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Subject,..... No.

GRAMMAR

OF THE

HINDUSTANI LANGUAGE.

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“سُخَنِ كِي طَلَبگار هِينِ عَقْلَمند“ سُخَنِ سِي هِي نامِ نِكويانِ بُلند
“سُخَنِ كِي كَرِينِ قَدَرِ مَرْدانِ كار“ سُخَنِ نامِ اُنِ كا رَنجِي بِرِ قَرار“

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THE chief aim in this work is to exhibit the outlines of Hindustani grammar on a reduced scale, yet so, that no material object may be passed unnoticed or ill defined. The rules of Prosody, however, in Hindustani being, like those of the Persians, borrowed from the Arabic, are omitted altogether; partly because they occur in various other works, and partly because they seem an object of but little moment to European students of this dialect in general: and, the chapter on Syntax is limited generally to such peculiarities, as differ from the idiom of the English.

To determine pronunciation in the Persian character, the Arabic vowels and other orthographical marks are

noted, where they may appear requisite for that purpose and can be introduced: yet, the vowel *fat'ḥa* is commonly omitted, and ought in most instances to be understood if some other vowel or *jazm* is not marked; except, however, before the *wāw-i-maj' hūl* and the *yā-i-maj' hūl*, which, being incapable of the Arabic notation, are necessarily designated without any vowel preceding; and, except after a final consonant, which is always silent when no vowel is written with it.

In the Persian characters, *tōo*, the letters ت and د are here marked thus ت, تھ, ڈ, ڈھ when used to represent the Indian ट ठ ड ढ; though, it may be noticed that not only this expedient is adopted by the people of India, but the distinction is very commonly made by a small ٲ written over these letters. The round form of the letter د is, also, here preferred when it is subjoined to another consonant for the purpose of representing some aspirated Indian letter; as ٲ *khā* for खा: but, the long form is distinctively used in other cases; so ٲ *kahā* for कहा. And, for the guidance of learners in

the pronunciation, the نُونِ غُنَّةً or nasal *nūn*, is when final, in the body of this work, distinguished by an additional point superscribed ; as ن : in the most common practice, however, of the people of India, which is generally followed in the Appendix, it is denoted by ن simply.

To facilitate the progress of learners, the pronunciation of Hindustani words or combinations of letters, used at the beginning of the work, is deciphered in Roman characters : but, the Arabic letter ع after the practice of Meninski, is signified by a small figure of itself, thus ع : and the Sanskrit *visarga* (:) or the final ة called هَائِي مُخْتَفِي is not noticed in the Roman characters ; it being almost imperceptibly if at all sounded.

Some of the rules for the inflection of Nouns, Pronouns, and Verbs, given in the third, fourth, and fifth chapters, are divided into two parts ; the first division containing what is most general or most important, whilst the second comprises the anomalies, the particular variations, or observations of inferiour moment :

so that the learner may at discretion commit to memory the first part only, or the whole.

From the copious list of the most common verbal roots, in the Appendix, a great number of useful words may be derived, by changing the neuter into active or transitive, and the latter into causal verbs ; and, also, by observing what portions of a verb may be used substantively, agreeable to the methods of derivation explained in the Grammar.

To Mr. Charles Wilkins, well known in the various departments of Oriental literature, the specimens of writing in both the Persian and Nagari characters are wholly due ; but the author gladly seizes this opportunity of acknowledging, that he is under still weightier obligations to that gentleman, for advice and assistance liberally imparted in many other respects.

In this impression several additional remarks, which experience in teaching and further acquaintance with the language point out as likely to be useful to

learners, have been inserted ; yet, through the use of a more convenient type, as well as by reason of making a few slight alterations in the work, the size of the volume has not been enlarged : and if, as is hoped, by the additions and alterations now introduced, the study of Hindustani be rendered still somewhat more easy, the object sought in making them will have been attained.

CORRECTIONS.

Page	12,	line	1,	for <i>waw-i-maj'hul</i>	read <i>wāw-i-maj'hūl</i>
—	25,	—	9,	for	بندې کي — بندې کي
—	33,	—	21,	for	گيارهوان — گيارهوان
—	36,	—	10,	for	ميري — ميري
—	51,	—	2,	for	مين — مين
—	56,	—	8,	for	<i>contract</i> — <i>contact</i>
—	70,	—	14,	for	حضرت — حضرت
—	80,	—	10,	for	جاگرک — جاگرک
—	138,	—	7,	for	عارضي — عارضي
—	169,	—	4,	for	چنگهار — چنگهار
—	171,	—	5,	for	چپينه — چپينه
—	—,	—	9,	for	خرید — خرید
—	176,	—	16,	for	سندہ — سمینده

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A

GRAMMAR

OF THE

HINDUSTANI LANGUAGE.

CHAPTER I.

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The Alphabets and Orthographical Marks.

THE dialect most generally used in India, especially among the Muhammadan inhabitants, the officers of government and the military, is called *Urdū* (camp) or *Urdū zabān* (camp-language), which seem to have been its first and most appropriate appellations: but, it is also termed *Rekhta* (scattered), on account of the variety of languages interspersed in it; though this name is said to be more

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peculiarly applied to poetick compositions, formed, in the language here treated of, agreeable to the style and metre of the Persians: from the regions in which it has become current, it is moreover called *Hindī* and *Hindūstānī*. The groundwork of it appears to be the Hindavī, formerly prevalent in the extensive empire, of which Canoj was the capital; * or, the existing dialect of the district of *Braj*, called *Braj Bhākhā*. With the previous language of the country, however, freely altered in many respects to suit their idiom, the Musalman invaders and rulers incorporated a great number of Persian, Arabic, Turkish and other words; thus forming the modern Hindūstānī. Such being the various sources whence it is derived, it is found written in the Persian or Arabic, as well as in the Devanāgarī or proper Indian, characters. These two alphabets will, therefore, now be given in the first place, together with the subsidiary marks or signs adopted in the use of them.

* See Mr. Colebrooke's Dissertation on the Sanskrit and Prākṛit Languages, in the seventh volume of the Asiatick Researches.

PERSIAN ALPHABET.*

Names of the Letters.	Letters.	In Roman Letters usually denoted by	Names of the Letters.	Letters.	In Roman Letters usually denoted by
اَلِف <i>alif</i>	ا	<i>a, ā, i, u</i>	صَاد <i>ṣwād</i>	ص	<i>s</i>
بِي <i>be</i>	ب	<i>b</i>	ضَاد <i>ẓwād</i>	ض	<i>z</i>
پِي <i>pe</i>	پ	<i>p</i>	طَوِي <i>ṭoe</i>	ط	<i>t</i>
تِي <i>te</i>	ت	<i>t</i>	ظَوِي <i>ẓoe</i>	ظ	<i>z</i>
ثِي <i>ṣe</i>	ث	<i>s</i>	عَيْن <i>āin</i>	ع	<i>ā, ī, ū, &c.</i>
جِيم <i>jīm</i>	ج	<i>j</i>	غَيْن <i>ghain</i>	غ	<i>gh</i>
چِي <i>che</i>	چ	<i>ch</i>	فِي <i>fe</i>	ف	<i>f</i>
حِي <i>he†</i>	ح	<i>h</i>	كَاف <i>kāf</i>	ك	<i>k</i>
خِي <i>khe</i>	خ	<i>kh</i>	كَاف <i>kāf</i>	ك	<i>k</i>
دَال <i>dāl</i>	د	<i>d</i>	گَاف <i>gāf</i>	گ	<i>g</i>
ذَال <i>zāl</i>	ذ	<i>z</i>	لَام <i>lām</i>	ل	<i>l</i>
رِي <i>re</i>	ر	<i>r</i>	مِيم <i>mīm</i>	م	<i>m</i>
زِي <i>ze</i>	ز	<i>z</i>	نُون <i>nūn</i>	ن	<i>n</i>
زِي <i>zhe</i>	ژ	<i>zh</i>	وَاو <i>wāo</i>	و	<i>w, v, ū, o, au, &c.</i>
سِين <i>sīn</i>	س	<i>s</i>	هِي <i>he‡</i>	ه	<i>h</i>
شِين <i>shīn</i>	ش	<i>sh</i>	يِي <i>ye</i>	ي	<i>y, ī, e, ai, &c.</i>

* The characters of this alphabet are read from right to left.

† Called by way of discrimination *حَايِ حَطِّي* (*hā-i-hutī*) as the other

‡ *He* is termed *هَائِي هَوَز* (*hā-i-hawaz*) or *هَائِي مَدَوَرَة* (*hā-i-mudawwara*).

The short vowels and other orthographical signs are,

- زَبَر (zabar) or فَتْحَه (fat'ha), denoted by *a*.
- زَيْر (zer) or كَسْر (kasr) or كَسْرَه (kasra), denoted by *i*.
- پِيش (pesh) or ضَم (zamm) or ضَمَّة (zamma), denoted by *u*.
- هَمْزَه (hamza) which is always initial in a syllable, and which is uniformly moveable or accompanied by one of the vowels above noticed, whilst *alif* is always quiescent or devoid of them: so, in اَب (ab) the first letter is rightly termed *hamza*; but, in بَا (bā) the second is *alif*.
- or جَزْم (jazm), which shews that the subscribed letter is سَاكِن (sākin) *quiescent*, that is, having no vowel to be sounded after it.
- مَدَّة (madda) or مَدَّ (madd), which placed over ا (alif) called then اَلِفٌ مَمْدُودَةٌ (alif-i-mamdūda) extends its sound; *hamza* and *alif* being in such cases united: so in آب (āb) *water*.
- تَشْدِيد (tashdīd), which shews that the letter underneath must be pronounced double: so, in سَمَّآ (summā) *to hear*.
- وَصْل (wasl), which serves to join together two Arabic words, the latter having the article ال (al) prefixed, the vowel of which is dropped in pronunciation; as اَخْرَأَمْرًا (ākhīru-l-amr) *the end of the affair*: and, the ل (lām) is converted in sound to the next following letter, if this

be ل or ن, which then takes *tashdīd*, and is pronounced as double; so, عوام الناس (*āwāmmu-n-nās*) *the common people*.

To these may be added the Arabic تنوين (*tanwīn*)* formed, in writing, by doubling the vowel with which the word terminates, and subjoining *alif* if that vowel happens to be *fat'ha*; so, خُصُوصٌ (*khuṣūṣun*) خُصُوصِ (*khuṣūṣin*) خُصُوصًا (*khuṣūṣan*) *particularity, particularly*: the vowel in

* Of the terms here used, زبر and زیر and پیش are Persian words, the rest are Arabic. زبر *above* and زیر *under* are given as names to the vowels from their respective positions: پیش *before*, on account either of its being placed a little before the consonant which it follows in utterance, or of its being sounded at the fore part of the mouth: فُتْحَةٌ *opening*, because the vowel is pronounced with the mouth open: كَسْرٌ or كَسْرَةٌ *breaking*, because the voice is broken, as it were, in the enunciation: ضَمٌّ or ضَمَّةٌ *contraction*, from the manner in which the lips are drawn together: هَمْزَةٌ *compression*, as it is uttered with a slight compression of the throat: جُزْمٌ *amputation*, because the letter over which it is placed is severed from the following in pronunciation: مَدٌّ or مَدَّةٌ *extension*, because it prolongs the enunciation of a letter: تَشْدِيدٌ *corroboration*, as it doubles the power of a letter: وِصْلٌ *conjunction*, from its joining together words: تَنْوِينٌ *nūnation*, or addition of the sound of the letter ن (*nūn*).

such cases taking after it the sound of م (mīn) from which letter the term is derived.

Most of the characters in the Persian alphabet admit of some change in appearance when combined with each other ; the *dāmans* or final curves of many, and the appendant line of the *mīm*, being omitted before a subsequent letter in the same word : the characters ز ر ن د ا and , however, admit not of curtailment in any shape, or of having any letter subjoined to them, except occasionally in the broken or running hand ; and the usual compounds ک (*kā*), گ (*gā*), ل or ل (*lā*), and ه (*hā*), might arrest the progress of the learner, were they not here submitted to his observation.

The Arabic names of the letters, as well as the Arabic or Persian letters and descriptions of various combinations of letters, which are adopted to represent peculiar elementary sounds in Hindustani, &c. will be given in the Appendix. •

THE DEVANĀGARĪ ALPHABET.*

VOWELS.

अ *a*, आ *ā*; इ *i*, ई *ī*; उ *u*, ऊ *ū*; ऋ *ri*, ॠ *ri*; †
 लृ *lri*, † लृ *lri*; † ए *e*, ऐ *ai*; ओ *o*, औ *au*;
 • *ñ*, *n* or *m*; : *ah* (final *h* silent) or *a*.

CONSONANTS.

क <i>ka</i> ,	ख <i>kha</i> ;	ग <i>ga</i> ,	घ <i>gha</i> ;	ङ <i>nga</i> . †
च <i>cha</i> ,	छ <i>chha</i> ;	ज <i>ja</i> ,	झ <i>jha</i> ;	ञ <i>nya</i> . †
ट <i>ṭa</i> ,	ठ <i>ṭha</i> ;	ड <i>ḍa</i> , †	ढ <i>ḍha</i> ; †	ण <i>ṇa</i> .
त <i>ta</i> ,	थ <i>tha</i> ;	द <i>da</i> ,	ध <i>dha</i> ;	न <i>na</i> .
प <i>pa</i> ,	फ <i>pha</i> ;	ब <i>ba</i> ,	भ <i>bha</i> ;	म <i>ma</i> .
य <i>ya</i> ,	र <i>ra</i> ,	ल <i>la</i> ,	व <i>va</i> .	
श <i>ṣa</i> , §	ष <i>ṣha</i> , §	स <i>sa</i> ,	ह <i>ha</i> .	क्ष <i>kṣha</i> . §

* Read from left to right.

† These letters are very rarely, and some of them, perhaps, never used in writing Hindustani; but they exist in this alphabet as necessary for the language to which it was originally applied.

‡ उ and ढ are frequently pronounced rather as *ṛa* and *ṛha* by reverting the tip of the tongue to the palate; and, to denote this variation, a point may be subscribed, as उ̣ *ṛa*, ढ̣ *ṛha*.

§ श has properly the power of *s* uttered by applying the tip of the tongue to the forepart of the palate; but, it is also generally adopted to represent the Arabic ش (*shin*): ष is sometimes sounded as *kha*: and क्ष as *chha*.

The above forms of the vowels are always used when alone or at the beginning of a syllable ; after consonants, however, there is no character for अ and the rest are denoted by the following letters :

१ \bar{a} ; २ i , ३ \bar{i} ; ४ u , ५ \bar{u} ; ६ ri , ७ $\bar{r}\bar{i}$;* ८ lri ,* ९ $\bar{l}\bar{r}\bar{i}$;*
 १० e , ११ ai ; १२ o , १३ au .

Though, in repeating the alphabet, it is usual to say a , \bar{a} , i , \bar{i} , &c. ka , kha , ga , gha , &c. simply, as noted above; yet, in naming the letters, कारः ($k\bar{a}ra$) or कार ($k\bar{a}r$) is generally added to the sound of each : so, अकार ($ak\bar{a}r$) the letter अ, ककार ($kak\bar{a}r$) the letter क; but \cdot the mark for a silent nasal is called अनुस्वारः ($anusw\bar{a}ra$), as : (final h silent) is termed विसर्गः ($visarga$).

When standing alone or commencing a syllable, and when following a consonant in composition, the vowels are thus used :

अक आका इकि ईकी उकु ऊकु ऋकृ ऋकृ लृकृ
 $aka . \bar{a}k\bar{a} . iki . \bar{i}k\bar{i} . uku . \bar{u}k\bar{u} . r\bar{i}k\bar{r}\bar{i} . \bar{r}\bar{i}k\bar{r}\bar{i} . l\bar{r}\bar{i}k\bar{l}\bar{r}\bar{i}$
 लृकृ एके ऐकै ओको औकौ
 $l\bar{r}\bar{i}k\bar{l}\bar{r}\bar{i} . eke . aikai . oko . aukau$.

The vowel अ is never written, except at the beginning of a word ; and its sound is inherent in all open consonants, which no other vowel follows, or which have not a

* See note † in the preceding page.

mark of elision subscribed, as at the end of दिश (dis) region. But, if two or more consonants meet together, without the intervention of any vowel in the pronunciation, they should coalesce and become one compound character. Such compounds are formed in various ways; either by placing the body of the subsequent consonant under the first; by blending them together, in some particular instances; or, most commonly, by arranging them in their usual order, yet so that their bodies as well as heads may be in contact, the perpendicular stroke being omitted in every letter, that when used alone requires it, except in the last; so, क्ल *kl*, द्ध *ddh*, त्स्य *tsny*: some consonants, however, retain the upright stroke though another be subjoined, as क्वय *kky*: and, in a few of the compounds, little or no resemblance appears to the simple letters; as in ज्ञ *jny*, क्ष *ksh*: and, the letter र when immediately following a consonant takes a peculiar form beneath it, as क्र *kr*, द्र *dr*; but, when in the middle of a word it is immediately followed by a consonant, it is placed above in the shape ^ˆ as र्क *rk*, र्ग *rg*; and this letter is in grammars generally called रेफ (*reph* or *repha*)*.

To denote such Arabic or Persian letters as have no

* The most usual compounds of the consonants, in the Devanāgarī characters, are given on the plates subjoined to the work.

CHAPTER II.

On Pronunciation.

اَ *a*. According to the orthography of the Arabs, initial *alif* (ا) has no sound but that of its accompanying vowel, which, in this case, is *fat'ha* (ˆ); and, as pronounced in Hindūstān, it resembles the English *u* in *up*, *fun*, or the French *e* in *le*.

آ *ā*, like *a* in *all*, or *aw* in *baul*; being the foregoing letter prolonged in sound.

