بولتا or بولا هوتا, which both signify "If I had spoken."

This tense is used conditionally in both members of the same sentence; in which case it must be rendered into English by "had" for the former verb, and "would have" for the latter; as, اگر مَين آتا تو وُه ديتا, "If I had come he would have given"; اگر بهرام زنانه لباس نه پهنتا تو هرگز اپني معشُوقه سے اتنا جلد نه ملتا, "If Bahrám had not assumed female attire he would never have met his beloved one so quickly."

Imperative.

54. The imperative is the same as the aorist, with the exception of the second person singular, which is, as has been already stated, the root.

A respectful form of the imperative is obtained by adding to the root, if it end in a consonant, یِو, or یِے, or یِیگا. Thus, if an inferior asked a superior to speak, he would not say بول, "speak"; but بولِیگا or بولِیے; in which case, instead of the pronoun تُم the words حضرت, or صاحِب, or آپ would be used. The roots پي, "drink"; کر, "do"; هو, "be"; دے, "give"; لے, "take"; and all other roots that end in ي, and most generally those also in و, interpose ج before these affixes, and the four latter are themselves slightly altered. Thus, پِیجِیے, "Be pleased to drink", صاحب دِیجِیگا, "Let the Saheb (you) give"; لِیجِیو, "Be pleased to take"; کِیجِیے, "Be pleased to do"; and هُوجِیے, "Be pleased to be."

The affix یِو or جِیو is added to the third person also in a precative or permissive sense; as, خوش رهِیو, "May he remain happy"; وُہ جائِیو, "He may go."

Infinitive.

55. The infinitive has but one tense; as, کرنا, "to do." When in construction with another verb it must be inflected; as, کرنے لگا, "He began to do."

It is also used as a gerund, and is then declined exactly like a noun of the first declension; thus,

Nom.	بولنا	"speaking."
Gen.	بولنے کا کے کي	"of speaking."
Dat.	بولنے کو	"to *or* for speaking."
Acc.	بولنا	"speaking."
Abl.	بولنے سے	"from speaking."

Thus we may say بولنا ضرور هَي, "To speak is necessary"; جانے کا وقت, "The time of departing," &c.

56. By the addition of والا or هارا to the infinitive, a verbal noun of very extensive use is formed.

Participles.

57. In addition to the participles that have been mentioned, a compound form is frequently used, in which هُوا, the past participle of هونا, "to be," is added to the present or past participles of other verbs; thus, جو چلتے هُوئے گوپال کو رکھے, "Who may stop the departing Gopál?" مِنبر پر گردے چُنّے هُوئے دهرے تھے, "On the counter loaves were placed arranged." This form seems to imply that a certain time has elapsed since the commencement of the action implied in the principal verb. The past conjunctive participle, used with another verb,

renders the conjunction, which is in English indispensable, unnecessary in Hindústání. Thus, in the latter language, we should translate "Go and tell," by جاکر کہو ; *lit.* "Having gone tell."

58. Before proceeding to the regular conjugation of verbs, it is requisite to learn two irregular tenses of the auxiliary ہونا, "to be." These are the present and imperfect.

Present.

SINGULAR.	PLURAL.
مَین ہُون, "I am."	ہَینگے or ہم ہَین, "we are."
ہَیگا or تُو ہَي, "thou art."	ہَینگے or تُم ہو, "ye are."
وُہ ہَي, "he is."	وے ہَین, "they are."

Imperfect.

مَین تھا, "I was."	ہم تھے, "we were."
تُو تھا, "thou wast."	تُم تھے, "ye were."
وُہ تھا, "he was."	وے تھے, "they were."

These tenses are of most general use, not only as auxiliaries in the formation of compound tenses, but also in affirming mere existence. The manner in which they are applied for the former purpose will be seen in the substantive verb ہونا, "to be" or "to become."

59. *Root* هو.

PRINCIPAL PARTS:

Infinitive, هونا, "to be."

Present Participle, هوتا, being."

Past Participle, هُوا, "been."

Past Conjunctive, هو, هُوئے, هوکر, هوکے هوکرکر, هوکرکے, "having been."

INDEFINITE.—"I am," or "become."

SINGULAR.	PLURAL.
مَین, تُو, وُہ هوتا	هم, تُم, وے هوتے

Present.—"I am becoming."

مَین هوتا هُون	هم هوتے هَین
تُو هوتا هَي	تُم هوتے هو
وُہ هوتا هَي	وے هوتے هَین

Imperfect.—"Becoming."

مَین هوتا تها	هم هوتے تهے
تُو هوتا تها	تُم هوتے تهے
وُہ هوتا تها	وے هوتے تهے

Past.—"I was," or "I became."

مَین, تُو, وُہ هُوا	هم, تُم, وے, هُوئے

Perfect.—"I have been," *or* "I have become."

SINGULAR.	PLURAL.
مَین هُوا هُون	هم هُوئے هَین
تُو هُوا هَي	تُم هُوئے هو
وُہ هُوا هَي	وے هُوئے هَین

Pluperfect.—"I had been," *or* "I had become."

مَین ,تُو ,وُہ هُوا تها	هم ,تُم ,وے هُوئے تهے

AORIST.—"I may *or* shall be," *or* "become."

مَین هُوؤن ,هُون	هم هووین ,هوئین or هون
تُو هووے ,هوئے ,هو	تُم هوؤ ,هو
وُہ هووے ,هوئے ,هو	وے هووین ,هوئین ,هون

Future.—"I shall *or* will be," *or* "become."

مَین هُوؤنگا هُونگا	هم هووینگے ,هوئینگے ,هونگے
تُو هوویگا هوئیگا ,هوگا	تُم هوؤگے ,هوگے
وُہ هوویگا هوئیگا ,هوگا	وے هووینگے ,هوئینگے ,هونگے

SUBJUNCTIVE OR CONDITIONAL MOOD.

Present.—"I may be becoming."

SINGULAR.

مَین هوتا هُوؤن or هُون — هُوؤنگا or هُونگا

تُو هوتا هووے ,هوئے or هو — هوویگا ,هوئیگا or هوگا

وُہ هوتا same as preceding

PLURAL.

هم هوتے هووین هوئین or هون ,هووینگے ,هوئینگے or هونگے

تُم هوتے هوؤ or هو ,هوگے or هوگے

وے هوتے هووین هوئین or هون ,هووینگے ,هوئینگے or هونگے

Past.—"I may have been."

SINGULAR.

مَین هُوا هوُون .&c or هوُونگا .&c

تُو هُوا هووے .&c or هوویگا .&c

وُہ هُوا هووے .&c same as preceding

PLURAL.

هم هُوئے هووین .&c or هوونیگے .&c

تُم هُوئے هوُو .&c or هوُوگے .&c

وے هُوئے هُووین .&c or هووینگے .&c

Pluperfect.

"Had I been," or "I would have been."

SINGULAR.	PLURAL.
مَین ,تو ,وُہ هوتا	هم ,تُم ,وے هوتے

Or,

مَین ,تُو ,وُہ هُوا هوتا	هم ,تُم ,وے هُوئے هوتے

IMPERATIVE MOOD.

Present.—"Let me be," "Be thou," &c.

SINGULAR.

مَین هوُؤن ,هُون

تُو هو – وہ هووے ,هوُے ,هو (perm. or prec.) هُوجِیو

PLURAL.

هم هووین ,هوئین ,هون

تُم هوُو ,هو (respectful) اپ هُوجیے ,هُوجِیو or هُوجِیینگا

وے هووین ,هوئین ,هون

Infinitive or Verbal Noun.

هونا, "being"; هونے کا, "of being," &c.

Noun of Agency or Condition.

هونیوالا, "that which is, or becomes."

Adverbial Participle.

هوتے هي, "on being."

Obs. From the above we see that هونا forms its past participle irregularly, by changing the *o* of the root into *ú*. The irregularity of its respectful imperative has already been noticed. With these exceptions, it differs in no respect from other intransitive verbs; of which, however, a second example is subjoined.

60. THE INTRANSITIVE VERB.

بولنا, "to speak."

Root بول.

PRINCIPAL PARTS.

Infinitive, بولنا, "to speak."

Present Participle, بولتا, "speaking."

Past Participle, بولا, "spoken."

Past Conjugative Participle, بول, بولے, بولکر, بولکے, بولکرکر, بولکرکے, "having spoken."

Indefinite.—"I speak."

SINGULAR.	PLURAL.
مَین, تُو, وُہ, بولتا	هم تُم وے بولتے

Present.—"I am speaking."

مَین بولتا هُون	هم بولتے هَین
تُو بولتا هَي	تُم بولتے هو
وُہ بولتا هَي	وے بولتے هَین

Imperfect.—"I was speaking."

مَین بولتا تها	هم بولتے تهے
تُو بولتا تها	تُم بولتے تهے
وُہ بولتا تها	وے بولتے تهے

Past.—"I spoke."

مَین, تُو, وُہ, بولا	هم, تُم, وے, بولے

Past.—"I have spoken."

SINGULAR.	PLURAL.
مَين بولا هُون	هم بولے هَين
تُو بولا هَي	تُم بولے هو
وُہ بولا هَي	وے بولے هَين

Pluperfect.—"I had spoken."

مَين بولا تها	هم بولے تهے
تُو بولا تها	تُم بولے تهے
وُہ بولا تها	وے بولے تهے

AORIST.—"I may speak."

مَين بولُون	هم بولين
تُو بولے	تُم بولو
وُہ بولے	وے بولين

Future.—"I shall *or* will speak."

مَين بولُونگا	هم بولينگي
تُو بوليگا	تُم بولوگي
وُہ بوليگا *	وے بولينگي

* If the root ends in ا, the letter و may be inserted in the aorist and future, between those terminations that end in ے and the root; as آوے or آئے, "he may come." The same remark applies to roots in و and ي, or they may be contracted, as in هونا.

SUBJUNCTIVE OR CONDITIONAL MOOD.

Present.—"I may be speaking."

SINGULAR.

مَین بولتا ہوؤں or ہوؤنگا &c.

تُو / وُہ بولتا ہووے or ہوویگا &c.

PLURAL.

ہم بولتے ہووین or &c. ہوویںگے &c.

تُم بولتے ہوؤ or ہوؤگے &c.

وے بولتے ہووین or &c. ہوویںگے

Past.—"I may have spoken."

SINGULAR.

مَین بولا ہوؤں or &c. ہوؤنگا &c.

تُو / وُہ بولا ہووے or &c. ہوویگا &c.

PLURAL.

ہم بولے ہووین or &c. ہوویںگے &c.

تُم بولے ہوؤ or &c ہوؤگے

وے بولے ہووین or &c. ہوویںگے &c.

Pluperfect.

"I had spoken," or "I would have spoken."

SINGULAR

مَین, تُو, وُہ بولتا or بولا ہوتا

PLURAL.

ہم, تُم, وے بولتے or بولے ہوتے

IMPERATIVE MOOD.

"Let me speak," "Speak thou," &c.

SINGULAR.

مَین بولُون , تُو بول , وُہ بولے (perm. or prec.) بولِیو

PLURAL.

"Let us speak."

ہم بولین تم بولو (respectful) آپ بولِئِے , بولِیو or بولِییگا
وے بولین

INFINITIVE.—(Used as a Gerund or Verbal Noun.)

بولنا, "speaking." بولنے کا, "of speaking," &c.

Noun of Agency.

بولنے والا or بولنے ہارا, "a speaker."

Participles used adjectively.

بولتا or بولتا ہُوا, "speaking."

بولا or بولا ہُوا, "spoken."

Adverbial Participle.

بولتے ہي, "immediately on speaking."

61. We now proceed to the conjugation of transitive verbs, which differs from that of intransitive verbs only in the tenses formed from the past participle. In these a passive construction is used. The English nominative is represented

by the case of the agent; and the verb is either made to agree with the object, which remains in the nominative; or, while the object is put in the accusative with کو, the verb is retained in the third person singular masculine.

TRANSITIVE VERB مارنا, "to strike."

Root مار, "strike thou."

PRINCIPAL PARTS:

Infinitive مارنا, "to strike."

Present Participle مارتا, "striking."

Past Participle مارا, "struck."

Past Conjunctive Participle مار, مارے, مارکے, مارکر

مارکرکے, مارکرکر, "having struck."

INDEFINITE.

SINGULAR.

مَیں مارتا, "I strike."

تُو مارتا, "thou strikest."

وُہ مارتا, "he strikes."

PLURAL.

ہم مارتے, "we strike."

تُم مارتے, "ye strike."

وے مارتے, "they strike."

Present.

SINGULAR.

مَين مارتا هُون, "I am striking."

تُو مارتا هَي, "thou art striking."

وُه مارتا هَي, "he is striking."

PLURAL.

هم مارتے هين, "we are striking."

تُم مارتے هو, "ye are striking."

وے مارتے هين, "they are striking."

Imperfect.

SINGULAR.

مَين مارتا تها, "I was striking."

تُو مارتا تها, "thou wast striking."

وُه مارتا تها, "he was striking."

PLURAL.

هم مارتے تهے, "we were striking."

تُم مارتے تهے, "ye were striking."

وے مارتے تهے, "they were striking."

Past.

SINGULAR.

مَين, تُو, اُس نے مارا, "I, thou, he, she, *or* it struck."

PLURAL.

هم, تُم, اُن or اُنهون نے مارا, "we, ye, *or* they struck."

Perfect.

SINGULAR.

مَين, تُو, اُس نے مارا هَي, "I, thou, he, she, *or* it have, hast, or has struck."

PLURAL.

هم, تُم, اُن or اُنهون نے مارا هَي, "we, ye, *or* they have struck."

Pluperfect.

SINGULAR.

مَين, تُو, اُس نے مارا تها, "I, thou, he, she, *or* it had, hadst, or had struck."

PLURAL.

هم, تُم, اُن نے مارا تها, "we, ye, *or* they had struck."

AORIST.

SINGULAR.

مَين مارُون, "I may strike."

تُو مارے, "thou mayest strike."

وهٔ مارے, "he may strike."

PLURAL.

هم مارين, "we may strike."

تُم مارو, "ye may strike."

وے مارين, "they may strike."

Future.

SINGULAR.

مَین مارُونگا, "I shall *or* will strike."

تُو ماریگا, "thou shalt *or* wilt strike."

وُہ ماریگا, "he shall *or* will strike."

PLURAL.

ہم مارنیگے, "we shall *or* will strike."

تُم ماروگے, "ye shall *or* will strike."

وے مارنیگے, "they shall *or* will strike."

SUBJUNCTIVE OR CONDITIONAL MOOD.

Present.

SINGULAR.

مَین مارتا ہوُون or ہوُن – ہوُونگا or ہُونگا, "I may be striking."

تُو مارتا ہووے ہوُے or ہو or ہوویگا ہوئیگا or ہوگا, "thou mayest be striking."

وُہ مارتا ہووے ہوُے or ہو — ہوویگا ہوئیگا or ہوگا, "he may be striking."

PLURAL.

ہم مارتے ہووین ہوئین or ہون – ہووینگے ہوئینگے or ہونگے "we may be striking."

تُم مارتے ہوُو or ہو – ہوُوگے or ہوگے, "ye may be striking."

وے مارتے ہووین, "they may be striking." (same as first pers. pl.) &c.

Past.

SINGULAR.

مَین, تُو, اُس نے مارا ہوگا, "I, thou, he shall have struck."

PLURAL.

ہم, تم, اُن نے مارا ہوگا, "we, ye, they shall have struck."

Pluperfect.

SINGULAR.

مَین مارتا or مَین نے مارا ہوتا, "had I struck, *or* I would have struck."

تُو مارتا or تُو نے مارا ہوتا, "hadst thou struck, *or* thou wouldst have struck."

وُہ مارتا or اُس نے مارا ہوتا, "had he struck, *or* he would have struck."

PLURAL.

ہم تُم وے مارتے or ہم تُم اُن نے مارا ہوتا, "had we, ye, they struck," &c.

Imperative.

SINGULAR.

مین مارُون, "let me strike."

تُو مار, "strike thou."

وُہ مارے (perm. or prec.) مارِیو, "let him strike."

PLURAL.

هم مارين, "let us strike."

تُم مارو (respect) آپ مارِيے مارِيو or مارِيگا, "strike ye."

وے مارين, "let them strike."

INFINITIVE.—(Used as a Gerund or Verbal Noun.)

مارنا, striking." مارنے کا, "of striking," &c.

Noun of Agency.

مارنے هارا or مارنے والا, "a striker."

Participles used adjectively.

مارتا هُوا or مارتا, "striking."

مارا هُوا or مارا, "stricken."

Adverbial Participle.

مارتے هي, "immediately on striking."

PASSIVE VOICE.

62. It has been affirmed by Ibrahím Muḳbah, the author of an excellent Hindústání Grammar, that the language possesses no passive voice. To refute this assertion, it will be sufficient to quote a single passage in the Bágh-o-Bahár, p. 215: اُس کي تو نجات هُوئي کہ مظلُوم مارا گيا, "He indeed was released, for after suffering wrong he was slain."

The passive voice, therefore, in Hindústání, is formed by adding the past participle of an active verb to the auxiliary verb, جانا, "to go," regularly conjugated through all its tenses. Thus,

PRINCIPAL PARTS:

Infinitive مارا جانا, "to be struck."
Present Participle مارا جاتا, "being struck."
Past Participle مارا گیا, "having been struck."
Past Conjunctive Participle مارا جا جاکے جاکر.

Present Indefinite.

SINGULAR.

مَین مارا جاتا, "I am struck."
تُو مارا جاتا, "thou art struck."
وُہ مارا جاتا, "he is struck."

PLURAL.

ہم مارے جاتے, "we are struck."
تُم مارے جاتے, "ye are struck."
وے مارے جاتے, "they are struck."

Present Definite.

SINGULAR.

مَین مارا جاتا ہُون, "I am being struck."
تُو مارا جاتا ہَي, "thou art being struck."
وُہ مارا جاتا ہَي, "he is being struck."

PLURAL.

هم مارے جاتے هين, "we are being struck."

تُم مارے جاتے هو, "ye are being struck."

وے مارے جاتے هين, "they are being struck."

Imperfect.

SINGULAR.

مَين تُو وُه مارا جاتا تها, "I, thou, he was being struck."

PLURAL.

هم تُم وے مارے جاتے تهے, "we, ye, they were being struck."

Past.

SINGULAR.

مَين تُو وُه مارا گيا, "I, thou, he was struck."

PLURAL.

هم تُم وے مارے گيے, "we, ye, they were struck."

Perfect.

SINGULAR.

مَين مارا گيا هُون, "I have been struck."

تُو مارا گيا هَي, "thou hast been struck."

وُه مارا گيا هَي, "he has been struck."

PLURAL.

هم مارے گيے مين, "we have been struck."

تُم مارے گيے هو, "ye have been struck."

وے مارے گيے مين, "they have been struck."

Pluperfect.

SINGULAR.

مَین تُو وُہ مارا گیا تھا, "I, thou, he had been struck."

PLURAL.

ہم تُم وے مارے گیئے تھے, "we, ye, they had been struck."

AORIST.

SINGULAR.

مَین مارا جاؤن, "I may be struck."

تُو مارا جاوے, "thou mayest be struck."

وُہ مارا جاوے, "he may be struck."

PLURAL.

ہم مارے جاوین, "we may be struck."

تُم مارے جاؤ, "ye may be struck."

وے مارے جاوین, "they may be struck."

Future.

SINGULAR.

مَین مارا جاؤنگا, "I shall be struck."

تُو مارا جاویگا, "thou shalt be struck."

وُہ مارا جاویگا, "he shall be struck."

PLURAL.

ہم مارے جاوینگے, "we shall be struck."

تُم مارے جاؤگے, "ye shall be struck."

وے مارے جاوینگے, "they shall be struck."

SUBJUNCTIVE OR CONDITIONAL MOOD.

Present.

مَین مارا جاتا ہُوؤں or ہُون – ہُوونگا or ہونگا, "I may be struck," &c.

Past.

مَین مارا گیا ہُوؤں or ہُون – ہُوونگا or ہُونگا, "I shall *or* will have been struck."

Pluperfect.

مین مارا جاتا, "had I been struck, *or* I would have been struck," &c.

Imperative.

SINGULAR.

مَین مارا جاؤں, "let me be struck."

تُو مارا جا, "be struck."

وُہ مارا جاوے (perm. or prec.) وُہ مارا جِا یو, "let him be struck."

PLURAL.

ہم مارے جاوین, "let us be struck,"

تُم مارے جاؤ (respect) آپ مارے جائیے or جائیو or جائیگا "be ye struck."

وے مارے جاوین, "let them be struck."

INFINITIVE.—(Used as a Gerund.)

مارا جانا, "being struck."

مارے جانے کا, "of being struck."

63. The reason of the rare use of the passive voice in Hindústání is, that the language abounds with simple verbs of a passive signification; as, مِلنا, "to be mixed"; پلنا, "to be reared." These verbs are rendered active, and their active forms causal, in the following four ways;—

1. By inserting ا between the root and the نا of the infinitive; as, پکنا, "to ripen," makes پکانا, "to make ripe," or "to cook." This again becomes causal by inserting و between the root and the new termination; as, پکوانا, "to cause to make ripe." Thus, also, in the verb جلْنا, "to burn," آگ جلتا هَي signifies "the fire burns"; وُہ آگ کو جلاتا هَي, "he kindles the fire"; and وُہ آگ کو جلواتا هَي, "he causes the fire to be kindled."

2. When the root of the primitive verb is monosyllabic with the long vowels ا, و, ي, or with short ے, these are shortened in the active verbs, which are otherwise formed as in the preceding rule. Thus, جاگنا, "to be awake," makes جگانا, "to awaken," and جگوانا, "to cause to awake"; بولنا, "to speak," makes بُلانا, "to call," بُلوانا, "to cause to call"; بِهیگنا, "to wet," makes بِهگانا, "to wet," and بِهگوانا,

"to cause to be wet"; and دینا, "to give," makes دِلانا, "to cause to give," دِلوانا, "to cause to be given." The diphthongs یَ and وَ *au* and *ai*, undergo no change; but بَیٹھنا, "to sit," makes بِٹھانا, "to seat."

3. The short vowel of the root is, in many primitive verbs, changed into its corresponding long; thus, پلنا, "to thrive." makes پالنا, "to nourish"; کُھلنا, "to be open," کھولنا, "to open." The causals are formed as in Rule I.; as, کُھلوانا, "to cause to open."

4. A few causals are formed by adding لانا to a shortened form of the root; as, from کھانا, "to eat," comes کِھلانا, "to cause to eat"; from سِیکھنا, "to learn," comes سِکھلانا, "to teach"; but سِکھانا is also used.

The following verbs are irregular:

بیچنا, "to sell," from بِکنا, "to be sold."

توڑنا, "to break," from ٹُوٹنا, "to burst."

چھوڑنا, "to let go," "to fire," from چُھٹنا, "to go off."

پھاڑنا, "to rend," from پھٹنا, "to be torn."

پھوڑنا, "to burst open," from پھُوٹنا, "to split."

61. Compound verbs are of most frequent

occurrence in Hindústání, and may be divided into the following classes:

I. *From the Root.*

1. Intensives which add one verb regularly conjugated to the bare root of another; as, مار ڈالنا, "to slay outright," from مارنا, "to slay," and ڈالنا, "to cast down"; کھاجانا, "to eat up," from کھانا, "to eat," and جانا, "to go."

2. Potentials which add سکنا, "to be able," to the root of another verb; as, لے سکنا, "to be able to take."

3. Completives which add چکنا, "to have finished," to the root of another verb. Thus, لکھ چکنا, "to have done writing."

II. *From the Past Participle.*

1. Frequentatives; as, آیا جایا کرنا, "to make a practice of coming and going." And here it must be observed, that the irregular, but far more common participle گیا, never occurs in this phrase; while جایا, which is used here and in the following compound, never occurs elsewhere.

2. Desideratives; as, جایا چاهتا هَي, "he wishes

to go"; بارہ بجا چاہتا, "It is about to strike twelve."

III. *From Nouns.*

These are called nominals; as, غوطہ مارنا, "to dive," from غوطہ, "diving."

65. Irregular verbs do not exist in Hindústání. These six, however, deviate from the general rule in the formation of the past participle:

INFINITIVE.	PARTICIPLE. Masc.	Fem.	
جانا, "to go."	گَيْي	گيا	"gone."
کرنا, "to do."	کي	کِيا	"done."
مرنا, "to die."	مُوئي	مُوا	"dead."
هونا, "to be."	هُوئي	هُوا	"been."
دينا, "to give."	دي	دِيا	"given."
لينا, "to take."	لي	لِيا	"taken."

CHAPTER IV.

SYNTAX.

ORDER AND ARRANGEMENT OF SENTENCES.

66. In Hindústání the nominative of the verb generally takes the first place in a sentence. It is followed by the predicate, and the sentence is closed by the verb. No change takes place in the arrangement of a sentence to mark interrogation. Thus, تُم بھي وھان تھے may signify, "You also were there," or "Were you also there?" But کیا, "what?" is often prefixed to shew that a question is intended; as, کیا تُم نے ایسا کہا, "Did you say so?" There are, moreover, numerous adjectives and adverbs which mark interrogation, and these commence with the letter ك; as, کب, "when?" کہان, "where?"

OF THE ARTICLE.

67. The numeral ایك, "one," represents the indefinite article, while the place of the definite article is supplied by the demonstrative pronouns وُہ,

"that"; یہہ, "this." At other times the article is inherent in the noun.

NOUNS.

68. The adjective generally precedes the substantive, and in that case does not receive the nasal terminations ان, ین, or ون of the plural; as, اچّھے آدمیون سے, "from good men." Thus also, when feminine participles are added to the auxiliary verb, the verb alone receives the nasal ن; as, وے اَورتین گاتي تھین, "Those women were singing." When an adjective or participle refers both to masculine and to feminine nouns, which are names of animate things, it is used in the masculine gender; as, Bágh-o-Bahár, p. 37, کنچنیان ـ بھانڈ ـ بھگتئے ـ کلاونت ـ قوّال اچّھے پوشاك پہنے ساز کے سُر ملائے حاضر ہَین, "Dancing girls, mimes, singing boys, musicians, minstrels, clothed in handsome dresses, are present singing in harmony." If, however, the nouns be names of inanimate things, the adjective or participle generally agrees with the nearest noun; as, Bágh-o-Bahár, p. 36, رنگترے کنولے نارنگیان اور گُلابیان رنگ برنگ کي چُني ہَین, "Oranges of various kinds, and flowers of every hue, were arranged."

The Nominative.

69. The nominative, as we have already seen, when *past* time is spoken of, is used only with those verbs that are neuter or passive, the case of the agent being used before the past tenses of active verbs. This case is frequently substituted for the accusative after active verbs, especially when denoting inanimate things; thus, کِتاب لاؤ, "Bring the book."

The Genitive and its Regimen.

70. The adoption of the affixes کا, کے, کي, which denote the genitive, is regulated by the same rule as that for the termination of adjectives. As a general rule, the genitive is followed by its regimen; and if the latter be in the masculine singular nominative, the affix of the genitive must be کا; as, اِس کا گھر هَي, "It is his house." Before masculine nouns, in any other case, کے is used; as, دونون گھوڑے اُس کے هَين, "Both the horses are his"; اُس کے باپ سے, "From his father." Before all feminine nouns, whatever their case or number, کي is used; as, مَين تصوِيرِ عُمرِ بادشاهِ طبرِستان کي هُون, "I am the phantom of the life of the king of Tabaristán." In the preceding sentence we must

observe the use of the Persian genitive, which is not uncommon in works translated from that language. Thus, عُمرِ بادشاہ, "Life of the king," where the regimen precedes the genitive, and is subscribed with the vowel *kasra*, which here signifies "of."

(*a*) The genitive sometimes idiomatically expresses "completeness," "positiveness"; as, جھوٹھ کا جھوٹھ, "a downright falsehood"; and Bágh-o-Bahár, p. 184, کُتّے کي دُم کو بارہ برس گاڑو تو بھي ٹیڑھي کي ٹیڑھي رھے, "If you bury a dog's tail twelve years, even then it will remain as crooked as ever."

(*b*) The affix of this case is sometimes omitted; as, دریا کِنارے, "On the bank of the river," for دریا کے کِنارے پر, especially in words denoting measure or weight; as, ایك پھرا چاول کِتنے کو بِکتا ھَي, "What does a phara of rice sell for?"

The Dative.

71. The dative in English may, for the most part, be rendered into Hindústání by the same case, though the expression "for me," "for my sake," will be translated by واسطے or لیئے with the geni-

tive; as, همارے واسطے, "for my sake." Motion to a place, and the time when a thing occurs, are expressed in Hindústání by the dative; as, گھر کو جانا, "to go home"; دِن کو, "by day"; رات کو, "at night." When a pronoun or adjective capable of inflection is joined to the noun signifying time, the postposition کو may be omitted; as, جِس وقت "at which time." The dative is sometimes used after a noun, as Bágh-o-Bahár, p. 112, خوف زندگي کو هَي, "There is fear for his life."

The Accusative.

72. As has been already stated, the nominative is often used for the accusative; for example, where a dative and accusative come together, to avoid the repetition of کو; as, اُس آدمي کو يهه کتاب دو, "Give that man this book." When the dative is represented by a pronoun, the repetition of the postposition is easily avoided by using the second form of the dative for the pronoun; as, اُسے ايك روپيه دو, "Give him one rupee." The accusative is sometimes used elliptically, the verb which governs it being understood; as, Bágh-o-Bahár, p. 43, پروردگار کي سون, "I swear by God," (*lit.* "an oath by God") where کهاتا هون is understood.

The Ablative.

73. This case, with the postposition سے, is idiomatically used with the verb کہنا, "to say"; as, مَین تو اُس سے کہتا ہُون, "I indeed am telling him." It may sometimes be rendered into English by the accusative; as, Bágh-o-Bahár, p. 48, آدمي کو چاہیئے کہ اِنصاف سے نہ چُوکے, "It behoves a man not to miss what is just." With سے the ablative may be termed the instrumental; as, اُس نے اُس کو تلوار سے مارا, "He killed him with a sword." With مین it answers to the locative; as, گھر مین هَي, "He is in the house." Sometimes مین and سے are conjoined; as, اُن مین سے ایک, "One of them" (*lit.* "from among them"); and sometimes پر and سے; as, وُہ گھوڑے پر سے گِر پڑا, "He fell from his horse."

For the case of the agent with نے, *vide* p. 41.

OF THE PRONOUNS.

74. Where the termination of the verb marks the person the pronoun may be omitted. It has been already remarked that the pronouns of the first and second person remain uninflected before نے in construction with past tenses of active verbs. When, however, between them and نے a word in

apposition with them is introduced, they take the form of the inflection. Thus, Bágh-o-Bahár, p. 20, مُجھہ فقیر نے بڑي چا و چوز سے ماباپ کے سائے مین پرورِش پائي, "I, the fakír (*lit.* 'obtained my education'), was brought up under the fond care of my parents." Similarly we should say مُجھہ کم بخت کا, "of me wretched," not میرے کم بخت کا.

The pronoun of the second person singular is seldom used, except in addressing the Deity, or where the object is to express familiarity or contempt. The pronoun of the first person plural is, on the other hand, constantly employed by even the lowest classes when speaking of themselves Thus, هم جانتے هَین, "I (*lit.* 'we') think." In speaking of persons of exalted rank, the third person plural is used; as, اُن نے or اُنہون نے کہا, "His highness said." In the grammar of Muhammad Ibrahím the following rules are given for the use of the personal pronouns:—

"1. When the speaker and the person whom he addresses are of the same rank, each should speak of himself in the singular number, and address the other in the second person plural.

"2. A person of superior rank may speak of

himself in the plural number; but this is not considered polite, nor is it thought correct to address even the lowest rank in the singular number.

"3. The pronouns of the third person may be used in the singular, when speaking of any persons in their presence, unless they be of superior rank, when they ought to be spoken of in the plural.

"4. When one person of rank addresses another of the same or superior rank, or speaks of him in his presence, it is most correct to make use of the respectful pronoun آپ, or the great man's title, or some respectful phrase; as, خُداوَنْد, 'your honour'; حضْرت, 'highness,' and the like, with the third person plural of the verb; and when an inferior addresses a superior, he ought at all times to use similar expressions of respect, suitable to the rank of the person addressed."

An inferior, speaking of himself in the presence of a superior, uses the words غُلام or بَنْده, "slave"; thus, Bágh-o-Bahár, p. 42, — بَنْده گُناه گار تقصِيروار هَي جو کُچھ سزا ميرے لائِق ٹھہرے سو هو, "Your slave is guilty, and has erred: whatever punishment seems fitting, let that be inflicted." Persons of equal rank often use the words فِدْوي, "Your devoted," مُخْلص, "Your sincere friend," in speak-

ing of themselves. In relating the words of another the direct form is used instead of the oblique. Thus, in English, we should say, "He says that unless I give him a month's leave he will desert from the service"; but in Hindústání this would be وُہ کہتا ہَي کہ اگر تُم مُجھے ایک مہینے کي رضا نہ دوگے تو مَین نَوکري مین سے بھاگ جاؤنگا, "He says that unless *you* give *me* a month's leave then *I* will desert from the service." It is very essential to remember this difference in the idiom of the two languages.

The Possessive اپنا.

75. This pronoun always refers to the noun which is the nominative of the verb. It prevents an ambiguity which sometimes takes place in English; as in "Such a one is taller than his brother," where a doubt might exist as to whether "his own brother" be implied. If such were the case, we should, in Hindústání, use اپنے بھائي سے لنبا ہَي. But if the brother of another person were intended we should then say اُس کے بھائي سے لنبا ہَي. اپنا is often used for the other possessives; as in the Bágh-o-Bahár, p. 21, اپنا بھي مِزاج بہک گیا, "My own mind, too, was perverted."

Interrogatives.

76. These are often used in Hindústání to express a negation. Thus Bágh-o-Bahár, p. 214, جو کوئي آدمي ميري نظر پڑتا مُجھے منع کرتا — ليکن مَين کب سُنتا هُون, "All I meet endeavour to prevent my going on, but I heed them not" (*lit.* "when was I listening to them?") کيا, "what?" is sometimes employed as a conjunction; as, کيا باغ کيا کهيت مين, "Whether in the garden or in the field."

Relative and Correlative.

77. In the use of these the Hindústání differs from the English idiom. The relative generally takes the first place in the first member of a sentence, and is responded to by the correlative, which commences the second member. Thus, "I did what they said" would be rendered into Hindústání by جو اُن نے کہا سو مين نے کيا (*lit.* "What they said, that I did"). We see, then, that the second member of a sentence in English is usually placed first in Hindústání. Thus, "I have eaten as much as my stomach would contain" would be in Hindústání, as we find it in the Bágh-o-Bahár, p. 79, جو کُچھ ميرے پيٹ مين سمايا سو مَين نے کهايا,

"Whatever could be contained in my stomach, that I have eaten."

THE VERB.

78. Verbs in Hindústání (excepting the aorist and imperative, and the past tenses of transitive verbs, the singular construction of which has been already explained) agree in gender, as well as in number and person, with their nominatives; as, لڑکا بولتا, "The boy speaks"; لڑکي بولتي, "The girl speaks"; لڑکے بولتے, "The boys speak"; لڑکیان بولتین, "The girls speak." If there be two or more nominatives of different genders to the same verb, the latter must be in the masculine gender, provided the nouns be names of rational things; as, وے دونون جورو خصم آ موجود هوئے اورهاتهه جوڑکر بولے, "They, both husband and wife, presented themselves, and putting their hands together, said." But where the nouns are names of irrational things, as, بموجب حکم کے مکهیان مچهر ڈانس بهنگي پسّو بهڑ پروانے آکر حاضر هوئے, "According to the order, flies, musquitoes, gnats, fleas, wasps, butterflies, came and were present," the verb generally agrees in gender with the nearest noun.

To shew respect a plural verb is used with

a singular nominative; as, بادشاہ فرماتے هَين, "the king commands." When there are several nominatives, names of irrational things, in the singular, the verb may be in the singular; as, هاتهي اور گهوڑا آيا هَي, "The elephant and horse have come."

Tenses of the Present Participle.

79. The present tense is sometimes used for the future; as, غُلام آگے هو ليتا هَي, "Your slave will precede you" (*lit.* "is preceding you"). The auxiliary تها of the imperfect is constantly omitted; as, Bágh-o-Bahár, p. 51, پر وُہ کم بخت وَيسے کپرون سے جَيسے هميشه پهنے رهتا تها حُضُور مين آتا ـ بلکہ وُہ لِباس بهي مَيلا کچيلا هو جاتا, "But that wretch was coming into my presence with the same clothes as he was always in the habit of wearing, and these, too, were becoming soiled and dirty." The present is often used for the past in descriptions, in order to bring the scene more clearly before the person to whom the narration is made. Thus, Bágh-o-Bahár, p. 204, آنکهين ملکر جو ديکهتا هُون تو اُس مکان مين نہ وُہ بوڑها هَي نہ کوئي اور هَي, "On rubbing my eyes and looking about me I see that neither the old man, nor any one else, is in that place." The auxiliary present (*is*) is often omitted; as,

معلُوم نہین اِس کا انجام کیا ہوگا, "It (is) not known what the result will be."

Tenses of the Past Participle.

80. The past tense is often used by servants in replying to an order, where, in English, the present would be used. Thus, if a master were to say اِدھر آؤ, "Come here," the answer would be آیا صاحِب, "I have come, Sir," for our "coming."

Where two past tenses come together, the occurrence denoted by one of which is antecedent to that of the other, the pluperfect is used in Hindústání, though in English the past indefinite or imperfect is frequently employed. Thus, Bágh-o-Bahár, p. 190, خِلقت کا یہہ ٹھٹّھہ بند رہا تھا کہ آدمي کو راہ چلنا مشکِل تھا, "Such a crowd of people was (*lit.* 'had been') assembled, that to proceed was difficult."

The Aorist.