اِ *i*, as *i* in *fin*, being the power of the vowel *kasr* (◌ِ) merely in the Arabic character.

آئِ *ī*, as *ee* in *peer*; being the last doubled in sound.

اُ *u*, like *oo* in *wool*; or as *u* in *pull*, *full*; being the power of the Arabic vowel *zamm* (◌ُ) simply.

أُو *ū*, as the last prolonged in utterance; or, as *oo* in *cool*, *fool*.

آءِ *e*, as *ai* in *pair* or *a* in *fate*. This is the sound of *yā-i-maj'hūl*, apparently so termed because not known in the Arabic; and, though of frequent occurrence in the Persian language, it has no peculiar mark or character to distinguish it.

آءِ *ai*, like *i* in *dire*, *bite*, or *ei* in *height*; being, in Arabic, a compound of *fat'ha* and *ye quiescent*.

او **اَوِ** *o*, as *o* in *bone* ; being the power of *waw-i-maj'hul*, so termed because unknown in Arabic ; and, though of frequent occurrence in the Persian language, it has no distinctive character or mark in the Persi-Arabic orthography.

اُو **اُوِ** *au*, like the German *au*, or the English *ou* in *our* ; being, in Arabic, a compound of *fat'ha* and *wāo* quiescent.

ب **ب** *b*, as the English *b*.

بھ **بھ** *bh*, as *b* with an aspiration, sensibly expressed, yet closely as one individual letter.

پ **پ** *p*, as the English *p*.

پھ **پھ** *ph*, as *p* with an aspiration, sensibly though closely expressed as one letter only.

ت **ت** *t*, as in *tube* nearly ; being uttered softly by applying the tip of the tongue to the roots of the front upper teeth.

تھ **تھ** *th*, like the last, sensibly aspirated, yet closely as one individual letter.

تھ **تھ** *t̄*, as *t* uttered by reverting the point of the tongue on the palate, and sounding the letter up in the head. This *t̄* and the *ḍ* following are pronounced by turning and striking the tip of the tongue higher on the palate than in uttering the English letters of these forms ; whilst the ت (ت) and د (د) are prolated with the point of the tongue on the roots of the front upper teeth.

- ॐ ठ *th*, as *t* with an aspiration, sensibly but closely expressed as one letter.
- ॐ स *s*, as *s* in *sin* by the Indians ; but, by the Arabs more like *th* in *this*.
- ॐ ज *j*, as *j* in *judge*.
- ॐ झ *jh*, as *j* with an aspiration sensibly uttered together.
- ॐ च *ch*, as *ch* in *church*.
- ॐ छ *chh*, as *ch* with an aspiration sensibly expressed together.
- ॐ क्ष *chh*, as the last described.
- ॐ ह *h*, as *h* forcibly expressed.
- ॐ ख *kh*, a peculiar guttural sound formed with a slight tremulous motion of the throat, like the Scottish *gh* or the German *ch*.
- ॐ द *d*, as *d* in *dew* nearly ; being softly uttered by applying the tip of the tongue to the roots of the front upper teeth.
- ॐ ध *dh*, as *d* with an aspiration sensibly yet closely expressed as one letter.
- ॐ ड *d*, as *d* in *dull* nearly ; but, this letter, like the *t* preceding, must be uttered by striking the tip of the tongue on the palate : see under ॐ ट *t*.
- ॐ ढ *dh*, as *d* with an aspiration sensibly uttered together.

ذ ز़ z, like z in *zeal* by the Indians; but, by the Arabs, as *dh*.

ر ر r, as r fully sounded with the tongue vibrating on the palate; or, as in the French *amour*.

ر ري ri, as ri in the English word *river*.

ري ري rī, as the last prolonged in sound.

ز ز़ r, as r pronounced with the point of the tongue reverted on the palate, like as in uttering ت or ڈ.

زھ زھ rh, as the last, aspirated.

ز ز z, as z in *zeal*.

زھ زھ zh, as s in the English word *pleasure*: or, as the French j in *jour*, &c.

س س s, as s in *sin*.

ش ش sh, as sh in *shine*.

ص ص s, as s in *sin* by the Indians.

ض ز़ z, as z in *zeal* by the Indians.

ط ت t, as t in *tub* nearly by the Indians.

ظ ز़ z, as z in *zeal* by the Indians.

ع اّ a, this letter, with the Arabs, is a guttural consonant of peculiar utterance; by the Indians, however, it is often but very slightly if at all pronounced; and, the mere vowel used with it is noted, in the Nāgarī character, when it exists at the beginning of a syllable; so, in that character, for ع, اّ may be adopted; for ط, اّا;

in *sans*, *bon* : but, by the Nāgarī character any nasal, when silent, may be represented.

ॐ or ङ ङ *ñ* or *ng*, like the nasal last noted ; or, as *ng* in *king*. This and the two next following letters are the nasals, according to the Indian orthography, before the consonants of their respective classes ; but in writing the Hindustani, they are generally denoted by the characters last described, and pronounced as such.

ॐ or ञ ञ *ñ* or *ny*, uttered nearly as the last preceding ; or, more properly, by pressing the whole breadth of the tongue into the hollow of the palate, the tip turned downwards, and by forcing the sound through the nose with the mouth open : something like *gn* in the French *digne*.

ॐ or ण ण *n*, as *n* sounded with the point of the tongue reverted to the palate.

ॐ व *v* or *w*, as *v* or *w* in English ; or rather a sound between them : in the Arabic characters, however, this letter subsequent to *fat'ha*, becomes *au* ; to *zamm*, *ū* ; and, when *noj'hūl*, it is sounded *o*, as before noticed. But, in some Persian words, و (*wāo*) though written is omitted in pronunciation, a slight sound of *zamm* (') only being imparted by it ; as, خواب (*khwāb*) *sleep*, خوش (*khush*) *pleasant*. When thus used, it is called وارِ مَعْدُولِه (*wāw-i-ma'dūla*) *the passed by wāo* ; and, may in the

Nāgarī characters, if the , is actually written, be distinguished by a point underneath, as well as in the Roman, so व *w* or *u*.

ह *h*, as *h* in the English *horse*, *house*: when final, however, in Indian and Persian words, this letter is sometimes but very slightly if at all sounded, being then termed *هائي مخفي* (*hā-i-mukhtafī*) *concealed he*, in Arabic; in which case, it may be denoted by : (*visarga*) in the Nāgarī character, and may be omitted in the Roman.*
 य *y*, as *y* in the English *yoke*, *your*; in the Arabic character, however, this letter becomes, together with the preceding vowel, if *fat'ha*, *ai*; if *kasr*, *ī*; and, if it is *maj'hūl*, it is sounded *e*, as noticed above. When, moreover, in some Arabic words, a *ye* final is preceded by *fat'ha*, it is then called *الف مقصورة* (*alif-i-makṣūra*) *abbreviated or restricted alif*; and, being pronounced as *alif*, it may be denoted in the Nāgarī and Roman characters thus, ا, and sounded as these letters; so *تعالی* *ताज़ाली* (*tācālā*); but when joined in pronunciation to a following word, it has the power of *fat'ha* only, as, *علي الصباح* (*ālā-ṣ-ṣabāḥ*). In certain Arabic active participles, as

* At the end of certain Arabic words, this letter may be found written with two points above it, when it takes the sound of *ت*; so, in *سنة* *الهند* (*khulāṣatu-l-hind*).

well as in some Persian words, too, the letter ا immediately following an *alif* takes, like the *hanza-i-mulaiyana* to be noticed in the Appendix, the sound of ا or *kasr* only; so, in كَايِل (kā'il) and in آزْمَائِش (āzmā'ish).

$\left. \begin{array}{l} \text{अन} \text{ an,} \\ \text{इन} \text{ in,} \\ \text{उन} \text{ un,} \end{array} \right\} \text{as the respective vowels with the sound of } \text{ا} \\ \text{(न)} \text{ superadded.}$

We may further remark that, in certain Arabic words, ا (*alif*) is sounded though not written; and, in some instances, it is represented by another letter; but, in such cases, the actual sound had best be attended to in the Nāgarī and Roman characters: so, الله *अल्लाह* (*allāh*) *god*, صَلَاة *सल्लात* (*ṣalāt*) *prayer*.

CHAPTER III.

On the Noun.

1. The Arabic term اسم *name, noun*, is applied by the Muhammadans not only to *nouns substantive, nouns adjective, and nouns of number*, but to the *pronouns* as well as to the *past and present participles*: for Europeans, however, the divisions and terms of grammar, to which they are accustomed, may prove most convenient, and will there-

fore be here generally adopted ; but, the grammatical terms, borrowed from the Arabic and applied by the people of India to the dialect here treated of, will be subjoined in the Appendix.

2. Nouns may be divided into primitive and derivative, substantive and adjective, as well as into masculine and feminine. Those which apparently proceed from no other word in the language, are *primitive* ; but, on the contrary, such as spring from verbs or other nouns may be termed *derivative*. A noun substantive is the name of a thing whether real or imaginary : an adjective is a word attributive of some quality or distinction to the substantive with which it is used. Thus گھوڑا *a horse*, is a primitive noun substantive, and آچھا *good*, an adjective of the same description ; but بولی *speech* is derivative from بول *speaking*, as ہندی *Indian* is from ہند *India*.

3. With respect to gender, some nouns may be discriminated by the well-known sex of the beings to which they are applied ; as, جوڑو *a wife*, خصم *a husband* : in others, the finals اہ (ah) آ (ā) آن (ān) frequently denote masculines ; as این (īn) ت (t) ش (sh) ن (n) do feminines : but, most pure Sanskrit and Arabic nouns ending in آ (ā), and some of the latter tongue terminating in اہ (ah) are feminine. As to the letters of the Persian alphabet, the names of ب پ ت ث چ ح خ د ذ ر ز ژ ط ظ ف و ہ ی are feminine,

and those of the rest are masculine. 'Arabic verbal nouns of the form تَفْعِيل are perhaps all feminine, except تَعْوِذُ *fleeing to God for protection*, which is masculine.

¶ Rules, however, on the subject of gender are extremely vague in the Hindustani; and, practice in the language must be appealed to as the only sure guide: for, though بَانِي *water*, كَلْبِي *clarified butter*, دَهِي *curdled milk*, حَيِي *life*, مَوْتِي *a pearl*, are perhaps the only words terminating in اِي which are masculine, unless by nature; yet many ending in ت (t) ش (sh) or ن (n) are of that gender and consequently exceptions to the foregoing remarks. نوکَر and خِدْمَتگار *a client*, اسامِي *a human being*, مانَس and آدمِي *a servant*, کافر *an infidel*, and the like, are naturally of both genders, because applicable to either sex; and some words, such as فِکْر *care*, جان *life*, may be used indifferently as masculines or feminines.

4. Feminine nouns are obtained from masculines by changing the finals of the latter, if آ (ā) آ (ā) یا (yā) (ān) or اِي (ī) (ān) or اِي (ī) (ān) or اِي (ī) (ān); as يَان (yān) or اِي (ī) (ān), to اِي (ī) (ān) اِي (ī) (ān) or اِي (ī) (ān); as شَهزَادِي *a princess*, from شَهزَادَه *a prince*; بِيٲِي *a daughter*, from بِيٲَا *a son*; پَرَايِي from پَرَايَا *foreign*; دَسُوِيْن from دَسُوَان *tenth*; بَايْن from بَايَان *left (not right)*; دَهْوِيْن *a washerwoman*, from دَهْوِي *a washerman*; دُهْنِي *a bride*, from دُوٲُهْا *a bridegroom*: and, if the last letter is any other vowel, or a consonant, the fe-

minine is generally formed by the addition of the above-mentioned terminations, or of \bar{a} (ā) يِ (nī) آيِ (ānī) يِن (yan) or آيِن (ōyan); so هَرِي a doe, from هَرَن a deer; نايكا the female of a نايك leader; مورِي a peahen, from مور a peacock; مِهترائي from مِهتر a sweeper; بنيائِي the wife of a بنيَا shopkeeper; گروايِن the wife of a گُرُو religious preceptor. With Persian words, however, نَر is generally used to distinguish the male, and مادِه the female; as, شيرِ نَر a tiger, شيرِ مادِه a tigress; نرگاو a bull, مادِه گاو a cow: and the feminines of Arabic nouns are sometimes had, according to the idiom of that language, by subjoining اَه (a) to the masculines; so مَلِكِه a queen, from مَلِك a king.

5. In number, most nouns may be either singular or plural. The termination اَه (a) or \bar{a} (ā) of masculines in the nominative singular becomes اِي (e) in the same case of the plural; except the words خُدا God, اَمْرَا a noble or nobles, كَيْتَا a poet, مَلَا a doctor, راجا* a prince, لالا master, بابا father, پاپا father, مِيرزا a prince, سَودا melancholy, گدا a beggar, پيشوا a leader, موصفا pure, دانا liberal, دانا wise, پيدا produced, والا sublime, آشكارا evident, رُسوا disgraced, مِهتيا prepared, which, with a very few more, chiefly proper names or adjectives, ending in \bar{a} (ā), as well as masculine nouns of all other terminations, are

* This word is sometimes inflected; as, راجي or راجي كا

the same in the nominatives of both numbers. Feminine nouns, whose singular termination is اِي (ī), assume آن (ān) for the nominative plural; and, to other feminines این (en) is added for the same purpose. So, پياله *cups*, from پياله; لڑکي *boys*, from لڑکا; لڑکيان *girls*, from لڑکي; کتابين *books*, from کتاب.* ✕

¶ Nouns, however, borrowed from the Persian, are sometimes made plural, agreeable to the rules of that language, by the addition of آن† (ān) ها (hā) or جات (jāt) to the singular; as, ساقيان *cupbearers*, from ساقِي; سالها *years*, from سال; صوبجات *provinces*, from صوبه. But Arabic nouns, also, frequently assume, in the plural, the various forms peculiar to the Arabic; of which the most common are like موجودات *beings*, from موجوده; اخبار *news*, from خَبَر; عناصر *elements*, from عُنْصُر; علماء *the learned*, from عالم; خطوط *letters*, from خط; انبياء *prophets*, from نَبِي; and, sometimes the Indian

* If the singular ends in *nūn-i-ghunna*, this letter is usually dropped before the terminations of the plural; as, بھونين *traders*, from بنيان; بھون *eyebrows*, from بھون.

† Words ending in ة called هاي مُحْتَفِي change that letter to گ (gāf) before this plural termination; as, ماندگان (*māndagān*) from ماندہ (*mānda*) *tired, left*.

affix *اون* (*on*) is superadded to these plurals of the Arabs ; as, *احكامون* instead of *احكام*, from *حکم* *an order*.

6. Before postpositions, expressed or understood, masculine nouns, ending in *ا* (*a*) *آ* (*ā*) or *آن* (*ān*), generally convert those finals to *اي* (*e*) *اي* (*e*) or *اين* (*eni*) respectively, in the singular ; and, if immediately precedes a final *ا* the former is usually dropped in the inflection : but, the words described in the preceding paragraph as exempt from change in the nominative plural, remain also uninflected in the singular. Masculines of other terminations, and all feminines, admit of no change in the singular. The inflections of the plural are denoted by the affix *اون* (*on*),* except the vocative, in which it is usually *او* (*o*) : and, before these terminations, masculine nouns that have converted *ا* (*a*) or *آ* (*ā*) to *اي* (*e*), as well as all feminines, drop the nominative sign *اي* (*e*), *آن* (*ān*) or *اين* (*eni*), but other masculines remain entire. So *بندي کا* *the slave's* from *بنده کو*, *گھوڑی کو* *to the horse*, *پراي* from *پرايا* *of another*, *پانچوين سي* *from the fifth*, *باين* *to the left*, *خداکي واسطي* *for the sake of God*, *راجا کي لي* *on account of the prince*, *گھر مين* *in the*

* In the Braj dialect, however, *ون* or *ين* is added for this purpose ; as, *ديون کي ديون* *God of gods* ; *نينن تين* *from the eyes* ; and, in Hindustani, such a word as *پانو* (*pān*) *a foot* becomes *پانون* (*pānon*), &c.

house, *بندون مين* among the slaves, *گھوڙين پر* on horses, *داناون*
گھرون کي پيڙهي before the wise, *راجاڙن کي پاس* near princes, *گھرون کي پيڙهي*
گھرون کي پيڙهي behind the houses, *گھرون کي پيڙهي* from among the girls, *گھرون کي پيڙهي*
گھرون کي پيڙهي on the subject of books. ✕

¶ Words of two syllables, moreover, the first of which has any short vowel, and the second *zabar*, drop the latter when any termination beginning with a vowel is affixed; so, *اڄ اڄ* a year becomes *اڄ اڄ* a place *اڄ اڄ*: and, on the contrary, nouns ending in *ā* unchangeable may assume *y* before the affixes of the plural; as *اڄ اڄ* O mothers from *اڄ اڄ* with medicines from *اڄ اڄ*.

✕ 7. To form the various cases, besides the nominative, in which nouns may be regarded, postpositions are generally used with them in their inflected states, if capable of inflection, as before explained: thus,

For the genitive, or relative case, *کي* or *کي* or *کا* of.

For the dative } or final case, { *کي* or *کو* &c. to, for, &c.
 For the accusative } *کي* or *کو* &c.

For the instrumental, } or *سین* or *سي* } from, by, with, &c.
سین or *سي* }
 ablative, or locative, { *په* or *پر* on, at.
مين in, among.

Of these postpositions *کا* alone varies so as to agree with the noun, which denotes the issue, attribute, or appendage

of the genitive;* and, in the common construction of the language, this noun immediately follows the postposition : thus, before a masculine nominative singular کا (*kā*) is used, as گھوڑا کا بندي *the slave's horse* ; before a masculine singular acted upon by another postposition, or before a plural of the same gender in every case, كي (*ke*), as گھوڑي كو *to the slave's horse*, گھوڑي كي بندي *the slave's horses*, or گھوڑون كو *to the slave's horses* ; and, before a feminine noun in every case and number, كي (*kī*) is adopted, so گھوڑي *the slave's mare*, or گھوڑيان كي بندي *the slave's mares*.

¶ The rest of the postpositions admit not of change, and are used as راجا كو or راجا كي تين *to the prince or the prince* ; شہزادي سي *from the prince* ; دروازي پر *at the door* ; گھر مين *in the house* ; اُس عرصي مين *in that space of time*. But besides the postpositions above mentioned, there are many words adapted to a similar purpose ; and, as they are Hindī, Arabic, or Persian nouns, governed by a simple postposition understood, they require, according to the gender of those nouns, كي (*ke*) or كي (*kī*) before them,

* To the classical scholar this particle may, perhaps, best be explained by representing it as the termination of an adjective, liable to inflection for the purpose of agreeing with the substantive to which it has reference. Something very similar occurs in the Sanskrit, from which this is apparently derived.

though in some instances *کي* (*ke*) may be at times omitted ; as *در کي اُوپر* or *در اُوپر* at *the door*, *اُس کي پاس* or *اُس پاس* near *him*, *گهوڙي کي آگي* or *گهوڙي آگي* before *the horse* : and, two or more of the simple postpositions even do not unfrequently occur together ; so, *اُس کي تين گهوڙي پر سي* from *on the horse*, *اُس کي مارا* *he beat him*, *گهر مين سي* from *within the house*. ✕

8. The vocative may be the same as the nominative, or it may be denoted by any of the signs *اي* (*ai*) *هي* (*e*) *اِي* (*he*) *او* (*o*) *اچي* (*ajī*) *ابي* (*abe*) *يا* (*yā*) or *اري* (*are*) before the noun in its inflected state, if singular and capable of inflection ; but the usual termination of this case in the plural is *او* (*o*) as before noticed : it may likewise be expressed by *هوت* (*hot*) *ري* (*re*) or *بي* (*be*) subjoined to the noun ; but *اري* (*are*) becomes *اري* (*arī*) and *ري* (*re*) becomes *ري* (*rī*) if used with a feminine : these two signs, moreover, whether masculine or feminine, are generally used in a disrespectful or contemptuous sense, and *بي* (*be*) as well as *ابي* (*abe*) are perhaps always so applied. Thus, *بيٽا* or *اِي بيٽي* *O son !* *هي سٽهي* *O friend !* *هولا اري رَمچيرا* *holla servant !* *اِي رنڊي* *O woman !* *يارو* or *اِي يارو* *O friends !**

9. As a great many foreign words are adopted into the Hindustani, so the construction and prepositions peculiar

* In poetry, after the manner of the Persians, the vocative is often formed by affixing *آ* (*ā*) ; as, *دل* *O heart !* *ساقيا* *O cupbearer !*

to other languages are sometimes introduced. Thus, to shew the connexion between two substantives, or a substantive and its following adjective, the Persian *izāfat* may be used ; and, it is denoted, if actually written, after a consonant by *ز* (*zer* or *kasr*) as in pronunciation it takes the sound of that vowel ; subsequent, however, to words ending in *ه* (*he*) silent, called *hā-i-mukhtafī*, or in *ی* (*ye*), it is generally signified by *ء* (*hamza*) ; but, when *ا* (*alif*) or *و* (*wāo*) precedes, *ی* (*ye*) must be employed ; so, *مشیرِ خاصِ شاه* *privy counsellor of the king*, *بندۀ خدا* *servant of God*, *هوایِ خوب* *good air*. When, moreover, two Arabic substantives come together, or a substantive is followed by its adjective in the Arabic construction, the latter of the two words takes the article *ال* and they are united in pronunciation, the sign *wasl*, before explained, being either written or understood ; as, *طالِبُ الْعِلْمِ* *a seeker of knowledge, a student*, *لِلَّهِ الرَّحْمَانِ* *to the merciful God*.

¶ Both Arabic and Persian prepositions are, at times, used either with, or without, the Hindi postposition *کی* (*ke*) and inflect the subsequent noun, if it is capable of inflection ; as, *بعدِ چند روزِ کی* *after some days*, *في الْفُورِ* *in the instant*, *بِاللَّهِ* *by God*, *بر عکسِ* *on the contrary* ; and, *izāfat* may precede the noun though *کی* follow, or it may be omitted, or even both the genitive signs may be dropped ; as, *بغیرِ مرتبی*,

بغیر از کھائی *without a patron*, بِدُونِ خُدا or خُدا بِدُونِ خُدا *besides God*, *without eating*.

10. In declension, such of the people of India as follow the system of the Arabs, allow the noun, with respect to cases, if the *حَالِ نِدَا* or vocative be excepted, but two variations from the nominative, calling the latter *فَاعِل* (*actor*), the genitive *اِصْنَات* (*relation*), and the dative, accusative, and ablative *مَفْعُول* (*acted, or acted upon*); yet, to conform to the practice of Europeans, the declension of substantives may be exhibited as with *دانه* *a grain*, a masculine ending in *اَ (a)*; thus,

Singular.		Plural.	
N.	دانه <i>a grain</i> .	N.	دانی <i>grains</i> .
G.	دانی کا کی کی <i>of a grain</i> .	G.	دانوں کا کی کی <i>of grains</i> .
D.	دانی کو <i>to a grain</i> .	D.	دانوں کو <i>to grains</i> .
Ac.	دانی کو <i>a grain</i> .	Ac.	دانوں کو <i>grains</i> .
V.	آی دانی <i>O grain!</i>	V.	آی دانو <i>O grains!</i>
Ab.	دانی سی <i>from a grain</i> .	Ab.	دانوں سی <i>from grains</i> .

Or as *بیٹا* *a son*, ending in *اَ (ā)* subject to inflection, and of the masculine gender; thus,

N.	بیٹا <i>a son</i> .	N.	بیٹے <i>sons</i> .
G.	بیٹے کا کی کی <i>of a son</i> .	G.	بیٹوں کا کی کی <i>of sons</i> .
D.	بیٹے کو <i>to a son</i> .	D.	بیٹوں کو <i>to sons</i> .
Ac.	بیٹے کو <i>a son</i> .	Ac.	بیٹوں کو <i>sons</i> .

Singular.	Plural.
V. ای بیٹی <i>O son!</i>	V. آئی بیٹوں <i>O sons!</i>
Ab. بیٹی سے <i>from a son.</i>	Ab. بیٹوں سے <i>from sons.</i>

In like manner, nouns ending in آن (*an*), that is *alif-i-mamduda* and *nun-i-ghunna*, change that termination to این (*ain*) in the inflection of the singular and in the nominative plural, as دسویں from دسوان *tenth*; or, sometimes to ای (*e*), as بیہی from بنیان *a trader*: and they may convert it to اون (*on*) and او (*o*), if used, in the oblique cases and vocative of the plural. Or, as with دانا *a sage*, terminating in آ (*ā*) unchangeable and of the masculine gender; thus,

N. دانا <i>a sage.</i>	N. دانا <i>sages.</i>
G. دانا کا کی کی <i>of a sage.</i>	G. داناؤں کا کی کی <i>of sages.</i>
D. دانا کو <i>to a sage.</i>	D. داناؤں کو <i>to sages.</i>
Ac. دانا کو <i>a sage.</i>	Ac. داناؤں کو <i>sages.</i>
V. آی دانا <i>O sage!</i>	V. آئی داناؤں <i>O sages!</i>
Ab. دانا سے <i>from a sage.</i>	Ab. داناؤں سے <i>from sages.</i>

And, in like manner are declined all masculine nouns ending in a consonant; as گھر *a house*, which remains the same in the singular throughout, as well as in the nominative plural, and assumes اون (*on*), or for the vocative او (*o*), in the other cases of the latter number.

Or, as بیٹی *a daughter*, a feminine noun terminating in ای (*ī*); thus,

Singular	Plural.
N. بیٹی <i>a daughter.</i>	N. بیٹیاں <i>daughters.</i>
G. بیٹی کا کی کی <i>of a daughter.</i>	G. بیٹیوں کا کی کی <i>of daughters.</i>
D. بیٹی کو <i>to a daughter.</i>	D. بیٹیوں کو <i>to daughters.</i>
Ac. بیٹی کو <i>a daughter.</i>	Ac. بیٹیوں کو <i>daughters.</i>
V. آی بیٹی <i>O daughter!</i>	V. آی بیٹیو <i>O daughters!</i>
Ab. بیٹی سے <i>from a daughter.</i>	Ab. بیٹیوں سے <i>from daughters.</i>

Or, as بات *a word*, a feminine noun not terminating in ای (ی); thus,

N. بات <i>a word.</i>	N. باتین <i>words.</i>
G. بات کا کی کی <i>of a word.</i>	G. باتوں کا کی کی <i>of words.</i>
D. بات کو <i>to a word.</i>	D. باتوں کو <i>to words.</i>
Ac. بات کو <i>a word.</i>	Ac. باتوں کو <i>words.</i>
V. آی بات <i>O word!</i>	V. آی باتو <i>O words!</i>
Ab. بات سے <i>from a word.</i>	Ab. باتوں سے <i>from words.</i>

Or, as جگہ *a place*, a dissyllabick feminine noun, which in the plural drops the short vowel of the second syllable; thus,

N. جگہ <i>a place.</i>	N. جگہیں <i>places.</i>
G. جگہ کا کی کی <i>of a place.</i>	G. جگہوں کا کی کی <i>of places.</i>
D. جگہ کو <i>to a place.</i>	D. جگہوں کو <i>to places.</i>
Ac. جگہ کو <i>a place.</i>	Ac. جگہوں کو <i>places.</i>
V. آی جگہ <i>O place!</i>	V. آی جگہو <i>O places!</i>
Ab. جگہ سے <i>from a place.</i>	Ab. جگہوں سے <i>from places.</i>

And masculine dissyllabicks of a similar form will, in like manner, drop the short vowel of the second syllable, as explained at paragraph 6.

¶ Agreeable to one or other of the above forms, between which there is in fact but very little difference, all nouns will be found to be declined: it may be here noticed, however, that, in the Dakhanī dialect, the termination آن (*āni*) is frequently used for اون (*onī*) in the inflection of the plural; and is also affixed to denote the nominative, whether masculine or feminine, of the same number; so, آدمیان کو from آدمی *man*, چوران the nominative plural of چور *a thief*, چیزان for چیزیں *things*.

11. The cardinal and aggregate numbers often take the plural affixes اون (*onī*) or او (*o*) whether followed by a postposition or without any—whether accompanied by a noun in the nominative or in some other case; but, this seems generally done to denote emphasis or plurality: as, سیکڑوں ہزاروں لاکھوں شہر قصبے بسی اور بستے جاتی ہیں *hundreds, thousands, hundreds of thousands of towns and villages have been and are continuing being inhabited*; دونوں or دونو *the two, both*. In like manner, and for the same reason, the nouns of time برس *a year*, مہینا *a month*, دن *a day*, پہر *a watch*, frequently assume the adjunct اون (*onī*); as برسوں گزری *years have elapsed*; مہینوں سی *for (many) months or months ago*.

12. Adjectives admit of the same changes in their finals,

for gender, number and case, as substantives ; but, if immediately followed by the nouns they qualify, which is the ordinary construction, they rarely assume in the plural the terminations آن (*ān*) اون (*on*), which they would take if used alone or after substantives ; thus, گورا لڑکا *a fair boy*, may be declined, as

Singular.		Plural.	
N.	گورا لڑکا	N.	گورې لڑكې
G.	گورې لڑكې كا كې كې	G.	گورې لڑكون كا كې كې
D.	گورې لڑكې كو	D.	گورې لڑكون كو
Ac.	گورې لڑكې كو	Ac.	گورې لڑكون كو
V.	آي گوري لڑكې	V.	آي گوري لڑكو
Ab.	گورې لڑكې سي	Ab.	گورې لڑكون سي

Or گوري لڑكې *a fair girl*, as

N.	گورې لڑكې	N.	گورې لڑكيان
G.	گورې لڑكې كا كې كې	G.	گورې لڑكيون كا كې كې
D.	گورې لڑكې كو	D.	گورې لڑكيون كو
Ac.	گورې لڑكې كو	Ac.	گورې لڑكيون كو
V.	آي گوري لڑكې	V.	آي گوري لڑكيو
Ab.	گورې لڑكې سي	Ab.	گورې لڑكيون سي

¶ And, we may add, گورا or گورې *fair*, گورون سي or گوريون سي *from the fair*, گوري لڑكې *a fair girl*, لڑكيان گوريان or لڑكيان *fair girls*, راتين بڙيان *tedious nights*, كوششين بهتيري *many endea-*

vours, لڑکا گورا *from fair girls*, لڑکیوں گوریوں سی or لڑکیوں گوریوں سی *a fair boy*, لڑکی گورون کو *to fair boys*. These examples are intended to shew that the adjective may be used alone, or after its substantive as well as before it; and that, when a feminine noun and its adjective come together in the plural, both may take the plural sign, or it may be dispensed with in the adjective, whether the substantive follows or precedes; but that, with respect to masculines in the plural, the first is generally, or perhaps universally, constructed as a nominative, and the last only takes the affix اون (*on*) or او (*o*) requisite for the other cases.

13. The ordinals of numbers, being in fact adjectives, are invariably declined and used as such; so, چوتھی بار *the fourth time*, تیسری دروازی پر *at the third door*, پانچواں بیٹا *the fifth son*, چھٹوین بیٹی سی *from the sixth son*, باروین بیٹی *the twelfth daughter*. These ordinals, it will be seen, are after the fourth regularly obtained by adding وان (*wān*) وین (*wei*) or وین (*wīn*) to the cardinals, the ن and و of which affixes may in some cases be either together or separately dropped; but, چھ *six* makes چھٹوان or چھٹھان or چھٹھا *sixth*, as اگارہ *eleven* often becomes گیارھوان *eleventh*; and the termination ا (*a*), where it occurs in cardinals, is sometimes changed to وان, &c. for the ordinals; as, باروان or بارھان or بارھوان *from بارہ twelve*.

14. To denote the comparative and superlative degrees, no peculiar form of adjectives exists in the Hindustani; but such meanings are conveyed by the postpositions *مي* *from, than*, *میں* *among*, *ميں* *from among*, *کا* *of*, used with the object to which comparison is made; or, by prefixing such words as *بہت* *much*, *بڑا* *great*, *زیادہ* or *اور* *more*, *نہایت* or *نہت* or *ای* *extremely*, *حد* (for *از حد*) *beyond bounds, excessively*, *بسا* *most, very*; a mere repetition of the positive, however, is frequently adopted for this purpose: so, *اچھا اچھا* *better* or *very good*; *اچھا اچھی مي* *good from the good, better* or *best*; *یہ ان میں نہت ہوشیار ہی* *this is most intelligent among them*; *یہ سب کا بڑا ہی* or *یہ سب سے بڑا ہی* *this is the greatest*; *نہایت* *جگہ* *a very bad place*. Persian comparatives, too, ending in *تر* (*tar*) and *ترین* (*tarīn*) are occasionally introduced; as, *بہتر* *better*, *بہترین* *best*, from *بہ* *good*: and, the Arabic forms, like *اظلم* *more unjust*, *ظلم* *most unjust*, from *ظلم* *unjust*, may occur, but are still less common.

15. The adjunct of similitude *سا* *like*, must, for the same reason as most adjectives ending in *آ* (*ā*), change its final to agree with the governing noun, if that is any other than a singular masculine in the nominative case. Following substantives or pronouns, it generally inflects them, if they are liable to inflection; and the postposition *کا* may be used before it, especially when similar parts or attributes

of different persons or things are compared ; but adjectives immediately preceding are, like it, made to agree with the substantive to which they have reference : so, *جس کا مکھ چنڈرما سا بال گھٹا سیہ آنکھین مرگت کی سی* *whose face (is) like the moon ; hair, like the clouds ; eyes, like the deer's ;* *پہاڑ سی راتین* *mountain-like nights, or, tedious nights of sorrow ;* *اچھی لڑکی مجھ سی* *a good girl like me ;* *لڑکی سی لڑکی* *a boy-like girl ;* *تھوڑی سی شراب* *a little wine ;* *کالا سا گھوڑا* *a blackish horse ;* *کالی سی گھوڑیاں* *on a blackish horse ;* *کالی سی گھوڑوں سی* *blackish mares ;* *اس سا ایسا* *for* *like this ;* *وہ سا اسیسا* *for* *like that ;* and, upon the same principle, *کیسا* and *جیسا* and *تیسا* for *کس* *like what ?* *جس سا* *like which,* *تس سا* *like that.*

¶ When used with adjectives, this adjunct seems in some instances almost superfluous, though to certain words of that description it usually imports a degree of intensity ; as, *ان دونوں میں بہت سی پریت ہوئی* *much love, or very much love, existed between those two ;* *یہ تو تھوڑی سی بات ہے* *this is indeed a very little matter :* and, when joined to pronouns in their uninflected state, it has a discriminative meaning ; so, *کونسا* *which ? what ? what sort of ?* *جوونسا* *whichever,* *تونسا* *that,* *کوئی سا* *some one, certain, somebody.*

CHAPTER IV.

On the Pronoun.

16. In the Hindustani, as well as in most other languages, pronouns admit of changes for case differently from nouns ; the declensions, therefore, of those in which such difference occurs will be here separately exhibited.

First Person.

Singular.		Plural.	
N.	میں <i>I.</i>	N.	ہم <i>we.</i>
G.	میرا میری میری <i>mine, of me.</i>	G.	ہمارا ہماری ہماری <i>our, of us.</i>
D.	مجھے or کو مجھے <i>to me.</i>	D.	ہمیں or کو ہم <i>to us.</i>
Ac.	مجھے or کو مجھے <i>me.</i>	Ac.	ہمیں or کو ہم <i>us.</i>
Ab.	مجھ سے <i>from me.</i>	Ab.	ہم سے <i>from us.</i>

Second Person.