81. This tense is of very general use. It perpetually occurs in proverbial expressions; as, حاکِم ہارے مُنہہ مین مارے, "If you confute the ruler, he smites you in the mouth"; کھینچون نہ کمان بنون نہ پٹھان, "If I do not pull a bow, how shall I be called a

soldier." It expresses doubt, contingency; as, Bágh-o-Bahár, p. 191, مگر جب اُن کا دِین قبول کرُون, "Except in the case of my embracing their religion"; and *e.l.* کہنے لگا اِس شہر کي یہہ رسم هَي کہ جو کوئي اُس بُت کو سجدہ کرے اگر فقیر هو اور بادشاہ کي بیٹي کو مانگے تو حوالے کرین, "He began to say that the custom of this city is, that whosoever prostrates himself before that idol, though he were but a beggar, and demanded the king's daughter, they would give her to him."

The Future.

82. The future in Hindústání corresponds to the same tense in English, except where an obligation or command is expressed, as "You shall go," which would be rendered by the infinitive with the impersonal verb چاهیئے; thus تُم کو جانا چاهیئے (*lit.* "To you to go is necessary"), "You shall go."

APPENDIX I.

Active voice, معروف *mârúf.*

Adjective, نعت *nât,* or اِسمِ صفت *ism i ṣifat.*

Adverb, ظرف or اِسم تمِيز or حرف.

— of place, ظرفِ مكان.

— of time, ظرفِ زمان.

— of affirmation, حرفِ اِيجاب.

— of negation, حرفِ نفي.

— of prohibition, حرفِ منع.

— of injunction, حرفِ تاكِيد.

— of identity, حرفِ تخصِيص.

— of similitude, حرفِ تشبِيه.

Adv. of exception, حرفِ استثنا.

—of cause, حرفِ سببي or تعلِيل.

— of method, حرفِ طرح.

— of condition, حرفِ شرط.

Agent, فاعِل.

Alphabet, حرُوفِ تهجّي or الفِ بے.

Aorist, مُضارِع.

Article, حرف.

Case, حالت.

Causal verb, فعلِ متعدّي.

Common gender, مُشترك.

Compound, مُركّب.

Conditional, شرطي.

Conjugation, تصْرِيف.

Conjunction, حرْف or عطْف, or حرفِ جُمله.

— disjunctive, حرف تردِيد.

Consonant, حرف صحِيح.

Construction, ربْط.

Correlative pronoun, جوابِ موصُول

Declension, تصْرِيف or گردان or صرْف.

Defective, ناقِص.

Definite, محدُود.

Degree, comparative, صِيغهء تفْصِيل.

— superlative, مُبالغه.

Demonstrative pronoun, اِسمِ اِشارهٔ.

Derivation, اِشتِقاق.

Diacritical points, اِعْراب.

Doubling of a letter, تشدِيد or اِدْغام.

Elision, حذْف.

Future tense, مُسْتقْبِل.

Imperfect tense, اِسْتِمراري.

Orthography, اِمْلا.

Part of speech, كَلِمه.

Participle, past, اِسْمِ مَفْعُول.

— conjunc., اِسْمِ ماضي معطوفي.

— present, اِسْمِ حالِيه.

Passive, مجْهُول.

Past tense, ماضي.

— indefinite, ماضي مطْلق.

— pluperfect, ماضي بعِيد.

— definite, ماضي قرِيب.

— future, ماضي مُتشكّي.

— optative, ماضي متمنّي.

— conditional, ماضي شرطي.

Person, first, متكلّم.

— second, حاضِر or مَخاطِب.

— third, غايِب.

Plural, جمع.

Potential, اِمكاني.

Preposition, حرْفِ جرّ.

Present tense, حال.

— future, حالِ متشكّي.

Prohibition, نهي.

Pronoun, ضمير.

Pronoun, reflective, ضمير مُشترك.

Pronunciation, مخرج or تلفّظ.

Prose, نثر.

Prosody, عَرُوض.

Quiescent, ساكن.

Radical, اصلي.

Regular, قِياسي.

Rhyme, قافيه.

Rule, ضابِطه or قانُون.

Scanning, تقطيع.

Sentence, جُمله.

Sign, علامت.

Simile, تمثيل or تشبيه.

Simple, بسيط.

Singular, واحِد.

Spelling, هِجي or اِملا.

Syllable, first, فا كلمه.

— second, عَين كلمه.

— third, لام كلمه.

— fourth, لام ثاني كلمه.

Synonymous, مُترادِف.

Syntax, نحو.

Tense, زمان or سمَي or صِيغه.

Verb, فِعل.

— neuter, لازمي.

— transitive, مُتعدّي.

— substantive, رابِطه زماني.

Verse, نظم.

Vocative, حالتِ ندا.

Voice, active, صِيغهٔ معرُوف.

— passive, مجهُول.

Vowel, long, viz. (ا, و, ي,) حرفِ علت.

— short, حَرَكَت.

Uncommon, شاذّ.

Understood, مُضمر or مُقدّر.

Days of the Week.

Hindústání.	*Hinduwí.*
Sunday, اِتوار.	رِبیبار
Monday, پیر or سوموار.	سوموار
Tuesday, منگل.	منگلبار
Wednesday, بُدھ.	بُدھبار
Thursday, جُمعہ رات.	برھسپتِبار
Friday, جُمعہ.	سُکربار
Saturday, سنیچر.	سنیبار

Months.

April, بَیساکھ.	October, کارتِک.
May, جیٹھ. djet	November, اگھن.
June, اساڑھ.	December, پُوس.
July, ساوَن.	January, ماگھ.
August, بھادون.	February, پھاگُن.
September, آسِن.	March, چَیت.

I. *Preceded by the Genitive with* کے.

آگے, before.

اَنْدر, within.

اُوپر, above.

باعِث, on account of.

بدل, instead.

بِدُون, without, *sine.*

برابر, equal to.

برائے, for the sake.

بعد, after.

بَغَیر, بِن, بِنا } without, wanting.

بھِیتر, within.

بِیچ, among, in.

پار, beyond.

پاس, near, at, with.

پِیچھے, behind.

تلے, beneath.

تَئِن, to, up to.

درمِیان, between.

ساتھ, with.

سامھنے, before, in front.

بسبب, سبب, because.

سِوائے, سِوا, besides, except.

عِوض, instead of.

قبل, before, anterior.

کنے, قریب, near.

گِرد, around.

لِئے, on account of.

مارے, through.

مُطابِق, conformable with.

مُوافِق, according to.

مُوجِب, بمُوجِب } by means of.

نزدِیک, near.

واسطے, on account of.

یہان, at the abode of.

* Many of which are used also as adverbs.

II. *Requiring the genitive with* كي.

بابت, concerning.

بدَولت, by means of.

بمدد, through the aid.

جِهت, on account of.

خاطِر, for the sake of.

طرح, in the manner.

طرف, towards.

معرِفت, by means of.

نسبت, بنِسبت, in respect to.

The following PERSIAN and ARABIC PREPOSITIONS are often met with in Hindustani.

از, from.

اِلّا, except.

بَ (prefixed), بِ (ditto), با (separate), by, with, in, &c.

با, with.

بر, on, in.

بے, بِلا, without.

در, في, in.

عِند, near, with.

عن, مِن, from.

مع, with. علي, upon.

لَ or لِ, to, for. كَ, like.

ADVERBS OF FREQUENT OCCURRENCE.

اب, now.

آج, to-day.

آخِر, at last.

اِدهر, hither, here.

اُدهر, thither, there.

ايتّا, ايتنا, اِتّا, اِتنا, so much.

اَيسا, so, thus.

بارها, often.
بارے, once, at last.
باهِر, without, outside.
بس, enough, well.
بهُت, much.
پهر, again.
پهلا, first, before.
تا, to, until.
تد, تب, then.
تِدهر, thither.
تلك, تك, up to.
تهان, there.
تهوڑا, a little.
تَیسا, so.
تیون, so, thus.
جد, جب, when.
جِدهر, whither.
جلدي, quickly.
جوهين, exactly when.
جهان, where.
جهان كهين wherever.
جیسا, as.

جیون, as, when.
جیون كا تیون, just the same.
دم بدم, perpetually.
روز روز, daily.
زِیادہ, more.
سبیرے, سَویرے, in the morning, early.
سچ, truly.
شائید, perhaps.
علاوہ, besides.
فقت, merely, no more.
كل, yesterday, to-morrow.
كم, less, little.
كَیسا, how?
مت, not, do not.
هان, yes, truly.
هرگِز, ever.
هنوز, yet.
یون, thus.
همیشہ, always.
یعنے, that is, namely.
وغیرہ, et cetera.

اگر, if.

اگرچه, although.

اَور, و, اما, but, and.

بلکه, moreover, rather.

بهي, also, even.

پر, but, yet.

پس, well, on this.

تاکه, in order that.

تو, then, so.

جو, if; کہ, that, viz.

خواه, either, or.

گوکه, although.

گویا, as it were.

کیونکه, because.

لیکن, مگر, but.

نهین تو, otherwise.

هرچند, although.

ورنه, if not.

INTERJECTIONS.

آفرین, blessings on you!

دهن دهن, how fortunate!

شاباش, good luck to you!

کیا بات هي, what an affair!

کیا خوب, how good! well done!

واه واه, admirable! bravo!

مرحبا, hail! welcome!

خبردار, take care!

افسوس, or حیف, alas!

باپ رے, astonishing! dreadful!

چهي چهي, pshaw! fie, fie!

چل چلي, دور هو or دور, } begone! avaunt!

هَي هَي, وائے وائے, alas!

او, اي, oh!

ري, رے, ار ے, holla! you fellow!

APPENDIX II.

As both the Hindústání (or Urdu) and the Hindi (or Hinduí) languages are written and printed in a variety of characters—with all of which it may be desirable and important that a European resident in India should be acquainted—the editor has thought it advisable to append the following Alphabets, and also to introduce into the reading lessons a few specimens of the different dialects and typographic styles.

For the *Ta'liḳ* (*i.e.* "hanging" or sloping) character—in which Persian and Urdū works are generally written and lithographed in India—the student is referred to the plates at the end of the volume. In this character, as well as in two styles of *Nāgari* type, three short stories in the lessons are printed; while the *Nashki*, or genuine Arabic form, is adopted in the dialogues, the extract from the *Ikhwān-us-safā*, and throughout the grammar. A sample of the *Shikasta* (lit. "broken") or Persian running-hand, usually employed in native correspondence, is likewise appended, as also of the vulgar *Nāgari* writing, along with keys to the same. All of these specimens the learner is recommended carefully to transcribe and study.

VOWELS.

Initial* . . . अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ॠ *ṛī*.
Not Initial . ा ि ी ु ू े ृ
Initial . . . ऌ *ḷri*, ॡ *ḷrī*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
Not Initial . ॢ ॣ े ै ो ौ

CONSONANTS.

	Hard. Simple.	Hard. Aspirated.	Soft. Simple.	Soft. Aspirated.	Nasal, &c.
Gutturals . .	क *ka*,	ख *kha*,	ग *ga*,	घ *gha*,	ङ *nga*.
Palatals . . .	च *cha*,	छ *chha*,	ज *ja*,	झ *jha*,	ञ *ṅya*.
Cerebrals . .	ट *ṭa*,	ठ *ṭha*,	ड *ḍa*,	ढ *ḍha*,	ण *ṇa*.
Dentals . . .	त *ta*,	थ *tha*,	द *da*,	ध *dha*,	न *na*.
Labials . . .	प *pa*,	फ *pha*,	ब *ba*,	भ *bha*,	म *ma*.
Semivowels .	य *ya*,	र *ra*,	ल *la*,	व *va*,	ं *ang*.
Sibilants . . .	श *sha*,†	ष *sh̤a*,‡	स *sa*.	Aspirates,	ह *ha*, ः *ah*.

The mark (ं) termed *anuswāra*, has generally, in Hindi, the sound of *n* in *king*. It assumes the pronunciation of the nasal proper to the character which it precedes: taking, for example, the sound of *m* before a labial, as in संबंध or सम्बन्ध *sambandh*, "connexion." The silent aspirate (ः) is termed *visarga*, and answers to the final mute ه of the Persian alphabet. By some grammarians these two signs are ranked with the vowels, by others with the consonants. It is immaterial which.

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* That is either in a word or syllable.

† Or *ṣa*. The proper utterance of श is effected by applying the tip of the tongue to the forepart of the palate. When compounded it often takes the form of श्र, as श्रु (*shru*).

‡ Sometimes sounded *kh̤a*. For further remarks on the Nāgarī letters see Gram. pp. 13—16.

In some printed works we meet with the Devanāgarī character in a form slightly varying from that given above, and in pages 13 and 14 of the Grammar. For the convenience of the student it is here inserted, the alphabet being at the same time a little differently arranged.

VOWELS.

Short, अ इ उ ऋ ऌ ए ओ ं anuswāra.

Long, आ ई ऊ ॠ ॡ ऐ औ ः visarga.

CONSONANTS.

	Hard.		Soft.		Nasals.	Sibilants.	Semi-vowels, &c.
Gutturals .	क	ख	ग	घ	ङ		ह
Palatals . .	च	छ	ज	झ	ञ	श	य
Cerebrals .	ट	ठ	ड	ढ	ण	ष	र
Dentals . .	त	थ	द	ध	न	स	ल
Labials . .	प	फ	ब	भ	म		व

VOWELS AND CONSONANTS COMBINED.

अक आका इकि ईकी उकु ऊकू ऋकृ ॠकॄ

aka ākā iki īkī uku ūkū ṛikṛi ṛīkṛī

ऌकॢ ॡकॣ एके ऐकै ओको औकौ अंकः

ḷrikḷri ḷrīkḷrī eke aikai oko aukau angkah

For the KAITHI character see Plate I.

DEVANĀGARĪ COMPOUND LETTERS.

When two or more consonants meet in the same word, without the intervention of a vowel, they are usually made to coalesce, and form one compound character. This is done either by writing the subsequent consonant under the first, by blending the letters in a particular manner, or by writing them in their usual order, but omitting the perpendicular stroke of each letter, except the last. The letter र (*ra*), when it immediately precedes a consonant, is written above it, in the form of a hook: thus, र्क (*rka*); when it immediately follows one it is written underneath, thus, क्र (*kra*), ग्र (*gra*).

We subjoin a selection of some of the most common and difficult compounds (out of an almost infinite number of possible combinations) in the form of Devanagari type now in most general use.

क्क	क्ख	क्छ	क्त	क्त्य	क्त्व
kka	*kkha*	*kchha*	*kta*	*ktya*	*ktw*
क्थ	क्न	क्प	क्फ	क्म	क्य
ktha	*kna*	*kpa*	*kpha*	*kma*	*kya*
क्र	क्र्य	क्ल	क्व	क्श	क्ष
kra	*krya*	*kla*	*kwa*	*ksa*	*ksha*
क्ष्ण	क्ष्म	क्ष्य	क्ष्व	ख्न	ख्म
kshṇa	*kshma*	*kshya*	*kshwa*	*khna*	*khma*
ख्य	ख्श	ख्स	ग्ग	ग्घ	ग्ज
khya	*khṣa*	*khsa*	*gga*	*ggha*	*gja*
ग्झ	ग्द	ग्ध	ग्न	ग्ब	ग्भ
gjha	*gda*	*gdha*	*gna*	*gba*	*gbha*

ग्म	ग्य	ग्य	ग्र	ग्य	ग्ल
gma	*gya*	*gyra*	*gra*	*grya*	*gla*
ग्ह	घ्न	घ्म	घ्य	घ्र	घ्व
gha	*ghna*	*ghma*	*ghya*	*ghra*	*ghwa*
ङ्क	ङ्क्त	ङ्क्य	ङ्क्ष	ङ्क्ष्व	ङ्ख
ngka	*ngkta*	*ngkya*	*ngksha*	*ngkshwa*	*ngkha*
ङ्ख्य	ङ्ग	ङ्ग्य	ङ्घ	ङ्घ्य	ङ्घ्र
ngkhya	*ngga*	*nggya*	*nggha*	*ngghya*	*ngghra*
ङ्म	ङ्श	च्च	च्छ	च्छ्र	च्छ्व
ngma	*ngṣa*	*chcha*	*chchha*	*chchhra*	*chchhwa*
ञ्च	च्म	च्य	च्छ्य	च्छ्र	ज्ज
chṅa	*chm*	*chya*	*chhya*	*chhra*	*jja*
ज्झ	ज्ञ	ज्य	ज्र	ज्व	ञ्च
jjha	*jṅa*	*jya*	*jra*	*jwa*	*ṇcha*
ञ्छ	ञ्छ	ञ्ज	ट्ट	ट्य	ठ्य
ṇchha	*ṇchchha*	*ṅja*	*ṭṭa*	*ṭya*	*ṭhya*
ठ्र	ड्ग	ड्घ	ड्ड	ढ्य	ढ्र
ṭhra	*ḍga*	*ḍgha*	*ḍḍa*	*ḍhya*	*ḍhra*
ड्य	ड्र	ण्ट	ण्ठ	ण्ड	ण्ड्र
ḍya	*ḍrya*	*ṇṭa*	*ṇṭha*	*ṇḍa*	*ṇḍra*
ण्ड्र्य	ण्ढ	ण्ण	ण्म	ण्य	ण्व
ṇḍrya	*ṇḍha*	*ṇṇa*	*ṇma*	*ṇya*	*ṇwa*
त्क	त्त	त्त्म	त्त्य	त्त्र	त्त्व
tka	*tta*	*ttma*	*ttya*	*ttra*	*ttw*
त्थ	त्न	त्प	त्प्र	त्फ	त्म
ttha	*tna*	*tpa*	*tpra*	*tpha*	*tma*
त्म्य	त्य	त्र	त्र्य	त्व	त्स
tmya	*tya*	*tra*	*trya*	*twa*	*tsa*
त्स्न	त्स्य	त्स्व	थ्य	थ्व	द्ग
tsna	*tsya*	*tswa*	*thya*	*thwa*	*dga*

द्घ	द्ब	द्द	द्ध	द्ध्य	द्न
dgha	*ddba*	*dda*	*ddha*	*ddhya*	*dna*
द्ब	द्भ	द्भ्य	द्म	द्य	द्रि
dba	*dbha*	*dbhya*	*dma*	*dya*	*dri*
द्य्य	द्र्य	द्र्य्य	द्र	द्व	ध्न
ddya	*drya*	*drya*	*dra*	*dwa*	*dhna*
ध्म	ध्य	ध्र	ध्व	न्क	न्त
dhma	*dhya*	*dhra*	*dhwa*	*nka*	*nta*
न्त्य	न्त्र	न्त्र्य	न्थ	न्द	न्द्र
ntya	*ntra*	*ntrya*	*ntha*	*nda*	*ndra*
न्ध	न्ध्र	न्न	न्प	न्प्र	न्फ
ndha	*ndhra*	*nna*	*npa*	*npra*	*npha*
न्म	न्य	न्व	न्स	न्ह	प्त
nma	*nya*	*nwa*	*nsa*	*nha*	*pta*
प्त्य	प्न	प्प	प्म	प्य	प्र
ptya	*pna*	*ppa*	*pma*	*pya*	*pra*
प्ल	प्व	प्स	प्स्य	ब्घ	ब्ज
pla	*pwa*	*psa*	*psya*	*bgha*	*bja*
ब्द	ब्ध	ब्ब	ब्भ	ब्र	भ्य
bda	*bdha*	*bba*	*bbha*	*bra*	*bhya*
भ्र	भ्व	भ्ण	म्न	म्प	म्प्र
bhra	*bhwa*	*mṇa*	*mna*	*mpa*	*mpra*
म्ब	म्भ	म्भ्र	म्म	म्य	म्र
mba	*mbha*	*mbhra*	*mma*	*mya*	*mra*
म्ल	म्व	म्स	य्य	रु	रू
mla	*mwa*	*msa*	*yya*	*ru*	*rū*
र्क	र्ख	र्ग	ल्क	ल्ग	ल्प
rka	*rkha*	*rka*	*lka*	*lga*	*lpa*
ल्य	ल्म	ल्ल	ळ	ल्व	व्य
lya	*lma*	*lla*	*lla*	*lwa*	*vya*

व्र	व्व	व्ण	शृ	श्च	श्च्य
vra	*wwa*	*vṇa*	*shṛi*	*ṣcha*	*ṣchya*
श्छ	श्न	श्म	श्य	श्र	श्ल
ṣchha	*ṣna*	*ṣma*	*ṣya*	*ṣra*	*ṣla*
श्व	श्श	ष्क	ष्ख	ष्ट	ष्ट्य
ṣva	*ṣṣa*	*ṣhka*	*ṣhkha*	*ṣhṭa*	*ṣhṭya*
ष्ट्य्र	ष्ट्र	ष्ट्र्य	ष्ट्व	ष्ठ	ष्ण
ṣhṭyra	*ṣhṭra*	*ṣhṭrya*	*ṣhṭwa*	*ṣhṭha*	*ṣhṇa*
ष्प	ष्प्र	ष्फ	ष्म	ष्य	ष्व
ṣhpa	*ṣhpra*	*ṣhpha*	*ṣhma*	*ṣhya*	*ṣhwa*
स्क	स्ख	स्त	स्त्र	स्त्य	स्त्व
ska	*skha*	*sta*	*stra*	*stya*	*stwa*
स्थ	स्न	स्प	स्फ	स्म	स्म्य
stha	*sna*	*spa*	*spha*	*sma*	*smya*
स्र	स्य	स्व	स्स	हृ	ह्ण
sra	*sya*	*swa*	*ssa*	*hṛi*	*hṇa*
ह्न	ह्म	ह्य	ह्र	ह्ल	ह्व
hna	*hma*	*hya*	*hra*	*hla*	*hwa*

N.B. The compound क्ष (*kṣha*) is often pronounced *chha*, or (by Bengalees especially) *khya*; thus क्षमा "patience, pardon," may be spelt either *kshamā*, *chhamā*, or *khyama*; क्षय "loss," *kshay*, or *khyay*. This letter is frequently included in the Nāgarī alphabet, and reckoned the thirty-fourth consonant. ज्ञ (*jna*) is commonly pronounced and spelt *gya*, as आज्ञा *āgyā* "a command;" ज्ञान (*gyān*) "knowledge."

The marks । and ॥ are used to divide hemistichs and distichs, and, in prose, to indicate shorter and longer pauses.

READING LESSONS.—PART I.

A FEW SHORT SENTENCES OF COMMON USE,

To be transferred by the Student from the Persian into the Roman character, and committed to memory.

سلام صاحِب	Good day (lit. peace or safety) to you, sir.
تُم کَون هو	Who are you?
تُمهارا نام کیا	What (is) your name?
تُم کہان سے آے هو	Where have you come from?
تُم کدْهر جاتے هو	Where are you going?
کیا کَرتے هو	What are you doing?
تُمهارا باپ کَون هَي	Who is your father?
کیا تُم انگریزي بول سکتے هو	Can you speak English?
هِندوُستاني لِکهنے جانتے هو	Can you write Hindustani?
تُم کْیا چاهتے هو	What do you want?
تُم کہان رهتے هو	Where do you live?
کیا بولتے هو	What do you say?
تُم کَیسے هو	How do you do?
آج مزاج آپکا کَیسا هَي	How are you to day?
تُمهارا عُمْر کیا هَي	How old are you?
گهر جاو	Go home.

تُم جانتے هو کہ مَین کہان رهتا هُون	Do you know where I live?
همارے گهر کا رستہ دِکهاو	Shew me the way to my house.
اِدهر آو or آیُو	Come here.
اُدهر جاو or خائیو	Go there.
جلدي چلو	Walk quickly.
آهِستہ or دهِیمے بولو	Speak slowly.
پالکي منگاو	Call a palanquin.
بگي تَیّار کرو	Get ready the gig.
گاڑي دروازے پر هَي	The carriage is at the door.
هم کہان جاءینگے	Where shall we go?
بازار جائے	Let us go to the market.
اُسکا دام کیا هَي	What is the price of that?
بہُت مہنگا هي	It is very dear.
دستُوري کیتنا هَي	How much is the discount (lit. custom)?
موتیونکو بُلاو	Call the porters.
تُم کهانا کب کهایا کرتے هو	When do you dine?
مَین حاضِرِي دیرسے کهایا کرتا هُون	I usually breakfast late.
مَین بہُت ماندہ هُون	I am very tired.
هم بَیٹہ جائے	Let us sit down.
کهانا تَیّار هي ؟	Is dinner ready?
میز لگاو	Lay the table.

تھوڑي رُوٹي لاؤ	Bring a little bread.
پاني لے آو	Give me some water.
يِہہ گوشت بہُت کچّا ھَي	This meat is very raw.
يِہہ مٹن گوشت اچّھا ھي	The mutton is good.
شراب ٹھنڈا کرو	Cool the wine.
چا بناءو	Get tea ready.
ايك پياله قہوہ کا لاؤ	Give me a cup of coffee.
بتّي لاو	Bring candles.
چِراغ کو جلاو	Light the lamp.
دير ہو جاتا ھي	It is getting late.
بِچھَونا بِچھايا ھي ؟	Have they made the bed?
مُجھے نِيند اتي ھي	I am getting sleepy.
اؤ موزے اتارو	Come, take off my boots.
گُل لو	Snuff the candle.
چِراغ کو بُجھا دو	Put out the lamp.
مُجھکو سَويرے جگايو	Please wake me early.
ساڑھے پانچ گھنٹے کے وقت	At half-past 5.
تُم جانتے ھو کِتنا بجا ھي ؟	Do you know what hour [it is?
جو ھمنے کِيا ھي سو معُاف کيجئے	I beg your pardon for what I have done.
ھم يِہہ خُوب نہيں سمجھہ سکتے ھين	I do not well understand this.
يِہہ مُقدّمہ ھَمين تجويز کرنے ھوگا	We must investigate this matter.

SHORT SENTENCES IN THE DEVANĀGARĪ CHARACTER.

To be transcribed in the Roman and Persian characters.

चुप रह	Be silent.
ख़बरदार हो	Take care.
भूलियो मत	Do not forget.
हमको मुआफ़ कीजिये	Please to pardon me.
दिक़ मत करो	Do not bother me.
तुमको फ़ुर्सत है ?	Are you at leisure ?
कुछ मुज़ायक़ः नहीं	It is no matter.
कुछ दूध पीयो	Drink some milk.
थोड़ीसी चीनी दो	Give me a very little sugar.
मिस्रीको देओ	Give me the sugar candy.
दाहिने फ़िरो	Turn to the right.
बाये चलो	Go to the left.
वुह फिर बोलो	Say that again.
वहां कोई है ?	Is any one there ?
यिह अच्छा मौसिम है	This is fine weather.
घटा नमूद हूआ	It appears cloudy.
आज पानी बर्सेगा	It will rain to day.
छाता ले आओ	Bring an umbrella.
टोपी और कुर्ती झाड़ो	Brush my hat and coat.
यिह सब कपड़ा मैला है	These clothes are dirty.
उनको धोबी के पास भेजो	Send them to the washerman.

ख़ांसामां को बुलाओ	Call the butler.
बावर्ची कहां है ?	Where is the cook ?
बहुत गर्मी है	It is very hot.
यहां बहुत मखियां हैं	There are many flies here.
यिह कौन्सी जान्वर है ?	What kind of beast is this?
वुह किस्का घोड़ा है ?	Whose horse is that ?
वुह बहुत चालाक है	He is very active.
उसका नाम क्या ?	What is his name ?
वुह गोरा है	He is a European.
यिह फल अच्छा है	This fruit is good.
यिह केला कच्चा है	This plantain is unripe.
ठण्डा पानी लाओ	Bring (some) cold water.
अपने मूंह हाथ धोओ	Wash your face and hands.
अपने मूह को पोंछो	Wipe your face.
कंघी लेके सिर झाड़ो	Comb your hair.
दवात क़लम काग़ज़ लाओ	Bring the inkstand, pen, and paper.
यिह काग़ज़ तर है	This paper is damp.
एक चिट्ठी आई है	A letter has come.
यिह ख़त डाक घर में भजो	Send this to the post.
यिह क़लम नर्म है	This pen is soft.
तुम्हारा क़लम्तरास तेज है?	Is your pen-knife sharp ?
चौकी लो बैठो	Take a chair and sit down.

अंग्रेज़ी बोल सक्ते हो?	Can you speak English?
कहो तो वुह क्या कहता है	Tell me what he says.
इस आदमीको तुम जानते हो?	Do you know this man?
वुह नीलाम का काम करता है	He is an auctioneer.
उसका पेशः तबावत का है	He is a doctor by profession.
हम टहल्नेको जावें	Let us take a walk.
हम कहां जाएंगे?	Where shall we go?
हम शहरका सैर करें	Let us ramble through the city.
मैं सफ़र को जाता हूं	I am going on a journey.
तुम तरी या ख़ुश्की जाओगे?	Will you go by sea or by land?
हम धूआंकस पर जाएंगे	I shall go by a steamer.
तुमको लोहे की सड़क पर जाना चाहिये	You should go by rail.
हमारे सब आस्बाब तैयार हैं?	Are my traps all ready?
किश्ती का भाड़ा कित्ना होगा?	What will the boat hire be?
समुन्दर ख़ूब धीमा है	The sea is quite calm.
अभी भाटा है	It is now ebb tide.
वहां एक देंगी है	There is a ferry-boat there.
हमें जाड़ा बहुत लगता है	I feel very cold.
लबादः ले आओ	Bring my cloak.
रुख़्सत कीजिये	Allow me to say farewell.

READING LESSONS.—PART II.

Short Stories in the Nāgarī and Persian characters, with translations and grammatical analyses.

१ नक़ल ॥

एक वज़ीर का बेटा नादान व कुन्द ज़िह्न था १ वज़ीरने एक दाना के पास उसे भेजा और कहा कि इस लड़के को तर्बीयत कर शायद कि अ़क़्लमन्द हो जावे १ चुनांचिः दाना ने उसके तअ़लीम में बहुत से कोशिश की पर कुछ फ़ाइदा ना हूआ १ पस लाचार होकर लड़के को उस के बाप के पास फेर भेजा और कहा कि तेरा बेटा आ़क़िल नहीं हूआ और मुझे दीवानः किया १

۱ نقل

ایک وزیر کا بیٹا نادان و کند ذہن تہا وزیرنی
ایک دانا کی پاس اسی بہیجا اور کہا کہ اس لڑکی
کو تربیت کر شاید کہ عقلمند ہو جاوی چنانچہ دانا نی
اس کی تعلیم مین بہت سی کوشش کی پر کچہہ

فایدہ نہوا پس لاچار ہوکر لڑکی کو اس کی باپ کی
پاس پہیر بہیجا اور کہا کہ تیرا بیٹا عاقل نہین ہوا
اور مجہی دیوانہ کیا

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२ नक़्ल

कोई बनियां बटोही बाट भूल के एक बन में जा निकला। विसे वहां और तो कोई न नज़र आया पर एक जोगी दिखाई दीया। इस ने उसे उरुवत करके पूछा नाथ जी आते हो कहां से और जाओगे कहां। जवाब दिया बाबा हिङ्गलाज ज्वाला मुखी हरिद्वार कुरुक्षेत्र करके तो आता हूं और काशी हो गङ्गा गोदावरी का मेला कर सेतबन्ध रामेश्वर को जाउङ्गा। बनिये ने कहा महाराज एक बात पूछूं जो ख़फ़ा न हो। बोला बाबा एक नहीं दो। कहा महाराज हम गिरहस्ती हैं जो देस देस पिरे तो कुछ दोष नहीं। आप फ़क़ीर हो भटक-क्यों भरम गंवाते हो। एक ठौर बैठ कर किस लिये अपने भगवान का ध्यान नहीं करते। कहा बाबा तुने यिह कहावत नहीं सुनी।

बहता पानी निर्मला। बन्धा गन्धीला हूई।
साधू जन रमता भला। दाग न लागे कोई॥

۲ نقل

کوی بنیان بتوھی باٹ بہول کی ایک بن مین
جا نکلا وسی وھان اور تو کوی نہ نظر آیا پر ایک جوگی
دکہائی دیا اس نی اُسی ڈنڈوت کرکی پوچہا ناتہ
جی آتی ہو کہان سی اور جاوگی کہان جواب دیا

بابا ھنکلاج جوالا مکھی ھردوار کرچھیتر کرکسی تو آتا ھون
اور کاشی ھو گنگا گوداوری کا میلا کر سیت بندہ رامیشور
کو جا ونگا بنیی نی کہا مہاراج ایک بات پوچھون جو
خفا نہو بولا بابا ایک نہین دو کہا مہاراج ھم گرھستی
ھین جو دیس دیس پھرین تو کیچھہ دوش نہین آپ
فقیر ھو بہتک بہتک کیون بھرم گنواتی ھو ایک
ٹھور بیٹھہ کر کس لیی اپنی بھگوان کا دھیان نہین کرتی
کہا بابا تو نی یہہ کہاوت نہین سنی

بہتا پانی نرملا بندھا گندھیلا ھوی
سادھو جن رمتا بھلا داگ نہ لاگی کوی

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३ नक़्ल

एक दिन अक़्बर बादशाह ने बीर्बल से कोई बात कहके उसका जवाब पूछा। बीर्बल ने वुह जवाब दिया कि जो बादशाह के दिल में ठहरा था। सुनकर शाह ने कहा कि यिही बात मेरे भी जी में आई है। बीर्बल बोला कि पीरमुर्शिद यिह वुही बात है जो सौ सियनि एक मत। शाह ने कहा कि यिह मसल भी तो मशहूर है जो सिर॰ अक़्ल गुर॰ विद्या। फिर बीर्बल ने अर्ज़ की कि जहान्पनाह मिज़ाज में आवे तो इस बात को आज़मा लीजिये। फ़र्माया बहुत अच्छा। इतने बात के सुनतेही बीर्बल ने शहर में से सौ अक़्लमन्द बुला भेजे और दो पहर रात के वक़्त बादशाह के हुज़ूर उन्हें एक ख़ाली

हौज़ बताकर कहा हुज़ूर का हुक्म है कि इसी वक़्त हर एक आसी एक= घड़ा दूध का भर इस हौज़ में ला डाले॥ हुक्मि बादशाही को सन्देही हर एक ने अपने जी में यिह बात समजके कि जहां निनानवे घड़े दूधके होगें तहां मेरा एक घड़ा पानी का क्या मालूम होगा पानीही ला डाला। बीबल ने शाहको दिखाया। शाहने उन सब से कहा तुमने क्या समजके मेरे हुक्म को न माना सच कहो नहीं तो बेतरह पेश आउगां। बिन मे से हरकिसी ने हाथ बान्ध= कर कहा कि जहान् पनाह ख़्वाः मारिये ख़्वाः छोरिये ग़ुलाम के जी में यिह बात आई कि जहां निनानवे घड़े दुध के होगें वहां एक घड़ा पानी का क्या मालुम होगा। यिह बात सब की ज़बानी सुनकर बादशाह ने बीबल से कहा जो कानों सुन्ते थे सो आंखों देखा कि सौ सियाने एक मत॥

۳ نقل

ایک دن اکبر بادشاہ نی بیربل سی کوی بات کہکی
اسکا جواب پوچہا بیربل نی وہ جواب دیا کہ جو بادشاہ
کی دل مین ٹہرا تہا سنکر شاہ نی کہا کہ یہی بات
میری بہی جیمین آی ہی بیربل بولا کہ پیر مرشد یہہ
وہی بات ہی جو سو سیانی ایک مت شاہ نی کہا
کہ یہہ مثل بہی تو مشہور ہی جو سر سر عقل گر گر
بدیا پہر بیربل نی عرض کی کہ جہان پناہ مزاج مین
آوی تو اس بات کو آزما لیجی فرمایا بہت اچہا اتنی

بات کی سنتی ھی بیربل نی شہر مین سی سو عقلمند
بلا بہیجی اور دو پہر رات کی وقت بادشاہ کی حضور
انہین ایک خالی حوض بتاکر کہا حضور کا حکم ھی کہ
اسی وقت ھر ایک آدمی ایک ایک گہڑا دودہ کا
بہرکر اس حوض مین لا ڈالی
حکم بادشاھی کو سنتی ھی ھر ایک نی اپنی جی
مین یہہ بات سمجہکی کہ جہان ننانوی گہڑی دودہ
کی ھونگی تہان میرا ایک گہڑا پانی کا کیا معلوم ھوگا
پانی ھی لا ڈالا بیربل نی شاہ کو دکہایا شاہ نی ان سب
سی کہا تم نی کیا سمجہکی میری حکم کو نمانا سچ کہو
نہین تو بیطرح پیش آونگا ون مین سی ھر کسی نی
ہاتہہ باندہ باندہ کر کہا کہ جہان پناہ خواہ ماریی خواہ
چہوڑیی غلام کی جی مین یہہ بات آی کہ جہان
ننانوی گہڑی دودہ کی ھونگی وہان ایک گہڑا پانی کا
کیا معلوم ھوگا یہہ بات سب کی زبانی سنکر بادشاہ
نی بیربل سی کہا جو کانون سنتی تہی سو آنکہون
دیکہا کہ سو سیانی ایک مت

TRANSLATION OF THE
FIRST STORY.

The son of a vizier (*i. e.* prime minister) was simple and dull of intellect. The vizier sent him to (lit. near, conf. Fr. *chez*) a learned man and told (him) that (or saying) educate this boy, it may be that (or, perhaps) he may become wise. Accordingly the sage took very much pains in instructing him, but to no profit. Well, being helpless (or at his wit's end) he sent the boy back to his father and told (him) saying, thy son has not become wise, but he has driven me mad.

Grammatical Analysis of the same.

Ek[1] (one, a), indeclinable numeral or pronoun; often used for the indefinite article.

Wazīrkā[2] (vizier's), gen. sing. of sub. mas. of 2d dec. *kā*, agreeing in gender with the governing noun, viz. *Beṭā*[3] (son), nom. sing. of sub. mas. 1st dec.

Nādān[4] (ignorant), adj. indecl. qualifying *beṭā*.

O, or *wa* (and), conj. *Kund-zihn*[4] (stupid, dull), adj. comp. of *kund* (blunt), and *zihn* (acumen, sagacity).

Thā[5] (was) imperf. of sub. verb *honā* (to be), agreeing with its nom. *beṭā*.

Wazīrne[3] (the vizier, or by the vizier), agent of *wazīr*, sub., as above.