N.	تو or تین <i>thou.</i>	N.	تم <i>ye.</i>
G.	تیرا تیری تیری <i>thine, of thee.</i>	G.	تھارا تمھاری تمھاری <i>your, of you</i>
D.	تجھے or کو تجھے <i>to thee.</i>	D.	تمہیں or کو تم <i>to you.</i>
Ac.	تجھے or کو تجھے <i>thee.</i>	Ac.	تمہیں or کو تم <i>you.</i>
V.	آئی تو <i>O thou!</i>	V.	آئی تم <i>O you!</i>
Ab.	تجھ سے <i>from thee.</i>	Ab.	تم سے <i>from you.</i>

Third Person.

Singular.		Plural.	
N.	وہ <i>he, she, it.</i>	N.	وہی <i>they.</i>
G.	* اُس کا کی کی <i>of him, &c.</i>	G.	اُن کا کی کی † <i>of them.</i>
D.	اُس کو اسی <i>to him, &c.</i>	D.	اُن کو انہیں <i>to them.</i>
Ac.	اُس کو اسی <i>him, &c.</i>	Ac.	اُن کو انہیں <i>them.</i>
Ab.	اُس سے <i>from him.</i>	Ab.	اُن سے <i>from the</i>

And the same word is declined in like manner when used demonstratively ; as, وہ *that* : in opposition to which is adopted یہ *this* (person or thing), declined as follows,

N.	یہ <i>this.</i>	N.	یہی <i>these.</i>
G.	اِس کا کی کی <i>of this.</i>	G.	اِن کا کی کی <i>of these.</i>
D.	اِس کو اسی <i>to this.</i>	D.	اِن کو انہیں <i>to these.</i>
Ac.	اِس کو اسی <i>this.</i>	Ac.	اِن کو انہیں <i>these.</i>
Ab.	اِس سے <i>from this.</i>	Ab.	اِن سے <i>from these.</i>

The common or reflective Pronoun.

Singular and Plural.

N	آپ <i>self, myself, thyself, &c.</i>
G.	اپنا اپنی اپنی or آپ کا کی کی <i>of myself, &c. my own, &c.</i>
D.	آپ کو اپنی کو <i>to myself, &c.</i>

* Or وَسْكَا &c.

† Or وَنْكَا or وَنْهونْ &c. { though these forms of declension rather be-
long to another dialect, and are not very
common.

Singular and Plural.

Ac. آپي کو or آپ کو *myself*, &c.Ab. آپي سي or آپ سي *from myself*, &c.

This pronoun is applicable to all the three persons ; but, it must have reference, where used, to the same object as the nominative case, expressed or understood, before the verb in the same member of the sentence ; consequently, by it are for the most part expressed the English *myself*, *thyself*, *himself*, *herself*, *itself*, *ourselves*, &c.; as well as *my own*, *thy own*, *his own*, *her own*, *our own*, &c., which the genitive case denotes: آپس moreover, is frequently adopted in a plural sense before postpositions : so, آپس مين *among themselves*, &c.

The Interrogative.

Singular.

Plural.

N. کون *who? which?*
*what?*N. کون *who? which?*
*what?*G. کس کا کي کي *of whom?* &c.G. کين کا کي کي *whose?* &c.D. کس کو کي *to whom?* &c.D. کين کو کي *to whom?* &c.Ac. کس کو کي *whom?* &c.Ac. کين کو کي *whom?* &c.Ab. کس کي *from whom?* &c.Ab. کين کي *from whom?*

The above may be used absolutely with respect to persons, and adjectively with respect to either persons or things ; as, کون *who?* کس چيز کو *to which*, or *what, thing?* but

in an absolute sense, not applied to persons, *کیا* is generally adopted; and with the names of inanimate objects in the uninflected state only it may be joined as an adjective; thus, *کیا چیز* *what thing?* This pronoun may be thus declined,

Singular and Plural.

N. and Ac.	<i>کیا</i> <i>what?</i>
G.	<i>کاہی کا کی کی</i> <i>of what?</i>
D.	<i>کو کاہی کو</i> <i>to or for what?</i>
Ab.	<i>سی کاہی سی</i> <i>from what?</i>

The Relative and Correlative.

Singular.

Plural.

N.	<i>جَوَن</i> or <i>جو</i> <i>who, which,</i>	N.	<i>جَوَن</i> or <i>جو</i> <i>who, which,</i>
	<i>what.</i>		<i>what.</i>
G.	<i>جِس کا کی کی</i> <i>of whom,&c.</i>	G.	<i>جِن کا کی کی</i> <i>of whom,&c.</i>
D.	<i>جِس کو</i> or <i>جِسی</i> <i>to whom,&c.</i>	D.	<i>جِن کو</i> or <i>جِنہین</i> <i>to whom,&c.</i>
Ac.	<i>جِس کو</i> or <i>جِسی</i> <i>whom, &c.</i>	Ac.	<i>جِن کو</i> or <i>جِنہین</i> <i>whom, &c.</i>
Ab.	<i>جِس سی</i> <i>from whom,</i>	Ab.	<i>جِن سی</i> <i>from whom,</i>
	<i>&c.</i>		<i>&c.</i>

In correspondence to which is generally used the correlative, *تَوَن* or *سو* *that, he, she, it, they, &c.* declined thus,

N.	<i>تَوَن</i> or <i>سو</i> <i>that, he,&c.</i>	N.	<i>تَوَن</i> or <i>سو</i> <i>those or they.</i>
G.	<i>تِس کا کی کی</i> <i>of that, &c.</i>	G.	<i>تِن کا کی کی</i> <i>of those, &c.</i>
D.	<i>تِس کو</i> or <i>تِسی</i> <i>to that, &c.</i>	D.	<i>تِن کو</i> or <i>تِنہین</i> <i>to those, &c.</i>

Singular.	Plural.
Ac. <i>تسي</i> or <i>تس</i> کو <i>that, him, &c.</i>	Ac. <i>تہین</i> or <i>تن</i> کو <i>those, &c.</i>
Ab. <i>تس</i> سی <i>from that, &c.</i>	Ab. <i>تن</i> سی <i>from those, &c.</i>

Indefinites.

N. <i>کوئی</i> - - - <i>a</i>	N. <i>کچھ</i> - - - <i>some, a little, a few.</i>
G. <i>کسی</i> کا <i>کي</i> <i>of</i>	G. <i>کسو</i> کا <i>کي</i> <i>of</i>
D. <i>کسی</i> کو <i>to</i>	D. <i>کسو</i> کو <i>to</i>
Ac. <i>کسی</i> - - -	Ac. <i>کسو</i> - - -
Ab. <i>کسی</i> سی <i>from</i>	Ab. <i>کسو</i> سی <i>from</i>

¶ These two appear almost indiscriminate in use, though the first is more frequently applied to persons, and the latter to things; by practice alone in the language, however, the difference of application can be ascertained. In the plural sense, they may become *کنہین* *کنہون* before postpositions, or, dropping the aspirate and nasal, *کني* *کنو*.

17. The pronouns, for the most part, as exhibited above, have a singular termination *اي* (*e*) and a plural one *این* (*eni*) which like the postposition *کو* may convey the meaning of either a dative or an accusative case. To *ہم* *تم* *ان* *کن* *چن* *تن* the plural sign *اون* (*oni*) may still be subjoined; but, this seems universally done by way of emphasis, provided that no noun having the like termination immediately follows; and, the finals of *تن* *چن* *تن* *تم* *ان* *کن* *چن* *تن* may be aspirated, when used with, or without, the affix

اُنھوں سے * so, کو ہم or ہوں کو *to us*; تُو سے or تُوہ سے or تُوہوں سے *from you*; اُنھوں لوگوں میں or اُن among those people; but, اُنھوں لوگوں میں would scarcely be admissible, the substantive necessarily taking the plural sign, which is then not required with the preceding demonstrative.

¶ The genitive terminations را (*rā*) نا (*nā*) must, like the postposition کا be made to agree with the subsequent nouns, or those to which they relate; as, میری گھر کی پاس *near my house*, ما تیری *thy mother*, پر اپنی دروازی *at his own door*, اپنی آنکھوں سے *with his own eyes*; when, however, any word intervenes between the pronoun and postposition, مجھ and تجھ as well as ہم and تُو are then used with کا instead of the genitive forms; as, مجھ غریب کا *of poor me*. کُوں and کُوئی and کُچھ may, also, remain uninflected when separated from any postposition; so, کُوں صاحب کا آدمی ہے *what gentleman's man is it?* کُوئی دن کو میں چلا جاؤنگا *I shall depart on some day*; کُچھ چیز میں *in some thing*. As in the nouns, so in the pronouns the mere inflections are adopted with simple postpositions; and other words used postpositively require an inflected masculine, or a feminine, genitive: so, پر مجھ *on me*, اُس میں *in that*, پاس میری *near me*, تیری طرح *in*

* The word سب *all*, becomes in like manner سبوں for the objective cases of the plural.

thy manner, *خاطرِ اِنِي* for *one's own sake*. By the poets, moreover, occasionally *مُجِبِّهِ* and *تُجِبِّهِ* are adopted in a possessive sense, instead of the regular genitives; as, *مُجِبِّهِ دِل* *my heart*, *تُجِبِّهِ تَشْتَقُ* *thy love*, *مُجِبِّهِ بِاس* *at the side of me, near me*: but these are licenses seldom, if ever, taken in common discourse.

18. Some of the pronouns admit of composition, and each portion of the compound is liable to inflection; thus, *جُو كُوِي* *whoever*, *جُو كُجِّهِ* *whatever*, *كَا جِسِ كِسِي* *of whom-ever*, *كَا جِسِ جِسِ* *of whichever*, *جِسِ تِسِ* *whatever*, *كِسِ كِسِ* *which?* (expressive of *many, various*), *كُجِّهِ كُجِّهِ* *somewhat*, *نَدِ كُجِّهِ* *something or other*.

CHAPTER V.

· *On the Verb.*

19. A verb is a word which of itself may constitute a sentence, and without which, expressed or understood, no sentence can be complete. In the Hindustani, the Arabic term *فِعْلٌ* (*action*) is commonly used to designate this part of speech, which admits of various subdivisions.

The Imperative for the second person singular, or The Root.

20. The imperative for the second person singular is in this language the most simple form of the verb, or that radical portion, to which some addition is requisite for the construction of the infinitive, the participles and the tenses; it is, also, a common verbal noun; thus, مار signifies *beat* or *a beating*; بول *speak* or *speech*; چاه *desire*, either as a verb or noun.

The Infinitive.

21. The infinitive is obtained by adding نا (*nā*) ني (*ne*) ني (*nī*) نين (*nīn*) or نيان (*niyān*) to the root.* The termination ني (*ne*) is used with certain verbs or with postpositions; ني (*nī*) نين (*nīn*) or نيان (*niyān*) when a feminine noun, singular or plural, is the object of the verb; and, نا in all other cases. So مارنا *to beat* or *a beating*, مارني پر *on beating*, or, *about to beat*, مارني لگا *he was applied to beating*, or, *he began to beat*, ايک زبان بولي *to speak a language*, راہ بتاني *to point out the way*. This form of the verb is, moreover, in constant use as a noun of action or a gerund; thus, پيني کو *for drinking*, کھاني کي لي *for the sake of eating*.

* Sometimes the Sanskrit verbal noun formed by the addition of ن (*an*) to the root, is used as an infinitive; and is, apparently, the prototype of these forms; so, کرن *a doing, to do, to make*.

The Past Participle.

22. The past, being in the order of events antecedent to the present, will be here, according to the arrangement of oriental grammarians, first noticed ; and, the past participle is formed by subjoining to the root $\bar{\tau}$ (\bar{a}) اي (e) اي (\bar{i}) (ي) or اَيْنَ ($\bar{i}n$) or اِيَانِ ($iy\bar{a}ni$) according to the gender and number of the governing noun : as, for a masculine noun, in the singular بولا and in the plural بولي ; for a feminine noun, in the singular بولي and in the plural بولين or بوليَانِ *spoken*, from بول .

¶ If the root, however, ends in $\bar{\tau}$ (\bar{a}) or او (o) the letter ي is inserted before a subsequent $\bar{\tau}$ (\bar{a}) ; but, it may either be adopted, to facilitate pronunciation, or omitted, when followed by an affix beginning with any other حَرْفِ عِلْت or long vowel : thus, from لا *bring* come لايا ($\bar{l}\bar{a}y\bar{a}$), لاِي ($\bar{l}\bar{a}y\bar{e}$) or لاِي ($\bar{l}\bar{a}'e$), لاِي ($\bar{l}\bar{a}y\bar{i}$) or لاِي ($\bar{l}\bar{a}'i$), &c. *brought* ; from بو *sow*, بويَا ($boy\bar{a}$), بوي ($boye$) or بوي ($bo'e$), بوي ($boy\bar{i}$) or بوي ($bo'i$), &c. *sown*. And when in certain verbs اي (\bar{i}) would be regularly followed by an affix consisting of, or beginning with, اي (\bar{i}), to form the feminine of this participle, one of these long vowels is usually dropped ; so, دين or دِي from دِيَا *given*. Verbal roots of more than one syllable, having any short vowel in the penultimate and *fat'ha* (ˆ) followed immediately by a consonant in the

final syllable, drop the latter vowel before all affixes beginning with a vowel, as in this form of the verb and in the future tense: so, نَكْلًا from نَكَلَ *issue*; سَمِّجَهَا from سَمِّجَ *understand*. The very few exceptions to these rules are گِیَا * *gone*, from جا ; کِیَا * *done, made*, from کر ; هُوَا *been, become*, from هو ; مُوَا * *dead*, from مر ; دِیَا *given*, from دی ; and, لِیَا *taken*, from لی . To this form of the verb, moreover, when used as a mere participle or substantively, هُوَا *become*, is frequently affixed ; as مارَا هُوَا *become beaten or the beaten or the slain* ; دِیَا هُوَا *given, the gift*.

The Present Participle.

23. The present participle is obtained by the addition of تا (*tā*) تِی (*te*) تِی (*tī*) تِین (*tīn*) or تِیَان (*tiyān*) to the root: thus, with a masculine noun, in the singular, مَارَتَا and, in the plural مَارَتِی ; with a feminine noun, in the singular مَارَتِی and, in the plural مَارَتِین or مَارَتِیَان *striking* from مار . To this participle, when not constructed with an auxiliary verb, هُوَا *become* may be subjoined in like manner as to the past: so, بُولتَا هُوَا *speaking* ; هَنَسْتَا هُوَا *laughing* ; سوتَا هُوَا *the sleeping or fallen asleep*.

* The regular forms are, however, sometimes adopted ; but, most especially جَايَا and مَرَا when in composition with کَرْنَا as will be explained at paragraph 30 ; and کَرَا in other situations, though but very rarely.

The Past Conjunctive Participle.

24. But a very useful participle, in this language, is either the same in form as the root of the verb, or is had by affixing *اي (e) * كي (ke) کر (kar) كَرِي (karke) or كَرَكِر (karkar)* to the root; so, *ديكُه or دِيكِي or دِيكِيكِي or دِيكِيكِر or دِيكِيكِرِي or دِيكِيكِرَكِر having seen*, from *ديكُهنا to see*: and from *آنا to come* *آن or آنِكِي &c.* as well as the regular forms *آ or آكِي &c. having come*.

¶ As this participle is used to express the performance of something previous to another action which a subsequent verb declares, and serves to conjoin different members of a sentence, it is commonly termed *مَضِي مَعْطُوف عَلَيْهِ past conjunctive*: from its use, moreover, it is also named *the pluperfect participle* and *the participle of suspension*.

The Past Tenses.

25. The past indefinite tense is the same in form as the simple past participle before explained; so *مَيِّن بولا I (a male) spoke*, *مارا اُس ني † he or she struck*, *هم بولين we (females) spoke*, *مارا اُن ني † they (males or females) struck*: and, by the

* With the termination *اي (e)*, however, roots generally become the same in form as the inflected past participle masculine singular; so, from *هو, دي, كر, لي* are *هُوِي, كِي, دِي, لِي*.