Ek[1] (one, a), qualifying *dānā* (sage, learned man):

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[1] See Gram. Par. 34. 41, 42, 67. [2] Par. 25, 26, 70.
[3] Par. 25. [4] Par. 34. [5] Par. 58, 66, 78.

dānā ke,[1] gen. sing. of *dānā*, sub. and adj. indec. 2d dec. gov. by *pās*[2] (near) postpos. requiring mas. sign of gen. case. *use*[3] (him), acc. sing. of pers. pron. *wuh* (he, she, it) gov. by *bhejā*[4] (sent), past tense of trans. v. *bhejnā*. *aur* (and), cop. conj. *kahā*[4] (said), past tense of *kahnā*, v. trans. *ki* (that, viz.) conj. *is*[7] (this) acc. sing. of pron. *yih*.* *laṛke ko*[1] (boy), acc. sing. of *laṛkā*, sub. mas. 1 dec. gov. by *tarbīyat kar*[5] (instruct), imp. 2d sing. of nominal comp. verb *tarbīyat karnā*. *shāyad*[6] (perhaps, it may be), 3d sing. aor. of Persian verb *shāyastan* (to be, happen). *ki* (that), conj. *'aḳlmand*[7] (wise), adj. indec. *ho*[8] (be, having been), root or past, conj. part. of v. *honā*; but, compounded with *jānā* (to go), forming an intens. comp. meaning "to become." *jāwe*[9] (may go), aor. 3d sing. of v. n. *jānā*. *chunāṅchi* (accordingly), adv. *dānāne*[10] (the wise man), agent of *dānā*. *uskī*[3] (of him), gen. of pers. pron, *wuh* (he), gov. in gen. fem. by *ta'līm*[11] (instruction), sub. fem. 3d decl. loc. case gov. by *meṅ* (in), postpos. *Bahut* (much), adv. *sī* (very), intensive particle fem. (mas. *sā*) in agreement with *koshish*[11] (endeavour), sub. fem. 3d dec. nom. sing. *kī*[12] (made), past tense fem. sing. agreeing with *koshish*. *par* (but), conj. *kuchh*[13] (any), indef. pron. qualifying and

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* *Ko*, the sign of the case, is only used after the noun qualified by the adj. pron.

[1] See Gram. Par. 25, 26, 70. [2] P. 87. [3] Par. 38.
[4] Par. 46, 52. [5] Par. 54, 64. [6] Par. 81. [7] Par. 34.
[8] Par. 49, 59. [9] Par. 62, 64, 81. [10] Par. 25, 52.
[11] Par. 32. [12] Par. 46, 52, 65. [13] Par. 41.

agreeing with *fāida*[1] (profit), sub. mas. nom. sing. 1st dec. *nahū,ā* (was not), comp. of *na* (not) and *hū,ā*[2] past tense of *honā*, agreeing with its nom. *fāida*. *pas* (well, thereon), conj. *lāchār*[3] (helpless, at his wit's end), adj. comp. of *lā* (not), and *chārā* (help). *hokar*[4] (being, having become), past conj. part. of *honā*. *larke ko*[1] (the boy), acc. sing. of *larkā*, gov. by *bhejā*. *uske*[5] *bāp ke*[1] (of his father), gen. sing. of *bāp*, gov. by *pās*[6] (at the side, near), postpos. requiring mas. gen. *pher* (again), adv. *bhejā*[7] (sent), past tense of *bhejnā* (to send), v. trans. *aur* (and) conj. *kahā*[7] (said), past of *kahnā*, v. a. *ki* (that, as follows), adv. *terā*[5] (thy), gen. mas. sing. of pers. pron. *tu*, qualifying *betā*. *'ākil*[3] (sensible, intelligent), adj. n. sing. *nahin* (not), adv. *hū,ā*[2] (has become), past tense of *honā*. *aur* (and), *mujhe*[5] (me), acc. sing. of *main*, 1st pers. pron. gov. by *kiyā*. *dīwāna* or *dewāna*[3] (mad), indec. adj. forming with *karnā* a comp. nom. verb[8] (to madden, drive mad), *kiyā*[9] (made) past tense of *karnā*.

SECOND STORY.

A certain travelling trader having lost his road wandered (lit. going, issued) into a forest. There no one else met his sight, but a jogee (devotee) presented himself. He (the trader) having prostrated himself

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[1] See Gram. Par. 25. [2] Par. 52, 59. [3] Par. 34.
[4] Par. 49, 59. [5] Par. 38. [6] Par. 70 & p. 87.
[7] Par. 46, 52, 61. [8] Par. 54, 64. [9] Par. 65.

(before him) asked, "My lord, from whence are you coming and whither will you go?" He replied, "My son, having made (the tour of) Hinglaj, Jwala-Mookhee, Hurdwar and Koorchhetr, I am now come (thus far), and having been (to) Kashee (*i. e.* Benares) after performing a pilgrimage to the Mela (religious fair) of the Gunga and Godavery I will go to Rameshwur. The trader said, "distinguished sir (lit. great king), let me ask one question, if you will not be angry." He said "not one (only), two (if you choose, *i. e.* as many as you like)." He (the trader) said, "Respected sir, I am (lit. we are) a householder (or family man), if I (lit. we) wander from country to country, then there is no harm; you (lit. self) are a fakeer (religious mendicant); why, by continually rambling about, do you lose your character. Wherefore do you not, sitting in one place, engage in the contemplation of your God." He (the devotee) said, "Have you not heard this proverb, 'Flowing water is pure; dammed up it may become putrid:' (so, if) a respectable man roams about, it is well; no spot attaches itself (*i. e.* his reputation remains unblemished)."

Grammatical Analysis.

Ko-i[1] (some, a certain), indef. pron. nom. sing. in agreement with *baniyān*[2] (trader), sub. m. 1st decl. sing. nom. to *jā niklā*, and in apposition with *baṭohi*[3] (traveller), sub. m. 2d decl. sing. nom. deriv. from

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[1] Gram. Par. 41. [2] Par. 35. [3] Par. 26.

Sans. बाट *bāṭ*[1] (road), sub. m. 2d decl. (N.B. *bāt*, "a word," is *fem.* 3d *decl.*) sing. acc.[2] governed by *bhūl ke*[3] (having mistaken or strayed from), p. conj. part. of v. n. or a. *bhūlnā* (trans. *bhulānā*, caus. *bhulwānā*). *Ek ban meṅ*[4] (into a forest). *ban*, sub. f. 3d decl. abl. or loc. gov. by postpos. *meṅ* (in, into). *jā niklā* (having gone issued); *jā*,[5] the root or conj. part. of *jānā*. *niklā*,[6] past tense of v. n. *nikalnā* (trans. *nikālnā*, caus. *nikalwānā*); but, together, forming comp. intens. verb, *jā nikalnā*, "to stumble into, to find one's self in." *wise*[7] (to him), dat. sing. (original form, instead of the more common, *use* or *usko*) of pers. pron. *wuh*. *wahāṅ* (there), adv. of place, deriv. from *wuh* "that." *aur* (other) adj. or pron. indec. *to* (indeed, then), adv. or conj. *ko-ī*[8] (any one), forming with *aur* a comp. indif. pron. "any one else." *na* (not), adv. *naẓar*[9] (sight), sub. f. of 3d decl. nom. sing. *āyā*[10] (came) past tense of v. n. *ānā*, agreeing with its nom. *aur koī*, and forming with *naẓar* a comp. nominal verb, "to come in sight, to appear;" or, if the two words be regarded as unconnected, then *naẓar* may be called the locative with *meṅ* understood. *par* (but), conj.

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[1] Gram. Par. 26, 27, 28, 32, 72. [2] *i.e.* if *bhūlnā* be here taken as a v. a. (to forget, mistake), but if regarded as a v. n. the two words form together a nominal compound verb, *bāṭ bhūlnā* (to lose one's way). [3] Par. 49, 57, 61.
[4] Par. 32, 73. [5] Par. 62, 64. III. [6] Par. 52, 64. I. N.B. Verbal roots of more than one syllable, and ending with a consonant, which have any short vowel in the penultimate and *fat.ḥa* in the final syllable, drop the latter vowel before all affixes beginning with a vowel.
[7] Par. 38, 71. [8] Par. 41. [9] Par. 32.
[10] Par. 49, 52, 64. III.

ek jogī[1] (a devotee, ascetic), sub. m. 2d decl. (from Sans. योग *yog*, "penance, religious abstraction"), sing. nom. to *dikhā-ī diyā*[2] (shewed himself, appeared), nom. v. n. compounded of *dikhā-ī* (appearance), sub. f. 3d decl. and *diyā* (gave), past tense of v.a. *denā*, "to give." *isne* (he, or by him), agent or inst. case of *yih* 3d pers. or demons. pron., this case being required before v. a. in all tenses formed from the past part. *use*[5] (to him), dat. sing. of demons. pron. *wuh*, governed by *ḍanḍawat karke*. *ḍanḍawat*[3] (obeisance by prostration), sub. f. 3d decl. governed by (or nom. in comp. with). *karke*[6] (having made) past conj. part. of *karnā*. *pūchhā*[7] (asked), past tense of *pūchhnā*, v.a. *nāth-jī*[8] (my lord), *nāth*, sub. m. voc. 2d decl. *-jī*, an epithet of respect. *āte ho*[9] (are you coming), 2d pl. pres. tense of v. n. *ānā*. *kahāṅ se* (from whence), comp. adverb. *aur* (and), conj. *jā-oge*[10] (will you go), 2d pl. fut. of v. n. *jānā*. *kahāṇ* (where), adv. *jawāb*[3] (reply), nom. (used for acc.) of sub. fem. 3d decl. gov. by, or compounded with, *diyā* (gave), as above. *bābā*[8] (sire, or son), voc. of sub. m. 2d decl. *Hinglāj*, *Jwālā-mukhī*, *Haridwār*, *Karchhetr* (prop. names, see Vocab.). *karke*[6] (having made), past. conj. part. of *karnā*, governing *tīrth* or *jāṭrā* (a pilgrimage), understood; which, again, puts the above proper names all in the gen. case, *kā* being also understood. *to* (then), adv. *ātā hūn*[9] (I am coming),

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[1] Gram. Par. 26. [2] Par. 52, 64, III. [3] Par. 32, 68.
[4] Par. 38, 52. [5] Par. 38, 71. [6] Par. 49, 57, 65.
[7] Par. 49, 52. [8] Par. 26. [9] Par. 51, 60. [10] Page 63.

pres. indic. of *ānā*. *aur* (and), conj. *Kāshī* (prop. name, see Vocab.), sub. 3d dec. loc. case, gov. by *meṅ* (in), understood. *ho*[1] (being, or having been), past conj. part. of *honā*. *Gangā Godāwarī kā* (see Vocab.) gen. case of proper names, gov. by *melā*[2] (religious gathering), nom. (used for acc.) of sub. m. 1 dec. gov. by (or compounded with) *kar* (having made), same as *karke*, see above. *melā karnā*,[3] comp. nom. verb, "to visit a *melā*." *Set-bandh, Rāmeshwar ko* (prop. names, see Vocab.), dat. case with v. of motion.[4] *jā-ungā* (I will go), 1 sing. fut. of v. n. *jānā*: *baniye ne* (the merchant), agent of *baniyāṅ*, see above: *kahā* (said), see above. *Mahārāj* (great king), voc. of comp. sub. 2d decl. *ek* (one), num. adj. qualifying *bāt* (word), nom. (for acc.) of sub. f. 3d decl. gov. by *pūchhūṅ* (let me ask, or I will ask), aor., 1 per. sing. of v. a. *pūchhnā*. *jo* (if), conj. *khafā* (angry), adj. indec. *naho* (you be not, or will not be), 2d pers. pl. aor. of v. *honā*, with negat. particle *na* prefixed. *bolā* (he said), past tense of *bolnā*. *babā* (father, or son). *ek nahīṅ do* (not one, two). *kahā* (he said). *Mahārāj* (lit. great king, sir), voc. sing. of sub. mas. 2d decl. *Ham* (we), 1st pers. pron. nom. pl. (used for sing.). *girhastī* (householder, or householders), nom. sing. or pl. of sub. mas. 2d decl. *haiṅ* (are), 1st pers. pl. pres. tense of *honā*. *jo* (if), conj. *des des* (from country to country), adverbial compound. *phireṅ* (we roam), 1st pers. pl. aor. of v. n. *phirnā* (to turn, to ramble).

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[1] Gram. Par. 57, 59.
[2] Par. 25, 69, 72.
[3] Par. 64, III.
[4] Par. 71.

to (then). *kuchh* (any). *dosh* (fault), nom. sing. of sub. mas. 2d decl. nom. to *hai* (is) understood. *nahīṅ* (not). *āp* (self, "your honour"), nom. (to *ho*) sing. (but requiring, when thus used, verb in 2d or 3d pers. plur.) of possessive or reflective pron. *āp*, gen. *āp kā*.[1] *faḳīr* (a darvesh or mendicant devotee), nom. sing. of sub. mas. 2d decl. *ho* (are), 2d pers. pl. pres. tense of *honā*. *bhaṭak bhaṭak* (wandering about), adverbial compound, root (reduplicated) of v. n. *bhaṭaknā*. *kyūn* (why), adv. *bharam* or *bhram*[2] (character), sub. m. 2d decl. nom. used for accus. gov. by *ǵaṅwāte ho* (are you losing), pres. tense 2d pers. pl. of v. a. *gaṅwanā*. *ek* (one) *ṭhaur* (place), sub. f. 3d decl. possess. case, gov. by *meṅ* (in) understood. *baiṭh kar* (sitting, or, having sat down), past. conj. part. of v. n. *baiṭhnā*. *kis liye* (for what (reason)? why?) gen. (*ke* understood) of interrog. pron. *kaun* (who? what)? with postpos. *liye* (for, on account of), requiring mas. sign of gen. case. *apne* (your own), inflec. form of possess. pron. *āp*[1] (self), agreeing with *bhagwān-kā* (of God), sub. mas. 2d decl. gen. gov. by *dhyān* (meditation), sub. m. 2d decl. nom. used for acc.[2] gov. by *karte* (you make) 2d pl. indef. tense of v. a. *karnā*. *nahīṅ* (not), adv. *kahā* (he said), *bābā* (son), *tūne* (thou, by thee), agent of 2d pers. pron. *tu*. *yih* (this), demons. pron. nom. sing. agreeing with *kahāwat*[2] (proverb), sub. fem. 3d decl. nom. sing. *nahīṅ* (not), *sunī* (heard), past tense, fem. agreeing with *kahāwat*.

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[1] Gram. Par. 40, 74. [2] Par. 69, 72.

bahtā, (flowing), pres. part., used as adj. of v. n. *bahnā*, and agreeing with *pānī* (water), sub. mas. sing., 2 decl. nom. to *hai* understood. *nirmalā* (pure), adj. nom. sing. mas. agreeing with *pānī*. *bandhā* (confined), past part. mas., used as adj. of *bandhnā*, "to be bound." *gandhīlā* (putrid), adj. mas. sing. deriv. from *gandha* (smell). *ho-e* (it may become), aor. 3d pers. sing. of v. *honā*: *sādhū* (honest), adj. in agreement with *jan* (man, person), sub. m. or f. 2d decl. sing. nom. to *ramtā* (roams), indef. tense, 3d pers. sing. of v. n. *ramnā*. *bhalā* (well), adv. or sometimes adj. *dāg* (for *dāgh*, spot, taint), sub. m. 2d decl. sing. nom. to *lāge* (attaches itself), Braj for *lage* aor. 3d pers. sing. of *lāgnā*. *ko-ī* (any), indef. pron. agreeing with *dāg*.

MISCELLANEOUS NOTES ON THE THIRD STORY.

Koī bāt kahke, "having made some remark."

Uskā jawāb pūchhā, "asked his reply (to it)."

Yīhī bāt mere bhī jī men ā-ī hai, "this very idea (or notion) has come into my mind also." The postpositions are sometimes written in connection with the word governed; as جيمين, and sometimes separately, as جي مين. *ā-ī*, contracted for *āyī*, fem. of past tense (or part.) of *ānā*, "to come."

Yih wahī bāt hai, "this is just," (an illustration of) "that saying;" lit. "this is that very word or thing." Observe in how many senses *bāt*, even in this short story, must be taken.

Jo, "to wit, viz." *Sir sir 'akl, gur gur bidyā,* "every head has its own sense, every teacher his own science." *gur,* contracted for *guru.* This, and *sir,* are in the gen. case, *kī* and *kā* being understood, as well as the verb *hai.*

Bīrbalne 'arz kī ki, "Birbal remarked;" lit. "by Birbal representation (was) made that."

Jahān-panāh, mizāj men āwe, "if it be agreeable to your majesty; lit. "world's asylum, (if) into (your) disposition it come." *Jahān-panāh,* compound expression, for *jahān kā panāh*: conf. Eng. "ship-board," or "board-ship," "seaside," &c.

To is bāt ko āzmā lije (for *lijiye*), "then please put this matter (or saying) to the test." *āzmā-lenā,* intensive comp. verb. *Firmāyā,* "he said," lit. "ordered; an observation of majesty being tantamount to an order. *Itnī bāt ke sunte hī,* "on hearing this;" lit. "on the hearing of so many words."

Sau 'aḳlmand, "a hundred sages." Observe, with numerals, the singular form of a noun, whether in the nominative, or any other case, is generally preferred to the plural. *Bulā bheje,* (were) "sent for," lit. "calling, sent," an intensive compound, *bheje,* pl. agreeing with *sau 'aḳlmand* as plural in sense, though not in form.

Do pahar rāt ke waḳt (*par* being understood), "at midnight;" lit. "(at) the time of two watches (of the) night."

Bādshāh ke huzūr, sup. *men. Huzūr kā,* "of his majesty," lit. "of the presence."

Merā-ek ghaṛā pāni kā kyā ma'lūm hogā, "will my one pot of water be perceived;" *kyā* in such sentences is merely the sign of a question and need not be translated. *Pānīhī,* "only water."

Tumne kyā samajhke, &c. "what did you suppose that you did not obey my command?" *nahiṅ to beṭarah pesh ā-ūngā,* "otherwise I shall make you suffer for it," more lit. "I shall treat you unmannerly."

Jo kānoṅ sunte the, the termination *oṅ* seems here added either by way of emphasis (as in such phrases as *barsoṅ guzre, i. e.* "years — many years—have elapsed"), or for euphony, to answer to *ankhoṅ,* after which *-ne* is to be here understood. *Sau siyāne,* &c., "a hundred sages are of one opinion." *siyāne,* gen. sing. sup. *kī.*

TO SPECIMENS OF PERSIAN AND NAGARĪ WRITING.

I. NAS-TA'LIK LETTERS, SEPARATE AND COMPOUNDED.

PLATE II.—1. *a, b, j, d, ẓ, r, z, s, sh, ẓ, ṭ, ع, f, ḳ, k, h, l, m, n, w, h, hhhẖ, lā, ʾ, y, y.*

2. *bā, bt, bḥ, bd, br, bs, bsh, bẓ, bṭ, بع, bf, bḳ, bk, bl, bm, bn, bw, bẖ, bhẖ, blā, by, by.*

3. *jā, jt, jḥ, jd, ḥr, ḥr, js, jsh, ḥẓ, ḥṭ, ḥع, jf, jḳ, jk, jl, ḥm, ḥn, ḥw, jẖ, jhẖ, jlā, ḥy, jy.*

PL. III.—4. *sā, st, sj, shd, sr, ss, ssh, sẓ, sṭ, سع, sf, sḳ, sk, sl, sm, sn, shw, sẖ, s,hẖ, slā, sy, sy.*

5. *ṣā, ṣt, ṣj, sd, ṣr, ṣs, ṣsh, ṣẓ, ṣṭ, ṣع, ṣf, ṣḳ, ṣk, ẓl, ṣm, ṣn, ẓw, ṣẖ, ẓẖ, ẓlā, ṣy, ṣy.*

6. *ṭā, ṭt, ṭj, ṭd, ṭr, ṭs, ṭsh, ṭẓ, ṭṭ, طع, ṭf, ṭḳ, ṭk, ẓl, ṭm, ẓn, ṭw, ṭẖ, ẓẖ, ṭlā, ṭy, ṭy.*

PL. IV.—7. *عā, عt, عj, عd, عr, عs, عsh, عẓ, عṭ, عع, عf, عḳ, عk, عl, عm, عn, عw, عẖ, عhẖ, عlā, عy, عy.*

8. *fā, ft, fj, fd, fr, fr, fs, fsh, fṣ, fṭ, fع, ff, fḳ, fk, fl, fm, fn, fw, fẖ, fhẖ, flā, fy, fy.*

9. *kā, kt, kj, kd, kr, ks, ksh, kẓ, kṭ, kع, kf, kḳ, kk, kl, km, kn, kw, kẖ, khẖ, klā, ky, ky.*

PL. V. —10. *mā, mt, mj, md, mr, ms, msh, mẓ, mṭ, mع, mf, mḳ, mk, ml, mm, mn, mw, mh, mhẖ, mlā, my, my.*

11. *hā, ht, hj, hd, hr, hr, hs, hsh, hẓ, hṭ, hع, hf, hḳ, hk, hl, hm, hn, hw, hh, hhhhhẖ, hlā, hy, hy.*

12. *abjd, hwz, hṭy, klmn, sعfṣ, ḳrsht, ṣkhz, ẓẓgh, lā. alعbd, almẓnb, alfḳyr, عbyd, allh ḥsyny shyryn rḳm ghfr, ẓnwbh.*

PLATE VI.—ANNOUNCEMENT OF AN EXHIBITION.

1. IN URDU, PERSIAN CHARACTER.

Lohe kī saṛak par gāṛī chalāne kī tadbīroṅ kā ishtihār.

Mashhūr hai, ki Wilāyat meṅ ahl i'ilm o hunar ne huchh din se lohe kī saṛak par bhāph ke zor se gāṛī chalā-ī hāi. Inshā Allāh, bi-l-fi'l Kāshī ke ra,īsoṅ par yih bāt,ki kyunkar hai ṣābit ho jā-egī. Chunānchi Jūn Mahīne kī tīsrīṅ (31) *tārīkh, o Julāī kī pahlī tārīkh, chār chār baje, Kāmpanī Bahādur ke hālej meṅ jalsa hogā, aur us waḳt Mirzāpūr kā Pādrī Medar* (*Mather*) *ṣāhib is 'ajū-ib o gharāib mājre ko bayān karegā, aur ek gāṛī bhī bhāph kī ke zor se lohe kī sāṛak par chalāwegā. Ba'd iske, ṣāḥib-i.mazkūr gāṛī chalāne kī do aur tadbīroṅ ka, ya'ne hawā aur bijlī kī, zikr karegā. Siwāe iske, ek ṭurfa tamāsha, ki kyūṅkar tār aur bijlī wālī kal ke wasīle se ṣaḥīḥ khabar saikṛoṅ kos ghaṛī bhar pahunchā sakte, zakūr meṅ āwegā. Jo ra,īs jalsa-i mazkūr meṅ sharīk hū-ā chāhe, zarūr hai ki ek chhapī hū-ī tās ko kharīd leweṅ, aur mu'aiyan waḳt meṅ tashrīf lāke chaprāsī ke hāth meṅ guzrāne, wa-illā bāryāb na hogā.*

Tās kī ḳīmat ek rupīyā; aur agar ma'iyāl o itfāl āyā chāhe, to fī laṛke āṭh āna hogī.

Jo koī ra,īs 'azīm tashrīf lāyā chāhen, munāsib hai ki pahle iṭṭilā' kareṅ, tā ki kursī unke liye rakhe rahe.

Mirzāpūr, 16 *Jūn* 1847.

PLATE VII.—THE SAME IN HINDĪ, NĀGARĪ CHARACTER.

Lohe kī saṛak par gāṛī chalāne kī upāyoṅ kā samāchār.

Wuh chamathkārī kī bāt jo Wilāyat meṅ prasidh hai, ki gāṛī saṛak par bhāph kī sāmarthya se chaltī, so āj kal Kāshī bāsiyoṅ par pragaṭ hogī; ki Jūn mahīne kī tīswiṅ tarīkh, āur Julāī mahīne kī pahlī tārīkh, chār chār baje, Kampanī bahādūr ke pāṭshāle meṅ sabhā hogā; aur us samai Mirzāpūr kā Pādrī Medar ṣāḥeb us āshcharj kā bhed barṇan karegā, aur ek gāṛī ko bhāph kī se lohe kī sāṛak par chalāwegā. Iske uparānt gāṛī chalāne meṅ pawan aur bijlī kis rīt se kām ātī barṇan hogā. Phir kyuṅkar tār, aur bijlī-wālī kal ke dwāre se, samāchār saikroṅ kos pramāṇ ghaṛī bhar pahunchā sakte haiṅ barṇan hogā. Jo koī is āshcharj ko dekne aur barṇan sunne ko ichchhā rakhe awashya hai ki chhapī huī tās mol le, aur ṭhīk samai meṅ āke chaprāsī se bheṅṭ kareṅ. Jiske hāth meṅ tās na ho us sabhā meṅ praves na hogā. Ek ek tās kā dām ek rupayā hogā, aur laṛke bālīṅ samet jo āweṅ to ek ek laṛke ke liye ādhā dām ho.

Tās pāṭshāle ke ṣāḥibān aur Maklauḍ (McLeod), ṣāḥeb, aur Āmanī (Ommaney), ṣāḥeb, aur Ḍaktar Bāṭar (Dr. Butter), ṣāḥeb aur sab Pādrī sāhibān ke yahāṅ mileṅge.

Jo koī baṛā baṛā manushya āne kī ichchhā kare to pratham kī se samāchār bhej deṅ, ki uske nimitya kursī rakhī rahe.

Mirzāpūr, 16 *Jūn*, 1847.

PLATE VIII.—TA'LĪK AND VULGAR KAITHĪ.

COPY OF AN AGREEMENT WRITTEN AND ATTESTED AT POLICE OFFICE, BENARES.

Maiṅ Rām sahāi, ḳaum Kurmī-jaiswār, o Rām Kaliyā jorū merī, rahnewāla mauẓa'-i-Rāmpur, pārgana-i-Sahsurām, zila-'i-Shāhābād kā hūn. Chūnki musāmmā Mirchhiyā laṛkī merī hai, basabab tahīdastī ke parwarish laṛkī mazkūr kā mujhe nahīṅ ho sakā; isliye lāṛkī mazkūr ko wāsṭe parwarish ke janāb Pādrī Isma'l sāhib, (ko) sākin Ḳilla' Kohna, bakhūshī apne ke sapard kardiyā hai. Agar ba'd likhne is waṣīḳa ke koī wāriṣ, kwāh dād-khwāh, muzāhim darbāb laṛkī ki ho, to jo abad hai uskā zima mere hai, iswāste yih chand kalima baṭarīḳ dastāwez ikrār nāma ki likhī diyā ki waḳt par kām āwe aur sanad ho-e. Tārīkh Āgast sinn 1848, *'Iswī.*

Kātib-ul-hurūf.
*Karnīlias Kristyan.**

ba ḳalami sidḳ. *Faḳat.*

(*The father's mark*) *'Alāmat Nishānī.*

Signature or designation of witnesses and party.

Lachman sā (kin).	*Gujgu kurmī*	*Lī (khnewāla)*
Nadeshar shahr	*Sa (kin) Rāmpūr*	*Ramsahāi*
Banāras, wā	*Pargana*	*Kurmī wo*
Karnīlias.	*Sahsarām*	*Rāmkalī-ā.*
	Zilla Ārā	*āge karār†*
	Bāp ka nām (?)	*Nāma, likhā*
	Ramsahāy;	*so sahī,*
	wā Karnīlias.	*wā Karnīlias.*

* Cornelius Christian. † *ikrār.*

HINDĪ IN KAITHĪ, PRINTED CHARACTER.

LŪKLIKHITA SUSAMĀCHĀR.

16. *Solahwāṅ parbba.*

Dhanawān au daridrakā drishtānt.

Koi dhanawān thā jo lāl au mihīn bastr pahartā au din din sukhse khātā pītā rahtā thā. Aur Iliyāsar nām hoī kaṅgāl thā jo ghā-oṅse bharā ho dhanawānke phāṭak par rakhā gayā, aur un chūrchāroṅse jo uske bhojanse bach rahte the khāne chāhtā thā ; kutte bhī āyake uske ghā-oṅko chāṭte the ; kuchh din pīchhe kangāl mar gayā au swargī dūtoṅse Ibrāhīm ke nikaṭ pahuṅchāyā gayā.

Dhanawān bhī mar gayā au gāṛā gayā ; parantu paralokmeṅ dukhit ho ūparko drishti kar, ati dūrse Ibrāhīm ko au uske nikaṭ Iliyāsar ko dekh chillāke bolā ki, he pitā Ibrahīm, mujhpar dayā karke Iliyāsarko bhej dījiye, ki wuh apanī angulī ke chhorko jalmeṅ dubāke merī jībhko ṭhandhī kare, kyoṅki maiṅ is āgkī jwālāse kalaptā hūṅ. Parantu Ibrāhīmne kahā ki, he putr, smaraṇ kar ki tūne, sangsārmeṅ ho, apanī achhī bastū pā-īṅ, au Iliyāsarne waisāhī burī bastu : au ab wuh shāntī pāotā hai au tū kalaptā hai. Hamāre au tumhāre bīchmeṅ aisā baṛā antar hai ki is sthānke log us sthānmeṅ, aur us sthānke log is sthānmeṅ, āne jāne nahīṅ sakte haiṅ. Tab usne kahā ki, he pitā, maiṅ terī binatī kartā hūṅ, mere pitāke gharmeṅ pāṅch bhā-ī mere haiṅ ; unko sākshī deneko Iliyāsarko bhej dījiye, na hoṅe ki we bhī is pīṛāke sthānmeṅ āweṅ. Ibrāhīmne kahā ki Mūsā au bhavishyadbaktāoṅke granth unke nikaṭ haiṅ, chāhiye ki we unkī suneṅ. Usne kahā ki he pitā Ibrāhīm, so nahīṅ, parantu jo mṛitakoṅmeṅse koī unke nikaṭ jāweṅ to we man phirāweṅge. Ibrāhīmne kahā ki jo we Mūsā au bhavishyadbaktā-oṅkī bāt nā suneṅ, to mṛitakoṅmeṅse kisīke uṭhneke kāranse we nahīṅ māneṅge.

PLATES XI. AND XII.—SHIKASTA PERSIAN.

The two specimens of the *Shikasta* Persian hand (Romanized below) the Editor has taken the liberty of extracting from a valuable work entitled "Appendice aux Rudimens de la langue Hindoustání," by that accomplished Oriental scholar, M. Garcin de Tassy.

FIRST LETTER.

Ṣāḥib luṭf farmāne wāle dostoṅke Mistar Fīlam Lū-is (Mr. William Lewis) Ṣāḥib Bahādur ko salāmat.

Āpne mujhe āj shām ke waḳt jo khānā khāneko neotā hai maiṅ basar o chashm ḥāẕir huṅ, lekin is muṡībat zada kā dil kahīn jāneko nahīṅ chāhtā, aur kahtā hai, ki is muṡībāt kī ḥālat meṅ aisi bāteṅ kyā zarūr? Pas maiṅ hāth jor ke baṡad inkisār iltimās kartā huṅ ki is 'āṡī ko apne khūshī se mu'āf āur mā 'ẕūr rakhiye, to āpkī kamāl mihrbānī hai. Illā āpkī luṭf aur mihrbānī se is 'āṡī ko inkār nahīṅ. Yih 'āṡī bahar ḥāl āpne wāda ke ibhā-ī aur āpke pās khāṭir se lāchār hai: kuchh 'uẕr nahīṅ kar sakta. Magar āpkī khūshī ke sāth yih chāhtā hūṅ. Ziyāda kyā tasdī' de-ūṅ?

(*Signed*) *Shāh Mīr.*

SECOND LETTER.

Ṣāḥib Bahādur wālā-ḳadr ko salāmat.

Āj Pīr ke din meṅ bāra (12) *baje us Ulaṭ Soth sī haus* men āyā thā aur wakīl ṣāḥib se bhī mulāḳāt hū-ī; lekin āphe na hone se na maiṅ kuchh kah sakā aur na wakīl ṣāḥib. Ek baje men āphe rāh dekh dekh kar ghar phir gayā. Āp jis din aur jis waḳt āpko yahāṅ, ia'ne Ullāsī Soth haus meṅ ānā ho mujhe likh bhejiye. Maiṅ us din aur us waḳt yahāṅ pahūnchūngā.*

* The English word "house."

1

ا ب ج د ذ ر ز س ش ص ط ع ف

ق ک گ ل م ن و ہ ھ لا ء ی ے

For Plate I., see after Plate VII.

جا حبت ج جد ح ر جس ب جش حص خط حع حف

جق جک جل جم جن جو جہ جھ جلا جی جے

1

ا ب ج د ذ ر ز س ش ص ط ع ف

ق ک گ ل م ن و ہ ھ لا ء ی ے

با بت بج بد بر بس بش بص بط بع بف

بق بک بگ بل بم بن بو بہ بھ بلا بء بی بے

جا جب جت جج جد جر جز جس جش جص جط جع جف

جق جک جگ جل جم جن جو جہ جھ جلا جء جی جے

4

ساسپت سبج شد سرس شس سض سط سع سف

سق سک سل سم سن سو سه سہ سلاسی سے

5

صاصت صبج صد صر صس صش صض صط صع صف

صق صک صل صم صن صو صه صہ صلاصی صے

6

طاطت طبج طد طر طس طش طض طط طع طف

طق طک طل طم طن طو طه طہ طلاطی طے

7

عاعت عج عد عر عس عش عض عط ع عف

عق عک عل عم عن عو عه عھ علا عی ع

8

فافت فج فد فر فس فش فض فط ف ففف

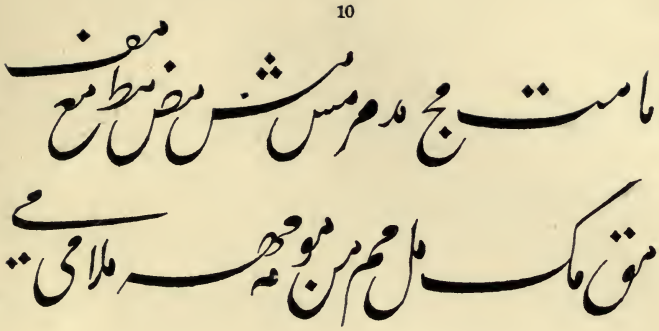
فق فک فل فم فن فو فه فھ فلا فی ف

9

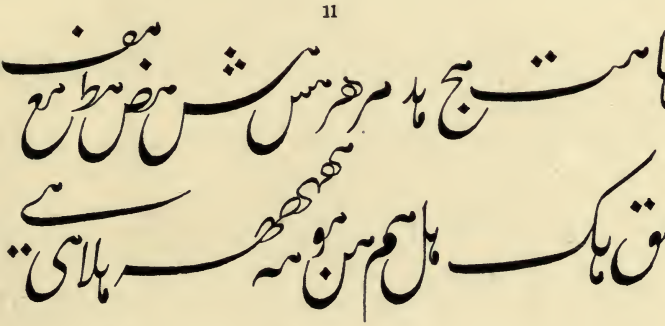
کاکت کج کد کر کس کش کض کط ک کف

کق کک کل کم کن کو که کھ کلا کی ک

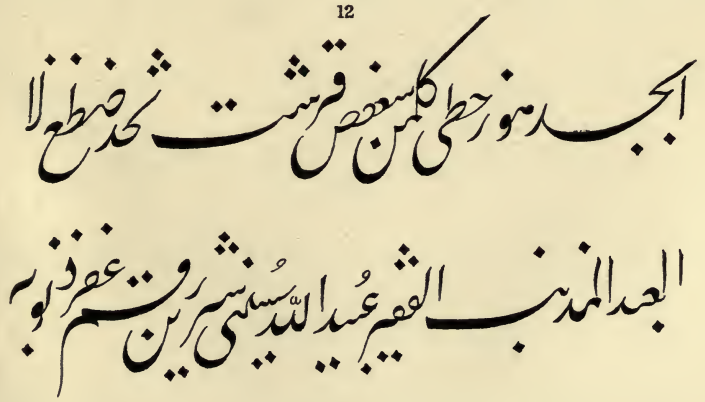
10



11



12



لوہے کی سڑک پر گاڑی چلانیکی تدبیروں کا اشتہار

مشہور ہی کہ ولایت میں اہلِ علم و ہنر نے کچھ دن سے لوہے کی سڑک
کے زور سے گاڑی چلائی ہی انشاءاللہ بالفعل کاشی کے رئیسوں پر یہہ بات کہ کیونکر
ثابت ہو جائیگی چنانچہ جون مہینے کی تیئسویں تاریخ و جولائی کی پہلی تاریخ چار چار
کمپنی بہادر کے کالج میں جلسہ ہوگا اور اُسوقت مرزاپور کا پادری صاحب
اِس عجایب و غرایب ماجرے کو بیان کریگا اور ایک گاڑی بھی بھاپ
کے زور سے لوہے کی سڑک پر چلاوے گا بعد اسکے صاحب مذکور گاڑی
کی دوا اور تدبیروں کا حال ہوا اور بجلی کی ذکر کرے گا سوائے اسکے
طرفہ تماشا کہ کیونکر تار اور بجلی والی کل کے وسیلے سے صحیح خبر سیکڑوں کوس
گھڑی بھر میں پہنچا سکتے ظہور میں آویگا جو رئیس جلسۂ مذکور میں شریک
چاہے ضرور ہی کہ ایک چھپی ہوئی تاس کو خرید لیویں اور معیّن وقت میں
لاکے چپراسی کے ہاتھ میں گذرانے و اِلّا باریاب نہوگا +

تاس کی قیمت ایک روپیہ اور اگر مع عیال و اطفال آیا چاہے تو فی
آدمی آنہ ہوگی

* * *

جو کوئی رئیس عظیم تشریف لایا چاہیں مناسب ہی کہ پہلے اطلاع کریں تاکہ
اُنکے لئے رکھی رہے *

مرزاپور ۱۶ جون ۴۷

लोहे की सड़क पर गाड़ी चलाने की उपायों का समाचार ॥

वुह चमतकारी की बात जो विलायत में प्रसिद्ध है कि गाड़ी सड़क पर
फ की सामर्थ्य से चलती सो आज कल काशी वासियों पर प्रगट होगी।
जून महीने की तीसवीं तारीख और जुलाई महीने की पहली तारीख,
र चार बजे कमपनी बहादुर के पाठशाले में सभा होगा और उस समय
जापुर का पादरी मेदर साहेब उस आश्चर्य्य का भेद वर्णन करेगा और एक गा-
को भाफ ही से लोहे की सड़क पर चलावेगा. इस के उपरांत गाड़ी चलाने में
न और बिजली किस रीत से काम आती वर्णन होगा. फिर कुंकल तार और
जली वाली कल के द्वारे से समाचार सैकड़ों कोस प्रमाण घड़ी भर पहुंचा
करते हैं वर्णन होगा* जो कोई इस आश्चर्य्य को देखने और
र्णन सुनने की इच्छा रखें अवश्य है कि छपी हुई तास मोल लें और
क समय में आके चपरासी से भेंट करें. जिस के हाथ में तास न हो
स सभा में प्रवेश न होगा. एक एक तास का दाम एक रुपया होगा
और लड़के बालों समेत जो आवें तो एक एक लड़के के लिये आधा दाम हो
तास-पाठशाले के साहिबान और मकलौड साहेब और आमनी
हेब और डाकटर बटर साहेब और सब पादरी साहिबान के यहां
ले लेंगे*

जो कोई बड़ा बड़ा मनुष्य आने की इच्छा करें तो प्रथम ही से
माचार भेज दें कि उस के निमित्त कुरसी रखी रहे*

मिरज़ापुर १६ जून १८४७ ईसवी॥

THE KAITHI CHARACTER,

in which the Hindui is usually *written*, and many works, intended chiefly for the more illiterate classes, are now frequently printed, is here subjoined.

I. AS PRINTED.

VOWELS.

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ए e, ऐ ai, ओ o, औ au,

ं ang, ः ah

CONSONANTS.

क k	ख kh	ग g	घ gh	ङ ng	ह h	
च ch	छ chh	ज j	झ jh	ञ ṅ	य y	श sh
ट ṭ	ठ ṭh	ड ḍ	ढ ḍh	ण ṇ	र r	ष sh
त t	थ th	द d	ध dh	न n	ल l	स s
प p	फ ph	ब b	भ bh	म m	व v	

II. AS COMMONLY WRITTEN,

the letters being suspended from a continuous top-line.

CONSONANTS. VOWELS.

क	ख	ग	घ	ङ	ह,ह		अ	आ
च	छ	ज,झ	झ	ञ	य,ऐ	शं	इ	ई
ट	ठ	ड	ढ	ण	ण	व	उ,ऊ	ऊ
त,त	थ	द	ध	न	ल,ल	क्ष	ए	ऐ
प	फ,फ	ब	भ	म	ब़		ओ	औ

HINDĪ IN KAITHĪ CHARACTERS,
Luke, Chap. XVI. v. 19, &c.

लूकलिष्पित सुसमायात।

१६ सोलहवां पर्व्व।

धनवान औ दरिद्रका दृष्टांत।

कोई धनवान था जो लाल औ मिहीन वस्त्र पहरता औ दिन दिन सुप्पसे प्याता पीता रहता था। औत इलियासत नाम कोई कंगाल था जो घावोंसे भरा हो धनवानके पराहक पत रप्पा गया औ उन यूत्यातोंसे जो उसके भोजनसे वय रहते थे प्याने याहता था; कुत्तेभी आयके उसके घावोंको याहते थे; कुछ दिन पीछे कंगाल मत गया औ स्वर्गी दूतोंसे इब्राहीम के निकट पहुंचाया गया। धनवान भी मत गया औ गाड़ा गया; परंतु परलोकमें दुःखित हो उपरको दृष्टि कत आति दूरसे इब्राहीमको औ उसके निकट इलियासतको देख चिल्लाके बोला कि हे पिता इब्राहीम, मुझपत दया कतके इलियासतको भेज दीजिये कि वह अपनी अंगुली के छोरको जलमें डुबोके मेरी जीभको ठंढी

करने क्योंकि मैं इस आगकी ज्वालासे कलपता हूं। परंतु इब्राहीमने कहा कि हे पुत्र, स्मरण कर कि तूने संसारमें हो अपनी अच्छी वस्तु पाईं और इलियासरने वैसाही बुरी वस्तु; सो अब वह शांति पावता है और तू कलपता है। हमारे और तुम्हारे बीचमें ऐसा बड़ा अंतर है कि इस स्थानके लोग उस स्थानमें और उस स्थानके लोग इस स्थानमें आने जाने नहीं सकते हैं। तब उसने कहा कि हे पिता, मैं तेरी विनती करता हूं, मेरे पिताके घरमें पांच भाई मेरे हैं, उनको साक्षी देनेको इलियासरको भेज दीजिये, न होवे कि वे भी इस पीड़ाके स्थानमें आवें। इब्राहीमने कहा कि मूसा और भविष्यद्वक्ताओंके ग्रंथ उनके निकट हैं, चाहिये कि वे उनकी सुनें। उसने कहा कि हे पिता इब्राहीम, सो नहीं, परंतु जो मृतकोंमेंसे कोई उनके निकट जावे तो वे मन फिरावेंगे। इब्राहीमने कहा कि जो वे मूसा और भविष्यद्वक्ताओंकी बात न सुनें तो मृतकोंमेंसे किसीके उठनेके कारणसे वे नहीं मानेंगे।

ا

صاحب بعد فرمانے والے دوستوں کے سر دیکھ کر صاحب بہادر کو
سمجھ

آپ نے مجھے آج شام کے وقت جو کھانا کھانے کو نیوتا ہے
میں بدرجہ جسم حاضر ہوں لیکن اس مصیبت زدہ
کا دل کہیں جانے کو نہیں چاہتا اور کہتا ہے کہ اس
مصیبت کے حالت میں ایسے ماتمی کیا ضرور ہے
میں بات چھوڑ کے بصد فکر و التماس کرتا ہوں
کہ اگر اس عذر کو اپنے خوشی سے معاف اور معذور رکھیں
یہ تو آپ کی مہربانی ہے اللہ آپکا بھلا اور بہتر

صاحب بہادر والاقدر کو سلام

آج پیر کا دن ہے بازار بھی اس لئے بہت ہوس ملی
آیا تھا اور وکیل صاحب سے بھی ملاقات ہوئی لیکن آپ کا نہ ہونا
سے نہ کچھ بھی کچھ کہہ سکا اور نہ وکیل صاحب ایک بھی ملی آپ کے
لئے دیکھ دیکھ کر پھر گیا اب جس دن اور جس وقت آپ کو یہاں
پہنچے اللہ سے بہت ہوس ملی انا ہو مجھے لکھنا بھی یہ ملی اوس دن
اور اوس وقت یہاں پہنچونگا

VOCABULARY.

N.B. To save space, the following contractions are used:—m. masculine—f. feminine—a. active verb—n. neuter verb. The following initials stand for certain verbs frequently used in forming compounds; viz. *d. denā*—*h. honā*—*k. karnā*, and *l. lenā*. Such other verbs as may occasionally occur in composition are written in full. The letters *a*, *p*, *s*, *h*, at the end of the definitions denote the word to be of Arabic, Persian, Sanskrit, or Hindū origin respectively. A few words marked *t* are of Turkī or Tartar descent.

اب

اب *ab*, now, presently, just now. *h.*

آب *āb*, m. water; lustre (in gems). *p.*

ابا *abā*, m. (plural of ابو) fathers; *ibā*, refusal, denial. *a.*

ابابیل *abābīl*, m. a swallow. *a.*

آباد *ābād*, or آبادان *ābādān*, cultivated, inhabited, populous, prosperous; *ābādī*, or *ābādānī*, f. a habitation, a pleasant place; population, cultivation, abundance. *p.*

ابتدا *ibtidā*, f. beginning; *ibtidā-h.*, to begin. *a.*

ابتک *ab-tak*, ابتلک *ab-talak*, till now, hitherto, yet, as yet. *s.*

آب حیات *ābi-ḥayāt*, m. water of immortality, the fountain of life. *p. a.*

ابد *abad*, m. eternity (without end); *abadī*, eternal (without end). *a.*

ابر *abar*, m. a cloud, the sky. *p.*

ابرو *abrū*, f. the eyebrow. *p.*

آبرو *ābrū*, f. honour, reputation; *ābrū utārnā*, to disgrace; *ābrū-d.*, to give another honour, or lose one's own; *ābrū-l.*, to take away a person's character; *ābrū baṛhnā*, to increase in reputation. *p.*

آپ

ابرھ *abarha* or *abara*, m. a kind of bustard, owl, or swallow. *p.*

ابلق *ablaḳ*, pye-bald. *a.*

ابلیس *iblīs*, m. the devil. *a.*

ابن *ibn* son. pl. *abnā*, sons, children; *abnā-e-jins*, those of the same quality or rank; comrades, equals. *a.*

ابولحارث *Abūlḥāriṣ*, m. the father of lions, or the lion-father, from *abū*, father, and *ḥariṣ*, a lion. *a.*

ابھی *abhī*, just now, immediately. *s.*

آپ *āp*, self, selves; *āp-hī-āp* or *āp-se-āp*, spontaneously, of one's own free will. *āp* is also used respectfully in the sense of Your Honour, Your Highness. *s.*

آپش *āpas*, themselves, one another; kindred. *s.*

اپنا *apnā*, belonging to self, own. It is sometimes used substantively, in the sense of "one's own relations," "own people," &c. *s.*

آپہنچنا *ā-pahunchnā*, n. to arrive [at. *h.*

آتا *ātā*, pres. part. of *ānā*.

اتار *utār*, m. descent, expulsion. *s.*

اتارنا *utārnā*, a. to cause to alight, or descend; to discharge. *s.*

اتر *uttar*, m. the north; an answer. *s.*

اترنا *utarnā*, n. to descend, to alight, to subside, to decrease, to pass over. *s.*

آتش *ātash* or *ātish*, f. fire; (metaphorically) anger, rage. *p.*

اتفاق *ittifāḳ*, m. agreement; accident, opportunity; *ittifāḳ-h.*, to happen, to be agreed; *ittifāḳī*, accidental. *a.*

اتفاقا *ittifāḳan*, accidentally, by chance. *a.*

آتما *ātmā*, f. the soul, heart, mind. *s.*

اتنا *itnā*, so much, this much, or many; *utnā*, that much, or many. *h.*

آٹا *āṭā*, m. flour, meal. *h.*

اٹکل *aṭkal*, f. guess, opinion; *aṭkal pachchū*, by guess, at random. *h.*

آٹھ *āṭh*, eight; *āṭh-pahar*, constantly, incessantly. *s.*

اٹھانا *uṭhānā*, a. to lift or raise up, to take away, to obtain. *s.*

اٹھنا *uṭhnā*, n. to rise up; to be abolished, to go away. *s.*

آٹھواں *āṭhwāṅ*, the eighth. *s.*

آثار *āṡār* (pl.), marks, signs, vestiges. *a.*

اثر *aṡar*, m. a mark, impression, effect; *aṡar-k.*, to affect; *aṡar-h.* or *-j.*, to become affected. *a.*

آج *āj*, to-day; *āj-hī*, this very day; *āj-tak* or *-talak*, till this day. *s.*

اجازت *ijāzat*, f. permission, leave. *a.*

اجر *ajr*, m. reward, retribution, hire. *a.*

اجل *ajal*, f. death, fate; *ajal-girifta*, overtaken by fate, doomed. *a.*

اچار *achār* or *āchār*, m. pickles. *h.*

اچانک *achānak*, suddenly, unexpectedly. *h.*

اچنبھا *achambhā*, wonderful, astonishing. *h.*

اچھا *achchhā*, good, excellent, well; *achchhā-h.*, to recover from illness. *s.*

احتیاج *iḥtiyāj*, f. necessity, want, occasion, need. *a.*

احسان *iḥsān*, m. beneficence, favour, courtesy; *iḥsān-k.*, to oblige; *iḥsān-mand*, obliged, grateful —*ī*, gratitude. *a.*

احمق *aḥmaḳ*, very foolish, a fool; *ahmakī*, f. folly. *a.*

احوال *aḥwāl*, m. condition, circumstances, events, account; *aḥwāl-purs* or *-pursān*, one who inquires into, or takes an interest in, another's affairs; *aḥwāl-pursī*, attention from another person. *a.*

اخبار *akhbār* (pl. of خبر), news, intelligence; *akhbāri-ghāib*, secrets, mysteries. *p.*

اختلاف *ikhtilāf*, opposition. *a.*

اختيار *ikhtiyār*, m. choice, authority; *ikhtiyār-k.*, to approve of, to adopt, to choose. *a.*

آخر *ākhir*, last, at last; *ākhir-h.*, to be ended. *a.*

آخرت *ākhirat*, f. futurity, the future state. *a.*

اخروٹ *akhroṭ*, m. a walnut. *h.*

اخلاق *akhlāk*, m. the good properties of mankind, virtues; ethics. *a.*

اخوان *ikhwān*, m. (pl. of اخ *akh*), brothers, friends. *a.*

اخوان الصفا *ikhwan uṣṣafā*, the brothers of purity, the fanciful name of a Persian work. *a.*

آد *ādi*, beginning, first: *ādi-ant*, from beginning to end, till now. *s.*

ادا *adā*, f. performance; coquetry, blandishment; payment; *adā-k.* to perform, to pay. *a. p.*

آداب *ādāb*, m. (plural of *adab*), ceremonies, etiquette; *ādāb bajā lānā*, to pay one's respects to another. *a.*

ادب *adab*, m. institute; politeness. *a.*

اداس *udās*, sorrowful, dejected; *udāsī*, sorrow, dejection. *s.*

آدم *Ādam*, m. Adam, the first man; man; *ādam-zād*, one of the human race. *a.*

آدمي *ādmī*, m. f. a descendant of Adam, a human being (man or woman), an individual, people. *a.*

ادنا *adnā* or ادني *adnā*, inferior, lowest, mean. *a.*

آدھ or آدھا *ādha* or *ādhā*, half. *s.*

ادھر *udhir* or *udhar*, thither. *h.*

آدھي *āddhī*, half a "damrī" (a small coin), half a piece of cloth. *s.*

اذان *azān*, f. summons to prayer. *a.*

ارادہ *irāda*, m. desire, plan, intention. *a.*

آرام *ārām*, m. ease, health, comfort; *ārām-gāh*, f. a resting-place, a bedchamber. *p.*

آرايش *ārā,ish*, f. ornament, preparation, equipage. *p.*

ارباب *arbāb*, m. lords, possessors, masters. *a.*

ارتباط *irtibaṭ*, m. connexion, familiarity, affinity. *a.*

اردو *urdū*, m. an army camp, market; *urdū e mu'allā*, the royal camp. *p.*

آرزو *ārzū*, f. wish, desire, want; *ārzūmānd*, desirous, longing. *p.*

ارشاد *irshād*, m. direction, command, order. *a.*

ارکان *arkān*, m. pillars, props, principles; *arkāni daulat*, the pillars of state, nobles, courtiers. *a.*

ارمان *armān*, m. wish, longing. *p.*

آڑ *āṛ*, f. a skreen, shelter, protection; contention. *s.*

اڑانا *uṛānā*, a. to cause to fly, to squander; *uṛā-d.*, to waste; *uṛān-chhū-h.* or *uṛān-chhū hojānā*, to fly away, to disappear. *s.*

اڑجانا *uṛ-jānā*, n. to fly away. *h.*

اڑنا *uṛnā*, n. to fly, to flee away. *s.*

اڑھنا *uṛhnā*, a. to put on clothes, &c. *s.*

آزاد *āzād*, a. free, liberated; solitary; a kind of faḳīr or devotee. *p.*

ازار *izār*, f. drawers; *izār-band*, the string with which drawers are fastened. *h.*

ازان *az-ān*, thence; *az-ān-jumla*, from all these, among others; *āz-ān-jā-ki*, inasmuch as. *p.*

ازبسکہ *az-bas-ki*, since, forasmuch as. *p.*

آزردہ *āzurda*, afflicted, dispirited, [weary. *p.*

آزمانا *āzmānā*, to try, to prove; *āzmā-lenā*, to take on trial, to put to the test. *p.*

آزمایش *āzmā,ish*, trial, experiment. *p.*

اس *is* or *us*, inflec. forms of *yih* and *wuh*.

آس *ās*, f. hope, desire; reliance. *s.*

آسان *āsān*, a. easy, convenient, commodious; *āsānī*, facility, conveniency. *p.*

آسایش *āsā,ish*, f. rest, ease, tranquillity. *p.*

اسباب *asbāb*, m. causes, goods and chattels, affairs. *a.*

اسپ *asp*, m. a horse. *p.*

اسپات *ispāt*, m. steel. *h.*

آس پاس *ās-pās*, m. vicinity, circumference; ad. around, on all sides. *s.*

استاد *ustād*, m. a teacher, preceptor, master. *a.*

استادہ *istāda*, m. a pole, any thing [erected. *p.*

استخوان *ustu<u>kh</u>wān*, m. a bone; the stone of a fruit. *a.*

استغفار *isti<u>gh</u>fār*, asking mercy (of God). *a.*

اسم *ism*, a name; a noun. *a.*

آسمان *āsmān*, m. the sky, the firmament, heaven. *p.*

اسوقت *uswaḳt* or *iswaḳt*, at that time, or this time.

اسواسطي *is-wāsṭe*, for this reason; *uswāsṭe*, for that reason. *a. h.*

اشتیاق *ishtiyāk*, desire, interest, longing. *a.*

آشنا *āshnā*, m. f. an acquaintance, lover, friend; *ashnā,ī*, f. acquaintance, friendship. *p.*

اصحاب *aṣḥāb* (pl. of صاحب), lords, masters, possessors. *a.*

اصل *aṣl*, f. root, origin; race, lineage; capital, original stock. *a.*

اطاعت *iṭā'at*, f. subjection, submission, obedience. *a.*

اطراف *aṭrāf*, m. sides, environs, confines, districts. *a.*

اطفال *aṭfāl* or *iṭfāl* (pl. of طفل *ṭifl*), infants, children. *a.*

اطلاع *iṭṭila'*, f. manifesting, declaring; information, knowledge. *a.*

اظہار *iẓhār*, m. manifestation, demonstration, publication. *a.*

اعانت *i'ānat*, f. succour, assistance, favour. *a.*

اعتبار *i'tibār*, m. confidence, faith, credit, respect; *i'tibār-k.* to believe or confide in; *i'tibār rakhnā*, to give credit to. *a.*

آعضا *ā'ẓā*, m. members, limbs. *a.*

اعمال *a'māl*, m. actions, acts, deeds. *a.*

آغاز *āghāz*, beginning; *āghaz-k.*, to begin. *p.*

اغلب *aghlab*, superior, stronger; most likely. *a.*

آفت *āfat*, f. calamity, evil. *a.*

آفتاب *āftāb*, m. the sun, sunshine. *p.*

افسوس *afsos*, m. sorrow, concern, vexation; interj. ah! alas! *afsos-k.*, to lament; *afsos hai*, it is a pity. *p.*

افشاني *afshānī*, scattered, sprinkled. In compos. scattering, throwing. *p.*

افلاك *aflāk*, pl. m. the heavens, heavenly bodies. *a.*

اقبال *iḳbāl*, m. prosperity, dignity, good fortune; *iḳbāl-mand*, fortunate. *a.*

اقرار *iḳrār*, m. confession, confirmation, promise, agreement; *iḳrār-k.*, to promise, confess. *a.*

اقسام *aḳsām*, (pl. of *ḳism*) f. sorts, kinds, various kinds. *a.*

اكبر *Akbar*, m. name of a celebrated Indian Emperor. *p.*

اكثر *aḳṣar*, most, many, much; for the most part. *a.*

اكيلا *akelā*, alone, unattended. *s*

آگ *āg*, f. fire; *āg-d.* or *lagānā*, to set on fire. *s.*

آگاه *āgāh*, informed; intelligence; *āgāh-karna*, to inform. *p.*

اگر *agar*, if, when. *p.*

اگرچه *agarchi*, although. *p.*

اگلا *aglā*, prior, first, chief, principal; ancestor, ancient. *s.*

آگے *āge*, before, in front, formerly,

forwards, henceforth, in future, rather, sooner. *s.*

آگيا *āgyā* or *aggyā*, f. command, order, behest. *s.*

الا *illā*, conj. if not, if, besides, except, otherwise, but, unless. *a.*

البتہ *albatta*, certainly, indeed. *a.*

الحان *ilḥān*, m. note, sound, melody, modulation. *a.*

الگ *alag*, separate, apart, distinct; *alag-k.*, to set aside, to appropriate. *s.*

الله *Allāh*, m. God. *a.*

آلو *ālū*, a potato, or yam. *h.*

الهي *ilāhī*, divine; *Ilāhī*, or *yā Ilāhī*, O God! *a.*

امانت *amānat*, f. deposit, charge; faith, religion. *a.*

امر *amr*, m. an order, a command, a word, an affair. *a.*

امراض *amrāẓ*, m. (pl. of مرض) sicknesses, dis-eases. *a.*

امكان *imkān*, m. possibility. *a.*

امور *umūr*, m. (pl. of امر) things, affairs, actions, commands. *a.*

اميد *ummaid* or *ummed*, f. hope, expectation; *ummedwār*, hopeful, an expectant; *ummedwārī*, f. expectation. *p.*

امير *amīr*, m. a commander, a nobleman, a grandee, a lord; *amīru-l-lāh*, m. sovereign, lord. *a.*

آنا *ānā*, n. to come; *ā-jānā*, to come suddenly; m. the sixteenth part of a rupee. *s.*

انبار *ambār*, m. a store, a magazine. *p.*

انتخاب *intikhāb*, m. an extract, selection. *a.*

انتظام *intiẓām*, m. arrangement, adminstration, order. *a.*

انتها *intihā*, f. end, summit. *a.*

انجام *anjām*, m. end, result. *p.*

اندها *andhā*, اندهلا *andhlā*, blind, dark. *s.*

آندهي *āndhī*, f. a storm, tempest. *h.*

اندهيارا *andhyārā*, اندهيرا *andherā*, } blind, dark. *s.*

انديشه *andesha*, m. thought, suspicion, anxiety. *p.*

انڈا *anḍā*, m. an egg. *s.*

انسان *insān*, m. man, a human being, mankind. *a.*

آنسو *āṅsū*, m. a tear; *āṅsū-bahānā* or *bahnā*, or *-ṭapaknā*, or *-dabḍabānā*, to shed tears; *āṅsū-bharlānā*, to shed a flood of tears. *s.*

انشاء الله *in-shā Allāh* or *in-shā-Allāhu-ta'ālā*, if it please God the Most High. *a.*

انصاف *inṣāf*, m. decision (of a cause or question), equity, justice. *a.*

انعام *in'ām*, m. a present, a gift. *a.*

آنكهه *āṅkh*, f. the eye; *āṅkh bachānā*, to steal privately; *āṅkh*

phernā, to shew aversion ; *ānkh churānā*, to avoid seeing, to cut one. *s.*

انگلي *unglī*, or *angulī*, f. a finger. *s.*

انگوٹهي *anguṭhī*, f. a ring worn on the finger. *s.*

انواع *anwā'* (pl. of *nau'*), m. sorts, kinds, varieties ; diverse, various. *a.*

آواز *āwāz*, f. voice, sound, report, fame, echo, a whisper ; *āwāzī*, f. melody. *p.*

اوپر *ūpar*, above, over, up. *s.*

اودهر *ūdhar*, thither, that way. *h.*

اور *aur*, conj. and, also ; adj. more, other. *h.*

اوصاف *auṣāf*, m. praises, qualities, endowments ; descriptions. *a.*

اوقات *auḳāt*, f. times, circumstances. *a.*

اولاد *aulād*, f. children, offspring, descendants, progeny. *a.*

اونٹ *ūnṭ*, m. a camel. *s.*

اهل *ahl*, m. people ; in comp. possessor, endowed with; *ahl-i-'ilm*, men of science; *ahl-i-baṣārat* or *ahl-i naẓar*, the wise. *a.*

اءي *ā-ī*, p. part. f. s. *ā-e*, ditto, m. pl. of *ānā*, to come.

ايذا *īẕā*, f. pain, trouble, vexation, distress, affliction. *a.*

ايسا *aisā*, so, like this, such ; *aisā-taisā*, so so, indifferent ; good for nothing. *h.*

ايك *ek*, one ; *ek-ā-ek*, all at once; *ek na ek*, one or other. *s.* [voy. *t.*

ايلچي *elchī*, m. an ambassador, en-

آيندہ *āyanda*, m. future, in future. *p.*

آئينہ *ā,īna*, m. glass, a mirror. *p.*

ب

بابا *bābā*, father, sir, child ; *bābā jān*, dear father, father of my life. *h.*

باپ *bāp*, m. father. *h.*

باپهہ *bāph*, f. steam, vapour. *s.*

بات *bāt*, f. a word ; an affair, matter, or circumstance ; *bāt-chīt*, style of speech, chit-chat ; *bāt banānā*, to make up a story ; *bāteṅ-k.* to outstrip. *h.*

باٹ *bāṭ*, f. a road, path. *s.*

بادشاہ *bādshāh*, m. a king ; *bādshāhī*, royal, princely; f. sovereignty, office of king. *p.*

بادل *bādal*, m. a cloud. *s.*

باز *bāz*, m. a hawk, a female falcon ; adv. again, back ; *bāz ānā* or *bāz rahnā*, to decline, to leave off, to refuse ; *bāz purs*, m. inquiry, account. In composition it denotes playing, practising ; as, *ḥīla-bāz*, one who practices stratagem. *p.*

بازار *bāzār*, m. a market. *p.*

بازو *bāzū*, m. the arm. *p.*

باسن *bāsan*, m. a basin, plate, dish, goblet, pot, &c. *h.*

باطل *bāṭil*, false, vain, absurd, ignorant; abolished. *a.*

باعث *bā'iṯ*, m. cause, motive. *a.*

باغ *bāgh*, m. a garden, orchard, grove. *p.*

باغبان *bāghbān*, m. a gardener. *p.*

باقي *bāḳī*, remaining, permanent; m. balance; *bāḳī-h.* or *-rahnā*, to remain, to be left, to be saved. *a.*

باگھ *bāgh*, m. a tiger. *s.*

بال *bāl*, m. hair. *s.*

بالفعل *bi-l-fi'l*, in fact, verily. *a.*

بالكل *bi-l-kull*, entirely, wholly. *a.*

بالو *bālū*, f. sand. *s.*

باندھنا *bāndhnā*, a. to bind, to shut up, to clasp. *p.*

بانس *bāṅs*, m. a bambu. *s.*

باوجود *bā-wujūd* or *bā-wujūde*, notwithstanding, lit. "with the existence of," by means of. *a.*

باهم *bāham*, together, mutually. *p.*

بتانا *batānā*, a. to point out, to explain, to teach. *h.*

بتلانا *batlānā*, *battā-dena*, a. to shew, to explain, to point out, to teach. *h.*

بتوهي *batohī*, m. a traveller, wayfarer. *s.*

بٹھلانا *biṭhlānā*, to cause to sit, to set, to plant. *h.*

بجا *bajā*, in place, proper; *bā-jālānā*, a. to perform, to accomplish, to execute, to obey; *ba-jā-h.*, to be restored, to be proper; *ba jāe*, in place of, by way of. *p.*

بجنا *bajnā*, n. to be sounded, to sound; to be struck, as a gong, clock-bell, &c.; *hetnā bajā hai?* what o'clock is it? lit. how many have been struck or sounded? *das bajā hai* or *das baje*, it is ten o'clock. *s.*

بچه *bachcha*, m. an infant, a child, the young of any creature; used in composition, as *saudāgar-bachcha*, a merchant's son. *p.*

بخار *bukhār*, m. (pl. *bukharāt*) steam; glowing heat. *a.*

بخش *bakhsh*, m. a share or gift. *p.*

بخشش *bakhshish*, f. gift, grant, forgiveness. *p.*

بخشنا *bakhshnā* or *bakhsh-d.* or *bakhshish-h.* a. to give, to bestow. *p.*

بخشي *bakhshī*, m. a general, commander-in-chief; paymaster. *p.*

بخل *bukhl*, m. avarice, stinginess, parsimony. *a.*

بخوبي *ba-khūbī*, with goodness, [well. *p.*

بد *bad*, evil, bad; much used in forming compounds, as *bad-go*, an evil speaker, &c. *p.*

بدگماني *badgumānī*, f. suspicion, mistrust, disaffection. *p.*

بدعت *bid'at*, f. heresy, schism, oppression. *a.*

بدل *badal*, m. } exchange, substi-
بدلا *badlā*, m. } tution. *a.*

بديا *bidyā*, f. science, learning. *s.*

بدن *badan*, m. the body. *a.*

بدي *badī*, f. badness, wickedness. *p.*

بديع *badī'*, novel, rare, strange. *a.*

بر *bar*, f. bosom; produce; prep. upon. *p.*

برا *burā*, bad, worse, wicked. *h.*

برابر *barābar*, level, equal; *barābarī*, f. equality; competition. *p.*

برادر *barādar*, brother; *barādari* or *barā-darāna*, brotherly, becoming a brother. *p.*

براے *barā,e*, for the sake of, on account of; *barā,e khud*, for their own benefit. *p.*

برائي *burā,ī*, f. badness, wickedness. *h.*

برچها *barchhā*, m. a spear; *barchhe-bardār*, a spear-bearer. *h.*

برس *baras*, m. a year. *s.*

برسات *barsāt*, f. the rainy season, the rains. *s.*

برسنا *barasnā*, n. to rain. *s.*

برف *barf*, m. f. ice, snow. *p.*

برق *barḳ*, f. lightning; *barḳ-andāz*, a musketeer. *a. p.*

بركت *barakat*, f. blessing, auspiciousness. *a.*

بروج *burūj*, m. (pl. of برج), towers, bastions; signs of the zodiac, constellations. *a.*

بري *burī*, f. badness, evil. *h.*

بڑا *baṛā*, large, great, elder. *s.*

بزرگ *buzurg*, great; a grandee; ancestors; (Lat. *majores*); *buzurgwār*, superior, ancestor; *buzurgī*, f. greatness, exaltation; *buzurgiyān*, noble actions, great merits. *p.*

بس *bas*, adv. enough, plenty; *basānā* or *bas-chalnā*, to succeed, prosper. *p.*

بستر *bistar*, m. couch, bed. *p.*

بستي *bastī*, f. an abode, a village. *s.*

بسر *ba-sar-k.*, a. to make an end, to finish; *ba-sar-o-chashm*, with head and eyes; without fail. *p.*

بط *baṭ*, f. a goose, a duck. *a.*

بعد *ba'd*, after, afterwards, subsequent, *a.*

بعض *ba'ẓ*, } some, cer-
بعضي *ba'ẓe* or *ba'ẓī*, } tain. *a.*

بغل *baghal*, f. the armpit; embrace; *baghal-gīr*, embracing. *p.*

بغير *baghair*, without, besides, except. *a.*

بكتر *baktar*, m. a coat of mail, a cuirass; *baktar-posh*, a cuirassier. *p.*

بكر *bikr*, f. virginity. *a.*

بكرا *bakrā*, a he-goat. *s.*

بكري *bakrī*, f. a goat, a she-goat. *s.*

بکنا *baknā*, n. to prate, to clatter.

بکنا *biknā*, n. to be sold, to sell. *s.*

بگاڑنا *bigāṛnā*, a. to spoil, to cause misunderstanding among friends. *s.*

بگانا *bigānā*, strange, foreign. *p.*

بگڑنا *bigaṛnā*, to be spoiled. *h.*

بگلا *baglā*, m. name of a species of heron. *s.*

بل *bal*, m. a coil, *h.*; *s.* strength, sacrifice.

بل *bil*, m. a hole, a burrow. *s.*

بلا *balā*, f. calamity, an incarnation of evil; *balā-l.* or *balā-eṅ,l.*, to take or invoke another's misfortunes on one's self. *a.*

بلا *billā*, m. a male cat. *s.*

بلانا *bulānā*, a. to call, invite; *bulā bhejnā*, to send for, to summon. *h.*

بلبل *bulbul*, f. a nightingale, a shrike. *p.*

بلکہ *balki*, conj. but, moreover, on the contrary, on the other hand. *p.*

بلند *baland* or *buland*, high; *buland-k.*, a. to exalt. *p.*

بلي *billī*, f. a cat. *h.*

بموجب *ba-mūjib*, by reason of. *a.*

بن *ban*, a kind of wood, a forest. *s.*

بن *bun*, f. a basis, root, *p.*; *ban*, a son. *a.*

بنا *bannā*, n. to be made, to become, to succeed. *h.*

بنات *banāt*, f. woollen cloth. *h.*

بنانا *banānā*, a. to make, to prepare, to build, to compose, to adjust. *h.* [also *bandh.* *p.*

بند *band*, m. f. a fastening; a bond;

بندر *bandar*, m. a monkey, an ape. *s.*

بندگي *bandagī*, f. slavery, service, devotion. *p.*

بندوبست *band-o-bast*, m. settlement, regulation, an agreement. *p.*

بندوق *bandūḳ*, f. a musket. *h.*

بندہ *banda*, m. a slave; servant. *p.*

بندھا *bandhā*, adj. and part., stopped up, bound. *s.*

بندھنا *bandhnā*, n. to be tied, confined, dammed up. *s.* [race. *s.*

بنس *baṅs*, m. a bamboo; lineage,

بنسي *baṅsī*, f. a flute, fishing-rod. *s.*

بنگ *bang*, f. an intoxicating drug, hemp. *p.* [a cottage. *h.*

بنگلا *banglā*, m. a thatched house,

بنوادینا *banwā-d.*, to cause to be made. *h.*

بنیا *baniyā* or *baniyāṅ*, m. a shopkeeper, a merchant. *s.*

بني آدم *banī Ādam*, m. sons of Adam, the human race. *a.*

بو *bo* or *bū*, f. smell, fragrance. *p.*

بوجھنا *būjhnā*, a. to understand, to comprehend, to think; *bojhnā*, to load. *s.*

بودوباش *būd-o-bāsh* or *būd-bāsh*, f. residence, dwelling, a home. *p.*

بوڑھا *būṛhā*, old, an old man. *h.*

بوسہ *bosa*, m. a kiss. *p.*

بول چال *bol-chāl*, f. conversation. *h.*

بولنا *bolnā*, n. to speak, to tell, to say, to crow. *h.*

بولي *bolī*, f. speech, talk. *h.*

بونا *bonā*, a. to sow. *s.*

بوسیدہ *bosīda*, rotten, stall, putrid. *p.*

بوند *būnd*, f. a drop; *būnd ki būnd*, doubly distilled, of first rate strength. *s.*

بہ *ba*, prefixed to Persian words denotes "by," "with," "in," &c. *p.*

بہا *bahā*, m. price, value. *p.*

بھاپ *bhāp*, بھاپھ *bhāph*, } f. steam, vapour. *s.*

بھاٹ *bhāṭ*, m. a bard, a minstrel. *h.*

بہادر *bahādur*, brave. It is generally used as a title, denoting the Most Honourable, Worshipful, &c. *p.*

بہار *bahār*, f. spring, prime, bloom, beauty, delight; *bahārī*, vernal, relating to spring. *p.*

بھاگنا *bhāgnā* or *bhāg-jānā*, n. to flee, to run away. *h.*

بھائي *bhā,ī*, m. brother; *bhā,ī-chārī*, f. fraternity, relationship of brothers; *bhā,ī-band*, m. brothers, relations, friends. *s.*

بہائم *bahā-im* (pl. of بہیمہ), beasts, brutes. *a.*

بہت *bahut*, much, many. *s.*

بہتا *bahtā*, adj. and part. flowing.

بہتري *bihtarī*, f. welfare, advantage. *p.*

بہتر *bihtar*, good, excellent, better. *p.*

بھٹکنا *bhaṭaknā*, n. to go astray, to wander, to miss the right path. *h.*

بھرم *bhram* or *bharam*, m. error, mistake; also character: reputation. *s.*

بھرنا *bharnā*, a. to fill, to satisfy; hence, to pay; *āh-bharnā*, to heave sighs. *s.*

بھروسا *bharosā*, m. hope, dependence, faith. *s.*

بھڑنا *bhiṛnā*, n. to close with, to struggle. *h.*

بہشت *bihisht*, f. paradise; *bihishtī*, of or belonging to paradise; an angel; (in India) a water carrier. *p.*

بھگوان *bhagwān*, m. the Deity, a god. *s.*

بھلا *bhalā*, good, excellent, well; m. welfare, safety. *s.*

بہم *baham*, together, one with another, one against another; *ba ham pahunchnā*, n. to be procured. *p.*

بہن *bahin*, f. a sister. *s.*

بہنا *bahnā*, n. to flow, to glide, to float; to blow; to pass. *s.*

بھولنا *bhūlnā*, n. to forget, to mistake. *s.*

بھیجنا *bhejnā* or *bhej-d.*, a. to send, to transmit. *h.*

بھید *bhed*, m. a secret, secrecy, separation. *s.*

بھیڑ *bheṛ*, f. a sheep, an ewe; *bhīṛ*, f. a multitude; *bhīṛ-bhāṛ*, a great crowd of attendants. *s.*

بھیڑی *bheṛī*, f. an ewe, a sheep. *s.*

بھیڑیا *bheṛiyā*, a wolf. *s.*

بے *be*, a Persian particle denoting privation, much used in composition, as in *be-hosh*, senseless.