† The construction adopted here, though the explanation of it more properly belongs to the Syntax, will appear too singular to the

addition of the auxiliary verbs, called *رَوَابِطِ زَمَانِي* *temporal bonds* or *restrictions*, various definitions of the past may be expressed : thus, a pluperfect or past past is had by subjoining the auxiliary past to the past participle ; as, مَیْنِ بولا تها *I had spoken*, مَیْنِ نِي مارا تها † *I had struck* ; a past definite or past present, by adding the auxiliary present to the past participle ; as تُو نِي مارا هَی † *thou hast spoken*, تُو بولا هَی †

learner, not to require immediate notice. Before transitive verbs, in any past tense of the active voice, the particle نِي immediately follows, or is affixed to, the nominative, or noun denoting the agent, which, if not the first or second personal pronoun, is inflected before it, if capable of inflection ; but, the verb is made to agree with its object, provided that this be, as is most customary, in the nominative case : when, however, the object is placed in an oblique case, or is not a word but a member of a sentence, the verb is then invariably used in the third person masculine singular. Thus, اُس نِي دو تماچي ماري *he struck two blows*, اُس نِي اُپني جب مَیْنِ نِي يِهہ بات سُنِي *when I heard this speech*, اُس نِي اُپني بيٿي کو مارا or ماري بيٿي ماري *he struck his own daughter*, رنڌيون راجا نِي پوڄها *the women beat the men*, رنڌيون نِي مردون کو مارا or نِي مرد ماري *the prince asked, " what hast thou done with that fruit?"* تُو نِي وه پهل کيا کيا *I have beaten two men*, مَیْنِ نِي دو مرد ماري هَين تها *ye had struck*, and so forth, as in the examples given above. It seems, however, highly probable that this نِي ني like the same affix which denotes the instrumental case in the cognate dialects of the Mahārāttas,

thou hast struck : a past future, by the application of the auxiliary future to the past participle ; as, *وہ بولا ہووی* or *ہوگا* *he may, shall or will have spoken, or he might, should or would speak,* *ہوگا* or *ہوئی مارا ہوئی* † *he or she may, shall or will, have struck, or might, should or would strike* : and a past conditional or optative, by the addition of the present indefinite of the verb *ہو* *be, become,* to the past participle, with a conditional or optative adverb, expressed or understood, in the same sentence ; as *اگر مین بولا* *if I had spoken,* *ہوتا* *ہوگا* † *would to God he had struck.*

Sikhs, Braj, &c. deduced apparently from the *॥* or *॥* which is the sign of the like case in Sanskrit, is in fact a casual termination and should generally be translated by the English word “by,” as pointing out the agent *by* whom any thing has been done. The singularity in the use of *نی* here noticed, considered to be a mere expletive without meaning, will then no longer exist ; since the construction only is idiomatically inverted, the verb being used in a passive form, like as is common in the Sanskrit, as well as in the Mahārāṭṭa, Panjābī, Braj and other Indian dialects, with the same casual sign and under similar circumstances : and nothing contrary to the general rules of grammar will be found in sentences where *نی* occurs, if this notion of it be adopted ; as, the verb uniformly agrees with the nominative if any is expressed, or otherwise it is used impersonally in the form of the third person masculine singular.

¶ When, however, two or more words come together, each of which might take the nasal termination ن (ni) or آن (ān) denoting the plural of a feminine, that sign is usually dropped in all the words but the last ; as, وي ماري وي هويڻگين *they (females) may have been struck*.

The Present Tenses.

26. The present indefinite tense is the same in form as the present participle ; so, ماڙتا مين *I strike*, وه بولئي *she speaks*, هم گاتي *we sing*, تم آئين *ye (females) come*, وي جانين *they (females) go* : the imperfect or present past tense is obtained by adding the auxiliary past to the present participle ; as ماڙتا تها مين *I was striking* : the present definite or present present, by the addition of the auxiliary present to the present participle ; as تُو بولتا هي *thou art speaking* : and, the present future, by subjoining the auxiliary future to the present participle ; as وه گاتي هووي or وه گاتي هوگي *she may, shall or will be singing*.

¶ By the present indefinite tense, moreover, with a conditional conjunction or adverb of wishing expressed or understood, the conditional or optative sense may be expressed ; as, بولتا سي *if I could speak the language then I would with pleasure speak* ; کسو سي *(if) thou hadst not made love to any one then (thou) wouldst have done well*. And when several

plural feminines, which would regularly end in این (*īni*) or ایان (*iyān*) meet together, the numerical sign ن (*n*) or آن (*ān*) may be omitted in all such words but the last ; as, *وي کاتي هوينگين they (females) may be singing.*

Future Tenses.

27. The Future indefinite or aorist* is had by affixing to the root, for the first, second and third persons singular, اِي (*ī*) اِي (*e*) and for the plural, in the same order اُون (*ūn*)

* This form of the verb has, also, the use of what is called the subjunctive mood in European languages ; being adopted after such words, whether expressed or understood, as subjoin a secondary member of a sentence implying futurity, doubt or contingency to the preceding one ; so Saudā says,

اراده تها که وهان جاکر مرین هم “مچاهي گر خدا تو کیا کرین هم

It was (our) wish that we should go and die there ; (but) if God wills not, then what can we do ? And, it is sometimes called the مُضارع on account of its being not unfrequently adopted in a present as well as in a future sense ; so again Saudā says,

• حَز جَوَهَرِي كِيَا جَانِي كُوِي قَدَرِ جَوَاهِرِ “

“سَمَجِي هِي سُنْحَن رَسِ هِي سُنْحَن مِيرِي زَبَانِ كَا “

Does any but the jeweller know the value of jewels ? The skilful in language only comprehends the language of my tongue : in the latter hemistick of which example, this form of the verb is used as a present participle even with the present auxiliary, and such is very commonly the application of it in poetry.

of the persons این (en) او (o) این (en); so, from جاء *love*, come مین چاهون تو چاهي وه چاهي هم چاهين تم چاهو وي چاهين *I, thou, he, we, ye, they, may, shall or will love*: and, in an indicative or more absolute sense, the Future indefinite is obtained by adding گا (*gā*) گي (*ge*) گي (*gī*) گين (*gīi*) or گيان (*giyān*), agreeable to the gender and number of the governing noun, with the above-mentioned affixes, to the root; as, مین بولونگا *I shall speak*, وه بوليگي *she shall speak*, بولينگين or بولينگي *we (males or females) shall speak*.

¶ To such roots, however, as end in آ (*ā*) او (o) اي (e) or اي (ī) the letter , may be optionally affixed, or not, before every future termination beginning with اي (e); so, from آ *come*, may be formed آوي and آوين as well as آويگا and آوينگي &c.; and, on the contrary, certain verbs whose roots end in اي (e) or او (o) may admit of contraction in this tense, by either dropping the final letters of the roots or rejecting the initial ones of the affixes; as هونگا هونگا هونگي هونگي *and هون* and هونگا هونگا هونگي هونگي *and هون* or هوني from هو *be*; دوي دي دوين دي دوينگي دوينگي *and دوي* or دي دي دي *and دي* from دي *give*. But primitive roots of more than one syllable, having a short vowel in the penultimate and *fat'ḥa* in the last, drop the latter vowel, as in the past form, when the signs of the future are superadded; so, گنريگا *from گنر* *pass*, چمکيگا *from چمک* *glitter*.*

* The past future and present future have been already described under the *Past* and *Present tenses*.

The Imperative.

The imperative for the second person singular is the mere root of the verb ; and, for the other persons, it is the same as the future indefinite or aorist before described ; so, *اُكْرُونْ* *let me order*, *لا* *bring (thou)*, *لاو* *bring (ye)*, *مت دو* *give not*, *مهيآ کرين* *let them make ready*.

Respectful or precative forms of the Future and Imperative.

28. But, respectful or precative forms of the future and imperative are, moreover, obtained by adding to the root of a verb *ايي* (*iyē*) or *ايو* (*iyō*) ; or, if the root ends in *اي* (*ī*) or *او* (*o*), most commonly *جي* (*je*) *جيي* (*jiye*) *جو* (*jo*) or *جيو* (*jiyō*) : the termination *ايي* or *جي* or *جيي* however, is generally used with *آپ صاحب حضرت* or some other like term of respect, expressed or understood, by way of honour to the person addressed ; and, it is often adopted impersonally ; or rather, perhaps, it may be understood in the plural without limitation as to person, like as the first person plural is often applied in English ; whilst *ايو* or *جو* or *جيو* is used with both the second and third persons of either number, in a precative or future meaning, and in either a good or bad sense, as the context may denote : so, *په پهل آپ ليجي اور مجھي کچھ لجهمي دیجي*, *be pleased, sir, to take this fruit and to give me some wealth ; جو مر جاڻي* *جو مر جاڻي* *تو سنسار کي دکھ سي جهوڻي* *when we die then we escape from the*

trouble of the world; [•]آزما ليجيو pray take a trial; *میرا یار سلامت* may my friend remain in safety; *خوش رهيو* may you be happy; *مر جاو* may you die; *چاهي* we should desire. Before these terminations the roots *دي لي* * *هو کر* usually become *هو کي دي لي*: and to the respectful form in *ايي* &c., the future sign *گا* is in some instances subjoined; as, *آپ رهيگا* you, sir, will be pleased to remain, or *آپ ليجيگا* you, sir, will be pleased to take.

Transitive and Causal Verbs.

29. Transitive verbs are formed from intransitives, or causals from transitives, in many cases, by the addition of *آ* (*ā*) or *وا* (*wā*) and sometimes *او* (*o*) to the root; but, when these affixes are adopted, the vowel of the primitive root, if long, is frequently shortened before them; so, *جلا* to burn (transitively), *جلاوا* to cause to be burnt, from *جلا* to burn (intransitively); *بلا* to call, *بلاوا* to cause to be called, from *بولنا* to speak; *دبونا* to drown from *دوبنا* to be drowned; *بهگوننا* to wet, to steep, from *بهگنا* to be wet: and, if the primitive root ends in *آ* (*ā*) *اي* (*ī*) *اي* (*e*) or *او* (*o*), the letter *ل* is to be inserted before the causal signs, and the vowel of the root is shortened; so, *کھلانا* and *کھلوانا* to feed or cause to eat from *کھانا* to eat, *پلانا* and *پلوانا* to give or cause to

* *کريو* and *کريي* occur, though but very rarely.

drink from *دِينَا* to *drink*, *دَلَانَا* and *دَلَوَانَا* to *cause to give* from *دِينَا* to *give*, *دَهْلَانَا* and *دَهْلَوَانَا* to *cause to wash* from *دَهُونَا* to *wash*. In other cases, the transitive is formed by lengthening the vowel, or last vowel in dissyllables, if short, of the intransitive root; as, *گھولْنَا* to *dissolve* (transitively) from *گھلْنَا* to *be dissolved*, *کاٹْنَا* to *cut* from *کٹْنَا* to *be cut*, *چھیدْنَا* to *bore* from *چھدْنَا* to *be bored*, *جوڑْنَا* to *join* from *جڑْنَا* to *be joined*, *نِکَالْنَا* to *make to issue* from *نِکَلْنَا* to *issue*: yet, when the causal *وَا* is affixed, the short vowel of the primitive remains; as, *گھولَوَانَا* to *cause to be dissolved*, *کاٹَوَانَا* to *cause to be cut*, *نِکَلَوَانَا* to *cause to be taken out*.

¶ In a few instances, especially if the primitive root be a monosyllable terminating with *ء*, either *آ* or *لا*, as before described, or very rarely *آل* (*āl*), may be added to form the causal; as, *دیکھَانَا* or *دیکھَلَانَا* to *shew* from *دیکھْنَا* to *see*, *سیکھَانَا* or *سیکھَلَانَا* to *teach* from *سیکھْنَا* to *learn*, *بیٹھَانَا* or *بیٹھَلَانَا* or *بیٹھَالَانَا* to *seat* from *بیٹھْنَا* to *sit*: on a principle too, similar to what is here or before mentioned, are formed *نہلَانَا* to *cause to bathe*, and *نہلَوَانَا* to *cause to be bathed*, from *نہانا* to *bathe*, as well as *پیشمالَانَا* to *thrust in* from *پیشْمَا* to *enter*; the vowel of the original, if long, being usually shortened before *آ* or *لا* but not before *آل*. And, a very small number of causal verbs may seem irregularly formed; as, *بیچْنَا* to *sell* from *بیکْنَا* to *be sold*, *چھوڑْنَا* to *let go* from *چھٹْنَا* to *be let go*, *پھوڑْنَا* and

پھاڑنا *to break or burst* from پھوڑنا and پھٹنا *to be broken*, توڑنا *to break* from ٹوڑنا *to be broken*, نیبیرنا *to finish* from نیبڑنا *to be ended*; but, these apparent anomalies are, for the most part, only slight variations in the pronunciation and writing of a letter, the ت and ڑ of most of these examples being alike the representative of the same Nāgarī letter ट. With dissyllabick roots, too, the short vowel of the last syllable, if *fat'ha*, is dropped when ī (*ā*), but not when *wa* (*wā*) is affixed; so, سمجھانا *to inform*, from سمجھنا *to understand*, چمکانا *to make to glitter* from چمکना *to glitter*, سرکانا *to move* and سرکوانا *to cause to be moved* from سرکना *to be moved*, پہلانا *to amuse* from پہلना *to be amused*.

Compound Verbs.

30. Compound verbs may be,

1st. Nominals, formed by subjoining a verb, regularly conjugated, to an uninflected noun, whether substantive or adjective; as, غوطہ مارنا *to dive*, گالی دینا *to abuse*, مول لینا *to purchase*, چھوٹا کرنا *to diminish*.

2dly. Intensives, formed by adding some such verb, regularly conjugated, as serves to extend the sense, to the mere root of another verb, which conveys the primary meaning; so, مار ڈالنا *to kill downright*, کھا جانا *to eat up*, ڈال دینا *to throw away*, کاٹ ڈالنا *to cut off*, گر پڑنا *to fall down*, توڑ ڈالنا *to break to pieces*, بول اُٹھنا *to speak out*, آجانا *to come suddenly*.

3dly. Potentials, formed by adding سَکْنَا *to be able*, regularly conjugated, to the mere root of another verb ; as, چل سَکْنَا *to be able to walk*.

4thly. Completives, formed by adding چُکْنَا *to be finished*, regularly conjugated, to the mere root of another verb ; as, پي چُکْنَا *to have done drinking*, کھا چُکْنَا *to have done eating*.

5thly. Inceptives or inchoatives, formed by adding لڳْنَا *to come in contact, to be applied*, regularly conjugated, to the inflected infinitive of a verb ; as, سيکھڻي لڳْنَا *to begin to learn*, پڙهڻي لڳْنَا *to begin to read* : and sometimes لڳْنَا precedes in position ; as لڳا جاني *he began to go*.

6thly. Permissives, formed by adding ڏيڻا *to give, to let*, regularly conjugated, to the inflected infinitive of a verb ; as ڏيڻا جاني *to permit to go*, آڻي ڏيڻا *to let come*.

7thly. Acquisitives, formed by adding پانا *to get, to acquire*, regularly conjugated, to the inflected infinitive of a verb ; as, پانا آڻي *to be allowed to come*, پانا جاني *to be allowed to go*.

8thly. Desideratives, Requisites and Proximatives, formed by adding چاهڻا *to desire, to require, to need*, regularly conjugated, to the past participle of a verb, which remains unchanged in the form of the masculine singular whatever the gender and number of the governing noun may be ; so, مرا چاهي or مرا چاهي *he or she wished to die*, or

was about to die ; جَايا چَاهُنَا هَي or جَايا چَاهِي هَي *he or she wishes to go, or is about to go* ; لِكهَا چَاهُنَا *to wish to write, to be about to write* :* and when used in this construction, the regular past forms مَرَا and جَايا are preferred to the more common, though irregular, مُوا and گِيَا as exemplified above.

9thly. Frequentatives, obtained by adding كَرْنَا *to do, to make*, in any form of its conjugation, to the past participle of a verb, which is used invariably in the uninflected form of the masculine singular whatever the governing noun may be ; so, جَايا كَرْنَا *to be in the habit of going*, آيا كَرْنَا *to make a practice of coming*, چَوَكِي دِيَا كَرْنَا *he makes a practice of guarding*. In this compound, too, جَايا is adopted and not گِيَا.

10thly. Continuatives, formed by adding جَانَا *to go* or رَهْنَا *to remain*, regularly conjugated, to a present participle, which agrees in gender and number with the governing noun ; so, جَاتَا رَهَا *he continued going, he went entirely away*, رَوْتِي جَانِي هَي *she continues weeping*, پَرَهْتِي جَانِي هَيْن or پَرَهْتِي رَهْتِي هَيْن *they (males) continue reading*. •

11thly. Statisticals, formed by adding a verb, regularly

* The inflected infinitive of a verb, however, is sometimes, though but very rarely, used before چَاهُنَا ; as, تُو جَهَان جَانِي چَاهِيگَا *wherever thou shalt wish to go*.

conjugated, to a present participle used invariably in the form of the inflected masculine singular; as, گاني آتي هي *she comes (in the state of one) singing*, روتي ڏوڙتا هي *he runs (in the state of one) weeping*.

12thly. Reiteratives, formed by using together two verbs, regularly conjugated, the latter of which seems generally a mere subservient to the first without conveying any clearly independent meaning; as بولنا چالنا *to converse*, ڏيکھنا بهالنا *to see*.

Derivative Verbs.

31. Verbs may be derived, from both substantives and adjectives, by affixing the verbal signs only in some instances; but, more frequently, by shortening the vowel of the original, if long, and inserting \bar{a} (ā) or ايا (iyā) before those signs: so, چوڙانا *to widen*, from چوڙا *wide*; لٽيانا *to kick*, from لات *a kick*; گليانا *to abuse*, from گالي *abuse*; جٽيانا *to beat with جوتي a slipper*.

Passive Voice of a Verb.

32. The passive sense of a verb is generally denoted by adding, to its simple past participle, the verb جانا *to go, to be*, in such tense as may be requisite; so, مين ماراگيا *I was struck*, مين مارا جاتا هون *I am struck*, مين مارا جاونگا *I shall be struck*; all the parts of this compound, moreover, admitting the usual changes to agree in gender and number with the governing noun.

33. The additions to the root, as before particularly explained, to form the infinitive, participles and indefinite tenses, are as follows; namely, for the

Infinitive and Gerund,

Singular.

Plural.

نا (*nā*) ني (*ne*) ني (*nī*), | ني (*ne*) نين (*nīn*) or نيان (*niyān*):

Past Participle and Past Indefinite Tense,

آ (*ā*) اي (*e*) اي (*ī*), | اي (*e*) اين (*īn*) or ايان (*iyān*):

Present Participle and Present Indefinite Tense,

تا (*tā*) تي (*te*) تي (*tī*), | تي (*te*) تين (*tīn*) or تيان (*tiyān*):

Past Conjunctive Participle (sing. and plur.),

the root, اي (*e*) كي (*ke*) كر (*kar*) كركي (*karke*) or كركر (*karkar*):

Future Indefinite or Aorist Tense (mas. and fem.)