بیابان *bayābān*, m. a desert, a wilderness; *bayābānī*, of, or belonging to, the wilderness. *p.*

بیان *bayān*, m. explanation, relation; *bayān-k.*, to narrate, explain. *a.*

بیاہ *byāh*, m. marriage. *s.*

بیدریغ *bedaregh*, undeniable; unsparing, liberal, bounteous. *p.*

بیت *bet*, m. a cane; *bait*, a couplet, a house. *a.*

بیتال *baitāl*, m. a demon. *s.*

بیٹا *beṭā*, m. a son, a child. *h.*

بیٹھنا *baiṭhnā*, n. to sit. *h.*

بیربل *Bīrbal*, m. name of a talented minister of Akbar, the Moghul Emperor. *p.*

بیشتر *beshtar*, more, most; mostly. *p*

بیطرح *beṭaraḥ*, unmannerly, un civilly, with severity. *p.*

بیگم *begam*, f. a lady. *t.*

بیل *bail*, m. a bullock, a bull; *be* name of a flower and fruit; spade, a mattock. *h. p.*

بیمار *bīmār*, sick, indisposed. *p.*

بیوا *bewā*, f. a widow. *p.*

پ

پاپ *pāp*. m. crime, sin; *pāpī*, sinner, criminal. *s.*

پاپوش *pāposh*, f. a slipper. *p.*

پات *pāt*, m. a leaf; an ornamen worn in the upper part of th ear. *s.*

پادشاہ *pādshāh*, m. a king; *pād shāhī*, royal, also royalty; *pād shāhat*, f. kingdom, sovereig power. *p.*

پاس *pās*, m. prep. at the side, near about, at, in the possession of, *s.* observance; preservation. *p.*

پاک *pāk*, pure, clean, holy. *p.*

پانو *pāṅw*, m. leg, foot; *pāṅw-roṭī* a sort of bread, a loaf. *s.*

پانی *pānī*, m. water, lustre, sperm. *s*

پاون *pā,oṅ* (for *pāṅwoṅ*), obliqu plural of *pāṅw*, q. v. *s.*

پلے *pā,e*, foot, basis, foundation. *p*

پايا *pāyā*, m. the foot or lower part of a trunk, table, &c. *p.*

پټي *paṭṭī*, m. a leaf; hemp. *s.*

پچهلا *pichhlā*, a. hindermost, latter, last, modern. *s.*

پچيس *pachīs*, twenty-five. *s.*

پخته *pukhta*, cooked, ripe, polished. *p.*

پر *par*, on, upon; but; adj. another, foreign. *h.*

پر *par*, m. a feather, a quill, a wing. *p.*

پر *pur*, full, complete, loaded, charged; used as the first member of a compound, as, *pur-jafā*, full of iniquity, most wicked. *p.*

پرا *purā*, m. a town, village; an apartment. *s.*

پراگنده *parāganda*, dispersed, scattered. *p.*

پرانا *purānā*, old, aged. *s.*

پرواز *parwāz*, f. the act of flying. *p.*

پروازي *parwāzī*, f. flying, flight.

پرورش *parwarish*, f. breeding, nourishment, maintenance, education, protection; *parwarish-h.* to be nourished, brought up. *p.*

پرهيز *parhez*, m. abstinence, forbearance, continence, control of the passions. *p.*

پرهيزگار *parhezgār*, abstinent; one who controls his passions; *parhezgārī*, f. abstinence. *p.*

پري *parī*, f. a fairy. *p.*

پڑنا *paṛnā*, n. to fall, to lie down to drop, to be confined to bed by sickness, to happen, to befal; *paṛā phirnā*, to loiter or lounge from place to place, to prowl. *s.*

پڑهانا *paṛhānā*, a. to teach one to read, to instruct; to teach to sing (as birds). *s.*

پڑهنا *paṛhnā*, a. to read, recite. *h.*

پس *pas*, hence, after, behind, well; *pas o pesh*, behind and before. *p.*

پکا *pakkā*, ripe, full, in full, perfect. *s.*

پکارنا *pukārnā*, a. to call aloud, to bawl, to cry out. *h.*

پکانا *pakānā*, a. to ripen, to cook victuals. *s.*

پکڑنا *pakaṛnā*, a. to catch, to seize. *h.*

پلٹن *paltan*, f. a battalion, regiment (corr. of "battalion"). *eng.*

پناه *panāh*, f. shade, shelter, refuge. *p.*

پوجنا *pūjnā*, a. to worship, to adore (generally), to idolatrize. *s.*

پوچهنا *pūchhnā*, a. to ask, to inquire; *pūchhne-wālā*, asker, inquirer. *s.*

پوست *post*, m. crust, shell, skin, capsule. *p.*

پوشيده *poshīda*, concealed, hidden. *p.*

پهاڑ *pahāṛ*, m. a mountain; used adjectively to denote heavy, tedious. *h.*

پهاڑي *pahāṛī*, f. a hill or small solitary mountain, an isolated rock

in the sea or river; adj. mountainous, belonging to mountains. *h.*

پهاندنا *phāndnā*, to jump over; to imprison. *s.*

پهچاننا *pahchānnā*, a. to know, to recognise. *s.*

پهر *phir*, again, afterwards. *h.*

پهر *pahar*, m. a watch of the day or night, about three hours. *p.*

پهرنا *phirnā*, m. to turn, to return, to wander, roam. *s.*

پهل *phal*, m. fruit, effect, advantage, progeny; *phal lagnā*, to bear fruit. *s.*

پهلا *pahlā*, *paihlā*, or *pahilā*, first, before, rather, soon. *h.*

پهلاري *phalārī*, f. fruit, or a preparation of fruit. *s.*

پهنانا *pahnānā*, to cause to dress or wear. *s.*

پهنچنا *pahuṇchnā*, n. to arrive, to reach. *h.*

پهندا *phandā*, m. a noose, perplexity. *s.*

پهنکوانا *phiṇkwānā* or *phiṇkwā-d.* a. to cause to fling or throw. *s.*

پهننا *pahannā*, a. to put on, to wear. *h.*

پهوس *phūs*, m. old grass or straw. *s.*

پهير *pher*, m. turn, change; adv. back, again. *h.*

پهيرنا *phernā* or *pher-d.* a. to turn back, to invert; *pher-lenā*, to to withdraw, turn away. *h.*

پهيلانا *phailānā*, a. to spread, to divulge. *h.*

پهينکنا *phenknā*, a. to throw, to fling. *s.*

پي *pai*, m. a foot; afterwards; *pai dar pai*, in succession. *p.*

پيچهي *pīchhe*, after, in the rear. *s.*

پيدا *paidā*, born, produced; *paidā-h.*, a. to produce, to procure; *paidā-h.*, to be born, created, to be found. *p.*

پير *pīr*, old, aged; an aged man, a priestly guide; *pīr-mard*, an old man; *pīr-zāl* or *pīr-zan*, an old woman; *pīr murshid*, venerable instructor, sire, your worship, your majesty. *p.*

پيش *pesh*, m. front; prep. before, in front, a-head; *pesh-ānā*, to come before, to treat, behave towards. *p.*

پيش قبض *pesh ḳabz*, f. a kind of dagger. *p.*

ت

تابع *tābi'*, a. dependant, follower, subject; *tābi'-dār*, dependent, following; *tābi'-dārī*, f. dependence. *a.*

تاجر *tājir*, m. a merchant (pl. *tujjār*).

تار *tār*, m. f. thread, wire. *p.*

تاريخ *tārīkh*, f. an æra, the date of

an historical event; day of the month. *a.*

تاس *tās*, a card. *h.*

تاسف *ta,assuf*, m. pining, lamenting. *a.*

تامل *ta,ammul*, m. meditation, reflection, purpose. *a.*

تب *tab*, adv. then, at that time, afterwards. *s.*

تجارت *tijārat*, f. trade, commerce. *a.*

تجاوز *tajāwuz*, m. transgression, error. *a.*

تجويز *tajwīz*, f. consideration, investigation, decision. *a.*

تخت *takht*, m. a throne; *takht-gāh*, f. the royal residence, metropolis; *takht-nishīn*, the occupant of a throne, a sovereign. *p.*

تدبير *tadbīr*, f. deliberation, counsel, management; a device. *a.*

تربيت *tarbiyat*, f. education, instruction. *a.*

ترجمه *tarjuma*, m. translation, interpretation; *tarjumān*, a translator, an interpreter. *a.*

ترجيح *tarjīḥ*, f. gaining a superiority, pre-eminence; *tarjīḥ-dena*, to prefer; *tarjīḥ-rakhna*, to excel. *a.*

تسبيح *tasbīḥ*, f. the act of praising God; a rosary. *a.* [fort. *a.*

تسلي *tasallī*, f. consolation, com-

تشريف *tashrīf*, f. honouring, exaltin; *tashrīf lānā*, to come, to honour by coming; *tashrīf le jānā*, to go, to take one's departure. *a.*

تعالي *ta'ālā*, m. the Most High. *a.*

تعليم *ta'līm*, f. teaching, copying. *a.*

تكبر *takabbur*, m. arrogance, haughtiness, pride. *a.*

تمام *tamām*, entire, perfect, complete; *tamāmī*, f. completion; a kind of brocade, entireness. *a.*

تميز *tamīz*, f. discernment, judgment, discretion. *a.*

تناسل *tanāsul*, begetting, generation. *a.*

تو *to*, adv. then, indeed. *s.*

تو *tū*, pron. 2d pers. thou. *s.*

توالد *tawālud*, begetting, or being born, generation after generation; propagating. *a.*

توپ *top*, f. a cannon, a gun; *top-chhornā*, to fire a cannon or gun. *t.*

توشه *tosha*, m. provision for a journey. *p.*

توكل *tawakkul*, m. trust in God, reliance, faith. *a.*

تهان *tahāṅ*, there, at that place. *h.*

تهيلي *thailī*, f. a purse tied round the waist, a bag. *h.*

تيار *taiyār*, ready, prepared, finished,

complete; *taiyārī*, readiness, preparation. *a.*

تیتر *tītar*, m. a kind of partridge. *p.*

تیر *tīr*, m. an arrow; a beam; *tīr-andāz*, an archer; *tīr-andāzī*, archery, arrow-shooting. *p.*

تیرا *terā*, gen. m. (*terī*, fem.) of 2d pers. pron. (*tū*, thou) thy, thine. *s.*

تیرتھ *tīrth*, m. pilgrimage, penance. *s.*

تیڑھا *ṭeṛhā*, crooked, bent. *h.*

تیز *tez*, sharp, pungent; strong; *tez-rau*, fast-going; *tezrau-ī*, f. rapidity; *tez-hosh* or *tez-fahm*, intelligent, quick of apprehension. *p.*

تیس *tīs*, thirty; *tīswāṅ*, fem. *tīswīn*, thirtieth. *s.*

تیغ *tegh*, f. a scimitar; also *tegh̲ā*. *p.*

تیل *tel*, m. oil; *telī*, m. an oil-man. *s.*

ٹ

ٹکڑا *ṭukṛā*, m. a piece, a division, a bit, a morsel. *s.*

ٹھکانا *ṭhikānā*, m. limit, bounds, settlement. *s.*

ٹھور *ṭhaur*, f. place, spot, station. *h.*

ٹھہرانا *ṭhahrānā*, a. to settle, determine, appoint. *h.*

ٹھہرنا *ṭhaharnā*, n. to be stopped, to be fixed, to stop, stay, be settled, determined. *h.*

ٹیلا *ṭīlā*, m. a rising ground, a hillock, a ridge. *h.*

ٹیلی *ṭīlī*, f. a bar, as of a cage, &c.

ث

ثابت *ṣābit*, firm, durable, proved. *a.*

ثلیث *ṣalīṣ*, easy, not abstruse, simple. *a.*

ثواب *ṣawāb*, m. the future reward of virtue. *a.*

ج

جا *jā*, f. a place; *jā-ba-jā*, everywhere. *p.*

جاري *jārī*, running, flowing, proceeding, current, customary. *a.*

جاڑا *jāṛā*, m. cold, coldness, the winter. *s.*

جاسوس *jāsūs*, m. a spy; *jāsūsī*, spying, espionage. *a.*

جاگنا *jāgnā*, n. to awake, to be awake. *s.*

جال *jāl*, m. a net, a sash. *s.*

جامہ *jāma*, m. a garment, robe, vest. *p.*

جان *jān*, f. life, soul, spirit; adj. dear, beloved; *jān-niṣārī*, devotedness, sacrificing one's life; *jān-par-ānā*, to be in imminent danger; *jān-dār*, m. an animal; adj. powerful, active, spirited; *jān-kan-danī*, f. the agonies of death, torture; *jān-bāz*, spi-

rited, fearless; *jān-fishānī*, loyalty, devotedness; *jān-pahchān*, intimate, friendly. *p.*

خانا *jānā*, n. to go, to be, to pass, to reach, to continue. *s.*

جاننا *jānnā*, a. to know, to understand, to comprehend, to consider. *s.*

جانور *jānwar*, m. an animal, a bird.

جاه *jāh*, f. dignity, rank, grandeur. *p.*

جاءے *jā,e*, a case or instance of, room for, as *jā,e ṣawāb*, a case of salvation. *p.*

جدا *judā*, separate, apart; *judā,ī*, f. separation, absence. *p.*

جزا *jazā*, f. retaliation, return, reward. *a.*

جس *jīs*, inflect. form of جو *jo*, who.

جسوقت *jiswaḳt*, at what time, when. *h.*

جلنا *jalnā*, n. to burn, to be kindled; to get into a passion. *s.*

جلوس هونا *julūs honā*, to be seated, to take the chair (at a meeting), to commence business. *a.*

جماعت *jamā'at*, f. a crowd, assembly, congregation. *a.*

جمع *jam'*, f. a congregation, collection, number; adj. collected, comforted; *jam'-dār*, an officer, collector. *a.*

جمعه *Jum'a*, m. Friday, the Musalmān Sabbath; *Jum'e-rāt*, the eve of Friday, *i.e.* Thursday. *a.*

جمعيت *jam'īyat*, f. collection; collectedness. *a.*

جن *jan*, a man, individual. *s.*

جن *jinn*, m. a genius, spirit, demon, one of the genii; *jin*, inflected pural of the relative *jo*, who, &c. *a.*

جنا *jannā*, a. to produce young, to be delivered of child. *s.*

جنس *jins*, f. genus, goods, gear, sort, family, race. *a.*

جنگل *jangal*, m. a forest, a wood; *jangalī*, wild, savage; a barbarian, clown, boor. *s.*

جنم *janam*, m. birth, bodily state; *janam-bhum*, or *-bhūm*, birthplace. *s.*

جواب *jawāb*, m. an answer, any thing answering to another; *jawāb-d.*, to be accountable for, to reply; to dismiss from one's presence or service. *a.*

جوالامکهي *jiwālā mukhī*, (fire-mouthed,) a place of pilgrimage in the Punjāb, a few miles from Nadoun: so called from the subterraneous fire which occasionally breaks forth there. *s.*

جوان *jawān*, young; a youth, lad,

man, adult; *jawān-mard*, brave, generous, manly; a hero; *jawān-mardī*, f. manliness, generosity; *jawānī*, f. youth. *p.*

جودت *jaudat*, f. ingenuity, intelligence, quickness. *a.*

جوڑا *joṛā*, m. a suit of clothes; a joining, a pair. *s.*

جوگي *jogī*, a devotee, an ascetic. *s.*

جون *joṅ* or *jauṅ*, as, when; *jon-toṅ* or *jauṅ-tauṅ*, any how, somehow or other; as before, *in statu quo*. *s.*

جهان *jahaṅ*, adv. where, in which [place. *h.*

جهان *jahān*, m. the world; *jahān-ārā*, world-adorning; *jahān-panāh*, m. refuge of the world, God; (also applied to kings) Your Majesty, Your Highness; *jahān-dīda*, one who has seen the world, experienced; *jahān-gard*, traversing the world, a wanderer. *p.*

جهکنا *jhuknā*, n. to nod, to bow, to bend; *jhaknā*, to chatter incoherently. *h.*

جهوٹهه *jhūṭh*, false, a lie; falsehood. *s.*

جي *jī*, m. life, soul, spirit; mind, heart; *jīlagnā*, to love. *s.*

جي *jī*, sir, madam; a respectful epithet added to names or titles; yes. *s.*

چ

چا *chā*, f. tea; *cha banānā*, to make tea. *p.*

چار *chār*, four; *chār-pāyā*, m. a quadruped; *chārpā*, *ī*, f. a bedstead. *h.*

چاهنا *chāhnā*, a. to love, to like, to desire, to wish for, to choose; *chāhiye*, it is necessary, it is fit. *s.*

چپ *chup*, silent, *h.*; *chap*, the left hand. *p.*

چپراس *chaprās*, f. a buckle, badge. *a.*

چپراسي *chaprāsī*, m. a peon, a servant wearing a *chaprās*. *a.*

چشمه *chashma*, m. spectacles; a fountain; *chashma-i-salsabīl*, m. name of a fountain in Paradise. *p.*

چلانا *chalāna*, a. to cause to move, to set a-going; to exercise. *s.*

چلته *chilta*, } f. a thick re-
چهلته *chihal tah*, } duplicated coat for soldiers, a coat of mail. *p.*

چلنا *chalnā*. n. to move, to go, proceed, go off, to pass (as coin), to be discharged (as a gun). *s.*

چنانچه *chunānchi*, conj. so that, in such manner that, accordingly. *p.*

چند *chand*, some, several; *chand*

dar chand, several: after numerals, it signifies fold, time, or times, as, *do-chand*, two times; *dah-chand*, tenfold; *chande*, for some time. *p.*

چنگل *changul*, m. claw, talon, hand, clutch, grasp, hook. *p.*

چور *chor*, m. a thief, a robber; *chor-maḥall*, an apartment for concubines. *s.*

چھاپنا *chhāpna*, a. to print, stamp.

چھپانا *chhipānā*, a. to conceal, to hide. *h.*

چھپنا *chhipnā*, n. to be concealed, to lie hid, to disappear, to lurk; *chhip-rahnā*, to remain concealed; *chhapnā*, n. to be printed. *h.*

چھرا *chhurā*, m. a large knife, a razor. *s.*

چہرہ *chihra*, m. the face. *p.*

چھری *chhurī*, f. a knife. *s.*

چھوٹا *chhoṭā*, little, small, inferior. *s.*

چھوڑنا *chhoṛnā*, also *chhōṛ-d.* or *-j.* a. to abandon, let go, omit, release; *chhoṛ-chhāṛ-kar*, having completely abandoned. *s.*

چیتا *chītā*, m. a leopard, a panther. *s.*

چیز *chīz*, f. thing, commodity, an affair. *p.*

ح

حارث *ḥāriṣ*, m. a lion. *a.*

حاصل *ḥāṣil*, m. produce, result; benefit; *ḥāṣil honā*, to be procured, obtained. *a.*

حاضر *ḥāẓir*, present, willing, content; *ḥāẓir-jawābī*, ready wit; *ḥāẓirāt*, f. the power of raising the devil. *a.*

حال *ḥāl*, m. state, affair, present time. *a.*

حالانکہ *ḥālānki*, whereas, though, notwithstanding. *a.*

حالت *ḥālat*, f. state, condition, circumstance, posture of affairs, case. *a.*

حجت *ḥujjat*, f. an argument, proof, reason, altercation, disputation. *a.*

حرام *ḥarām*, unlawful, excluded; wrong; sacred; *ḥarām-zāda*, unlawfully begotten, a wicked rogue; *ḥarām-zādagī*, rascality, wickedness; *ḥarām-k.* to defile, to deem unlawful; *ḥaṛāmī*, a robber, plunderer. *a.*

حرص *ḥirs*, f. greediness, covetousness, ambitiousness. *a.*

حرکت *ḥarkat*, f. motion, action; harm, misconduct. *a.*

حشم *ḥasham*, m. train, equipage, suite. *a.*

حسد *ḥasad*, f. envy, malice, emulation, ambition. *a.*

حضور *ḥuẓūr*, m. presence, appearance, court, majesty; *ḥuẓūrī*, f.

presence ; adj. of or relating to the court, a courtier. *a.*

حق *ḥakk*, just, true ; the Deity, justice, lot, portion, equity; *ḥakk meṅ*, with respect to; *ḥakk-shināsī*, conversant with what is right and proper, grateful; *ḥakk-shināsī*, f. sense of propriety, gratitude. *a.*

حقارت *ḥiḳārat*, f. contempt, disgrace, baseness. *a.*

حقير *ḥakīr*, contemptible, thin, lean, vile. *a.*

حقيقي *ḥakīkī*, real, true. *a.*

حكايت *ḥikāyat*, f. a history, tale, narration. *a.*

حكم *ḥukm*, m. order, command, decree ; *ḥukm-nāma*, a decree, a written order. *a.*

حكمت *ḥikmat*, f. wisdom, knowledge, skill, contrivance, philosophy ; *ḥikmati balīgha*, profound wisdom. *a.*

حكومت *ḥukūmat*, f. dominion, sovereignty, jurisdiction. *a.*

حكيم *ḥakīm*, m. a sage, a philosopher, a physician ; *ḥakīmī*, f. the science of physic, philosophy. *a.*

حلال *ḥalāl*, legal, allowable, lawful, right ; *ḥalāl-k.* to slay an animal according to the ordinances of the Muhammadan religion ; to marry. *a.*

حلوا *ḥalwā*, a sweetmeat made of flour, ghī, and sugar. *a.*

حليم *ḥalīm*, mild, affable ; a kind of food. *a.*

حمله *ḥamla*, m. an attack, an assault. *a.*

حوض *ḥauẓ*, m. a reservoir, a tank. *a.*

حيا *ḥayā*, f. modesty, shame. *a.*

حيران *ḥairān*, astonished, fatigued ; *ḥairānī*, perplexity, fatigue. *a.*

حيف *ḥaif*, interj. ah ! alas ! m. misery, a pity ; *ḥaif-k.* or *-khānā*, to sigh. *a.*

حيله *ḥīla*, m. stratagem, pretence ; *ḥīla-bāz*, artful ; *ḥīla-bāzī*, artfulness. *a.*

حيوان *ḥaiwān*, m. an animal ; plur. *ḥaiwānāt*, living creatures, mortals, in opposition to spirits, fairies, &c. *a.*

خ

خاطر *khāṭir*, f. the heart, soul, inclination, memory ; as a post-position fem. it means "for the sake of" ; *khaṭir-jama'-k.*, to be collected, to be tranquil ; *khāṭir-rakhnā*, to conciliate ; *khāṭir-k.*, to fondle, to comfort ; *khāṭir-jama'-ī*, f. comfort, confi-

dence; *khāṭir-dārī*, f. encouragement, comfort. *a.*

خاك *khāk*, f. dust, earth; *khāk chhānnā*, to labour fruitlessly; *khāk-sār*, devoted, humble; *khāk-sārī*, humility; *khāk-nishīn*, a suppliant, humble; *khākī*, dusty, earthen, made of earth. *p.*

خالق *khāliḳ*, m. the Creator. *a.*

خالي *khālī*, empty, vacant; pure, mere, only, unmixed. *a.*

خان *khān*, m. a lord, a grandee. *p.*

خانه *khāna*, m. house, place, dwelling-room, compartment: much used in composition, as, *kutub-khāna*, a book-house or library; *khāna-zād*, born in one's house or family; *khāna-dārī*, housekeeping; *khāna-ba-dosh*, one who has his house on his shoulders, a beggar, or a person utterly destitute. *p.*

خاوند *khāwind*, m. lord, master, husband; *khāwind-k.*, to marry; *khāwindāna*, like a lord. *p.*

خبر *khabar*, f. news, information, report, care; *khabar-k.* or *-d.*, to apprise, inform; *khabar-l.*, to look after, to accommodate; *khabar-dār*, m. an intelligencer, a scout; adj. careful, watchful; *khabardārī*, f. caution, information; *khabar-gīr* or *khabar-gīrān*, taking care, attentive; *khabar-gīrī*, f. spying, informing, caring. *a.*

خچر *khachchar*, m. f. a mule. *h.*

خدا *Khudā*, m. God; *Khudā-nakhwāsta*, God forbid! *Khudā-tars*, one who fears God; *Khuda-tārsī*, the act of fearing God, godliness; *Khudā-dād*, given by God, sacred; *Khudā-parast*, worshipping God, righteous. *p.*

خداوند *khudāwand*, m. possessor, master, husband; *khudāwand-i-ni'mat*, m. beneficent lord. *p.*

خدمت *khidmat*, f. service, presence, employment, office, duty; pl. *khidmat*, situations, offices; *khidmat-gār*, m. a butler, a servant; *khidmat-gārī*, f. service, attendance; *khidmat-guzārī*, f. service, devotedness. *a.*

خر *khar*, m. an ass; *khar-dimāgh*, foolish, absurd; *khar-dimāghī*, f. folly, absurdity. *p.*

خراب *kharāb*, bad, depraved, ruined, depopulated; *kharābī*, f. badness, depravity, ruin, mischief. *a.*

خريد *kharīd*, f. purchase; *kharīd-farokht*, buying and selling, traffic; *kharīdnā* or *kharīd lena*, a. to purchase. *h.*

خزانه *khizāna* or *khazāna*, m. a treasury, treasure; *khizāna,e ghaib*, the hidden treasury (of Providence). *a.*

خشك *khushk*, dry, withered; *khushkī*, f. dryness, dearth, dry land; adv. by land. *p.*

خصلت *khaṣlat*, f. habit, quality, mode, talent, virtue, disposition, nature. *a.*

خط *khaṭṭ*, m. a letter, a line. *a.*

خطبه *khuṭba*, m. a sermon delivered every Friday, in which the preacher blesses Muḥammad, his successors, and the reigning sovereign; *khuṭba-paṛhnā*, to read the *khuṭba*. *a.*

خطيب *khaṭīb*, m. a preacher. *a.*

خفت *khiffat*, f. lightness of weight, levity of conduct, affront, disgrace. *a.*

خلق *khalḳ*. m. the creation, world, people; *khalḳ ullāhi*, God's creatures, mankind, the people. *a.*

خندق *khandaḳ*, m. a ditch, moat, fosse. *a.*

خواه *khwāh*, whether, or; *khwāh na-khwāh* or *khwāh-ma-khwāh*, willingly or unwillingly. *p.*

خواهش *khwāhish*, f. desire, request. *p.*

خوب *khūb*, good, excellent, well, beautiful, amiable; *khūbtar*, better; *khūb-rū*, beautiful, fair-faced; *khūb-ṣūrat*, beautiful; *khūb-ṣūratī*, f. beauty; *khūbī*, f. virtue, beauty, goodness, perfection. *p.*

خود *khud*, self; *khud-ba-khud*, spontaneously, of one's self; *khud-pasand*, self-complacent; *khud-pasandī*, f. self-complacency; *khud-rū*, growing spontaneously. *p.*

خود *khod* or *khūd*, m. a helmet. *p.*

خوراك *khurāk*, f. food, victuals, daily food, one meal, one dose. *p.*

خورجي *khūrjī*, f. a large wallet, portmanteau. *p.*

خوردن *khurdan*, eating, drinking; suffering; *khurda*, eaten. *p.*

خوش *khush*, pleased, excellent, cheerful, healthy, elegant: it is frequently used in composition with the following word, as, *khush-uslūb*, well-formed; *khush-āmad*, f. flattery; *khush-bo*, fragrant; f. fragrance, odour; *khush-rang*, well-coloured; *khush-guzrān*, living happily or luxuriously; *khush-numā*, beautiful, neat, pretty; *khush-nūd*, pleased, satisfied; *khush-khabrī*, good news, pleasant tidings; tidings; *khush-*

ṭāli'ī, f. good fortune; *khush-rū*, beautiful in appearance; *khush-go,ī*, f. eloquence, pleasant conversation; *khush-libās*, finely clad; *khush-naṣīb*, fortunate; *khush-naksha*, finely decorated. *khush-ilhān*, melodious; *khush-ilhānī*, sweet singing, melody. *p.*

خوشي *khushī*, joy, delight; *khushī-ba-khushī*, extremely delighted. *p.*

خوف *khauf*, m. fear; *khauf-zada*, terror-struck, frightened. *a.*

خيال *khiyāl*, m. imagination, fancy, thought, consideration; phantom, vision; *khiyālī*, fanciful. *a.*

خير *khair*, good, best, well; m. goodness, health; *khair-khwāh*, a well-wisher; *khair-khwāhī*, f. well-wishing, good-will; *khair o 'āfiyat se*, safe and sound. *a.*

د

دارو *dārū*, f. medicine, *p.*; spirituous liquor; gunpowder. *h.*

داروغه *dāroghа*, the head man of an office, a superintendant. *p.*

داستان *dāstān*, f. a story, fable, tale. *p.*

داغ *dāgh*, m. a spot or stain, a wound, a sore; *dāgh-d.*, to brand or wound; *dāgh-lagānā*, or *-charhānā*, to vilify. *p.*

داگ *dāg*; Brij and Hindī for داغ.

دال *dāl*, f. pulse, a kind of split pea. *s.*

دامن *dāman*, m. skirts; *dāman-gīr*, dependent on, attached to, an accuser. *p.*

دان *dān*, m. a gift, a present; in comp. it denotes a box, or whatever holds any substance, as *nās-dān*, a snuff-box: it may also denote knowing (from *dānistan*), as *tārīkh-dān*, conversant with history. *s.*

دانا *dānā*, wise, learned; a sage; *dānā-ī*, f. wisdom. *p.*

دانت *dānt*, m. a tooth; *dānt-kholne*, laughter; *dānt pīsnā*, to gnash the teeth. *s.*

دانست *dānist*, f. knowledge, opinion. *p.*

دانش *dānish*, f. knowledge, science. *p.*

دانشمند *dānishmand*, wise. *p.*

دانه *dāna*, a grain, seed; speck. *p.*

داؤد *Dā-ūd*, David. *a.*

دخل *dakhl*, m. entrance, intrusion, disturbance; *dakhl-k.* to meddle, take possession. *a.*

دربار *darbār*, m. dwelling, court, hall of audience; *darbār-k.* to give audience, to hold a levee; *darbārī*, m. a courtier; adj. of or belonging to the court. *p.*

دربان *darbān*, m. a doorkeeper, a porter. *p.*

درخت *darakht*, m. a tree; *darakht-i-ṭūbā*, m. name of a tree in Paradise. *p.*

درخواست *darkhwāst*, f. application, request, wish, desire, petition. *p.*

درد *dard*, m. pain, affliction, pity, sympathy; *dard ānā*, to be affected with pity; *dard i zih*, pangs of childbirth; *dard-ras*, afflicted; *dard mand*, afflicted, sympathizing. *p.*

درست *durust*, right, proper, just, well, straight, accurate; *durustī*, f. rectitude, propriety, reformation. *p.*

درکار *darkār*, necessary, wanting. *p.*

درگاه *dargāh*, f. a place, court, threshold, door, shrine. *p.*

درنده *darinda* or *daranda*, درند *darand*, rapacious, fierce; m. a ravenous beast. *p.*

درویش *darwesh*, m. a dervesh, a beggar, a religious mendicant. *p.*

دریا *daryā*, m. the sea, a river; *daryā,ī*, of the sea, marine. *p.*

دس *das*, ten; *daswāṅ*, tenth. *s.*

دست *dast*, m. hand, a cubit. *p.*

دستور *dastūr*, m. custom, fashion, model, regulation; *dastūr-ul-'amal*, m. a rule of conduct model; *dastūrī*, f. perquisite paid to servants by one wh sells to their master, custom discount. *p. a.*

دشمن *dushman*, m. an enemy *dushmanī*, f. hatred, enmity *dushman-i jānī*, a morta foe. *p.*

دشنام *dushnām*, m. abuse. *s. p.*

دشوار *dushwār*, difficult, arduous *dushwārī*, f. difficulty. *p.*

دعا *du'ā*, f. benediction, praye wish; *du'ā-d.* to bless; *du' māngnā*, to ask a blessing f one's self; *du'ā-k.* to pray f another. *a.*

دعوت *da'wat*, f. a feast, an ente tainment, invitation, benedictio pretension. *a.*

دعوي *da'wā* or *da'wī*, m. a law suit, claim. *a.*

دغا *daghā*, f. deceit, imposture.

دفن *dafan*, m. interment, burial.

دکان *dukān*, m. a shop, warehous *dukān-dār*, shopkeeper. *p.*

دکهه *dukh*, m. ache, pain, labou fatigue, annoyance. *s.*

دکهانا *dikhānā*, also *dikhlānā*, shew, to exhibit; *dikhā,ī-dikhlā,ī-d.* to appear, to prese one's self. *s.*

دل *dil*, m. heart, mind, soul; *dil-d.* to give the heart, to be in love; *dil lagnā*, to be attentive to; *dil-jama'ī*, f. ease of mind, content; *dil-chāhnā*, a. to desire; *dil-nawāzī*, f. blandishment, kindness; *dil-nishīn*, that which impresses the heart; *dil-shikasta*, broken-hearted; *dilī*, hearty, of the heart, sincere. *p.*

دلانا *dilānā*, a. to cause to give, to consign, assign. *s.*

دلیر *diler*, bold, brave, resolute; *dilerī*, bravery. *p.*

دلیل *dalīl*, f. argument, proof; a guide, director. *a.*

دم *dam*, m. breath, life; boasting, pride; a moment; *dam-d.* to coax, to deceive; *dam-ba-dam*, from time to time, with short intervals; *dami-marg*, or *dami wāpasīn*, m. the moment of dying, last breath. *p.*

دم *dum*, f. tail, end, extremity. *p.*

دماغ *dimāgh*, m. the brain, pride, conceit. *a.*

دن *din*, m. a day. *s.*

دو *do*, two; contracted for *de,o*, give, or you may give; *do pahar*, noon, or midnight. *h.*

دودھ *dūdh*, m. milk. *s.*

دور *dūr*, f, distance, far, remote; *dūr-andesh*, provident, foreseeing; *dūr-andeshī*, f. foresight, penetration; *dūr-darāz* or *dūr-dast*, far distant, long; *dūrī*, f. distance, separation, absence. *p.*

دوڑانا *dauṛānā*, a. to cause to run, to drive, to actuate, to exercise. *s.*

دوزخ *dozakh*, m. hell (met.) belly. *p.*

دوش *dosh*, fault, sin, crime, blame. *s.*

دولت *daulat*, f. happiness, riches, wealth, fortune; *daulat-khāna*, m. royal residence, a palace; *daulat-khwāh*, wishing wealth or prosperity to another; *dawlat-khwāhī*, f. the wishing of wealth, &c.; *daulat-mand*, rich; *daulat-war*, wealthy; *daulat-warī*, f, wealthiness. *a.*

دهي *dahī*, m. thick sour milk, coagulated milk. *s.*

دهیان *dhyān*, m. meditation, attention. *s.*

دیار *diyār* (pl. of دار), m. a country, region, province. *a.*

دیجئے *diji-e*, respectful, imper. of دینا, to give.

دیر *der*, f. delay, late, a long while. *p.*

دیس *des* or دیش *desh*, m. country, region. *s.*

دیکھانا *dekhānā*, to shew. *s.*

دیکھائي دینا *dekhā-i denā*, n. to appear, to present one's self. *s.*

دیکھنا *dekhnā*, a. to see, perceive, experience, to look at, to behold. *s.*

دین *dīn*, m. faith, religion; *dain*, m. debt. *a.*

دینا *denā*, a. to give, grant, yield; *denā-lenā*, traffic, pecuniary transactions, gaming. *s.*

دیوار *dewār* or *dīwār*, f. a wall; also *dīwāl*; *dīwār-gīrā*, m. a kind of tapestry. *p.*

دیوانہ *dīwāna*, mad; inspired, influenced by a spirit. *p.*

ڈ

ڈالنا *ḍālnā*, a. to throw down, to drop, to push, to shake, submit, destroy; *ḍāl-d.* to throw away. *h.*

ڈر *ḍar*, m. fear. ڈرانا *ḍarānā*, to frighten. ڈرنا *ḍarnā*, n. to fear. *s.*

ڈنڈوت *ḍanḍawat*, f. obeisance, salutation. *s.*

ڈھال *ḍhāl*, m. declivity; a shield, [target. *h.*

ذ

ذبح *ẕabḥ*, m. a sacrifice, slaughter. *a.*

ذرا *ẕarrā*, ذرہ *ẕarra*, m. an atom, a little. *a.*

ذکر *ẕikr*, m. remembrance, mention; *ẕikr karnā*, a. to record, to mention. *a.*

ذلیل *ẕalīl*, abject, contemptible, base. *a.*

ذھن *ẕihn*, m. acuteness (of mind), sagacity, genius, wit. *a.*

ر

رات *rāt*, f. night; *rāt-din*, night and day. *s.*

راجا *rājā*, m. a king; also راجہ. *s.*

راز *rāz*, m. a secret, mystery; *rāz o niyāz*, secret love; *rāz-dār*, faithful (in secrets). *p.*

رامیشور *Rāmeshwar*, the god Rama; another name for Shiva or Mahadev. *s.*

راہ *rāh*, f. road, way, manner; *rāh-bāt*, the highway; *rāh-dekhnā*, to wait for; *rāh-dikhānā*, to keep one waiting; *rāh-dār*, m. a collector of duties on the highway; *rāh-dārī*, f. the privilege of collecting duties, &c. on the highway; *rāh-i-rāst*, f. the right way; *rāh-l.* or *apnī rāh-l.* to go away, to depart. *p.*

رحمت *raḥmat*, f. mercy, kindness; *rahmat-h.* or *-khānā*, to pity, to sympathize. *a.*

رخسار *rukhsār*, m. the cheek. *p.*

رخصت *rukhṣat*, leave, license, discharge, indulgence; *rukhṣat-k.* to dismiss; *rukhṣat-h.* to

depart; *rukhsat-l.* to take leave, to come away. *a.*

رزق *rizḳ*, m. food, wealth, support, allowance. *a.*

رساي *rasā,ī*, f. access, comprehension. *s.*

رعايا *ri'āyā*, m. subjects, tenants. *a.*

رعد *ra'd*, m. thunder. *a.*

رعيت *ra'īyat* or *ra'aiyat*, f. a subject, tenant. *a.*

رغبت *raghbat*, f. wish, curiosity, esteem, affection, pleasure. *a.*

رکهنا *rakhnā*, a. to keep, put, place; to possess, own; to save, reserve, or leave existing; *rakh-d.* to put down, to place; *rakh-l.* to take in charge. *s.*

رکوع *rukū'*, m. bowing the body in prayer. *a.*

رمنا *ramnā*, to roam, wander. *s.*

رنجيده *ranjīda*, afflicted, displeased; *ranjīdagī*, displeasure, vexation. *p.*

رنڈي *ranḍī*, f. a woman; also *randiyā*. *s.*

رنگ *rang*, m. colour, manner, method, hue, amusement, merriment; *rang-k.* to paint; to lead a life of pleasure; *rang-ralī*, blandishment, pleasure; *rang-ārang* and *rang-ba-rang*, many-coloured, various, of many kinds; *rang-āmez*, of various hues, beautiful. *p.*

رو *rū*, m. face, surface; sake, cause, reason; *rū-i-zamīn*, surface of the earth; *rū-d.* to attend to, to regard. *p.*

روانه *rawānā*, m. going, departed, moving. *p.*

روپيه *rūpīya*, m. a rupee, equal to two shillings, at par. *s.*

روٹي *roṭī*, f. bread, a loaf. *s.*

روز *roz*, m. a day; *roz-marra*, m. daily subsistence, livelihood; *roz-nāma* or *-nāmcha*, m. a journal; *roz-gār*, daily subsistence, livelihood. *p.*

رهاي *rihā,ī*, f. deliverance, escape, rescue. *p.*

رهنا *rahnā*, n. to stay, stop, be, exist, last, live; *rahnewālā*, an inhabitant. *h.*

ريچهه *rīchh*, m. a bear. *s.*

رئيس *ra,īs*, m. prince, president, chief, captain. *a.*

ز

زبان *zabān*, f. the tongue, language, dialect, flame of a candle. *p.*

زباني *zabānī*, by the tongue, that is, verbally. *s.*

زراعت *zirā'at*, f. agriculture, sown field. *a.*

زرد *zard*, yellow, pale, livid; *zardī*, f. paleness. *p.*

زرہ *zira*, f. iron armour; *zira-posh*, clad in iron armour. *p.*

زمان *zamān*, m. time, an age, the world; fortune; the heavens; tense; *zamāna*, m. time, &c.; *zamānā-sāz*, time-server; *zamāna-sāzī*, f. time-serving, flattery. *a.*

زمین *zamīn*, f. the earth, ground, soil, country; *zamīn-dār*, m. the receiver of revenues arising from land; *zamīn-dārī*, an allotment in land, or, rather, of the revenue of such land. *p.*

زن *zan*, f. a woman. *p.*

زنا *zinā*, f. adultery, fornication. *a.*

زنانہ *zanāna*, m. a seraglio, the women's apartment in an oriental establishment. *p.*

زنجیر *zanjīr*, f. a chain. *p.*

زندان *zindān*, m. a prison. *p.*

زندگانی *zindagānī*, or زندگی *zindagī*, } f. life, existence. *p.*

زندہ *zinda*, alive, living. *p.*

زور *zor*, m, force, strength, violence, vigour, effort, weight; *zor-āwar*, powerful, strong; *zor-āwarī*, f. power, force, *p.*

زیادہ *ziyāda*, m. addition, increase; adv. more; *ziyāda-k.*, to augment, to increase: (met.) to take away the dinner and table-cloth; *ziyāda go*, a prattler, boaster. *a.*

زیان *ziyān*, m. loss, damage, deficiency; *ziyān-kār*, destructive, dangerous; *ziyān-kārī*, f. destructiveness. *p.*

زیر *zer*, prep. under, below, inferior; *zer-dast*, a subject, vassal; powerless; *zer o zabar*, topsy-turvy; *zīr*, *zīl*, f. the treble (in music). *p.*

س

سا *sā*, a particle, denoting similitude, &c., added to substantives and adjectives.

ساتھ *sāth*, prep. with, in company of. *s.*

سادھو *sādhū*, holy, righteous. *s.*

سارا *sārā*, all, the whole. *h.*

ساگ *sāg*, m. greens, edible vegetables; *sāg-pāt*, m. greens. *s.*

سال *sāl*, name of a wood, *s.*; a year; *sāl-girih*, anniversary of one's birthday. *p.*

سامھنا *sāmhnā*, facing, fronting; *sāmhne*, prep. in front, before. *s.*

سب *sab*, all, every, the whole; *sab kuchh*, every, all; *sab ke sab*, one and all, the whole; *sab-hī*, all. *s.*

سبا *sabā*, Sheba, a country in Arabia Felix, where they suppose *Bilkis*, the Queen who visited Solomon, to have reigned.

سباع *sibā'* (pl. of سبع *sabu'*), lions, savage beasts. *a.*

سبب *sabab*, m, cause, reason, motive; prep. on account of. *a.*

سبحان *subḥān*, m. praising (God); a title of the Deity; *subḥān-allāh*, O holy God! *subḥānī*, divine. *a.*

سبك *subuk*, light, frivolous. *p.*

ستارہ *sitāra*, a star, a kind of fire-work. *p.*

ستو *sattū*, m. parched grain reduced to meal and made into a paste. *s.*

سجدہ *sijda*, m. bowing in adoration to God; *sijda karnā*, to worship. *a.*

سچ *sach*, m. true, truth; adv. indeed, in earnest, actually; *sach-much*, the real truth. *s.*

سچا *sachchā*, true, genuine, sure. *s.*

سحر *siḥr*, m. enchantment; *siḥr-sāz*, an enchanter. *a.*

سخت *sakht*, hard, strong, difficult, stingy, very; *sakhtī*, f. hardness, intenseness, stinginess, distress. *p.*

سخن *sukhan*, m. speech, language; *sukhan-dān*, or *sukhan-go*, or *sukhan-goy* or *go,ī*, eloquent, an orator. *p.*

سخي *sakhī*, liberal, a generous person. *a.*

سر *sir*, the head: it ought to be pronounced *sar* in all Persian compounds; thus, *sar-ba-muhr*, sealed upon the top; *sar-afrāz*, or *sar-buland*, having the head exalted, promoted; *sar i rāh*, the main road. *p.*

سرا *sarā*, f. a caravansary, house of entertainment, seraglio; a mansion. *p.*

سرانجام *sarānjām*, m. apparatus, goods, end, accomplishment; *sarānjām-k.* to accomplish. *p.*

سرخ *surkh*, red; *surkh-rū*, of a ruddy countenance; pleased, satisfied; *surkhī*, redness, brilliancy. *p.*

سرخاب *surkhāb*, a kind of water-fowl. *p.*

سرد *sard*, cold; *sardī*, f. coldness. *p.*

سردار *sar-dār*, m. a chief, a captain; *sar-dārī*, f. chiefship; *sar-dārī-k.* to act as chief. *p.*

سرفراز *sar-farāz*, f. exalted, eminent; also *sar-afrāz*; *sarfarāzī*, f. exaltation, promotion. *p.*

سڑك *saṛak*, f. a path, road. *h.*

سفر *safar*, m. a journey, voyage. *p.*

سفيد *sufed* or *sufaid*, white. *p.*

سکونت *sukūnat*, f. residence, dwelling. *a.*

سلیمان *Sulaimān*, m. Solomon; *ibn-i-Da,ūd*, son of David. *a.*

سمجھنا *samajhnā*, a. to comprehend, understand. *s.*

سمیت *samet*, with, together with. *s.*

سن *sinn*, time, age, year (of the Hijra); *sinn o sāl*, age, period of life. *a.*

سنا *sunnā*, a. to hear, to listen. *s.*

سنگ *sang*, m. a stone, a weight; *sang-dil*, hard-hearted; *sang-sār-ḥ*. a. to stone to death; *sang-tarāsh*, a stonecutter; *sang-reza*, gravel, pebble. *p.*

سنگخوارہ *sang-khwāra*, a kind of small bird of a dark colour. *p.*

سو *sau*, a hundred; also *sai*. *s.*

سوا *siwā*, except, besides, also. *a.*

سہل *sahl*, easy, simple, trifling, easily. *a.* [hundred. *h.*

سے *se*, from, with, than; سي *sai*, a

سیاست *siyāsat*, f. government, punishment, pain. *a.*

سیانا *siyānā*, wise, skilful; a sage. *s.*

سیاہ *siyāh*, black, unfortunate, bad; *siyāh-bakht*, unfortunate; *siyāh-kār*, wicked; *siyāh-gosh*, m. a species of lynx; *siyāh-mast*, dead drunk.

سیت بندہ *Set-bandh*, name of the place where Rāma is said to have built a bridge, on which was placed an image of Mahādeva, called here Rāmeshwar. *s.*

سیر *sair*, f. perambulation, ramble, adventure, a walk; used figuratively in the sense of viewing scenery, &c. *a.*

سیر *ser*, a weight about 2lb. English, commonly pronounced *seer*. *h.*

سیر *ser*, full, satiated; *ser-āb*, watered, irrigated; *serī*, satiety, repletion. *p.*

سیرت *sīrat*, f. disposition, nature. *a.*

سیڑھی *sīṛhī*, f. a staircase, step, ladder. *h.*

سیس *sīs*, m. the head, the summit. *s.*

سیکرا *saikrā*, } a hundred. *s.*
سیکرہ *saikra*, }

سیکھنا *sīkhnā*, a. to learn, to acquire. *s.*

سینا *sīnā*, a. to stitch, sew; *senā*, to hatch young, as birds, to brood, to lounge idly. *s.*

سینہ *sīna*, m. breast, bosom; *sīna-zor*, robust, athletic; *sīna-soz*, tormented. *p.*

ش

شاباش *shābāsh*, interj. bravo! well done! *p.*

شاخ *shākh*, f. a bough, a horn; *shākh-sār*, f. a garden. *p.*

شاد *shad*, pleased, delighted, exulting; *shād-āb*, fresh, verdant, pleasant, succulent; *shād-mān*, pleased, delighted; *shād-mānī*, f. pleasure, delight, joy, rejoicing; *shād-dil*, cheerful; *shādī*, f. pleasure, gladness, marriage. *p.*

شادیانه *shādiyāna*, m. rejoicing, [festivity. *p.*

شاعر *shā'ir*, m. a poet. *p.*

شاگرد *shāgird*, m. a scholar, disciple, apprentice, a servant; *shāgird-pesha*, an attendant, disciple, novice; *shāgirdī*, f. learning, studying, apprenticeship. *p.*

شام *Shām*, m. evening; the coun- [try of Syria. *a.*

شامت *shāmāt*, f. bad fortune, adversity. *a.*

شان *shān*, f. dignity, state, condition, constitution, nature, business, affair; *shān-dār*, dignified, stately. *a.*

شاه *shāh*. m. a king, prince; excellent, principal; *Shāh-jahān*, an emperor of Delhi, grandson of Akbar; *Shāh-jahān-ābād*, the city of Delhi, so called after Shāh-jahān; *shāh-zāda*, a prince; *shāh-zādī*, a princess; *Shāh-nāma*, name of a famous poem by Firdausī, the Homer of Persia; *shāhī*, f. reign, sovereignty; a follower of the sect of 'Alī; adj. royal. *p.*

شاید *shāyad*, adv. possibly, probably, perhaps; *shāyad ki bāshad*, perhaps it may be so. *p.*

شب *shab*, f. night; *shab-bāsh*, passing the night; *Shabi barāt*, name of a Muhammadan festival; *shab-deg*, f. a dish of meat and turnips kept on the fire all night; *shab i ḳadr*, (in Arabic *lailatu-l-ḳadr*, lit. the night of power;) a solemn festival among the Musalmāns, which is held on the 27th of the month Ramaẓān; *shab-nam*, dew; also a species of fine linen. *p.*

شترمرغ *shutur-murgh*, m. an ostrich. *p.*

شجاع *shujā'*, brave, bold. *a.*

شجاعت *shujā'at*, f. bravery. *a.*

شخص *shakhs*, m. a person, individual. *a.*

شدت *shiddat*, f. violence, force, adversity, affliction. *a.*

شر *sharr*, f. wickedness, depravity, malignancy. *a.*

شراب *sharāb*, f. wine, spirituous liquor; *sharābī*, m. a drunkard. *a.*

شربت *sharbat*, m. beverage, sherbet. *a.*

شرط *sharṭ*, f. condition, stipulation, wager; sign, mark, signal. *a.*

شرع *shar'*, m. the precepts of Muhammad, law, equity; a high road; *shar'ī*, lawful, religious. *a.*

شروع *shurū'*, m. beginning. *a.*

شریر *sharīr*, vicious, wicked, malignant. *a.*

شریف *sharīf*, noble, eminent; also *sharīfa*, f. noble, &c. *a.*

شریك *sharīk*, m. a partner, a party, a friend. *a.*

شفقت *shafaḳat*, f. compassion, kindness. *a.*

شفیق *shafīḳ*, m. a friend, affectionate. *a.*

شك *shakk*, m. doubt, suspense. *a.*

شکار *shikār*, m. hunting, prey, game; *shikār-band*, cords wherewith to tie game, &c.; *shikār-gāh*, f. place for hunting in; *shikārī*, relating to hunting, game; m. a fowler, hunter. *p.*

شکر *shukr*, m. thanks, gratitude; *shukrāna*, thanksgiving; *shukr-guzār*, grateful; *shukr-guzārī*, f. gratitude. *a*,

شکست *shikast*, also *shikastagī*, f. defeat, dispersion. *p.*

شکل *shakl*, f. shape, form, appearance; *shakl i musaddas*, hexagonal. *a.*

شهد *shahd*, m. honey. *p.*

شهر *shahr*, m. a city; *shahr-basānā*, to cause a city to be buil or inhabited; *shahr-panāh* the protection of a city, a fortification, entrenchments, walls. *p*

شیر *sher*, m. a tiger, a lion; *sherāna*, tiger-like. *p.*

ص

صاحب *ṣāḥib*, m. a lord, master companion; (in comp.) possessed of, endowed with. *a.*

صبح *ṣubḥ*, f. morning, dawn; *ṣubḥ-ṣabāḥ*, f. dawn of day; *ṣubḥ-kheza*, a sneaking kind of thief who steals in the morning ere people are awake. *a.*

صحبت *ṣuḥbat*, f. society, an assembly; *ṣuḥbat-k.* to cohabit. *a*

صحیح *ṣaḥīḥ*, accurate, pure, perfect sound. *a.*

صفت *ṣifāt*, f. praise, quality, manner; an adjective; *ṣifat-k* to praise. *p.*

صلاح *ṣalāḥ*, f. peace, deliberation, rectitude; advice; advisable. *a.*

صلح *ṣulḥ*, f. peace, reconciliation, treaty, truce. *a.*

صلوة *ṣalūt* or *ṣalāt*, f. prayer, benediction. *a.*

صنعت *ṣan'at*, f. profession, trade, art, mystery, miracle. *a.*

صورت *ṣūrat*, f. form, face, person, portrait, manner, state. *a.*

ض

ضد *ẓidd*, f. opposition, contrariety; *ẓiddī*, one who opposes; adj. obstinate. *a.*

ضرور *ẓarūr*, necessary, expedient. *a.*

ضروري *ẓarūrī*, necessary, requisite; pl. *ẓarūriyāt*, necessaries, requisites. *a.*

ضعيف *ẓa'īf*, weak, impotent. *a.*

ضلال *ẓalāl*, } m. error, fault,
ضلالت *ẓalālat*, } ruin. *s.*

ضيافت *ẓiyāfat*, f. a feast, a banquet; hospitality, invitation. *a.*

ط

طالب *ṭālib*, asking, seeking; *ṭālibi-dunyā*, worldly-minded; *ṭālib ul' ilm*, or *ṭālib i'ilm*, a student, seeker of knowledge. *a.*

طاؤس *ṭā,ūs*, m. a peacock. *a.*

طائر *ṭā,ir*, flying; m. a bird. *a.*

طبايع *ṭabā-i'*, pl. of طبيعت, q.v.

طبيعت *ṭabī'at*, f. genius, nature, disposition, health. *a.*

طبيب *ṭabīb*, m. a physician; *ṭabībī*, the science of physic. *a.*

طرح *ṭaraḥ*, f. manner, mode; *ṭaraḥ-ba-ṭaraḥ*, in various ways, of various sorts; *ṭaraḥ-dār*, handsome, graceful. *a.*

طرف *ṭaraf*, f. side, quarter, direction. *a.*

طريق *ṭarīḳ*, f. way, road; manner, custom; rite, religion. *a.*

طريقه *ṭarīḳa*, m. way, path; manner, mode; religion. *a.*

طفل *ṭifl*, m. an infant, a child, a young animal; *ṭiflī*, f. infancy. *a.*

طلب *ṭālab*, f. pay, wages; desire, demand; *ṭalab-dār* or *ṭalab-gār*, desirous, seeking; *ṭalab-k.* to desire, ask. *a.*

طمع *ṭam'*, f. avarice, greediness. *a.*

طور *ṭaur*, m. mode, manner, way. *a.*

ظ

ظالم *ẓālim*, an oppressor, a tyrant. *a.*

ظاهر *ẓāhir*, evident, perspicuous. *a.*

ظلم *ẓulm*, m. oppression; injustice. *a.*

ظهور *ẓuhūr*, appearance, existence; *ẓuhūr meṅ ānā*, to take place, to be exhibited. *a.*

ع

عادل *'ādil*, just; f. عادله *'ādila*. *a.*

عاشق *'āshiḳ*, m. a lover; *'āshiḳ-h.* to be in love. *a.*

عاصي *'āṣī*, sinning, a sinner, sinful. *a.*

عاقل *'āḳil*, wise, sensible. *a.*

عاقبت *'āḳibat*, f. end, futurity, the world to come. *a.*

عالم *'ālam*, m. the world, universe; time; regions; beauty; people; *'ālami-ajsām*, m. world of bodies, material world; *'ālami-arwāḥ*, m. immaterial world, world of spirits; *'ālami-āsbāb*, m. material world; *'ālami-baḳā*, m. eternal world; *'ālami-ṣūrat*, m. ideal world; *'ālami-ma'nī*, m. real world. *a.*

عبادت *'ibādat*, f. divine worship, adoration; *'ibādat-gāh*, f. a temple, place of worship. *a.*

عبرت *'ibrat*, f. example, warning. *a.*

عجائب *'ajā,ib*, m. wonders, curiosities; adj. wonderful. *a.*

عجب *'ajab*, m. wonder, admiration; adj. wonderful, rare. *a.*

عجيب *'ajīb*, wonderful, rare; *'ajīb-gharīb*, or *'ajīb o gharīb*, wonderful and strange. *a.*

عدالت *'adālat*, f. a court of justice; law, justice. *a.*

عذاب *'azāb*, m. pain, misfortune, martyrdom, punishment; *'azābi-jahannam*, m. the torments of hell; *'azābi-ḳabr*, m. torment of the grave. *a.*

عذر *'uzr*, m. excuse; *bilā 'uzr*, without hesitation or apology; *'uzr-khwāh*, apologizing; *'uzr-khwāhī*, the act of apologizing. *a.*

عرب *'Arab*, m. Arabia; an Arabian; *'Arabī*, Arabian, Arabic. *a.*

عرس *'urs*, a marriage procession. *a.*

عرش *'arsh*, a roof, a throne; the ninth heaven, where the throne of God is, according to Muhammadans. *a.*

عرصه *'arṣa*, m. area, space, time, while, interval; *'arṣa-gāh*, f. a field, a plain. *a.*

عرض *'arz*, f. a petition, request, representation; *'arz-k.* to represent, to offer. *a.*

عرضي *'arzī*, f. petition, complaint. *a.*

عرق *'araḳ*, m. essence, spirit. *a.*

عزيز *'azīz*, dear, worthy, respected, precious; *'azīz jānnā* or *rakhnā*, to love, to hold dear. *a.*

عشق *'ishḳ*, m. love, pleasure; *'ishḳ-bāzī*, playfulness; *'ishḳ-mushk*, love interviews. *a.*

عضو *'azū*, m. a member, limb, joint. *a.*

عطا *'aṭa*, f. a gift, a favour. *a.*

عطار *'aṭṭār*, m. a perfumer, druggist. *a.*

عطر *'iṭr*, m. perfume, fragrance. *a.*

عظيم *'azīm*, great, honourable. *a.*

عقل *'aḳl*, f. wisdom, opinion, sense; *'aḳl-mand*, wise; *'āḳl-mandī*, f. wisdom; *'aḳlī*, reasonable, relating to intellect. *a.*

عمر *umr*, f. age, lifetime. *a.*

عمق *'umuḳ*, m. depth, profundity. *a.*

عمل *'amal*, m. action, practice, rule; *'amalī*, artificial, practical. *a.*

عورت *'aurat*, f a woman, a wife. *a.*

عوض *'iwaẓ*, m. reward, retaliation; substitute, instead of. *a.*

عهد *'ahd*, m. compact, treaty, covenant; time, season; *'ahd-shikan*, adj, covenant-breaking; *'ahd-shikanī*, f. the breaking of a covenant. *a.*

عيال *'iyāl*, children, family; *'iyāl-dār*, having a family, a man burdened with many children. *a. p.*

عيب *'aib*, m. fault, blame; *'aib-posh*, lenient, one who conceals another's faults; *'aib-poshī*, indulgence, leniency; *'aib-jo*, one who seeks out faults. *a.*

عين *'ain*, f. the eye; a fountain; the essence of any thing, as, *'ain shādī*, the height or essence of joy; *'ain rāh meṅ*, in the very path or road. *a.*

غ

غار *ghār*. m. a cavern, pile. *a.*

غافل *ghāfil*, senseless, negligent; *ghāfil-h.* n. to be negligent. *a.*

غالب *ghālib*, victorious; *ghālib-ānā* or *-honā*, n. to be victorious. *a.*

غرايب *gharā'ib* (pl. of غريب). strange, wonderful (things). *a.*

غرض *gharaẓ*, f. design, business, meaning; adv. in short, in fine. *a.*

غريب *gharīb*, poor, humble, meek, strange, foreign. *a.*

غفلت *ghaflat*, f. carelessness, neglect. *a.*

غلام *ghulām*, m. a slave; *ghulāmī*, slavery, service. *a.*

غلبه *ghalba*, m. superiority, conquest, assault. *a.*

غول *ghol*, m. a crowd, a number; *ghūl*, an ogre, kind of demon. *p.*

غيب *ghaib*, concealed, absent, invisible; *ghaib-dān*, skilled in mysteries, a diviner omniscient; *ghaib-dānī*, f. knowledge of mysteries. *a.*

غيبت *ghaibat*, f. absence; *ghāibat*, backbiting, slander. *a.*

غيور *ghayūr*, jealous, high-minded, *a.*

ف

فاخته *fākhta*, f. a dove, turtle-dove. *p.*

فارغ *fāriġh*, free, at leizure; *fāriġh-khaṭṭī*, f. a discharge, a deed of release, *a.*

فاضل *fāẓil*, excellent, learned, virtuous, abundant. *a.*

فام *fām*, colour (used in comp.) *p.*

فائده *fā,ida*, m. profit, gain, advantage, utility; *fā,ida-mand*, profitable. *a.*

فخر *faḳhr*, m. glory, ornament, boasting, pride. *a.*

فدا *fidā*, f. sacrifice, ransom, *a.*

فراموش *farāmosh*, forgotten. *p.*

فردوس *firdaus*, m. a garden, Paradise; *Firdausī*, name of a Persian poet, the Homer of that country. *p.*

فرش *farsh*, m. carpeting, bedding, a mat, carpet, any thing spread; *farsh-furūsh*, carpets. *a.*

فرشته *firishta*, m. one sent, a messenger, an angel. *p.*

فرق *faraḳ*, m. difference, separation; *faraḳ-k.* a. to separate. *a.*

فرقه *firḳa*, m. a sect, tribe, class, company, society. *a.*

فرمان *farmān*, m. a mandate, command; royal patent; *farmānā*, a. to order, command; *farmān-bardār*, subject to orders, obedient; *farmān-bardārī*, f. obedience, subjection. *p.*

فرنگ *Farang*, Europe, Christendom; *Farangī*, European. *p.*

فرياد *faryād*, f. complaint, lamentation; *faryād-ras*, m. a redresser of grievances; *faryād-rasī*, f. the redressing of grievances; *faryādī*, m. a plaintiff. *p.*

فريفته *farefta*, deceived, enamoured. *p.*

فساد *fasād*, m. depravity, violence, war, rebellion. *a.*

فصاحت *faṣāḥat*, f. eloquence. *a.*

فصل *faṣl*, f. separation, a section, chapter; time, season, harvest; *Faṣlī*, name of a recent era connected with the revenue, instituted in the reign of Akbar, to avoid the confusion arising from the lunar calculation of the Musalmāns. *a.*

فصيح *faṣīh*, eloquent. *a.*

فضل *faẓl*, m. excellence, virtue, increase, favour, grace. *a.*

فضولي *faẓulī*, f. redundance, excess, extravagance. *a.p.*

فضيلت *faẓīlat*, f excellence. *a.*

فعل *fi'l*, m. action, work; a verb. *a.*

فقط *faḳaṭ*, adv. merely, simply, only, solely; no more. *a.*

فقه *fiḳh*, f. knowledge of religion and law. *a.*

فقها *fuḳaha* (pl. of فقيه), theologians. *a.*

فقير *faḳīr*, m. a beggar, a holy man; adj. poor, indigent; *faḳīrī*, f. the profession of a *faḳīr*, po-

verty; *faḳīrnī*, a female beggar, a poor woman. *a.*

فکر *fikr*, m. f. thought, reflection, advice, solicitude; *fikr-mand*, thoughtful. *a.*

فلاح *falāh*, f. prosperity, refuge. *a.*

فن *fann*, m. skill, science. *a.*

فنا *fanā*, f mortality; *fanā-h*, or *hojānā*, to become mortal, to die. *a.*

فوج *fauj*, f. an army, a multitude; *faujdār*, m. an officer of the police, a magistrate. *a.*

في *fī*, in; for, for each, as *fi-larḳe*, for each child; *fi-l-wāḳi'*, in truth, in reality; *fi-l-jumla*, in short; *fi-l-ḥaḳīḳat*, in truth, verily; *fi-l-faur*, adv. immediately. *a.*

فيض *faiẓ*, m. bounty, favour; *faiẓ-rasān*, bountiful; *faiẓ-rasānī*, diffusion of bounty, liberality. *a.*

فيضان *fayaẓān*, m. abundance, redundance. *a.*

فيل *fīl*, m. an elephant; *fīl-bān*, m. an elephant-driver; *fīl-pā*, having a swelling in the legs, having elephantiasis; *fīl-pāya*, m. a pillar.

ق

قابل *ḳābil*, worthy, fit, skilful, sufficient, able. *a.*

قابو *ḳābū*, m. power, command, opportunity, possession. *t.*

قاصد *ḳāṣid*, m. a courier, messenger, postman. *a.*

قاصر *ḳāṣir*, defective. *a.*

قاضي *ḳāẓī*, m. a judge. *a.*

قاعده *ḳā'ida*, m. mode, manner, rule; *ḳā'ida-dān*, conversant with manners, &c. *a.*

قافله *ḳāfila*, m. a body of travellers, a caravan. *a.*

تاليچه *ḳalīcha*, m. a small carpet. *p.*

قانون *ḳānūn*, m. rule, regulations. *g.*

قائده *ḳā,ida*, rule, &c. v. قاعده. *a.*

قائل *ḳā,il*, subdued (in argument). *a.*

قائم *ḳā,im*, standing, firm; *ḳā,im rahnā* or *-honā*, n. to be firm or permanent. *a.*

قبر *ḳabr*, f. a grave, tomb; *ḳabr-d.* [to bury. *a.*

قبض *ḳabẓ*, f. contraction, receipt, tax; *ḳabẓ-k.* to seize, to appropriate. *a.*

قبضه *ḳabẓa*, m. grasp (of the hand), possession; handle. *a.*

قبل *ḳabl*, m. the anterior part, the front; prep. before, previous to. *a.*

قبله *ḳibla*, m. the place to which Musalmāns turn their face at prayer, Mecca, any sacred place, an altar; *ḳibla-gāh*, a father; *ḳabla e 'ālam*, Your Majesty, Sire. *a.*

قبول *ḳabūl*, m. consent, approbation; adj. accepted, consented; *ḳabūl-sūrat*, handsome, of elegant form; *ḳabūlī*, f. a kind of food; *ḳabūlnā*, a. to agree, consent. *a.*

قبيله *ḳabīla*, m. a wife, a tribe. *a.*

قتل *ḳatl*, m. slaughter, killing, murder. *a.*

قد *ḳadd*, m. stature, person. *a.*

قدامت *ḳidāmat*, f. worth, excellence. *a.*

قدر *ḳadar*, f. worth, price, quantity, size, destiny, fate; *ḳadar-dān*, an appreciation of merit, a patron; *ḳadar-dānī*, appreciation of merit, patronage. *a.*

قدرت *ḳudrat*, f. power, authority, omnipotence. *a.*

قدم *ḳadam*, m. a pace, footstep; the sole of the foot; *ḳadam-bosī*, kissing one's feet, an humble salutation. *a.*

قديم *ḳadīm*, ancient, old; former. *a.*

قرار *ḳarār*, m. rest, firmness, agreement; *ḳarār-gāh*, f. house of rest, the grave. *a.*

قربان *ḳurbān*, m. a sacrifice, oblation. *a.*

قرض *ḳarz*, m. a loan, a debt, money borrowed at interest. *a.*

قريب *ḳarīb*, near; nigh, almost, relative. *a.*

قسم *ḳism*, f. kind, species, sort; *a.*

قسمت *ḳismat*, f. fate, lot, share, distribution, portion. *a.*

قصاص *ḳiṣāṣ*, m. the law of retaliation. *a.*

قصد *ḳaṣd*, m. desire, attempt, project, purpose. *a.*

قصه *ḳiṣṣa*, m. a tale, story; a dispute, quarrel. *a.*

قضا *ḳazā*, f. fate, death; *ḳazā-rā*, *ḳazā-kār*, by chance. *a.*

قفس *ḳafas*, m. a cage. *a.*

قفل *ḳufl*, m. a lock, a bolt. *a.*

قلب *ḳalb*, m. the heart, mind, soul, kernel, marrow; adj. strong, impregnable; inverted; *ḳalbī*, of the heart. *a.*

قلعه *ḳil'a*, m. a fort. *a.*

قلم *ḳalam*, m. a reed, a pen, handwriting; f. cuttings of trees; *ḳalam-dān*, an inkstand; *ḳalam-rau*, m. empire, sovereignity. *a.*

قلندر *ḳalandar*, m. a darwesh, a holy man. *a.*

قلي *ḳulī*, m. a labourer, a porter. *t.*

قمري *ḳumrī*, f. a turtle dove. *a.*

قناعت *ḳanā'at*, f. content, tranquillity, abstinence. *a.*

قوت *ḳuwwat*, f. power, virtue, vigour; *ḳuwwati-hāẓima*, f. digestion. *a.*

قول *ḳaul*, m. a word, saying; agreement, promise; a kind of song;

kaul-karār, word of honour, firm promise. *a.*

قوم *kaum*, f. tribe, sect, caste, [family. *a.*

قيد *kaid*, f. fetter, imprisonment; adj. imprisoned; *kaid-band*, m. imprisonment; *kaid-khāna*, m. a prison; *kaidī*, m. a prisoner. *a.*

قيمت *kīmat*, f. price, value; *kīmatī*, valuable, costly. *a.*

قينچي *kainchī*, f. a pair of scissors. *u.*

ک

کاتب *kātib*, m. a writer, scribe. *a.*

کاٹنا *kāṭnā*, a. to cut, to clip, to bite, to reap; to pass away time; *kāṭ-ḍālnā*, or *-lenā*, a. to cut off. *s.*

کاسي *kāsī*, or کاشي *kāshī*, } a name of Benares. *s.*

کالج *kālej*, a college. *eng.*

کاغذ *kāghaz*, m. paper. *p.*

کافر *kāfir*, m. infidel; impious man; a mistress; *kāfirī*, an infidel slave. *a.*

کام *kām*, m. business, affair; desire, [love. *s.p.*

کان *kān*, m. the ear; *kān dharnā*, to incline one's ear, to attend to. *s.*

کاهن *kāhin*, m. a priest, prophet, augur. *a.*

کبك *kabk* or *kabak*, m. a bird of the partridge tribe. *p.*

کبوتر *kabūtar*, m. a pigeon. *p.*

کبهو *kabhū*, ever, some time or other, at any time; *kabhū kabhū*, occasionally. *s.*

کبهي *kabhī*, ever, at any time, some time; *kabhī kabhī*, sometimes, now and then. *s.*

کتا *kuttā*, a dog. *s.*

کتئين *ki-ta,īṅ*, to, up to; generally written *ke-ta,īṅ*. *h.*

کثرت *kasrat*, f. abundance, excess, practice, mode. *a.*

کچهه *kuchh*, also *kachhu*, any, some, something, a little; *kuchh kā kuchh*, in some degree. *h.*

کرچهيتر *kurchhetr*, name of a lake, supposed by the Hindūs to be the navel of the earth, and the spot where the first creation took place; also of the country around, where the Kaurava and Pāndava, ancient reigning families of Delhi, fought; hence it is a great place of pilgrimage. *s.*

کرسي *kursī*, f. a seat, chair, throne; *kursī-nishīn*, literally, seated in the chair, established, proved. *a.*

کرم *kirm*, m. a worm. *p.*

کرنا *karnā*, a. to do, to make, to perform, to effect, to act; *kar denā*, to make, to render. *s.*

کريم *karīm*, bountiful, gracious, an epithet of God. *a.*

کل *kal*, adv. to-morrow, yesterday. *s.*

کل *kal*, f. rest, comfort, ease; a machine, instrument. *p.*

کلا *kallā*, m. a cabbage; the head; noise, *p.*; *halā*, a digit of the moon. *s.*

کلنگ *kalang*, a large sort of fowl, [a crane. *p.*

کم *kam*, deficient, less, little, rarely; in composition it denotes negation, as *kambakht*, unfortunate, graceless, wicked; *kam-zor*, weak; *kam-zorī*, f. weakness; *kam-naṣīb*, of evil destiny, wretched. *p.*

کمپني *kampanī*, a company (commercial, &c.); *kampanī bahādur*, the Hon. E. I. Company. *eng.*

کمي *kamī*, f. deficiency, loss, abatement. *p.*

کمان *kamān*, m. a bow. *p.*

کنجشك *kunjashk*, f. a sparrow. *p.*

کنجي *kunjī*, f. a key. *s.*

کند *kund*, blunt, dull, obtuse; *kund ẕihn*, of dull intellect, stupid. *p.*

کنه *kānh*, or *kunh*, f. substance, [quality. *a.*

کوا *kū,ā*, m. a well, a pit. *s.*

کوا *kauwā*, m. a crow. *h.*

کودنا *kūdnā*, to leap, to jump. *h.*

کوشش *koshish*, f. endeavour, effort, study. *p.*

کون *kaun*, pron. who? which? what? also *kon*. *h.*

کوئي *ko,ī*, pron. any, some one. *s.*

که conj. pron. that.

کهان *kahāṅ*, adv. where? whither? *h.*

کهانا *khānā*, a. to eat, to embezzle; to get, to suffer; m. food; dinner, any thing eatable; *kahānā*, to be called or named. *s.*

کهاوت *kahāwat*, f. a proverb, a saying, adage. *s.*

کهٹا *khaṭṭā*, acid, sour. *h.*

کهڑا *khaṛā*, erect; *khaṛā rahnā*, to stand; *khaṛā-k*, to raise, place erect; *khaṛā-h*, to stand up, to be erect. *h.*

کهنا *kahnā*, a. to tell, say, bid, order, call, affirm, acquaint, advise, speak. *s.*

کهنه *kuhna*, old, ancient. *p.*

کهودنا *khodnā*, a. to dig, to hollow, to search after. *s.*

کهولنا *kholnā*, a. to open, to loosen, to shine; to expand; untie; to set sail. *s.*

کهونا *khonā*, a. to lose, to waste; *kho-denā*, to squander away. *s.*

کهيت *khet*, m. a field; *khetī*, f. husbandry, crop; adj. arable. *h.*

کهين *kahīṅ*, adv. somewhere, anywhere. *s.*

کھینچنا *khaiṇchnā*, a. to pull, tighten, endure, experience. *h.*

کے *ke*. m. } sign of gen. case.
کي *kī*, f. }

کي *kī*, p. part. fem. of *karnā*.

کیا *kiyā*, mas. of *karnā*.

کیا *kyā*, pron. what? how? why? whether or not. *s.* [tile, snake. *s.*

کیڑا *kīṛā*, m. a worm, insect, rep-

کیسا *kaisā*, how? what sort of? *s.*

کیفیت *kaīfīyat*, f. quality, mode, state, account, relation, story. *a.*

کیون *kyūn*, *kyūnkar*, adv. why? wherefore; how? well? what? then, because. *h.* [veral. *h.*

کئي *ka-ī*, or *ka-ī-ek*, some, se-

گ

گاڑي *gāṛī*, f. a cart, a carriage; *garī-bān* or *-wān*, m. a carter, a coachman. *s.*

گالي *gālī*, f. abuse. *s.* [forth. *s.*

گانا *gānā*, a. to sing; to sound

گانٹھ *gānṭh*, m. a knot, a bundle. *s.*

گانو *gāṅw*, a village. *s.*

گاہ *gāh*, f. place; time; *gāh ba gāh*, or *gāh*, in different places, or times. *p.*

گاے *gā,e*, f. a cow. *s.*

گبرو *gabrū*, m. a clown, an unformed youth; a bridegroom. *h.*

گٹھري *gaṭhṛī*, f. a bundle, parcel; crew, pack. *s.*

گدھ *giddh*, m. a vulture. *s.*

گدھا *gadhā*, m. an ass; met. stupid. *s.*

گذر *guẕar*, passing; *guẕar-gāh*, f. a passage, ford, ferry. *p.*

گذران *guẕrān*, f. life, employment, livelihood. *p.*

گذرانا *guẕrānnā*, a. to present, to offer. *p.*

گذرنا *guẕarnā*, n. to pass, to go, to pass by or over. *p.*

گر *gur*, } m. a spiritual guide,
گرو *gurū*, } teacher. *s.*

گرد *gird*, prep. around, about; *gird ba gird*, all around.