اون (*ūn*) اي (*e*) اي (*e*), | اين (*eīn*) او (*o*) اين (*eīn*):

Future Indefinite Tense (mas.),

اينگي (*eīnge*) اوگي (*oge*) اينگي (*eīnge*), | اينگي (*eīnge*)
(*eīnge*):

Future Indefinite Tense (fem.),

اينگي (*eīngī*) ايگي (*egī*) ايگي (*egī*), | اينگيان (*eīngiyān*) اوگيان (*ogiyān*)
اينگيان (*eīngiyān*):

Imperative,

اون (*ūn*), the root, اي (*e*), | اين (*eīn*) او (*o*) اين (*eīn*):

Respectful Future and Imperative.

Singular.

Plural.

ایو (*iyō*), ایی (*iye*) اییگا (*iyegā*) or ایو (*iyō*).

And the auxiliaries, used in forming the definite tenses of verbs, are to denote the

*Past.**

{	میں	<i>I was.</i>	{	ہم	<i>we were.</i>
	تو	<i>thou wast.</i>		تم	<i>ye were.</i>
	وہ	<i>he was.</i>		وی	<i>they were.</i>

*Present.**

میں	<i>I am.</i>	ہم	<i>we are.</i>
تو	<i>thou art.</i>	تم	<i>ye are.</i>
وہ	<i>he is.</i>	وی	<i>they are.</i>

Future.

میں	OR	ہوں	<i>I</i>	}	may, shall, &c. &c.	ہم	OR	ہوئیں	OR	ہوین	<i>we</i>	}	may, shall, &c. &c.
تو	OR	ہوئی	<i>thou</i>			تم	OR	ہو	<i>ye</i>				
وہ	OR	ہوئی	<i>he</i>			وی	OR	ہوئیں	OR	ہوین	<i>they</i>		

* These forms are, also, the substantive verb, being used absolutely to denote mere existence; whilst, the regular combination of *ہو* *be*, *become*, to which root these auxiliaries are in common referred, generally imports transition or change from one state to another.

Or,

Singular.		Plural.	
هُونگا or مِينِ هُونگا I	sha	هُونگي or هُونگي ہم we	} shall, will, &c. be.
or هُونگا or تُو هُونگا thou		هُونگي	
هُونگا	} li, &c. be	هُونگي or هُونگي تُم ye	
or هُونگا or هُونگا هُو he		هُونگي or هُونگي وِي they	
هُونگا		هُونگي	

Conditional or Optative.

هُونگا مِينِ I become.	هُونگي ہم we become.
هُونگا تُو thou becomest.	هُونگي تُم ye become.
هُونگا هُو he becomes.	هُونگي وِي they become.

Of these auxiliaries, however, such, whose singular final is \bar{a} (\bar{a}), are applicable, as above described, to the masculine gender only; but, for the feminine gender, that termination \bar{a} (\bar{a}) must be changed to \bar{i} (\bar{i}) in the singular, and to \bar{in} (\bar{in}) or $\bar{iyāi}$ ($\bar{iyāi}$) in the plural.

To form the passive voice of a verb, جانا *to go* is used as an auxiliary; and, it is conjugated as follows, for the masculine gender.

Imperative for the second person singular, or The Root.

جا *go.*

Infinitive and Gerund.

جانا or جاني *to go, going.*

Past Participle.

گیا or گیا *gone.*

گئی or گئی *gone.*

Present Participle.

Singular.

Plural.

جاتا هُوا or جاتا going.

جاتي هُوي or جاتي going.

Past Conjunctive Participle.

Singular and Plural.

جاڪرڪر or جاڪر جاڪرڪي جاتي جاڪرڪر *having gone.**Past Indefinite Tense.*

گيا {	مين I went.	گيئي {	هم we went.
	تو thou wentest.		تم ye went.
	وہ he went.		وي they went.

Pluperfect or Past Past Tense.

گيا تھا {	مين I was gone.	گيئي تھي {	هم we were gone.
	تو thou wast gone.		تم ye were gone.
	وہ he was gone.		وي they were gone.

Past Definite or Past Present Tense.

مين گيا هون I am gone.	هم گيئي هين we are gone.
تو گيا هي thou art gone.	تم گيئي هو ye are gone.
وہ گيا هي he is gone.	وي گيئي هين they are gone.

Past Future Tense.

مين گيا هون I	} may, shall, or will have gone, &c. or might, &c. go.	هم گيئي هوين we	} may, shall, or will have gone, &c. or might, &c. go.		
				تو گيا هوي thou	تم گيئي هو ye
				وہ گيا هوي he	وي گيئي هوين they

Or,

Singular.		Plural.	
میں گیا ہوں گا I	} shall, will, or may have gone; or might, &c. go.	ہم گئے ہوینگے we	} shall, will, or may have gone; or might, &c. go.
تو گیا ہوینگا thou		تم گئے ہوگے ye	
وہ گیا ہوینگا he		وی گئے ہوینگے they	

Past Conditional or Optative Tense.

گیا ہوتا	} میں	} اگر	} تو	} If, would to God, I, &c. had gone; or, then I, &c. should have gone, &c.	گئے ہوتے	} ہم	} تم	} If, would to God, we &c. had gone; or, then we, &c. should have gone, &c.				
									} تو	} تو		
											} وہ	} وہ

Present Indefinite Tense.

میں I go.	ہم we go.
* جاتا } تو thou goest.	* جاتی } تم ye go.
وہ he goes.	وی they go.

* With a conditional conjunction or an adverb of wishing, this form of the verb, like the tense immediately preceding, is usually termed the conditional or optative; but, it may be still equally well understood as the simple present.

Imperfect or Present Past Tense.

Singular.

Plural.

مَينَ <i>I was going.</i>	هم <i>we were going.</i>
تُو جاتا تھا <i>thou wast going.</i>	تُم جاتي تهي <i>ye were going.</i>
وُه <i>he was going.</i>	وِي <i>they were going.</i>

Present Definite or Present Present Tense.

مَينَ جاتا هُون <i>I am going.</i>	هم جاتي هَين <i>we are going.</i>
تُو جاتا هَي <i>thou art going.</i>	تُم جاتي هو <i>ye are going.</i>
وُه جاتا هَي <i>he is going.</i>	وي جاتي هَين <i>they are going.</i>

Present Future Tense.

مَينَ جاتا هُونگا <i>I</i>	} <i>may, shall,</i> <i>or will be</i> <i>going.</i>	هم جاتي هُونين <i>we</i>	} <i>may, shall,</i> <i>or will be</i> <i>going.</i>
تُو جاتا هَوِي <i>thou</i>		تُم جاتي هُو <i>ye</i>	
وُه جاتا هَوِي <i>he</i>		وي جاتي هَوِين <i>they</i>	

Or,

مَينَ جاتا هُونگا <i>I</i>	} <i>shall, will,</i> <i>or may</i> <i>be going.</i>	هم جاتي هُونينگي <i>we</i>	} <i>shall, will,</i> <i>or may</i> <i>be going</i>
تُو جاتا هَوِيگا <i>thou</i>		تُم جاتي هَوِيگي <i>ye</i>	
وُه جاتا هَوِيگا <i>he</i>		وي جاتي هَوِينگي <i>they</i>	

Future Indefinite or Aorist Tense.

مَينَ جاوَن <i>I</i>	} <i>may, shall,</i> <i>or will go;</i> <i>or go, &c.</i>	هم جاوين <i>we</i>	} <i>may, shall,</i> <i>or will go;</i> <i>or, go, &c.</i>
تُو جاوي <i>thou</i>		تُم جاو <i>ye</i>	
وُه حاوي <i>he</i>		وي جاوين <i>they</i>	

Future Indefinite Tense.

Singular.	|	Plural.
مَينَ جَاوَنگَا <i>I</i>	} shall, will, or may go.	هَم جَاوِينگِي <i>we</i>
تُو جَاوِيگَا <i>thou</i>		تُم جَاوِيگِي <i>ye</i>
وَه جَاوِيگَا <i>he</i>		وِي جَاوِينگِي <i>they</i>

Imperative.

مَينَ جَاوَن *let me go.*

هَم جَاوِين *let us go.*

تُو جَا *go thou.*

تُم جَاو *go ye.*

وَه جَاوِي *let him go.*

وِي جَاوِين *let them go.*

Respectful and Precative forms of the Future and Imperative.

جَايِي { آپ } *you, sir, or your excellency, &c. may, shall*
 or { صَا- } *or will go ; or, may you, sir, go ; may*
 جَايِيگَا { حَضْرَت } *your excellency, &c. go.*

جَايِي *we may, shall or will go ; or, may we go.*

تُو *thou mayest, shalt or wilt go ; or, mayest*
thou go.

وَه < حَا *he may, shall or will go ; or, may he go.*

تُم *ye may, shall or will go ; or, may ye go.*

وِي *they may, shall or will go ; or, may they go.*

And for the feminine gender, the singular masculine final \bar{a} (\bar{a}) of the infinitive, the participles, the auxiliaries and the future, must be changed to \bar{i} (\bar{i}) in that number,

and to اَيْنِ or اِيَانِ for the plural; but, where two or more feminine plurals come together, the numerical sign ن (ī) or آن (āni) is usually omitted in all such words but the last; so, وَيْ كَيْي تَهْمِينِ they (females) were gone.

Conjugation of the verb هو be, become, for the masculine gender.

Imperative for the second person singular, or The Root.

هو be, become.

Infinitive and Gerund.

هوني or هونا to be, to become, becoming.

Past Participle.

Singular.	|	Plural.
هُوا been, become.	|	هُوَيْ been, become.

Present Participle.

هُوا or هوتا being, becoming. | هُوِيْ or هُوِيْ being, becoming.

Past Conjunctive Participle.

Singular and Plural.

هُوِيْ or هُوِيْ هُوِيْ هُوِيْ having been, having become.

Past Indefinite Tense.

مِينِ I became.	}	هَمْ we became.
هُوا { تُوْ thou becamest.	}	هُوِيْ { تَمْ ye became.
وَهْ he became.	}	وَهِيْ they became.

Pluperfect or Past Past Tense.

Singular.	Plural.
مَیْنِ <i>I had been or become.</i>	ہم <i>we had been or become.</i>
تُو <i>thou hadst been or become.</i> ہوا تھا .	تُم <i>ye had been or become.</i> ہوئی تھی
وہ <i>he had been or become.</i>	وہی <i>they had been or become.</i>

Past Definite or Past Present Tense.

مَیْنِ ہوا <i>I have been or become.</i>	ہم ہوئے <i>we have been or become.</i>
تُو ہوا <i>thou hast been or become.</i>	تُم ہوئے <i>ye have been or become.</i>
وہ ہوا <i>he has been or become.</i>	وہی ہوئے <i>they have been or become.</i>

Past Future Tense.

مَیْنِ ہوا <i>I</i>	$\left. \begin{array}{l} \text{may, shall or} \\ \text{will have} \\ \text{been, \&c.} \\ \text{or might} \\ \text{be, \&c.} \end{array} \right\}$	ہم ہوئے <i>we</i>	$\left. \begin{array}{l} \text{may, shall or} \\ \text{will have} \\ \text{been, \&c.} \\ \text{or might} \\ \text{be, \&c.} \end{array} \right\}$
تُو ہوا <i>thou</i>		تُم ہوئے <i>ye</i>	
وہ ہوا <i>he</i>		وہی ہوئے <i>they</i>	

Or,

Singular.	|	Plural.
مِين هُوا هُوونگا I	|	هم هُوِي هُووينگي we
[shall, will or may have	|	[shall, will or may have
تُو هُوا هُوويگا } been, &c.	|	تُم هُوِي هُوويگي } been, &c.
وُه هُوا هُوويگا he	|	وي هُوِي هُووينگي they
or should be, &c.	|	or should be, &c.

Past Conditional or Optative Tense.

مِين	If, would to	هم	If, would to
رَا	God, I, &c.	رَا	God, we, &c.
هُوا هُووتا	had been,	هُونِي هُوِي	had been,
وُه هُوا هُوويگا	or, then I	وي هُوِي هُووينگي	or, then we
رَا	should have	رَا	should have
وُه هُوا هُوويگا	been, &c.	وي هُوِي هُووينگي	been, &c.

Present Indefinite Tense.

مِين I becomè.	|	هم we become.
*هوتا } تُو thou becomest.	|	*هوتي } تُم ye become.
وُه he becomes.	|	وي they become.

* When a conditional conjunction or an adverb of wishing accompanies this form of the verb, it is generally called the Conditional, or Optative, and the sense is very similar to that of the tense last preceding; so, جو مِين هُووتا if I had been, تو وُه هُووتا then he might be, or, might have been, &c. But it may be still understood as the simple Present.

Imperfect or Present Past Tense.

Singular.	|	Plural.
میں I was becoming.	|	ہم we were becoming.
تُو thou wast becoming.	|	تُم ye were becoming.
ہوتا تھا وہ he was becoming.	|	ہوتی تھی وہی they were becoming.

Present Definite or Present Present Tense.

میں ہوتا ہوں I am becoming.	|	ہم ہوتے ہیں we are becoming.
تُو ہوتا ہے thou art becoming.	|	تُم ہوتے ہو ye are becoming.
وہ ہوتا ہے he is becoming.	|	وہی ہوتے ہیں they are becoming.

Present Future Tense.

میں ہوتا ہوں I	}	may, shall	ہم ہوتے ہووین we	}	may, shall
تُو ہوتا ہووی thou		or will be	تُم ہوتے ہووے ye		or will be
وہ ہوتا ہووی he		becoming.	وہی ہوتے ہووین they		becoming.

Or,

میں ہوتا ہوونگا I	}	shall, will	ہم ہوتے ہووینگے we	}	shall, will
تُو ہوتا ہووےگا thou		or may be	تُم ہوتے ہووےگی ye		or may be
وہ ہوتا ہووےگا he		becoming.	وہی ہوتے ہووینگے they		becoming.

Future Indefinite or Aorist Tense.

میں ہوں I	may, shall or	ہم ہووین we	may, shall or
	will be or		will be or
تُو ہووی thou	} become; or, be or be- come, &c.	تُم ہووے ye	} become; or, be or be- come, &c.
وہ ہووی he		وہی ہووین they	

34. Conjugation of a regular intransitive verb, exemplified in بولنا *to speak*.

Imperative for the second person singular, or The Root.

بول *speak*.

Infinitive and Gerund.

بولنے or بولنا *to speak, speaking*.

Past Participle.

Singular.

Plural.

بولا ہوا or بولا *spoken*.

بولے ہوئے or بولے *spoken*.

Present Participle.

بولتا ہوا or بولتا *speaking*.

بولتی ہوئی or بولتی *speaking*.

Past Conjunctive Participle.

Singular and Plural.

بول کر ہوئی or بول کر ہوئی *having spoken*.

Past Indefinite Tense.

Singular.

Plural.

میں *I spoke*.

تُو *thou speakest*.

وہ *he spoke*.

ہم *we spoke*.

تُم *ye spoke*.

وہی *they spoke*.

Pluperfect, or Past Past Tense.

میں *I had spoken*.

تُو *thou hadst spoken*.

وہ *he had spoken*.

ہم *we had spoken*.

تُم *ye had spoken*.

وہی *they had spoken*.

(

Past Definite or Past Present Tense.

Singular.

Plural.

مَينَ بولا هُونُ *I have spoken.*هَم بولي هِين *we have spoken.*تُو بولا هِي *thou hast spoken.*تُم بولي هُو *ye have spoken.*وُه بولا هِي *he has spoken.*وي بولي هِين *they have spoken.**Past Future Tense.*

مَينَ بولا هُونُ <i>I</i>	<i>may, shall</i>	هَم بولي هُوڊِين <i>we</i>	<i>may, shall</i>
	<i>or will have</i>		<i>or will have</i>
تُو بولا هُوڊِي <i>thou</i>	} <i>spoken,&c.</i>	تُم بولي هُوڊُو <i>ye</i>	} <i>spoken,&c.</i>
		<i>or, might,</i>	
وُه بولا هُوڊِي <i>he</i>	} <i>&c. speak.</i>	وي بولي هُوڊِين <i>they</i>	} <i>&c. speak.</i>

Or,

مَينَ بولا هُونُڳَا <i>I</i>	{ <i>shall, will or</i>	هَم بولي هُوڊِينُڳِي <i>we</i>	{ <i>shall, will or</i>
	<i>may have</i>		<i>may have</i>
تُو بولا هُوڳَا <i>thou</i>	} <i>spoken,&c.</i>	تُم بولي هُوڳِي <i>ye</i>	} <i>spoken,&c.</i>
		<i>or, should,</i>	
وُه بولا هُوڳَا <i>he</i>	} <i>&c. speak.</i>	وي بولي هُوڳِي <i>they</i>	} <i>&c. speak.</i>

Past Conditional or Optative Tense.

مَينَ	<i>If, would to</i>	هَم	<i>If, would to</i>
بولا هُونُڳَا	God, I, &c.	بولا هُوڳَا	God, we &c.
	<i>had spoken,</i>		<i>had spoken,</i>
بولا هُونُڳَا	or, then <i>I</i>	بولا هُونُڳِي	or, then <i>we</i>
	<i>should have</i>		<i>should have</i>
	<i>spoken, &c.</i>		<i>spoken, &c.</i>

Present Indefinite Tense.

Singular.

Plural.

مَیْنِ *I speak.*ہم *we speak.** بولتا تُو *thou speakest.** بولتی تُم *ye speak.*وہ *he speaks.*وہی *they speak.**Imperfect or Present Past Tense.*

{	مَیْنِ <i>I was speaking.</i>	{	ہم <i>we were speaking.</i>
	بولتا تھا تُو <i>thou wast speaking.</i>		بولتی تھی تُم <i>ye were speaking.</i>
	وہ <i>he was speaking.</i>		وہی <i>they were speaking.</i>

Present Definite or Present Present Tense.

مَیْنِ بولتا ہوں <i>I am speaking.</i>	ہم بولتی ہیں <i>we are speaking.</i>
تُو بولتا ہے <i>thou art speaking.</i>	تُم بولتی ہو <i>ye are speaking.</i>
وہ بولتا ہے <i>he is speaking.</i>	وہی بولتی ہیں <i>they are speaking.</i>

Present Future Tense.

{	مَیْنِ بولتا ہوں <i>I</i>	{	ہم بولتی ہووین <i>we</i>	{	} <i>may, shall</i>	
	تُو بولتا ہووی <i>thou</i>		تُم بولتی ہوو <i>ye</i>			} <i>or will be</i>
	وہ بولتا ہووی <i>he</i>		وہی بولتی ہووین <i>they</i>				} speaking.

* With a conditional conjunction or an adverb of wishing, this form of the verb is of the same import, or nearly so, as the tense just before exhibited; and is usually termed the Conditional or Optative: so, اگر مَیْنِ بولتا, *if I had spoken*; کاش تُو بولتا *would to heaven that thou hadst spoken*, &c. But it may be equally well understood as the simple Present.

Or,

Singular.

Plural.

مَينَ بولُنا هُونِگا	} shall, will, or may be speaking.	هَم بولُتي هوينِگي	} shall, will, or may be speaking.
تُو بولُنا هونِگا		تُم بولُتي هونِگي	
وَه بولُنا هونِگا		وي بولُتي هوينِگي	

Future Indefinite or Aorist Tense.

مَينَ بولُون	} may, shall, or will speak; or, speak, &c.	هَم بولين	} may, shall, or will speak; or, speak, &c.
تُو بولي		تُم بولو	
وَه بولي		وي بولين	

Future Indefinite Tense.

مَينَ بولُونِگا	} shall, will, or may speak.	هَم بولينِگي	} shall, will, or may speak.
تُو بولينِگا		تُم بولونِگي	
وَه بولينِگا		وي بولينِگي	

*Imperative.*مَينَ بولُون *let me speak.*هَم بولين *let us speak.*تُو بول *speak thou.*تُم بولو *speak ye.*وَه بولي *let him speak.*وي بولين *let them speak.**Respectful and Precative forms of the Future and**Imperative.*

بولِي	} آپ	} you, sir, or your excellency, &c. may, shall or will be pleased to speak; be pleased, sir, to speak; may your ex- cellency, &c. be pleased to speak.	
OR			صاحب
بولِيگا			حضرت

بولیہ *we shall, &c. speak ; or, may we speak.*
 تُو *thou mayest, shalt or wilt speak ; or,
 mayest thou speak.*
 بولیو < وُو *he may, shall or will, or, may he speak.*
 تُم *ye may, shall or will, or, may ye speak.*
 وی *they may, shall or will, or, may they
 speak.*

35. From the intransitive verb last conjugated, a transitive or causal is obtained by shortening the long vowel of the root and affixing ̄ (c̄) as explained at paragraph 29 ; thus بول becomes بُلا.

Imperative for the second person singular, or The Root.
 بُلا *call.*

Infinitive and Gerund.
 بُلانی or بُلانا *to call, calling.*

Past Participle.

Singular.	Plural.
بُلا یا ہوا or بُلایا ہوا <i>called.</i>	بُلائی ہوئی or بُلائی <i>called.</i>

Present Participle.

بُلاتا ہوا or بُلاتا <i>calling.</i>	بُلاتی ہوئی or بُلاتی <i>calling.</i>
--------------------------------------	---------------------------------------

Past Conjunctive Participle.

Singular and Plural.
 بُلائی ہوئی or بُلائی *having called.*

Past Indefinite Tense.

Singular.

Plural.

بَلَايَا {	* مَيْنِ نِي <i>I called.</i>	بَلَايَا {	هَم نِي <i>we called.</i>
	تُونِي <i>thou calledst.</i>		تُمْ نِي <i>ye called.</i>
	أَس نِي <i>he called.</i>		أَنْ نِي <i>they called.</i>

Pluperfect or Past Past Tense.

بَلَايَا تَهَا {	مَيْنِ نِي <i>I had called.</i>	بَلَايَا تَهَا {	هَم نِي <i>we had called.</i>
	تُونِي <i>thou hadst called.</i>		تُمْ نِي <i>ye had called.</i>
	أَس نِي <i>he had called.</i>		أَنْ نِي <i>they had called.</i>

Past Definite or Past Present Tense.

بَلَايَا هَيَا {	مَيْنِ نِي <i>I have called.</i>	بَلَايَا هَيَا {	هَم نِي <i>we have called.</i>
	تُونِي <i>thou hast called.</i>		تُمْ نِي <i>ye have called.</i>
	أَس نِي <i>he has called.</i>		أَنْ نِي <i>they have called.</i>

Past Future Tense.

بَلَايَا هُوِي {	مَيْنِ نِي <i>I</i>	} may, shall or will have call- ed ; or, might, &c. call.	بَلَايَا هُوِي {	هَم نِي <i>we</i>	} may, shall or will have call- ed ; or, might, &c. call.				
						تُونِي <i>thou</i>	تُمْ نِي <i>ye</i>		
								•	•

* See the note to paragraph 25, for the reason of this particle in

• construction with the past tenses of transitive verbs.

Or,

Singular.		Plural.	
{ مینِ I }	shall, will	{ ہمِ we }	shall, will
	. or may		or may
	}		have call-
} بلایا ہوگا	} تُوئی thou	} بلایا ہوگا	} تُمِ ye
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Imperfect or Present Past Tense.

Singular.

Plural.

مَيْنَ بُلَاتَا تَهَا *I was calling.* | هَم بُلَاتِي تَهِي *we were calling.*

And for the other persons, by changing the pronoun.

Present Definite or Present Present Tense.

مَيْنَ بُلَاتَا هُون *I am calling.* | هَم بُلَاتِي هَيْن *we are calling.*

And for the other persons, by varying the pronoun and auxiliary, as before shewn.

Present Future Tense.

مَيْنَ بُلَاتَا هُونْكَا *I may, &c. be calling.* | هَم بُلَاتِي هُونْكَا *we may, &c. be calling.*

Or,

مَيْنَ بُلَاتَا هُونْكَا *I shall, &c. be calling.* | هَم بُلَاتِي هُونْكَا *we shall, &c. be calling.*

And for the rest, by varying the pronoun and auxiliary, as before exhibited.

Future Indefinite or Aorist Tense.

مَيْنَ بُلَاوَن <i>I</i>	} <i>may, shall or will call; or, call, &c.</i>	هَم بُلَاوِن <i>we</i>	} <i>may, shall, or will call; or, call, &c.</i>
تُو بُلَاوِي <i>thou</i>		تُم بُلَاوُ <i>ye</i>	
وَه بُلَاوِي <i>he</i>		وَي بُلَاوِن <i>they</i>	

Future Indefinite Tense.

Singular.		Plural.	
مَينِ بُلاؤنْگا I	shall, will,	ہم بُلاؤنْگی we	} shall, will, or may call.
تُو بُلاؤیْگا thou	or may	تُم بُلاؤْگی ye	
وہ بُلاؤیْگا he	call.	وہی بُلاؤنْگی they	

Imperative.

The same as the *Future Indefinite* or *Aorist*, except the second person singular, which is the mere root ; as, بُلا تُو *call thou*. See the preceding conjugation.

Respectful and Precative forms of the Future and Imperative.

بُلاؤیِ { آپ } you, sir, or your excellency, &c. may, shall or
or { صاحب } will be pleased to call ; be pleased, sir, to call ;
بُلاؤیْگا { حضرت } may your excellency, &c. be pleased to call.
بُلاؤیِ we may, shall, &c. call ; may we call.

تُو thou mayest, shalt or wilt call ; or, mayest
thou call.

بُلاؤیِ { وہ } he may, shall or will, or may he call.
تُم ye may, shall or will, or may ye call.
وہی they may, shall or will, or may they call.

Passive voice of the same verb, formed by adding جانا *to go*, to its past participle, as explained at paragraph 32.

Imperative for the second person singular, or The Root.

بُلا یا حا be called.

Infinitive and Gerund.

Singular.

Plural.

جاني or بلایا جانا *to be called,* | جاني or بلائي جانا *to be called,*
being called. | *being called.*

Past Participle.

بلایا گيا *been called.* | | بلائي گيي *been called.*

Present Participle.

بلایا جانا *being called.* | | بلائي جاتي *being called.*

Past Conjunctive Participle.

جاڪرڪ or جاڪرڪي جاڪر | جاڪرڪ or جاڪرڪي جاڪر | بلایا جا جاڪي جاڪرڪرڪ | جاڪرڪرڪ or جاڪرڪي جاڪر جاڪي جاڪرڪرڪ
having been called.

Past Indefinite Tense.

مين *I was called.* | هم *we were called.*
 < بلایا گيا *thou wast called.* | < بلائي گيي *ye were called.*
 و *he was called.* | وي *they were called.*

Pluperfect or Past Past Tense.

مين *I had been* | هم *we had been*
called. | *called.*
 < بلایا گيا *thou hadst* | < بلائي گيي *ye had been*
been called. | *called.*
 و *he had been* | وي *they had been*
called. | *called.*

Past Definite or Past Present Tense.

Singular.

Plural.

مَينَ بُلَايَا گَيَا هُونِ *I have been called.*

هَم بُلَايَا گَيِي هِينِ *we have been called.*

تُو بُلَايَا گَيَا هِي *thou hast been called.*

تُم بُلَايَا گَيِي هُو *ye have been called.*

وُه بُلَايَا گَيَا هِي *he has been called.*

وِي بُلَايَا گَيِي هِينِ *they have been called.*

Past Future Tense.

<p>مَينَ بُلَايَا گَيَا هُونِ <i>I</i></p> <p>تُو بُلَايَا گَيَا هُوِي <i>thou</i></p> <p>وُه بُلَايَا گَيَا هُوِي <i>he</i></p>	}	<p><i>may, snau</i> or <i>will</i> <i>have been called; or</i> <i>might, &c.</i> <i>be called.</i></p>	<p>هَم بُلَايَا گَيِي هُوِيِنِ <i>we</i></p> <p>تُم بُلَايَا گَيِي هُوُو <i>ye</i></p> <p>وِي بُلَايَا گَيِي هُوِيِنِ <i>they</i></p>	}	<p><i>may, snau</i> or <i>will</i> <i>have been called; or</i> <i>should, &c.</i> <i>be called.</i></p>
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Or,

<p>مَينَ بُلَايَا گَيَا هُونِگَا <i>I</i></p> <p>تُو بُلَايَا گَيَا هُوَنگَا <i>thou</i></p> <p>وُه بُلَايَا گَيَا هُوَنگَا <i>he</i></p>	}	<p><i>shall, will</i> or <i>may</i> <i>have been called; or</i> <i>should, &c.</i> <i>be called.</i></p>	<p>هَم بُلَايَا گَيِي هُونِگِي <i>we</i></p> <p>تُم بُلَايَا گَيِي هُوَنگِي <i>ye</i></p> <p>وِي بُلَايَا گَيِي هُونِگِي <i>they</i></p>	}	<p><i>shall, will</i> or <i>may</i> <i>have been called; or,</i> <i>should, &c.</i> <i>be called.</i></p>
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Past Conditional or Optative Tense.

Singular.		Plural.			
} بلایا گیا ہوتا	مین	If, would to God, I, &c. had been called; or, then I &c. would have been called.	} بلای گئی ہوتی	ہم	If, would to God, we, &c. had been called; or, then we, &c. would have been called.

Present Indefinite Tense.

} بلایا جاتا *	مین I am called. تو thou art called. وہ he is called.	} بلای جاتی *	ہم we are called. تم ye are called. وی they are called.
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Imperfect or Present Past Tense.

} بلایا جاتا تھا	مین I was called. تو thou wast called. وہ he was called.	} بلای جاتی تھی	ہم we were called. تم ye were called. وی they were called.
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* With a conditional conjunction or an adverb of wishing, expressed or understood, this form of the verb may convey a conditional or optative sense, similar to the tense immediately preceding.

Present Definite or Present Present Tense.

Singular.

Plural.

مَينَ بُلَايا جاتا هُون *I am being called.* ہم بُلَايَ جاتي هَين *we are being called.*

تُو بُلَايا جاتا هَي *thou art being called.* تُم بُلَايَ جاتي هُو *ye are being called.*

وَه بُلَايا جاتا هَي *he is being called.* وِي بُلَايَ جاتي هَين *they are being called.*

Present Future Tense.

مَينَ بُلَايا جاتا هُون <i>I may,</i>	d. | d. | d. | d. | d. | d.	ہم بُلَايَ جاتي هُوين <i>we may,</i>	d. | d. | d. | d. | d.
تُو بُلَايا جاتا هُوِي <i>thou mayest,</i>		تُم بُلَايَ جاتي هُو <i>ye may,</i>	
وَه بُلَايا جاتا هُوِي <i>he may,</i>		وِي بُلَايَ جاتي هُوين <i>they may,</i>	

Or,

مَينَ بُلَايا جاتا هُونگا <i>I shall, &c.</i>	led. | led. | led. | led.	ہم بُلَايَ جاتي هُونگي <i>we shall, &c.</i>	led. | led. | led.
تُو بُلَايا جاتا هُوگا <i>thou shalt</i>		تُم بُلَايَ جاتي هُوگي <i>ye shall, &c.</i>	
وَه بُلَايا جاتا هُوگا <i>he shall, &c.</i>		وِي بُلَايَ جاتي هُونگي <i>they shall</i>	

Future Indefinite or Aorist Tense.

مَينَ بُلَايا جاؤن <i>I</i>	} may, shall or will be called; or, be called, &c.	ہم بُلَايَ جاوين <i>we</i>	} may, shall or will be called; or, be called, &c.
تُو بُلَايا جاوي <i>thou</i>		تُم بُلَايَ جاؤ <i>ye</i>	
وَه بُلَايا جاوي <i>he</i>		وِي بُلَايَ جاوين <i>they</i>	

Future Indefinite Tense.

Singular.	|	Plural.
مَيْنَ بُلَايَا جَاوِنِگَا <i>I</i>	} shall, will or may be called.	هَمْ بُلَايِي جَاوِنِگِي <i>we</i>
تُو بُلَايَا جَاوِيگَا <i>thou</i>		تُمْ بُلَايِي جَاوِيگِي <i>ye</i>
وَهُ بُلَايَا جَاوِنِگَا <i>he</i>		وِي بُلَايِي جَاوِنِگِي <i>they</i>

Imperative.

مَيْنَ بُلَايَا جَاوِنَ <i>let me be called.</i>	هَمْ بُلَايِي جَاوِنَ <i>let us be called.</i>
تُو بُلَايَا جَا <i>be thou called.</i>	تُمْ بُلَايِي جَاوِ <i>be ye called.</i>
وَهُ بُلَايَا جَاوِي <i>let him be called.</i>	وِي بُلَايِي جَاوِنَ <i>let them be called.</i>

Respectful and Precative forms of the Future and Imperative.

بُلَايِي جَايِي	} آپ } صاحب } حضرت }	you, sir, or, your excellency shall, will,
or		or may be called; be you, sir, called;
بُلَايِي جَايِيگَا		may your excellency, &c. be called.

بُلَايِي جَايِي *we may, shall, or will be called; may we be called.*

دلانا	} تُو } وَهُ }	<i>thou shalt, &c. or mayest thou be called.</i>
		<i>he may, shall, &c. or may he be called.</i>
كجايو	} تُمْ } وِي }	<i>ye may, shall, &c. or may ye be called.</i>
بُلَايِي		<i>they may, shall, &c. or may they be called.</i>

For the feminine of this, as well as of the preceding conjugations, the singular masculine final ٿ (ā) of the infinitive, the participles, the auxiliaries and the future,

must be changed to اِي (ī) in that number, and to اَيْن (īn) or اِيَان (iyān) in the plural: when, however, two or more words come together, each of which might assume the feminine plural sign ن (ni) or اَنْ (ān), as in many of the definite tenses, whether active or passive, that sign is usually omitted in all such words but the last; so, وَي هُوِي تِهِيِن they (females) had been; هَم بَلَايِي جَاتِي هُوِيَنگِيَان we (females) shall be being called. See paragraphs 22, 23, 25, 26.

CHAPTER VI.

On Indeclinable Words.

Under which head may be comprised the postpositions or prepositions, adverbs, conjunctions and interjections.

36. Besides the simple postpositions enumerated in paragraph 7, there are many words, used in like manner, which, being for the most part nouns or participles governed by a simple postposition understood, generally require كِي or كِي before them;* and the most common of those which require كِي are

* مانند like, is sometimes constructed with كِي and at others with كِي.