گردن *gardan*, m. or f. the neck; *gardan-mārnā* or *-kāṭnā*, to behead; *gardan-kash*, haughty, stubborn. *p.*

گرفتار *giriftār*, captive, taken prisoner; *giriftārī*, f. captivity, capture. *p.*

گرم *garm*, hot, ardent, choleric, thronged; *garm-āba*, m. a hot bath; *garm-joshī*, f. ardent delight, heartiness; *garmī*, f. warmth, ardour; throng; the venereal disease. *p.*

گرنا *girnā*, to fall, to drop, sink, to be split; *gir-paṛnā*, to fall down. *h.*

گروه *guroh*, m. a band, troop, company, crew, sect. *p.*

گرهست *girhist*, } m. a household-
گرهستي *girhistī*, } er, peasant. *s.*

گل *gul*, m. a rose, a flower; *gul-k.* to extinguish; *gul-h.* to be extinguished; *gul-'iẕār*, having cheeks like the rose. *p.*

گلا *galā*, m. the throat, neck, voice; rotten, wasted; *galā lagnā*, to embrace. *s.*

گله *galla*, m. a flock, a herd; *galle he galle*, numerous flocks. *p.*

گلي *galī*, f. a lane, a narrow street. *h.*

گم *gum*, lost; *gum-shuda*, that which has been lost. *p.* [nion. *p.*

گمان *gumān*, thought, fancy, opi-

گمراه *gum-rāh*, erring, depraved; *gum-rāhī*, error, heterodoxy. *h.*

گنج *ganj*, a granary; treasure. *p.*

گنده *ganda*, fetid, stinking. *p.*

گندهك *gandhak*, f. brimstone. *s.*

گندهيلا *gandhilā*, adj. putrid, stinking. *s.*

گنگا *Gangā*, f. the river Ganges. *s.*

گنگا گوداوري *Gangā*, } names of two
Godāwarī, } rivers in the Deccan, at the junction of which a *mela*, *i.e.* religious gathering or fair, is periodically held. *s.*

گنوانا *gaṇwānā*, a. to lose, to squander. *h.*

گنهگار *gunah-gār*, m. a sinner. *p.*

گواه *gawāh*, m. a witness; *gawāhī*, testimony. *p.*

گودي *godī*, f. lap, bosom. *h.*

گور *gor*, f. a tomb, a grave; *goristān*, m. a burying-ground. *p.*

گورا *gorā*, fair-complexioned; a European. *s.*

گوشت *gosht*, m. meat, flesh. *p.*

گوشه *gosha*, m. a corner, closet, retirement; *gosha-gīr*, retired, a hermit; *gosha-gīrī*, f. state of retirement, seclusion; *gosha-nishīn*, m. a hermit, solitary; *gosha-nishīnī*, f. the life of a hermit. *p.*

گويا *goyā*, conj. saying, as you would say, as if one should say, thus; adj. capable of speaking. *p.*

گهاٹ *ghāṭ*, m. a landing-place, quay; manner, want. *s.*

گهاس *ghās*, f. grass, straw. *s.*

گهام *ghām*, m. heat, sweat. *s.*

گهاؤ *ghā,o*, m. a wound, a gash. *h.*

گهبرانا *ghabrānā*, n. to be confused, perplexed, embarrassed. *h.*

گهٹني *ghuṭnī*, f. the knee. *h.*

گهر *ghar*, m. house, dwelling, compartment, grove; *ghar-lār*, family, household. *s.*

گهرانه *gharāna*, m. a family, household. *s.*

گھڑا *ghaṛā*, m. a water-pot, a pitcher. *s.*

گھڑي *ghaṛī*, f. an hour, a clock. *s.*

گھوڑا *ghoṛā*, m. a horse. *s.*

گھي *ghī*, m. clarified butter. *s.*

گیارہ *gyārah*, eleven. *h.*

گیان *gyān*, m. knowledge, information. *s.*

گیت *gīt*, m. a song. *s.*

گیدڑ *gīdaṛ*, m. a jackal. *h.*

ل

لاٹھي *lāṭhī*, f. a staff. *s.*

لاج *lāj*, f. shame, bashfulness. *s.*

لاچار *lā-chār*, helpless, forlorn; *lāchārī*, helplessness. *a.*

لازم *lāzim*, necessary, urgent, important. *a.*

لاش *lāsh*, f. a corpse. *p.*

لاگنا *lāgnā* (same as *lagnā*), to come in contact with, to be attached; to begin. *s.*

لال *lāl*, a. red, inflamed, a ruby. *p.*

لانا *lānā*, to bring, to breed, produce, make. *s.*

لائق *lāi,ḳ*, worthy, adapted, proper, able, qualified, *a.*

لب *lab*, m. the lip, the margin of a river; *lab ā lab*, brimful. *p.*

لباس *libās*, m. clothes, dress, a veil. *a.*

لذت *lazzat*, f. pleasure, flavour, taste. *a.*

لذيذ *laẕīẕ*, delicious, pleasant, sweet. *a.*

لڑانا *laṛānā*, to fight, to encounter. *a.*

لڑکا *laṛkā*, m. a boy, child, babe. *s.*

لڑکپن *laṛakpan*, m. childhood. *s.*

لڑنا *laṛnā*, a. to fight, to quarrel. *s.*

لعب *la'ab*, m. playing, game, sport. *a.*

لنبا *lambā*, long, tall. *a.*

لوٹ *lūṭ*, plunder, booty, spoil, prey. *a.*

لوٹنا *lūṭnā* or *lūṭ lenā*, a. to plunder, to squander. *a.*

لوگ *log*, m. people. *s.*

لون *loṅ*, m. salt; *loṅ-mirch*, literally "salt and pepper," used figuratively to denote appropriate or persuasive language. *s.*

لوها *lohā*, m. iron. *s.*

لهو *lahū* or *luhū*, m. blood; *lahū-lahāṅ*, covered with blood. *s.*

لياقت *liyāḳat*, f. ability, skill, worth. *a.*

لیجانا *lejānā*, n. to take away, to carry. *h.*

لیجئے *lījī-e*, respect, imp. of *lenā*.

لیکن *lekin*, conj. but, yet, however. *a.*

لئے *liye*, taking; for the reason, for, because of. *s.*

م

ما *mā*, f. a mother; *mā-bāp*, parents. *s.*

ماجرا *mā-jarā*, m. state, circumstance, incident, adventure. *a.*

مادہ *māda*, female. *p.*

مارنا *mārnā*, a. to smite, strike, beat, drive, punish, to mar. This verb is frequently used in a very general sense, as, *lāf-mārnā*, to boast; *dam-mārnā*, to speak; *ghoṭa-mārnā*, to dive, &c.; *mār-mor-kar*, having thoroughly beaten. *s.*

مال *māl*, m. property, wealth, merchandise, goods; *māl-ā-māl*, replete, full, abounding; *māl-dār*, wealthy. *a.*

مالك *mālik*, m. master, lord, possessor, proprietor. *a.*

مالوف *mālūf*, friendly, familiar.

مانس *mānus*, a man, individual, human being. *s.*

مانگنا *māngnā*, a. to ask for require, demand, beg, pray. *s.*

ماننا *mānnā*, a. to respect, believe, regard, accept, acknowledge, receive, allow, admit. *s.*

مانند *mānind*, m. f. resembling, like. *p.*

مانوس *mānūs*, associated, familiar; m. f. a companion, friend. *a.*

مبادا *mabādā*, Be it not, by no means! God forbid! lest. *p.*

مبارك *mubārak*, happy; a man's name, Felix; *mubārak-bād* or *mubārak-bādī*, f. congratulation; benediction. *a.*

مت *mat*, a negative particle used with imperatives; don't; *mat* or *mati*, f. opinion. *s.*

متاسف *mutāssif* or *muta-assif*, sorrowful, repentant. *a.*

متامل *muta-ammil*, considering, deliberating. *a.*

متفرق *mutaffariḳ*, separate, distinct. *a.*

متفكر *mutāfakkir*, contemplative, pensive, thoughtful. *a.*

متوالا *mat-wālā*, intoxicated; a drunkard. *s. h.*

متوجه *mutawajjih*, turning towards, attentive to. *a.*

مٹر *maṭar*, m. peas. *h.*

مٹكا *maṭkā*, m. a large earthen jar. *h.*

مٹھ *maṭh*, m. a Hindū temple. *s.*

مٹھاس *miṭhās*, m. f. sweetness. *s.*

مٹھائي *miṭhā,ī*, f. a sweetmeat, sweetness. *a.*

مٹھي *muṭṭhī*, f. a handful, the fist. *h.*

مٹي *miṭṭī*, f. earth; *miṭṭī-d.* to bury; *miṭṭī ḍālnā*, to conceal another's faults. *a.*

مثل *maṣal*, m. a fable, proverb; *miṣl*, f. similitude. *a.*

مجادلہ *mujādala*, contention, a contention. *a.*

مجانست *mujānasat*, f. homogeneousness, similarity of kind or species. *a.*

مجرا *mujrā*, m. audience-hall, visit-

ing; an audience; *mujre-gāh*, place of audience; *mujrā,ī*, m. a visitor, attendant. *a.*

مجلس *majlis*, f. an assembly, convention. *a.*

مجھے *mujhe*, accus. and dat. of pers. pron. میں, me, to me.

مچھر *machchhar*, m. a musquito, a gnat. *a.*

مچھلي *machhlī*, f. a fish. *s.*

محل *muḥal*, impossible, absurd. *a.*

مختلف *mukhtalif*, diverse, various, discordant. *a.*

محبت *muḥabbat*, f. friendship, love. *a.*

محبوب *maḥbūb*, beloved; *maḥbūbī*, loveliness, amiable qualities. *a.*

محتاج *muḥtāj*, necessitous, in want of. *a.*

محراب *miḥrāb*, f. the pulpit, or chief place in a mosque. *a.*

محرم *maḥram*, a confidant, confidential; *muḥarram*, sacred, excluded, m. the first Muḥammadan month; *maḥrami-rāz*, m. one entrusted with a secret. *a.*

محفوظ *maḥfūẓ*, preserved, committed to memory. *a.*

محل *maḥall*, m. place, building, district, quarter; time, occasion. *a.*

محلہ *muḥalla*, m. quarter, district. *a.*

محلي *maḥallī*, a eunuch. *a.*

محنت *miḥnat*, f. labour, misfortune, temptation, sorrow; *miḥnat-kash*, one who endures affliction; *miḥnat-kashī*, endurance of affliction. *a.*

مخالف *mukhālif*, opposite, dissentient; m. an opponent, enemy. *a.*

مخزن *makhzan*, m. a magazine. *a.*

مخفي *makhfī*, secret, hidden. *a.*

مخلصي *mukhlāṣī*, f. liberation, deliverance. *a.*

مخلوقات *makhlūḳat*, pl. things created, creatures. *a.*

مدت *muddat*, f. a space of time, a long time; *muddatu-l-'umr*, f. length of one's life. *a.*

مدح *madḥ*, f. praise, eulogium. *a.*

مدد *madad*, f. help; *madad-gār*, m. an assistant, ally; *madad-gārī*, aid, assistance. *a.*

مدعي *mudda'ī*, m. a plaintiff, claimant, prosecutor; an enemy. *a.*

مذبح *maẕbiḥ*, m. a place of sacrifice, an altar. *a.*

مذکور *maẕkūr*, statement; adj. above-mentioned; *maẕkūr-k.* to mention. *a.*

مذهب *maẕhab*, m. religious sect or creed; mode, way. *a.*

مر *murr*, m. myrrh. *a.*

مراجعت *murāja'at*, f. return, recourse. *a.*

مراد *murād*, f. desire, intention, inclination. *a.*

مربا *murabbā*, m. a kind of preserve, jam. *a.*

مربوط *marbūṭ*, bound, fastened, attached. *a.*

مرتبه *martaba*, m. a step, degree, dignity, office; one time or turn. *a.*

مرجانا *mar-jānā*, n. to die. *s.*

مرچ *mirch*, f. pepper; smart sayings. *s.*

مرچها *murchhā*, faint, fainting. *s.*

مرد *mard*, m. a male, a man, a hero; *mard-bachchā* and *mardak*, a little man; *mardi-ādmī*, a gentleman; *mardi-ādamiyat*, courtesy, bravery. *p.*

مردار *murdār*, polluted, profane; m. carrion. *a.*

مردانه *mardāna*, manly; *mardānagī*, manliness. *p.*

مردوا *mardū,ā*, a contemptible fellow. *p.*

مرده *murda*, adj. dead; m. a corpse. *p.*

مردي *mardī*, f. manliness, humanity. *p.*

مرزا *mirzā*, m. a prince. *p.*

مرشد *murshid*, m. a spiritual teacher or guide. *a.*

مرض *marẓ*, m. sickness, disease. *a.*

مرضي *marẓī*, f. pleasure, will. *a.*

مرغ *murgh*, m. a fowl, bird, cock. *p.*

مرغابي *murghābī*, f. a water-fowl. *p.*

مرفه *muraffah*, prosperous, contented; *muraffahu-l-ḥāl*, pleased, satisfied. *a.*

مرگ *mirg*, m. a deer; *mirgchhālā*, a deer-skin. *s.*

مرگهٹ *marghaṭ*, m. the place where Hindūs burn their dead. *s.*

مرنا *marnā*, n. to die, to expire; also *mar-jānā*. *s.*

مروت *murūwat*, f. manliness, generosity. *a.*

مريد *murīd*, m. a spiritual scholar, a disciple. *a.*

مريض *marīẓ*, sick, diseased, a patient. *a.*

مزاج *miẓāj*, m. temperament, constitution; good, pleasant. *a.*

مزه *maza*, m. taste, flavour, a delicacy to the palate or mind. *p.*

مسلط *musallaṭ*, overcoming; m. a ruler. *a.*

مشتاق *mushtāḳ*, full of desire, longing. *a.*

مشغول *mashghūl*, engaged in or busy in; *mashghūlī*, f. employment, office. *a.*

مشورت / مشوره *mash-warat*, f. counsel, consultation. *a.*

مشهور *mashhūr*, published, celebrated, well known; also *mashhūrī*. *a.*

مصاحب *muṣāḥib*, m. a companion, friend, aide-de-camp. *a.*

مصروف *maṣrūf*, expended, engrossed, devoted, returned. *a.*

مضبوط *maẓbūt*, strong, possessed, restrained. *a.*

مظفر *muẓaffar*, triumphant, conquering. *a.*

معلوم *ma'lūm*, known, distinguished, apparent, evident. *a.*

معيال *ma'yāl*, children. *a.p.*

معين *mu'aiyan*, fixed; *mu'aiyan-k.* a. to fix, to appoint. *a.*

مفارقت *mufāraḳat*, f. separation, alienation, absence. *a.*

مقدر *muḳaddar*, predestined; understood; m. fate. *a.*

مقدم *muḳaddam*, prior, paramount; *muḳaddam-ḳ.* or *-jānnā*, to place before, to deem paramount. *a.*

مقدمه *muḳaddama*, m. the first part, a preface, introduction. *a.*

مقدور *maḳdūr*, m. power, ability, possibility; *ba-maḳdūr*, according to one's power. *a.*

مقرر *muḳarrar*, certain, fixed, certainly; *muḳarrar-h.* to be certain or fixed; *muḳarrar-k.* to appoint, allot. *a.*

مقصد *maḳṣad*, m. intention, meaning, wish. *a.*

مقصود *maḳṣūd*, intended, purposed. *a.*

مكابره *mukābara*, m. haughtiness, contention. *a.*

مكان *makān*, m. a place, a dwelling; plur. *maḳānāt*. *a.*

مكر *makr*, m. fraud, deceit; *makr-chakr*, fraud and stratagem. *a.*

مكهي *makkhī*, f. a fly. *s.*

مگر *magar*, but, only, unless, except; sometimes a mere particle of interrogation.

ملاقات *mulāḳāt*, f. interview, conversation. *a.*

ملجل (*miljūl*), meeting, greeting, embracing. *s.*

ملك *mulk*, m. a country; *mulkgīrī*, f. administration, political affairs; conquest. *a.*

ملك *malik* m. a king; *Malik i ṣādiḳ*, name of the king of the genii; *maliku-t-tujjār*, the chief of merchants, the headmerchant of a city. *a.*

ملنا *malnā*, a. to rub, to tread on, to anoint. *h.*

ملنا *milnā*, n. to be mixed, confounded; to meet, to agree, suit, be united. *s.*

ملے جلے رهنا *mile jule rahnā*, to live together in harmony. *s.*

ممكن *mumkin*, possible, practicable. *a.*

مملكت *mamlukat*, f. empire, dominion, sovereignity. *a.*

ممولا *mamolā*, m. a wagtail.

من *man*, m. mind, heart, soul, spirit, *s.*; *man*, m. name of a weight nearly 80 lb.; vulgarly *maund*. *s.*

مناسب *munāsib*, suitable, proper, fit. *a.*

مناظرة *munāẓara*, m. disputation, contest. *a.*

منبر *mimbar*, m. a pulpit, a side-[table, or dais. *a.*

منت *minnat*, f. obligation, entreaty. *a.*

منتظر *muntaẓir*, waiting for, ex-[pectant of. *a.*

منحرف *munḥarif*, changed, turning; an apostate, renegade, rebel. *a.*

منزلت *manzilat*, } f. dignity, rank,
منزله *manzila*, } post of honour. *a.*

منشي *munshī*, m. a teacher of language, a secretary. *a.*

منصف *munṣif*, equitable; m. a judge, arbitrator. *a.*

منصفي *munṣifī*, f. judgment, just criticism. *a.*

منصور *manṣūr*, defended, victo-[rious. *a.*

منطق *manṭik*, m. logic. *a.*

منفعت کرنا *manfa'at-k.*, or *uthānā*, to gain, to profit, *a. h.*

منور *munauwar*, illuminated, illustrious. *a.*

منه *muṅh*, m. mouth, face, countenance; *muṅh-zor*, headstrong. *s.*

منهدم *manhadim*, or *munhadim*, demolished, destroyed. *a.*

موا *mū,ā*, dead, dull. *s.*

مواشي *mawāshī*, pl. quadrupeds, [cattle. *a.*

موافق *munāfiḳ*, f. conformable, congruous, like, favourable. *a.*

موافقت *muwāfiḳat*, conformit[y], analogy, agreement. *a.*

موت *maut*, f. death, *a.*; *mūt*, m [urine.]

موتي *motī*, m. a pearl. *s.*

موٹا *moṭā*, fat, thick, coarse, large; *moṭātāza*, fat and sleek, well conditioned. *h.*

موٹھ *moṭh*, f. bundle, load; *mūṭh*, a handle; falsehood. *h.*

موجب *mūjib*, m. cause, reason, account. *a.*

مهاراج *Mahāraj*, or *Mahārāj*, [Great King, Sire. *s*

مهر *muhr*, f. a seal, a gold coin; *mihr*, f. love, friendship; the sun; *Mihr-nigār*, name of a princess; *mihr o māh*, sun and moon. *p.*

مهربان *mihrbān*, friendly, kind, [a friend. *p*

مهرباني *mihrbānī*, also *mihrbānagī*, f. friendliness, kindness. *p*

مهنت *mahant*, m. a saint, a chief of devotees. *s.*

مهينا *mahīnā*, m. a month, monthly [pay. *p*

ميٹھا *mīṭhā*, sweet, tender, kind. *s*

ميدان *maidān*, m. a plain, an open field, a field of battle. *p.*

ميراث *mīrāṣ*, f. heritage, patrimony. *a.*

ميز *mez*, f. a table; *mez-bān*, m an entertainer. *p.*

ميل *mel*, m. connection, relationship; *mail*, m. dirt, filth, rust

scum, s.; *mīl*, f. a needle, a skewer; a mile. *p.*

ميلا *maila*, dirty, defiled; *melā*. m. a fair; *melā-thelā*, a concourse of people. *s.*

مين *māiṅ*, I; *meṅ*, in. *h.*

مينهه *meṅh*, m. rain. *s.*

ميوه *mewa*, m. fruit; *mewa-dār*, fruit-bearing. *p.*

ن

نابود *nā-būd*, non-existent, destroyed. *p.*

ناتهه *nāth*, m. the string or halter of a bullock. *s.*

ناتهه *nāth*, lord, master. *s.*

ناتهه جي *nāth jī*, my lord, sir. *s.*

مومن *mūmin* orthodox; a believer. *a.*

نادان *nā-dān*, ignorant, simple, silly; *nādānī*, f. ignorance.

نادانسته *nā-dānista*, without knowing, unwittingly. *p.*

نام *nām*, m. name, fame, reputation. *s.*

نناوے *ninnānauwe*, or *ninānawe*, [ninety-nine. *s.*

نامه *nāma*, m. a letter, writing. *p.*

نان *nān*, f. bread, loaf. *p.*

نپٹ *nipaṭ*, adv. very, exceedingly. *h.*

ندا *nidā*, f. sound, voice. *a.*

نر *nar*, man, a male. *p.*

نرم *narm*, soft, tender, easy, gentle, silly; *narmī*, f. softness. *p.*

نرملا (*nirmalā*), pure, clear. *s.*

نزديك *nazdīk*, prep. near, close to, almost, (about; idiomatically) in the opinion of. *p.*

نسب *nasab*, m. genealogy, lineage. *a.*

نسبت *nisbat*, f. relation, affinity; regarding, with reference to. *a.*

نسل *nasl*, f. race, pedigree, genealogy, breed, caste, family. *a.*

نشان *nishān*, m. a mark, trace or remnant, family arms, flag. *p.*

نصيحت *naṣīhat*, f. counsel, instruction, admonition. *a.*

نظر *naẓar*, f. sight, vision; the eye *a.*

نظم *naẓm*, f. verse, order, a string. *a.*

نعمت *ni'māt*, f. favour, benefit, delight, affluence. *a.*

نغمه *naghma*, m. melody, song, a musical note, a sweet voice; *naghma-sarā*, m. a singer; *naghma-sarā-i*, harmony. *a.*

نفرت *nafrat*, f. fright, aversion. *a.*

نفس *nafas*, m. the breath; *nafs*, the soul, life, spirit; desire, sensuality; *nafs-kash*, one who restrains his desires, temperate. *a.*

نفع *naf'*, m. profit, interest. *a.*

نقاش *naḳḳāsh*, m. a painter, sculptor; *naḳḳāshī*, f. painting, sculpture. *a.*

نقد *naḳd*, m. ready money. *a.*

نقش *naḳsh*, m. painting, a map, a portrait; a talisman. *a.*

نقشہ *naḳsha*, m. a portrait, model, plan, map, chart. *a.*

نقصان *nuḳṣān*. m. loss, defect, detriment. *a.*

نقل *naḳl*, f. a history, tale; copying. *naḳliyāt*, histories. *a.*

نکاح *nikāḥ*, m. marriage; (in Bengal), concubinage. *a.*

نکالنا *nikālnā*, a. to cause to issue, to take out, take off, exhibit; *nikāl-denā*, to cashier, to turn out; *nikāl-ḍālnā*, to deduct, strike out; *nikāl-lenā*, to dig up, to take out. *s.*

نکلنا *nikalnā*, n. to issue, be extracted, to result, come out, be be taken off, escape; also *nikal-jānā*, to issue forth, to escape. *s.*

نگاہ *nigāh*, f. a look, observation, care; *nigāh-bān*, m. a guard, a keeper; *nigāh-bānī*, f. watching, guarding; *nigāh-k.* a. to watch, to guard. *p.*

نگر *nagar*, m. a city, a town. *s.*

نگہبان *nigahbān*, m. a guard, protector; see نگاہ. *p.*

نماز *namāz*, f. prayer; *namāz-k.* a. to read or repeat prayers. *p.*

نمت निमित्त *nimitt*, or निमित्य *nimithya*, m. cause, motive; postpos. for the sake. *s.*

نمد *namad*, or نمدا *namdā*, m. coarse woollen cloth. *p.*

نمک *namak*, m. salt (met.) spirit, animation; bread, subsistence; *namak-ḥalāl*, loyal, grateful; *namak-ḥarām*, ungrateful; *namak-dān*, m. a salt-cellar. *a.*

نمود *namūd*, f, index, guide; adj. apparent, public. *p.*

نمودار *namūdār*, m. an exemplar, proof; adj. noted, visible. *p.*

نمونہ *namūna*, m. an example, model. *p.*

ننگا *nangā*, naked, shameless; *nangā-mungā*, stark naked. *s.*

نوالہ *nivālā*, m. a morsel, a mouthful. *p.*

نوبت *naubat*, f. time; occasion; *naubat-khāna*, the house for relieving guard; music gallery. *a.*

نور *nūr*, m. light, splendour; *nūrānī*, serene, clear, bright; *nūr-i-chashm*, m. (sight of the eyes); a son; *pur-nūr*, lit. full of light, illustrious. *a.*

نوشت خواند *nawisht khwānd*, writing and reading. *p.*

نہ *na.* not, no, nay. *s. p. h.*

نہانا *nahānā*, to bathe, wash. *h.*

نہایت *nihāyat*, f. the extremity,

excessive, very much; *nihāyat ko*, at last, in fine. *a.*

نهر *nahr*, f. a stream, rivulet. *a.*

نهين *nahīṅ*, no, not, nay; *nahīṅ to*, (if not, then;) otherwise. *a.*

نياز *niyāz*, f. a petition; poverty; a thing dedicated. *a.*

نيت *nīyat*, f. wish, intention, blessing. *a.*

نيچے *nīche*, below, underneath. *s.*

نيزه *neza*, m. a spear, javelin. *a.*

نيستي *nestī*, f. non-existence, annihilation. *p.*

نيش *nesh*, m. sting, puncture; *nesh-zan*, m. an incendiary; a tell-tale. *p.*

نيك *nek*, good, virtuous; *nek-andesh*, well-meaning, judging well; *nek-bakht*, virtuous, of good disposition, happy. *p.*

نيكي *nekī*, f. goodness, virtue. *p.*

نيل *nīl*, m. indigo; the river Nile; adj. blue. *p.*

نيم *nīm*, m. name of a large tree, the leaves of which are very bitter, and used as a decoction in the case of wounds, contusions, &c. *s.*

نيم *nīm*, half, middle; *nīm-jān*, half dead; *nīm-josh*, coddled, half boiled. *p.*

نيو *new*, or *neo*, f. a foundation. *h.*

نيول *newal*, } m. a weasel,
نيولا *newalā* or *neolā*, } a ferret, a mangoose. *s.*

نيوتا *neotā*, or *nyotā*, m. an invitation. *s.*

و

واجب *wājib*, necessary, proper, just; *wājibu-l-ḳatl*, worthy of death. *a.*

واحد *wāḥid*, one, sole, individual, single. *a.*

وارث *wāriṯ*, m. an heir, master, lord, owner. *a.*

واسطے *wāsṭe*, prep. on account of, for the purpose of, because of. *a.*

واقف *wāḳif*, knowing, experienced; *wāḳif-kār*, acquainted with matters; *wāḳif-h.* n. to be acquainted with. *a.*

والا *wālā*, a termination added to nouns to denote possession, as *ṭopī-wālā*, the man with a hat; added to infinitives, it denotes agency, as, *kahne-wālā*, the narrator or speaker. *h.*

والا *wālā*, adj. exalted, sublime; *wālā shān*, *wālā ḳādr*, of high dignity or rank. *p.*

والا *wa-illā* or *wa-illā na*, otherwise, except. *a.*

وثيقه *waṯīḳa*, f. firmness, faith; a bond, written agreement. *a.*

وحشت *waḥshat*, f. grief, sorrow, aversion. *a.*

وحشي *waḥshī*, wild, savage; a wild beast. *a.*

ورد *wird*, m. daily practice; *wird-waẓīfa pāṛhnā*, to perform one's daily tasks of devotion. *a.*

وزير *wazīr*, m. a minister; *wazīr-zāda*, *wazīr-zādī*, son or daughter of a *wazīr*. *a.*

وسعت *was'at*, f. space, extent, power, means; leisure, opportunity. *a.* [virtue, worth. *a.*

وصف *waṣf*, m. praise, encomium,

وطن *waṭan*, m. native country, home, abode. *a.*

وعده *wa'da*, m. a promise, agreement, vow. *a.* [tion. *a.*

وعظ *wa'ẓ*, m. preaching, admoni-

وغيره *wa-ghaira*, and the rest, et cetera. *a.*

وقت *waḳt*, m. time, season, opportunity; *waḳt-kāṭnā*. to pass time. *a.* [deputy. *a.*

وكيل *wakīl*, m. an agent, attorney,

ولايت *wilāyat*, f. an inhabited country, dominion, a foreign country; Europe. *a.*

ولي *walī*, m. a prince, master, saint; a servant, slave; *walī 'ahad*, an heir, a successor. *a.*

ون *win* (Braj for ان *un*), them. *h.*

وهان *wahāṅ*, there, thither, yonder. *h.*

وهي *wahī* or ووهي *wuhī*, pron. he, himself, that very (person). *h.*

ويسا *waisā*, in that manner, so, like that, such; *waisā hā waisā*, the same as ever. *h.*

ه

هاتهه *hāth*, m. the hand, a cubit, possession, power; *hāth-ānā*, or *-pahunchnā*, to come into one's power, to be obtained; used as a post-position, it signifies "through," "by means of." *s.*

هاتهي *hāthī*, m. an elephant. *s.*

هارا *hārā*, added to inflec. infin. of verbs, expresses agency, as, *mārne hārā*, a striker.

هان *hāṅ*, adv. yes, truly, true. *s.*

هدايت *hidāyat*, f. guidance in the way of righteousness. *a.*

هدهد *hudhud*, m. the hoopoo or lapwing. *a.*

هڈي *haḍḍī*, f. a bone. *s.*

هر *har*, every, each; *har-ek*, every one; *har-chand*, although, howmuchsoever; *har-chi*, whatsoever. هركاره *har-kāra*, m. a messenger, a kind of servant. *p.*

هردوار *Haridwār*, a celebrated place of pilgrimage near the sources of the Ganges. *s.*

هرگز *kargiz*, ever, at all. *p.*

هزار *hazār*, a thousand; *hazār-dā-*

stān, m. a kind of nightingale. *p.*

هستي *hastī*, f. existence, entity, world. *p.*

هستي *hastī*, m. an elephant. *a.*

هفت *haft*, seven; *haft-ḳalam*, seven species of penmanship; *haft-iḳlīm*, m. the seven climes, *i.e.* the whole earth, according to oriental geographers. *p.*

هفته *hafta*. m. a week. *p.*

هل *hal*, m. a plough; *hal-joṭā*, m. a ploughman; *hal-joṭnā*, to plough. *s.*

هلاك *halāk*, m. perdition, destruction, ruin; *halāk-h.* to perish, to be tired. *a.*

هلانا *hilānā*, a. to move, to tame, to cause to swim. *h.*

هم *ham*, we; pl. of مين *maiṅ*. *s.*

هم *ham*, a particle prefixed to nouns, to denote union, equality; thus, *ham-bistar*, of one bed, sleeping together; *ham-piyāla*, m. a boon companion; *ham-rāh*, m. a fellow-traveller; *ham-rāhī*, f. travelling together; *ham-sāya*, m. a neighbour, neighbouring; *ham-shakl*, like in appearance; *ham-'umr*, of the same age; *ham-kalām*, conversing, *tete-a-tete*, familiar; *ham-nishīn*, m. a companion; *ham-wār*, even, level; *ham-wāra*, always, constantly; *ham-waṭan*, m. a fellow-countryman. *p.*

همتا *hamtā*, equal, alike. *p.*

هميشه *hamesha*, always, ever, perpetually; *hameshagī*, f. eternity. *p.*

هند *Hind*, m. India, an Indian. *a.p.*

هنر *hunar*, m. art, skill, ingenuity, virtue; *hunar-mand* or *-war*, skilful. *p.*

هنسي *hańsī*, f. laughter, mirth, [fun. *s.*

هنگلاج *Hinglāj*, a place of pilgrimage, dedicated to Durgā or Debi. *s.*

هنوز *hanoz*, yet, hitherto, still. *p.*

هوا *hawā*, f. lust, love; wind, air. *p.*

هوشيار *hoshyār*, intelligent, attentive, cautious; *hoshyārī*, f. sobriety, carefulness. *p.*

هونا *honā*, n. to be, become, have; *ho-jānā*, to become. *p.*

هي *hai*, is, art; *hī* (an emphatic affix), indeed, verily, very. *h.*

ي

ياد *yād*, f. memory, recollection; *yād-k.* to remember; *yād-farmānā*, to call for, to send for. *p.*

يعني *ya'nī*, that is to say, namely. *a.*

يكتا *yahtā*, single, unique; *yāhtā*, *ī*, f. singleness. *p.*

يهان *yahāṅ*, here, at this abode, near, with. *s.* [very. *h.*

يهي *yihī* or *yahī*, this same, this

ADDENDA.

a ا

ابحائي *ibḥā ī*, disjunction, rupture, breach. *a.*

اپائے उपाय *upā-e* or *upāya*, m. a means, contrivance, scheme. *s.*

اپرانت उपरान्त *uprānt*, adv. after, afterwards. *h.*

اج کل आज कल *āj kal*, now-a-days, in a few days; lit. to-day (or) to morrow. *s.*

اچھا इच्छा *ichchhā*, f. wish, desire. *s.*

آشچرج आश्चर्य *āshcharya* or *āshcharj*, m. astonishment; a wonder; wonderful. *s.*

اقرارنامہ *iḳrār-nāma*, m. a contract, bond, written agreement. *a.*

التماس *iltimās*, m. f. beseeching, supplication, a petition; *iltimās k.*, to beseech, pray. *a.*

انکار *inkār*, m. denial, refusal. *a.*

انکسار *inkisār*, m. contrition, chagrin, bitter regret. *a.*

انگریزي *angrezī*, English; the English language. *p.*

اوشیہ अवश्य *avashya*, certainly, truly: necessary. *s.*

b ب

باریاب *bār-yāb*, adj. admitted at court or into company; *bāryāb honā*, to obtain admission. *p.*

باسي वासी *bāsī* or *vāsī*, inhabiting; an inhabitant, resident. *s.*

بجلي बिजली *bijlī*, f. lightning; a thunderbolt. *s.*

برنن बर्णन *barṇan*, m. description, recital; *barṇan k.*, to describe; *barṇan honā*, to be described, explained. *s.*

بطریق *baṭarīḳ*, by the way, by means of. *p. a.*

بھید भेद *bhed*, m. a secret, mystery. *s.*

بھینٹ भेंट *bheṇt*, f. an interview, meeting; *bheṇt k.*, to meet, to visit. *s.*

p پ

پاٹھسالا पाठशाला *pāṭh-sālā*, f. a school, a college. *s.*

پادري *pādrī*, m. a clergyman, minister, or missionary; from Portog. *padre.* [dan. *s.*

پالکي *pālkī*, f. a palanquin, a se-

پربیس / پرویس } प्रवेश { *prabes*, / *praves*, } m. entrance, admission. *s.*

پرتھم प्रथम *pratham*, adj. first, before. *s.*

پرسدھ प्रसिद्ध *prasiddh*, famous, distinguished. *s.*

پرگٹ प्रगट *pragaṭ*, obvious, manifest; *pragaṭ hona*, to be exhibited, explained. *s.*

پرگنہ *pargana*, m. an inferior division of a country, less than a *zilla*, nearly equalling a barony. *p.*

پرمان प्रमाण *pramān*, proof, authority; authentic, accurate. *s.*

پرورش *parwarish*, nourishment, support, maintenance. *p.*

پون पवन *pawan*, f. air, wind. *s.*

پیر کا دن *pīr-kā-din*, m. Monday. *p.*

ت *t*

تصدیع *taṣdī'* f. the headache; trouble, annoyance. *a.*

تماشا *tamāshā*, m. a spectacle, show, entertainment, fun. *a.*

تہی دستی *tihī-dasti*, empty-handedness, penury, poverty. *p.*

ٹ *ṭ*

ٹھیک ठीक *ṭhīk*, exact, accurate, fit. *s.*

ج *j*

جلسہ *jalsa*, m. pasture; seat; meeting, assembly. *a*,

جناب *janāb*, f. side, margin; majesty, highness, excellency. *a.*

جوڑنا *joṛnā*, v. a. to join, to unite, to add up. *s.*

چ *ch*

چشم *chashm*, m. or f. the eye; hope. *p.*

چمتکاری चमत्कारी *chamatkārī*, wonderful, astonishing, unusual. *s.*

چونکہ *chūnki*, when that, since, because. *p.*

د *d*

داد *dād*, f. a gift; justice; revenge; *dādkhwah*, demanding justice, a plaintiff. *p.*

دام *dām*, m. price. *h.* a net. *p.*

در *dar* prep. in, on. درباب *darbāb*, in the affair, on the subject. *p. a.*

دروازہ *darwāza*, m. a door. *p.*

دست *dast*, m. a hand. دست آویز *dast āwez*, a signature, note of hand, bond. *p.*

دستوری *dastūrī*, f. custom, discount; adj. customary. *p. a.*

دھیرے *dhīre*, } gently, softly,
دھیمے *dhīme*, } slowly. *s. h.*

ذ *z*

ذمہ *zimma*, m. trust, charge, duty. *a.*

ر *r*

رستہ *rasta*, m. a road, way, path. *p.*

ریت *rīt* or *rīti* (रीति), f. custom, usage, manner. *s.*

س s

ساكن *sākin*, m. an inhabitant; quiescent. *a.*

سامرتهه सामर्थ्य *sāmarth* or *sāmarthya*, power, ability. *s.*

سبها सभा *sabhā*, f. an assembly, company, meeting. *s.*

سپرد *supurd*, f. charge, trust. *supurd karnā*, to entrust.

سماچار समाचार *samāchār*, m. news, tidings, information. *s.*

سمي समय *samai* or *samayā*, m. time, leisure. *s.*

سند *sanad*, f. signature, a deed, [a grant. *a.*

سهي *sahī*, straight; true, correct. *a.p.*

ص ṣ

صد *ṣad*, a hundred. *p.*

ض ẓ

ضلع *ẓilla'* m. a side, part; a district; column (of a book). *a.*

ط ṭ

طرفه *ṭurfa*, adj. wonderful, rare. *a.*

ك k

كرمي *kurmī*, m. name of a tribe of husbandmen. *h.*

كلمه *kalima*, m. a word, speech; Mahommedan confession of faith. *a.*

كمال *kamāl*, m. perfection, excellence; complete, perfect. *a.*

ل l

لڑكي *laṛkī*, f. a girl, daughter. *s.*

لطف *luṭf*, m. courtesy, grace, kindness. *a.*

م m

مانده *mānda*, tired, fatigued; ailing, sick; left, remaining. *p.*

مزاهم *muzāḥim*, m. obstructing; a hinderer, an obstacle. *a.*

مسمي *musammā*, named, entitled. *a.*

مصيبت *muṣībat*, f. a misfortune, calamity, affliction. *a.*

معاف *mu'āf*, pardoned, absolved; *mu'āf karnā*, to forgive, excuse. *a.*

معذور *ma'ẕūr*, excused, disappointed; *ma'ẕur rakhnā*, to excuse. *a.*

منشيه मनुष्य *manushya*, m. man, an individual. *s.*

موضع *mauẕa'* m. a place, village, parish; conjuncture. *a.*

مول *mol*, मूल्य *mulya*, m. purchase, price; *mol lenā*, to buy. *s.*

مهنگا *mahangā*, dear, high-priced. *s.*

نعمتونکا دینے والا مثل دریا کے بیدریغ هرایک انسان کو فیضانِ نعمت سے سرفراز کرتا هَي اور کبهي نهایت افسوس سے اِس طور پر کهتا هَي کیا خوش تها وه زمانه که باغ مین پهولون کي سیر تهي تمام درخت انواع و اقسام کي میوون سے لدے تهے

اِس مین شاه مُرغ نے طاؤس سے کها که اِنمین سے تیرے نزدیک کون صاحبِ لیاقت زیاده هَي که وهان اُسکو بهیجئے که اِنسانون سے جاکر مُناظره کرے اور اپنے همجنسون کا شریک هووے طاؤس نے کها که یے سب اِس بات کي لیاقت رکهتے هین اِسواسطے که سب شاعر اور فصیح هین مگر هزار داستان اُنمین زیاده فصیح و خوش اِلحان هي شاه مُرغ نے اُسکو حُکم کیا که تو اب رُخصت هوکر وهان جا اور توکّل خُدا پرکر که وهي هر حال مین مُعین اور مددگار هَي

لنبي پانون چهوٹے اُڑنے کے وقت آدهے آسمان تك پهُنچتا
هَي رات کو دو مرتبے نِگهباني کرنا اور حمدِ الهي مين
تسبيح کرتا اور کهتا هَي پاك هَي وه الله جِسنے اپني قُدرت
سے هرايك حيوان کا جوڑا بنايا که آپس کے ملنے سے توالُد
و تناسُل هو اور اپنے خالِق کي ياد کرين اور سنگخواره
خُشکي کا رهنے والا يهه هَي همیشه جنگل بيابان مين رهتا
هَي صُبح و شام يهه وِرد رکهتا هَي پاك هَي وه جِسنے پيدا
کِيا آسمان اور زمين کو ووهي پيدا کرنے والا افلاك اور
بُروج اور سِتارون کا که يے سب اُسيکے حُکم سے پِهرتے هين
پاني کا برسانا هوا کا چلانا رعد و برق کا ظاهِر کرنا اُسي کا
کام هَي وهي اُٹهانے والا زمين سے بُخارات کا جِسکے سبب
جهان کا اِنتِظام هَي عجب خالِق هَي که بعد موت کے
اُستُخوانِ کُهنه و بوسيده کو زِنده کرتا هَي سُبحان الله کيسا
خالِق هَي که زبان اِنسان کي اُسکي حمد اور وصف مين
قاصِر هَي کيا اِمکان که اُسکي کُنه مين عقل کو رسائي هو
اور هزار داستان خوش اِلحان يهه شاخِ درخت پر بيٹها هوا
هَي چهوٹا سا جِسم حرکت مين سُبُك خوش آواز حمدِ
الهي مين اِسطرح اِلحان سي نغمه سرائي کرنا هَي حمد هَي
واسطے الله کے که صاحِبِ قُدرت واحسان هَي يکتا هَي که
کوئي اُسکا همتا نهين بخشِش کرنے والا پوشيده اور ظاهِر

چاهتے هو تو صلوة و دُعا مین مشغول هو شاید الله تعالي رحم کرکے بلا سے محفوظ رکھے

ابابیل هوا مین سیر کرنے والي یہہ هَي که اُڑنے مین سُبُک پاون چھوٹے بازو بڑے بیشتر آدمیون کے گھرون مین رهتي اور وهان اپنے بچّون کو پرورِش کرتي هَي همیشه صُبح و شام دُعا و اِستغفار پڑهتي هَي سفر مین بهُت دور نِکل جاتي هَي گرمي کے دِنون مین سرد مکانون مین اور جاڑون مین گرم مکانون مین سُکونت اِختیار کرتي هَي همیشه تسبیح و دُعا مین یهي وِرد رکھتي هَي پاک هَي وہ جِسنے پیدا کِیا دریا اور زمین کو پہاڑون کا قایم کرنے والا نہرون کا جاري کرنے ولا موافق قدر کے رِزق و موت کا مُقدّر کرنے والا که اُسّے هرگِز تجاوُز نہین هوتا ووهي سفر مین مسافِرون کا مددگار هَي مالِک هَي تمام روے زمین اور ساري مخلوقات کا بعد اِس تسبیح و دعُا کے کہتي هَي که هرایک دیار مین هم گئے سب بندون کو دیکھا اور اپنے وطن مین پِهِر آئے پاک هَي وہ جِسني نر اور مادہ کو جمع کرکے اولاد کي کثرت عطا کي اور زاویۂ نیستي سے نِکالکر لِباس هستي کا پہنایا حمد هَي واسطے اُسکے که پیدا کرنے والا تمام بندون کا اور عطا کرنے والا نِعمتون کا هي اور کلنگ نِگہباني کرنے والا یہہ میدان مین کھڑا هَي گردن

مٹی مین دفن هوگے اب بهي هوشيار هو نهين جانتے هو که
الله تعالي نے اصحابِ فيل کے ساتهه کيا کِيا ابرهه جو سردار
اُس گُروه کا تها چاهتا تها که مکر و غدر سے خانهٔ خُدا کو
مُنهدِم کرے بهُت سے لوگون کو هاتهيون پر بِٹهلاکر مُتوجّهه
بيت اُلله هوا آخِر خُدا نے اُنکے مکر و غدر کو باطِل کِيا
گُروه کے گُروه طايرون کے اُن پر مُسلّط کيے طايرون نے
سنگريزے ليکر اِسطرح سے سنگ افشاني کي که سب
کو هاتهيون کے سميت کِرم خورده پتے کي مانند کردِيا
بعد اُسکے کهتي هَي الهي مُحفوظ رکهه مُجهکو لڑکون کي حِرص
اور تمام حيوانون کي شرّ سے کوّا کاهِن يعني اخبارِ غيب
کي ظاهِر کرنے والا يهه هَي سيه فام پرهيزگار هرايک چيز
کي خبر که هنوز ظاهِر نهين هوئے هَي بيان کرتا هَي هروقت
يادِ الهي مين مصروف رهتا اور هميشه سير و سفر مين
اوقات بسر کرتا هَي يهه ايک ديار مين جاکر اثارِ قديم کي
خبر ليتا هَي غفلت کي آفتون سے غافِلون کو ڈراتا اور
وعظ و نصيحت سے يهه کهتا هي پرهيزگاري کرو اور خوف
کرو اُس روز سے که گور مين بوسيده هوجاوگے اعمال کي
شامتون سے پوست کهينچے جاوينگے اب گُمراهي سے اِس
دُنيا کي زندگي کو آخِرت پر ترجيح ديتے هو حُکمِ الهي
سے بهاگ کر کهين ٹِهکانا اور مُخلِصي نهين هَي اگر رهائي

اور مزہ اُٹھاویگا یہہ دُنیا آخِرت کي کھیتي ھَي جو کہ اِسمین نیک عمل کي زِراعت کریگا فایدہ اُسکا عاقِبت مین پاویگا اگر کوئي عملِ بد کریگا گھاس پھوس کي مانند آتشِ دوزخ مین جلیگا یاد کرو اُس دِن کو کہ خُدا کافِرون کو مومِنون سے جُدا کرکے جہنّم کي آگ مین ڈالیگا اور مومِنون کو بِہشت مین پہُنچاویگا بُلبُل حِکایت کرنے والے یہہ شاخِ درخت پر بیٹھي ہوئي ھَي چھوٹا سا جِسم اُڑنے مین جلد رُخسارے سُفید داھِنے بائین ہروقت مُتوجّہ رھتي ھَي نِہایت فصاحت و خوش اِلحاني سے نغمۂ پروازي کرتي اور باغون مین اِنسانون کے ساتھہ گرم صُحبت رھتي ھَي بلکہ اُنکے گھرون مین جاکر ھمکلام ھوتي ھَي جِسوقت کہ وے یادِ الہي سے غافِل ھوکر لہو و لعب مین مشغول ھوتے ھین وعظ و نصیحت سے کہتي ھَي سُبحان اللہ کِتنے غافِل ھو کہ اِس چند روز کي زِندگي پر فریفتہ ھوکر حق کي یاد سے غفلت کرتے ھو اُسکے ذِکر مین کیون نہین مشغول ھوتے یہہ نہین جانتے ھو کہ تُم سب مرنے کے واسطے پیدا ھوئے ھو بوسیدہ ھونے کے لئے پرورِش ھوئے فنا ھونے کے واسطے جمع ھوئے ھو یہہ گھر خراب ھونے کے واسطے بناتے ھو کب تک اِس دُنیا کي نِعمت پر فریفتہ ھوکر لہو و لعب مین مصروف رھوگے آخِر کل مر جاوگے

کرتا هون مین همیشه خُدا کِتئین صُبح کے وقت نِداے حق کرتا هون که سب آدمي سُنین اور نیك نصیحت پر عمل کرین

کبوتر هِدایت کرنے والا یهه هَي که نامه لیکر دور دور شهرون کي سیر کرنا هَي اور کبهي اُڑتے وقت نِهایت افسوس سے یهه کهتا هَي وحشت هَي بهائیون کي جدائي سے اور اِشتیاق هَي دوستون کي مُلاقات کا یا الله هِدایت کر مُجهي وطن کي طرف که دوستون کي مُلاقات سے خوشي حاصِل هو اور سُرخاب یهه هَي جِسطرح که خطیب مِنبر پر چڑهتا هَي اِسیطرح یهه بهي دو پهر کے وقت هوا مین بُلند هوکر زِراعت کے انبارون پر جاکر انواع و اقسام کے نغمے نِپٹ خوش آوازي سے کرتا هَي اور اپنے خُطبے مین یهه کهتا هَي کهان هین وے اربابِ تِجارت اور اهلِ زِراعت که ایك دانه بونے مین خُدا کي رحمت سے بهُت سے مُنفعت اٹهاتے تهے اي صاحِبو خُدا کے خوف سے عِبرت کرو موت کو یاد کرکے مرنے کے قبل اُسکے عِبادت کا حق بجا لاو اور اُسکے بندون کے ساتهه نیکي اور احسان کرو بخُل کے باعِث یهه خیال جي مین نه لاو که آج همارے یهان کوئي فقیرِ مُحتاج نه آوے اِسواسطے که جو آج کے دِن نیکي کا درخت بِٹهلاویگا کل اُس کا پهل

آنکھین سُرخ بازو پھیلائے ہوئے دُم اُٹھي ہوئي نِہایت غیور
اور سخي ہمیشہ تکبیر و تہلیل مین رہتا ھي نماز کے
وقت پہچانتا اور ہمسایونکو یاد دِلاتا اور نصیحت کرتا ھي
صُبح کے وقت اپني اذان مین یہہ کہتا ھي اي ہمسائے کے
رہنےوالو یاد کرو اللہ کِتنئین بہُت دیر سے سوتےہو موت
اور خرابي کو نہین یاد کرتے دوزخ کي آگ سے خوف
نہین کرتے بِہِشت کے مُشتاق نہین ہوتے اللہ کي نِعمتون
کا شُکر نہین کرتے یاد کرو اُس شخص کو کہ سب لذّتون
کو نیست و نابود کریگا عاقِبت کي راہ کا توشہ تیار کرو
اگر چاہتے ہو کہ آتشِ دوزخ سے محفوظ رہو تو عِبادت و
پرہیزگاري کرو اور تیتر نِدا کرنے والا یہہ ٹیلي پر کھڑا ہوا
ھَي رُخسارے سُفید بازو ابلق رُکوع اور سِجدون کي کثرت
سے خمیدہ قامت ہو رہا ھي نِدا کے وقت غافِلون کو یاد
دِلاتا اور بشارت دیتا ھَي بعد اُسکے یہہ کہتا ھَي شُکر کرو
اللہ کي نِعمتون کا کہ نِعمت زیادہ ہو اور خُدا پر بدگُماني
نکرو اور اکثر مُناجات مین خُدا سے یہہ دُعا مانگتا ھَي
یا اللہ پناہ مین رکھہ مُجھے شِکاري جانورون اور گیدڑون
اور آدمیون کي بدي سے اور طبیب جو میرے گوشت
کھانیکے واسطے مریضون سے فایدہ بیان کرتے ھین اِسّے بھي
مُجھے محفوظ رکھہ کہ اِس مین میري زِندگي نہین ھي یاد

داؤد کا یہہ هَي که لِباس رنگ برنگ کے پہنے هوئے بیٹھا هَي وقت بولنے کے اِسطرح جُھکتا هَي که گویا رُکوع اور سِجدہ کرتا هَي نیکي کے واسطے حُکم کرتا اور بدي کو منع کرتا هَي اُسي نے سُلیمان اِبن داؤد کو شہرِ سبا کي خبر پہُنچائي اور یہہ کہا که مین نے جو عجایب و غرایب جہان کے دیکھے هین وے آپ نے بھي نہین دیکھے چُنانچہ شہرِ سبا سے ایک خبر لایا هون آپ کے واسطے که هرگز جھوٹھ کا اُس مین دخل نہین وهان ایک رنڈي هَي که جِسکي جاہ و حشم کے بیان مین زبان قاصِر هَي سلطنت اُس مُلک کي اُسیکے اِختیار مین هَي اور ایک تخت نِہایت بڑا هَي که اُسپر بیٹھي هَي غرض تمام جہان کي نِعمتین اُسکے یہان موجود هین کِسي چیز کي کمي نہین مگر وہ اور اُسکے قوم کے لوگ سخت گُمراہ هین خُدا کو نہین مانتے آفتاب کا سِجدہ کرتے هین شیطان نے از بسکه اُن لوگون کو گُمراہ کِیا هَي ضلالت کو عین عِبادت جانتے هین خالِقِ کریم جِسنے پیدا کِیا زمین و آسمان و عرش اور تمام ظاهِر و پوشیدہ سے واقف هَي چھوڑکر آفتاب کو که یہہ بھي اُسکے نور کا ایک ذرّہ هَي خُدا جانتے هین حالانکه قابِل پرستِش کے اُس واحِدِ حقیقي کے سوا کوئي نہین هَي مُرغ اذان کہنے والا یہہ هَي که تاج سر پر رکھے هوئے دیوار پر کھڑا هَي

مُرغ کے پاس جاکر احوال ظاہر کیا اُسنے ماجرا حیوانون کا سُنکر حُکم کِیا کہ سب طایر آنکر حاضِر ہون چُنانچہ انواع و اقسام کے طایر جنگلي پہاڑي دریائي نِہایت کثرت سے کہ جِنکا شُمار خُدا کے سِوا کوئي نجانے بموجِب حُکم کے آکر جمع ہوئے شاہ مُرغ نے اُنسے کہا کہ آدمي دعوي کرتے ہین کہ سب حیوانات ہمارے غُلام اور ہم اُنکے مالِك ہین اِسواسطے بہُت حیوان جِنون کے پادشاہ کے سامھنے اِنسانون سے مُناظرہ کرتے ہین بعد اُسکے طاؤس وزیر سے کہا کہ طایرون مین کون گویا و فصیح زیادہ ہَي کہ وہان بھیجنے کے لایق ہو اور اِنسانون سے جاکر مُناظرہ کرے طاؤس نے کہا یہان طایرون کي جماعت حاضِر ہَي جِسکو فرمائے وہان جاوے شاہ مُرغ نے کہا مُجھے سب کا نام بتلا دے کہ مین اُنھین پہچانون طاؤس نے کہا ہدہد مُرغ کبوتر تیتر بُلبُل کبك سُرخاب ابابیل کوّا کلنگ سنگخوارہ کُنجشك فاختہ قُمري ممولا بط بگلہ مُرغابي ہزار داستان شُترمُرغ وغیرہ یے سب حاضِر ہین شاہ مُرغ نے طاؤس سے کہا کہ ایك ایك کو مُجھے دِکھاوے کہ مین دیکھون اور ہرایك کي خصلت و صِفت معلوم کرون کہ اِس کام کے واسطے کون لایق ہَي

طاؤس نے کہا ہدہد جاسوس مُصاحِبِ سُلیمان اِبن

نے کہا یہہ کیونکر ہَي اُسے بیان کر ریچھہ نے کہا اِسواسطے
کہ جنّے کے وقت نہایت شِدّت و مِحنت سے آٹھہ دس
بچّے اور کبھي اِسّے بھي زبادہ جنتي ہَي مگر کبھي کِسي نے
بستي یا جنگل مین کُتّون کا بہُت سا غول ندیکھا حالانکہ
اُنھین کوئي ذبح نہین کرتا اور بکریان باوجود اِسکي کہ
تمام سال مین ایک یا دوبچّے جنتي ہین اور ہمیشہ ذبح
ہوتي ہین پِھر بھي گلے کے گلے جنگلون اور بستیون مین
نظر آتي ہین کہ شُمار نہین ہو سکتا اِسکا سبب یہہ ہَي کہ
کُتّے اور بِلّي کے بچّون کو کھانے کے باعِث بہُت سي آفتین
پہُنچتي ہین اور کھانے کے اِختِلاف کے سبب وے امراضِ
مُختلِف کہ کِسي درِند کو نہین ہوتے اُنھین ہوتے ہین اور
اپني بدي اور آدمیون کي ایذا کے باعِث زِندگي بھي
اُنکي اور اُنکي اولاد کي کم ہوتي ہَي اِسیواسطے ذلیل و
خراب ہین بعد اُسکے شیرنے گیدڑ سے کہا کہ تو اب
رُخصت ہو وہان جِنون کے پادشاہ کے روبرو جاکر جِس
بات کے واسطے مُقرّر ہوا ہَي اُسکا سرانجام کر

فصل ۱۱

فصل دوسرے قاصِد کے بیان مین

دوسرے قاصِد نے جِس گھڑي طایرون کے پادشاہ شاہ

اور گانون کے گِرد بگِرد پِھنکوائے بِلّي اور کُتّون نے جو یہہ گوشت کي کثرت اور کھانے پینے کي وُسعت دیکھي اپنے ابناے جِنس کو چھوڑکر رغبت سے اُنکي بستیون مین آئے اور مُعین و مدد گار ہوئے آج تک اُنسے مِلے جُلے رہتے ہین

شیر نے جب یہہ قِصّہ سُنا نِہایت مُتاسِّف ہوا ریچھہ نے پادشاہ سے پوچھا کہ بِلّي اور کُتّون نے جو اپنے ابناے جنس سے مُفارِقت کي آپ کو اِسکا افسوس کیا ہَي شیر نے کہا مُجھے اُنکے جانیکا کُچھہ افسوس نہین مگر تاسّف اس بات کا ہَي کہ حکیمون نے کہا ہَي پادشاہونکے واسطے اِنتِظام و بندوبست مین اِسّے زیادہ کوئي فساد و نقُصان نہین ہَي کہ اُنکي فوج کي مددگار جُدا ہوکر دُشمن سے جا مِلین اِسواسطے کہ یے جاکر اُسکو اوقاتِ غفلت اور تمام نیك و بد اور سارے بھید سے اِطّلاع کر دینگے اور ہرایك امر سے اُسے آگاہ کرکے راہین پوشیدہ اور بہُت سے مکر بتلا دیوینگے یہہ سب پادشاہون کے واسطے اور فوج کے لئے نِہایت فسادِ عظیم ہَي خُدا اُن بِلّي اور کُتّون مین کبھي برکت نکرے ریچھہ نے کہا جو کُچھہ پادشاہ نے چاہا خُدا نے وہي کُتّون کے ساتھہ کِیا اور پادشاہ کي دُعا قبول کي اُنکي نسل سے خیر و برکت اُٹھاکر بکریون کو دي پادشاہ

کھانے کي هين سب کھاتے هين کُچھ نهين چھوڑتے طمع و
حِرص کے باعِث ذليل و خراب هوتے هين اگر کِسي مرد
يا عورت يا لڑکے کے هاتھ مين روٹي يا کُچھ اور کھانيکي
چيز ديکھتے هين طمع سے دُم اور سِر هِلاتے هين اگر اُسنے
حيا سے ايک آدھ ٹُکڑا اُنکے آگے ڈال ديا کِس طرح جلد
دوڑکر اُسکو اُٹھا ليتے هين کہ دوسرا لينے نہ پاوے يے
سب بديان اِنسانون مين بھي هين اس مواقِفت کے
باعِث کُتّے اپنے ابناے جِنس کو چھوڑ اُنسے جا مِلے هين
اور درِندون کي گِرفتاري کي واسطے اُنکي مدد اور اِعانت
کرتے هين

پادشاہ نے پوچھا کہ کُتّے کِس وقت سے اِنسانون سے
مانوس هوئے هين ريچھ نے کہا جِس وقت سے بني
قابيل بني هابيل پر غالِب آئے پادشاہ نے کہا يہہ احوال
کيونکر هَي اُسے بيان کر ريچھ نے کہا جِس گھڑي قابيل
نے اپنے بھاي کو جِسکا نام هابيل تھا قتل کِيا بني هابيل
نے بني قابيل سے قِصاص چاها اور اُنسے لڑائي کي آخِر بني
قابيل غالِب آئے شِکست ديکر تمام مال اُنکا لوٹ ليا اور
مواشي بيل اونٹ گدھے خچّر سب لوٹکر بہُت مالدار
هوگئے آپس مين دعوتين کين طرح طرح کے کھانے پکوائے
حيوانون کو ذبح کرکے کلّے پائے اُنکے جابجا اپنے هر ايک شهر

هون لیکن وهان ابناے جِنس میرے بہُت دُشمن هین
اِسکي کیا تدبیر کرون پادشاہ نے پوچھا وے کون هین
گیدڑنے کہا کُتّے میرے ساتھ نِپٹ دُشمني رکھتے هین
پادشاہ کو کیا معلوم نہین هَي که وے آدمیون سے نِہایت
مانوس و مالوف هو رهے هین درِندون کے پکڑنے کے لئے اُنکي
مدد کرتے هین پادشاہ نے کہا اِسکا کیا سبب هَي که
وي اِنسانون سے اِتنا مربوط هوکر درِندون پر حملہ کرتے هین
اپنے همجِنسون کو چھوڑکر غیر جِنس کے شریك هوئے

اِس بات سے ریچھ کے سِوا کوئي واقِف نہ تھا اُسنے
کہا اِسکا سبب مین جانتا هون پادشاہ نے کہا بیان کر
ریچھ نے کہا کُتّون نے طبایع کي موافِقت اور اخلاق کي
مُجانِست کے سبب آدمیون سے اِرتِباط بہم پہُنچایا هَي
اِسکے سِوا بہُت سي لذّتین کھانے پینے کي وهان حاصِل
هوتي هین اور طبیعتون مین اِنکي حِرص و بُخل اور اخلاقِ
بد مِثل آدمیون کے هَي یہہ زیادہ موجِب موافِقت کا
هَي اور درِند اِن بدیون سے کِنارہ کرتے هین سبب اُسکا
یہہ هَي که کُتّے گوشت کھاتے هین کچّا پکا حلال حرام تر و
خُشك نمکین بے نمك اچّھا بُرا جیسا پاتے هین اِسکے سِوا
پھل پھلاري ساگ پات روٹي دال دودھ دهي کھٹا
میٹھا گھي تیل شہد حلوا ستّو اور جو اقسام آدمیون کے

اُسّے کہہ دیا هَي اِتنا هي کہے جِس بات مین بھیجنے والے کي بہتري هو اُس مین کوشِش و جان فِشاني کرے اگر طرفِ ثاني کُچھہ طمع دیوے ایسا نہو کہ اُسکي طرف داري کے واسطے مسلكِ امانت و هِدایت سے متزلزل هوکر چاهۂ خیانت وضلالت مین سر کے بھل گِرے دوسرے شہر مین کِسي نوع سے اگر فراغت حاصِل هو اُسکے واسطے رہ نجاوے جلد پھِرے اور اپنے مالِك کو جو کُچھہ سُنا اور دیکھا هو اُسے آکر اِطّلاع کرے جیسا کہ حق نصیحت و امانت کا مالِك سے چاهئے بجا لاوے کِسي خوف کے سبب احکامِ قاصِدي مین کوئي دقیقہ فرو گُذاشت نکرے کیونکہ قاصِد پر سب پیغام پہُنچانا واجِب هَي

بعد اُسکے چیتے سے کہا کہ تیرے نزدیك اِس گُروہ مین کون ایسا هَي کہ اِس امر کي لیاقت رکھتا هو چیتے نے کہا اِس کام کے واسطے سِواي گیدڑ کے کوئي بہتر نہین هَي شیر نے گیدڑ سے کہا چیتے نے جو تیرے واسطے تجویز کِیا هَي تو اِس مین کیا کہتا هَي گیدڑ نے کہا چیتا سچ کہتا هَي خُدا اُسکو جزاے نیك دیوے اور مُراد کو پہُنچاوے پادشاہ نے کہا کہ تو اگر وهان جاکر اپنے ابناے جِنس کي طرف سے مُناظرہ کرے جِس وقت وهان سے مُراجعت کریگا سرافراز هوگا اور اِنعام پاویگا گیدڑ نے کہا مین پادشاہ کے تابع

فقها نے یہہ طریق جِسے اخلاقِ ملکي کہتے هین چھوڑکر خصلتین شیطاني اِختیار کي هین شب و روز مُکابرے ومُجادلے مین اور ایک دوسرے کي غیبت و بدي مین رهتا هَي اِسي طرح حاکِمون اور پادشاهون نے بهي طریقِ عدالت و اِنصاف سے مُنحرفِ هوکر ظُلم و بدِعت کي راه اِختیار کي هَي پادشاه نے کہا تو سچ کہتا هَي مگر چاهئے که پادشاه کا قاصِد فاضِل و بُزُرگ هو حق سے نه پِھرے پس کون ایسا هَي که وهان بهیجا چاهئے که قاصِد کي سب خصلتین اُس مین هووین اِس جماعت مین کوئي ایسا نهین که وهان جانے کے لایق هو

فصل ١٠

فصل قاصِد کے بیان مین

چیتے نے شیر سے پوچھا که وے کون سي خصلتین هین که قاصِد مین چاهئین اُنهین بیان کیجئے پادشاه نے کہا قاصِد چاهئے که مردِ عاقِل و خوش بیان هو جِس بات کو سُنّے فراموش نکرے بخوبي یاد رکھے رازِ دِل کِسي سے نکہے امانت و اِقرار کا حق جیسا چاهئے بجالاوے زیاده‌گو نهو کِسي بات مین اپني طرف سے فضولي نکرے جِتنا

اِسي مين مصروف رهے اور رعيّت کو لازِم هَي که بهر
صورت پادشاه کي اِطاعت و خِدمتگاري و جانِفشاني مين
حاضِر رهے اور جو هُنر اور صنعت که آپ جانتي هو پادشاه
کو بتلا ديوے اور عيب و هُنر پر اُسے اِطّلاع کرے خِدمت
گُذاري کا حق جيسا چاهئے بجا لاوے اور اپني اِحتياج کو
پادشاه سے ظاهِر کرکے اُسّي مدد اور اِعانت چاهے شير
نے کہا تو سچ کہتا هَي اب اِس مُقدّمے مين کيا صلاح
ديتا هَي چيتے نے کہا هميشه سِتارهِ اِقبال کا روشن و مُنوّر
اور پادشاه سدا منصور و مُظفر رهے اگر وهان قُوّت و غلبے
اور شُجاعت و حسد کا کام هو اُسکے واسطے مين هون مُجھے
آپ رُخصت کيجئے که وهان جاکر بخوبي اُسکا سرانجام
کرون پادشاه نے کہا اِن کامون مين وهان کوئي بهي نهين
هَي يے سب خصلتين آدميون کے پادشاهون اور اميرون
کي فوج کے واسطے چاهئے اِن امرون کے لايق وهي هين
اِسواسطے که اگرچه ظاهِر مين صورت و شکل اُنکي مانند
فِرِشتون کے هَي مگر سيرتين اُنکي مِثل سِباع و بهايم کے
هين ليکِن جو که علما و فقها اور صاحبِ تميز هين اخلاق
و اوصاف اُنکے مانند فِرِشتون کے هين وهان بهيجنے کے
واسطے کون ايسا هَي که جاکر حيوانون کي طرف سے مُناظره
کرے چيتے نے کہا سچ هَي ليکِن اب آدميون کے علما و

تها اُنسے بیان کِیا اور فرمایا که تُم مین کون ایسا هَي که
وهان جاکر حیوانون کا شریك هووے جِسوقت وهان جاوے
اور دلیل و حُجّت سے غالِب آوے اُسوقت جو کُچھ مُجھ
سے طلب کریگا مین اُسے دونگا اور بُزُرگي بخشونگا سب
درِند یهه سُنکر ایك گهڑي اِس فِکر مین مُتامِّل هوئے که
اِس کام کے لایق کوئي هَي یا نهین چیتا جو وزیر تها اُسنے
شیر سے عرض کِیا که تو همارا پادشاه و سردار هَي اور هم
تیرے تابع و رعیّت هین پادشاه کو چاهئے که هرایك
امر مین بصلاح و تدبیر اور دانِشمندون سے مشوره کرکے
حُکم کرے اور رعیّت کو چاهئے که پادشاه کا حُکم گوشِ
دِل سے سُنے اور هر ایك بات مین اُسکي اِطاعت کرے
اِسواسطے که پادشاه بمنزِله سر کے اور رعیّت بجاي اعضا کے
هَي جب که پادشاه و رعیّت اپنے اپنے طور طریق پر
رهین سب اُمور دُرُست اور مُلك مین بندوبست رهتا
هَي پادشاه نے چیتے سے پوچها وے کون سي خصلتین
هین که پادشاه و رعیت پر واجِب هین اُنهین بیان کر
چیتے نے کها پادشاه کو چاهئے که عادِل و شُجاع و
دانِشمند هو هر ایك امر مین تامّل کرے رعیّت پر اِسطرح
مِهرباني و شفقت کرے جِسطرح اولاد پر ماباپ شفقت
و مِهرباني کرتے هین جِس مین صلاح و فلاح رعایا کي هو

قاصِد نے کہا بعضے اُن خصلتون سے بھي فخر کرتے ساتھہ
اِسکے بہُت سے عمل اور صنعتین اور حیلہ و مکر ڈھال
تلوار برچھي نیزہ پیش قبض چھُري تیر کمان اور بہُت
سے ھتھیار بنّا جانتے ھین درِندون کے چُنگل اور دانتون
کے واسطے بدن کو زرہ بکتر چِلتہ نمد خود سے چھپاتے ھین
کہ اُنکے دانت اور چُنگل ھرگز بدن مین اثر نکرین درِندون
وحشیون کے پکڑنے کے لئے بہُت سے مکر و حیلے کرتے ھین
جال اور پھندے بناتے ھین خندقین اور کُوئے اور غار کھودکر
مُنہہ اُنکے مٹي اور گھاس سے الگ بند کرتے ھین جِسوقت
حیوان نادانِستہ اُنمین جاکر گِرتے ھین پھِر وھان سے
نِکلنا مُحال ھوتا لیکِن جِنون کے پادشاہ کے سامھنے اِن
خصلتون کا کُچھہ ذِکر نہین ھي وھان فصاحتِ بیان اور
جودتِ زبان غلبۂ عقل و تمیزِ اِن سب چیزون کے واسطے
دلیلین اور حُجّتین بیان ھوتي ھین

جِسوقت پادشاہ نے قاصِد کي زباني سُنا ایک گھڑي
مُتفکِّر ھوکر حُکم کِیا کہ ھان سب درِند ھماري فوج کے
آوین بموجِب حُکم کے قِسم قِسم کے درِندے شیر
بھیڑیے .طرح طرح کے بندر نیولے غرض کہ انواع و اقسام کے
جانور گوشت کھانے والے اور چُنگل مارنے ھارے خِدمت
مین حاضِر ھوئے پادشاہ نے جو کُچھہ قاصِد کي زباني سُنا

اِنتخابِ اِخوان اُلصفا

فصل ۹

فصل پہلے قاصِد کے احوال مین

پہلے قاصِد نے جِس گھڑي درِندون کے پادشاہ ابولحارث یعنے شیر کے پاس جاکر کہا کہ آدمیون اور حیوانون مین جِنون کے پادشاہ کے سامہنے مُناظرہ ہو رہا ہَي حیوانون نے قاصِدون کو سب حیوانات کي طرف روانہ کِیا ہَي کہ آکر اُنکي مدد کرین مُجھکو بھي آپ کي خِدمت مین بھیجا ہَي ایک سردار اپني فوج سے میرے ساتھہ کر دیجئے کہ وہان چلکر اپنے ابناءے جِنس کا شریک ہووے جِسوقت اُسکي نوبت آوے اِنسانون سے مُناظرہ کرے پادشاہ نے قاصِد سے پوچھا کہ اِنسان حیوانون سے کیا دعوي کرتے ہین اُسنے کہا کہ وے کہتے ہین کہ سب حیوان ہمارے غُلام اور ہم اُنکے مالِک ہین شیر نے پوچھا کہ اِنسان کِس چیز سے فخر کرتے ہین اگر زور قُوّت شُجاعت دِلیري حملہ کرنا کودنا پھاندنا چُنگل مارنا لڑنا بھڑنا اِنمین کِسي چیز سے فخر کرتے ہون مین ابھي اپني فوج کو روانہ کرون کہ وہان جاکر ایک حملے مین اُنھین مُتفرّق اور پراگندہ کر دیوے

اِنتِخابِ اِخوان اُلصفا

کہا کِہ جہان پناہ خَواہ مارِئیے خَواہ چھوڑِیے غُلام کے جي
مین یِہہ بات آئي کِہ جہان نِنانَوے گھڑے دُودْہ کے ہونگے
وَہان ایک گھڑا پاني کا کیا مَعلُوم ہوگا یِہہ بات سب کي زباني
سُنْکر بادْشاہ نے بِیرْبل سے کہا جو کانون سُنْتے تھے سو آنْکھون
دیْکھا کِہ سَو سِیانے ایک مت

دِل مین ٹھہرا تھا سُنکر شاہ نے کہا کِہ یہي بات میرے بھي
جیمین آئي هَي بِیربل بولا کِہ پِیر مُرشِد یِہہ وَهي بات هَي
جو سَو سِیانے ایک مت شاہ نے کہا کِہ یِہہ مثل بھي تو
مشہُور هَي جو سِر سِر عقل گُر گُر بِدیا پھِر بِیربل نے عرض
کي کِہ جہان پناہ مِزاج مین آوے تو اِس بات کو آزما
لِیجے فرمایا بہُت اچھا اِتني بات کے سُنتے هي بِیربل نے
شہر مین سے سَو عقلمَند بُلا بھیجے اَور دو پہر رات کے
وقت بادشاہ کے حُضور اُنھین ایک خالي حَوض بتاکر کہا
حُضور کا حُکم هَي کِہ اِسي وقت هر ایک آدمي ایک ایک
گھڑا دُودھ کا بھرکر اِس حَوض مین لا ڈالے

حُکمِ بادشاهي کو سُنتے هي هر ایک نے اپنے جي مین
یِہہ بات سمجھکے کِہ جہان نِنانَوے گھڑے دُودھ کے هونگے
تہان میرا ایک گھڑا پاني کا کیا مَعلُوم هوگا پاني هي لا ڈالا
بِیربل نے شاہ کو دِکھایا شاہ نے اُن سب سے کہا تُم نے
کیا سمجھکے میرے حُکم کو نمانا سچ کہو نہین تو بیطرح
پیش آؤنگا وِن مین سے هر کِسي نے هاتھ باندھ باندھ کر

دِیا اِس نے اُسے ڈنڈوَت کرکے پُوچھا ناتھ جي آتے هو
کہان سے اَور جاؤگے کہان جَواَب دِیا بابا هِنگلاج جوالا
مُکھي هرِدوار کُرچھیتر کرکے تو آتا هُون اَور کاشي هو گنگا
گوداوَري کا میلا کر سیت بَنده رامیشوَر کو جاؤنگا بنیے نے
کہا مہاراج ایك بات پُوچھُون جو خفا نہو بولا بابا ایك
نہین دو کہا مہاراج هم گِرهستي هَین جو دیس دیس پھرین
تو کُچھ دوش نہین آپ فقیر هو بھٹك بھٹك کیَون پھرم
گنواتے هو ایك ٹھَور بَیٹھ کر کِس لِیے اپنے بھگوان کا دھیان
نہین کرتے کہا بابا تُو نے یِہہ کہاوَت نہین سَني

بہتا پاني نِرملا بَندھا گَندھیلا هوئے"
سادھُو جن رَمتا بھلا داگ نہ لاگے کوئي"

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ایك دِن اکبر بادشاہ نے بِیربل سے کوئي بات کہکے اُسکا
جَواَب پُوچھا بِیربل نے وُہ جَواَب دِیا کِہ جو بادشاہ کے

نقلیات

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ایک وزیر کا بیٹا نادان و کُند ذہن تھا وزیر نے ایک دانا کے پاس اُسے بھیجا اَور کہا کِہ اِس لڑکے کو تربیت کر شاید کِہ عقلمند ہو جاوے چُنانچہ دانا نے اُس کي تعلیم مین بہت سي کوشش کي پر کُچھ فائدہ نہُوا پس لاچار ہوکر لڑکے کو اُس کے باپ کے پاس پھیر بھیجا اَور کہا کِہ تیرا بیٹا عاقِل نہین ہُوا اَور مُجھے دیوانہ کِیا

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کوئي بنیان بیٹھي بات بھُول کے ایک بن مین جا نِکلا وِسے وَہان اَور تو کوئي نہ نظر آیا پر ایک جوگي دِکھائي

نقْلِيات