تَيْنَ <i>to, up to.</i>	سِوَا <i>besides, except.</i>
پاس <i>near, at the side.</i>	مَارِي <i>by reason, through.</i>
نَزْدِيكَ <i>near, about, with.</i>	لِي <i>on account, for.</i>
كُنِي <i>near, with.</i>	وَأَسْطِي <i>on account, for.</i>
سَاتِه <i>in company, with.</i>	<i>by reason.</i>
آگِي <i>in front, before.</i>	بَا <i>by reason.</i>
سَاهَنِي <i>in front, facing.</i>	مُوجِ <i>by means.</i>
اِنْدَر <i>within, in the inside.</i>	عِوَض <i>instead.</i>
بِيچ <i>in, among, between.</i>	بَدَل <i>in exchange, instead.</i>
بَاهِر or باهر <i>without, on the out-</i>	بِرَابِر <i>equal to, opposite to.</i>
<i>side.</i>	مُؤَافِق <i>according to.</i>
پِيچِي <i>in the rear, behind.</i>	مُطَابِق <i>conformable to.</i>
اُوپر <i>on the top, above,</i>	يِهَان <i>at the abode, with.</i>
<i>upon.</i>	هَاتِه <i>into the hand.</i>
نِيچِي <i>beneath, under.</i>	قَابِل <i>capable, worthy.</i>
تَلِي <i>beneath, under.</i>	لَايْف <i>worthy, suitable, fit.</i>
پَار <i>over, across, through.</i>	بِهَاوِين <i>in the perception, &c.</i>

And the words most in use, which take كِي before them, are

طَرَف <i>on the side, towards.</i>	نِسْبَت <i>in relation, in respect.</i>
طَرَح <i>in the manner, like.</i>	بَابَت <i>on the subject.</i>
خَاطِر <i>for the sake, for.</i>	مَعْرِفَت <i>by means, by.</i>

The prepositions, also, borrowed chiefly from the Persian or Arabic, and most in use, are

از <i>from</i> .	بِلا or بِنا or بِن <i>without</i> .
از راه <i>by way</i> , (requiring	در <i>in</i> .
بِ in construction).	درمیان <i>among, between</i> .
بَ (prefixed) } <i>by, with,</i>	سوا <i>besides</i> .
بِ (prefixed) } <i>in to.</i>	عَلِ <i>on, upon, according</i>
به (separate) }	<i>to.</i>
با <i>with</i> , } (prefixed	عن <i>from, on, concerning</i> .
بي <i>without</i> , } or	عند <i>with, according to</i> .
} separate).	فِي <i>in, for (each)</i> .
بر <i>on, in</i> .	كَت (prefixed) <i>like</i> .
بدون <i>besides, without</i> .	لِ (prefixed) <i>to, for</i> .
براي <i>by reason, for</i> .	مع or بِمع <i>with, along with</i> .
بعد <i>after</i> .	مِن <i>from</i> .

57. The adverbs, whether simple or compound, of most frequent recurrence in the language, besides the words before enumerated as postpositions, many of which may be used adverbially also, are the following :

اب <i>now</i> .	اب تک } <i>till now, yet.</i>
تا <i>to, until, to the</i>	or
end.	اب تک }
تک or تک to, up to, until.	کد or کب <i>when ?</i>
توڑی <i>till, up to</i> .	کب تک } <i>till when ? how</i>
تو لگ <i>to, as far as, near</i> .	or
اب <i>presently</i> .	ک تک } <i>long ?</i>

کدھی or کدھی } کدھو or کدھو }	ever, some time.	یہیں exactly here.
کدھی &c. sometimes.		یہاں تک or یہاں تک hitherto, to this
کدھی نہ کدھی &c. some time or other.		یہاں لگ . degree. or یہاں توڑی
کب سی &c. since when ? how long ago ?		وہاں there, that place. وہیں exactly there.
کب لو till when ?		کہاں where ?
کدھی نہ کدھی &c. never.		جہاں where, which place.
جب or حد } جس وقت or }	when.	جہاں جہاں wherever. جہاں تہاں here and there, every-where.
تک or تک }	till when, until.	جہاں کہیں wherever. تہاں there, that place.
کدھی } جب نہ } perpetually.	whenever.	کہیں somewhere, any- where.
جب کا تب at the time when.		کہیں نہ کہیں somewhere or other.
تو or تد or تب then.		کہیں نہ کہیں nowhere. ہر کہیں every-where.
تب تک or تب تک }	till then, so long.	اور کہیں elsewhere. اُدھر or ایدھر here, hither. اُدھر or اُدھر there, thither.
یہاں here, this place.		کدھر or کدھر where ? whither ?
ہاں (contract. of یہاں) here.		جُدھر or جُدھر where, whither.

تِدْهَر or تَدْهَر *there, thither.*

وَيْسَا *so.*

كِدْهَر سِي &c. *whence ?*

كَسَا *how ?*

جِدْهَر تَدْهَر *here and there.*

as.

يُونْ or يُونْكَر *thus, in this manner.*

so.

اَيْسَا وَاَيْسَا *so so, indifferently.*

يُونْ نه يُونْ *one way or other.*

جَيْسَا تَيْسَا *as well as.*

وُونْ or وُونْ *in that manner.*

جَيْسَا كَا تَيْسَا *precisely the same.*

وُونْ كَا وُونْ *as before, as originally.*

اَتَا or اَتْنَا } *this much.*

اَيْتَا or اَيْتْنَا }

وَوْنَهِيْن *exactly then.*

اَتَا or اَتْنَا } *that much.*

وَيْتَا or وَيْتْنَا }

كِيُونْ or كِيُونْكَر *why ? how ?*

كَيْتَا or كَيْتْنَا } *how much ?*

جِيُونْ or جِيُونْكَر *as, like as, when.*

كَيْتَا or كَيْتْنَا }

تِيُونْ or تِيُونْكَر *so, in such wise, then.*

جَيْتَا or جَيْتْنَا *as much as.*

جِيُونْ جِيُونْ *as, whenever.*

تَيْتَا or تَيْتْنَا *so much.*

تِيُونْ تِيُونْ *so, at that time.*

كِيْ بِيْر *how often ?*

جِيُونْ كَا تِيُونْ *precisely the same.*

جِيْ بِيْر *as often.*

جُونْ *as &c. (for جِيُونْ &c.)*

تِيْ بِيْر *so often.*

بَارِي *once, at last.*

جِيُونْ تِيُونْ } *somehow or other,*
 جِيُونْ تِيُونْ } *some sort or other,*
 جُونْ تُونْ } *in any way.*

بَارَاهَا or بَارِيَار *often, repeatedly.*

بَارِي بَارِي *alternately.*

اَتِيْبَار *frequently.*

جُوْنَهِيْن *exactly when.*

اَيْكْتْ بَار } (and so

اَيْسَا *thus.*

دُوْ بَار } on).

پن OR پهر *again.*

روز روز *daily.*

شبا *by night.*

دم دم *perpetually.*

تُرنت or تُرنت *instantly, quickly.*

في الحال *instantaneously.*

في الفور *immediately.*

چه OR جهت *quickly.*

هوتي *during, in the presence.*

هوتي هوتي *gradually.*

هولي هولي }
آهستي آهستي } *gently, softly.*

دهيمي دهيمي

پي در پي *successively.*

الگ الگ }
جدا جدا } *separately.*

ايك ايك *one by one.*

علي حد *apart, separately.*

در کنار *aside.*

علوه *besides.*

ما سوا }
ما ورا } *besides, moreover.*

besides, except.

قريب *near, about.*

آمني سامني } *opposite, face to*
رو برو } *face, before.*

سنگه } *opposite, confronting,*
facing.

باهم *together.*

همراه *together, along*
with.

سنگ } *along with, with.*

بي *on, over.*

نيري *near, beside.*

قبل *before.*

بعد *after, afterwards.*

عقب *at the heel, after.*

عنقريب *nearly, shortly,*
soon.

چگونه *how? of what*
kind?

كيف *how?*

خواه سخواه *willing or not wil-*
ling.

بدون }
مفت } *gratuitously.*

اُنچیت } unawares, sud-
 اچانک } denly.
 ناگاہ }

یکت قلم } all at once, al-
 یکت لخت } together.

پہلا before, soon, rather.

پہلی first, in the first place, rather.

دوسری secondly, &c.

ندان at last, at length.

آخر or آخرش at last, finally.

آخر الامر at the end, finally.

الحال now, presently.

بالفعل now, at this moment.

مادام as long as, until.

آج to day.

کل yesterday or to-morrow.

دی روز yesterday.

فردا to-morrow.

آج کل nowadays, shortly.

پرسوں two days ago or to come.

تیسوں three days ago or to come.

چھوں four days ago or to come.

ترکی at the dawn of day, early.

سبیری in the morning, early, soon.

وقت بوقت from time to time.

وقت بیوقت constantly.

وقت ناوقت occasionally.

دروں in, within.

بہتر within.

• وری on this side, near.

پری on that side, beyond.

واریار on both sides, across.

ہرگاہ every-where.

تل اوپر upside down.

بہت much, very.

زیادہ more.

نَهَائِيَّ <i>extremely.</i>	سَجَّكَر or سَجَّج <i>truly, in earnest,</i>
نَبِيَّ <i>extremely, very.</i>	indeed.
بَسَا or بَس <i>enough, much,</i>	أَمَّا <i>by no means, not</i>
very.	' <i>at all, never.</i>
أَكْثَر <i>for the most part.</i>	مُطْلَقًا <i>absolutely, not at</i>
• فِي جَمَلِهِ <i>upon the whole.</i>	all.
الْقَصَّة } <i>in short, in a</i>	نَهَيْن or نَه <i>no, not.</i>
الْغَرَض } <i>word.</i>	نَهَيْن تَو <i>(if) not then,</i>
أَغْلَب <i>most likely.</i>	otherwise, else.
غَالِبًا <i>chiefly, most like-</i>	مَت <i>not, do not.</i>
ly.	أَهْن or أَهَان <i>nay, no, do not.</i>
لَا بَدَّ } <i>necessarily, in-</i>	مَبَادَا <i>lest, God forbid!</i>
or } <i>fallibly, un-</i>	شَايِد <i>perhaps, possibly.</i>
لَا جَرَمَ } <i>doubtedly.</i>	هُوَ تَو هُو <i>may be, perhaps.</i>
كَيْونَ نَه هُو <i>it must be.</i>	هُوَ نَه هُو <i>must be, necessa-</i>
هُون or هَان <i>yes.</i>	rily.
هَان هِين <i>yes.</i>	كَاشِكِي or كَاش <i>may it happen,</i>
يَلِي <i>yes, right, well.</i>	God send!
أَلَيْتَه <i>certainly.</i>	مَكْر <i>unless, but, ex-</i>
فِي الْحَقِيقَةِ <i>in truth, really.</i>	cept.
حَقًا <i>truly, by God.</i>	جَهْت <i>but, except, save.</i>
حَقِيقَتًا <i>really, truly.</i>	هَيْكَ <i>probably, doubt-</i>
حَقَّ نَا <i>right or wrong.</i>	less.

فقط *only, simply.*
 صرف *only, merely.*
 تو (emphatick) *do,*
in fact, indeed.
 ای (affixed) } *very,*
 هی or هین (affixed) } *exactly.*
 or alone) }
 یعنی *that is to say, viz.*
 گویا *one might say, as*
if.
 گوکہ *say that, although.*
 نت *always, ever.*
 همیشه } *always, ever.*
 همواره }

مُدام *always, eternally.*
 هرگز *ever.*
 گاه گاهی *some time or other.*
 هنوز *yet.*
 چنانچه *so that, like as.*
 آلا *if not, except, else.*
 حسب *agreeably to.*
 بغير or غير *other than, besides.*
 وغيره *et cætera, and the*
rest.
 مثلاً *for example.*
 خصوصاً *especially.*
 دَفَعَتَا *often, all at once.*
 عقلاً *reasonably.*

38. The conjunctions most in use are

و or او or اور *and.*
 بهی *also, even, like-*
wise.
 کہ *that, because, or.*
 جو or جو if, that, when.
 گر or اگر *if.*
 هم *also, even, like-*
wise.
 پر or پی *but, yet, moreover.*

• بلکه *but, moreover.*
 لیکن or لیکن *but, yet.*
 اما *but, however.*
 • یا *or.*
 خواه *or, either, whe-*
ther.
 چاهو *either, or, choose.*
 تو or تو *then.*
 پس *then, therefore.* •

نیز *also, likewise.*
 و (for اگر) *and if.*
 ورنہ *and if not, unless.*
 اگرچہ *although.*

ہرچند *how much soever,*
although.
 حال آنکہ *whereas, notwith-*
standing, although.

39. And the words commonly adopted as interjections, besides the vocative signs mentioned in paragraph 8, are

واہ OR واہ واہ }
 کیا خوب }
 شاباش } *well done !*
 آفرین } *bravo !*
 دهن }
 کیا بات ہی }
 مرحبا *hail! God bless*
you! welcome !

خبردار *have a care.*

ہائی OR ہائی ہائی

وا OR واہی

واویلا } *wo! alas !*
 } *lackaday!*

دردا OR دروغا

ا افسوس OR

ہی OR ہی ہی } *alas! strange!*
 وی } *alas! strange!*
 ہیہات } *alas! begone!*
 چہی OR چہی چہی } *fy! tush!*
 ہت } *fy! begone!*
 چنخی } *begone!*
 OR چل چنخی } *avaunt!*
 در OR دور ہو } *avaunt! begone!*

لو } *lo! look! see!*

there now!

باپ ری } *astonishing!*

OR باپ میرا } *good God!*

چپ } *silence!*

OR چپ رہو } *hush!*

CHAPTER VII.

On the Numerals.

40. The Cardinal Numbers, from one to one hundred, with the Indian, Arabic and European figures adopted to represent them, are as follows.

FIGURES.				FIGURES.			
Europ.	Arab.	Ind.		Europ.	Arab.	Ind.	
1	۱	۹	ایک	15	۱۵	۹۴	پندرہ
2	۲	۲	دو	16	۱۶	۹۵	سولہ
3	۳	۳	تین	17	۱۷	۹۶	سترہ
4	۴	۴	چار	18	۱۸	۹۷	اتھارہ
5	۵	۵	پانچ	19	۱۹	۹۸	انیس
6	۶	۶	چھ	20	۲۰	۲۰	بیس
7	۷	۷	سات	21	۲۱	۲۱	ایس
8	۸	۸	آٹھ	22	۲۲	۲۲	بائیس
9	۹	۹	نو	23	۲۳	۲۳	تیس
10	۱۰	۹۰	دس	24	۲۴	۲۴	چوبیس
11	۱۱	۹۹	اگارہ	25	۲۵	۲۵	پچیس
12	۱۲	۹۲	بارہ	26	۲۶	۲۶	چھبیس
13	۱۳	۹۳	تیرہ	27	۲۷	۲۷	ستائیس
14	۱۴	۹۴	چودہ	28	۲۸	۲۸	اتھائیس

FIGURES.				FIGURES.			
Europ.	Arab.	Ind.		Europ.	Arab.	Ind.	
29	٢٩	٢٩	..... اُنْتِيسَ	49	٤٩	٤٩	..... اُنْجَاسَ
30	٣٠	٣٠	..... تِيسَ	50	٥٠	٥٠	..... بچاسَ
31	٣١	٣١	..... اُكْتِيسَ	51	٥١	٥١	..... اِكاوَنَ
32	٣٢	٣٢	..... بَتِيسَ	52	٥٢	٥٢	..... باوَنَ
33	٣٣	٣٣	..... تِيتِيسَ	53	٥٣	٥٣	..... تَرِينَ
34	٣٤	٣٤	..... چَوْتِيسَ	54	٥٤	٥٤	..... چَوَنَ
35	٣٥	٣٥	..... پِيتِيسَ	55	٥٥	٥٥	..... پچھِنَ
36	٣٦	٣٦	..... چھَتِيسَ	56	٥٦	٥٦	..... چھِنَ
37	٣٧	٣٧	..... سِنتِيسَ	57	٥٧	٥٧	..... ستاوَنَ
38	٣٨	٣٨	..... اَتھتِيسَ	58	٥٨	٥٨	..... اَتھاوَنَ
39	٣٩	٣٩	..... اُنْتالِيسَ	59	٥٩	٥٩	..... اُنسٹھ
40	٤٠	٤٠	..... چالِيسَ	60	٦٠	٦٠	..... ساٹھ
41	٤١	٤١	..... اکتالِيسَ	61	٦١	٦١	..... اکتھ
42	٤٢	٤٢	..... بيالِيسَ	62	٦٢	٦٢	..... باسٹھ
43	٤٣	٤٣	..... تيتالِيسَ	63	٦٣	٦٣	..... ترسٹھ
44	٤٤	٤٤	..... چوالِيسَ	64	٦٤	٦٤	..... چوسٹھ
45	٤٥	٤٥	..... پينتالِيسَ	65	٦٥	٦٥	..... پينسٹھ
46	٤٦	٤٦	..... چھيالِيسَ	66	٦٦	٦٦	..... چھياسٹھ
47	٤٧	٤٧	..... سينتالِيسَ	67	٦٧	٦٧	..... ستسٹھ
• 48	٤٨	٤٨	..... اٹھتالِيسَ	68	٦٨	٦٨	..... اٹھسٹھ

FIGURES.				FIGURES.			
Europ.	Arab.	Ind.		Europ.	Arab.	Ind.	
69	٦٩	٤٩	.....	85	٨٥	٤٥	.....
		
70	٧٠	٥٥	.....	86	٨٦	٤٦	.....
		
71	٧١	٥٩	.....	87	٨٧	٤٧	.....
		
72	٧٢	٥٢	.....	88	٨٨	٤٤	.....
		
73	٧٣	٥٣	.....	89	٨٩	٤٣	.....
		
74	٧٤	٥٨	.....	90	٩٠	٤٥	.....
		
75	٧٥	٥٤	.....	91	٩١	٤٩	.....
		
76	٧٦	٥٤	.....	92	٩٢	٤٢	.....
		
77	٧٧	٥٩	.....	93	٩٣	٤٣	.....
		
78	٧٨	٥٤	.....	94	٩٤	٤٨	.....
		
79	٧٩	٥٤	.....	95	٩٥	٤٥	.....
		
80	٨٠	٤٥	.....	96	٩٦	٤٤	.....
		
81	٨١	٤٩	.....	97	٩٧	٤٩	.....
		
82	٨٢	٤٢	.....	98	٩٨	٤٤	.....
		
83	٨٣	٤٣	.....	99	٩٩	٤٣	.....
		
84	٨٤	٤٨	.....	100	١٠٠	٩٥٥	.....

Some little variation from the above may occur in a few instances ; as, 33 تینتیس, 34 چونتیس, 38 ارتیس, 39 اچھالیس, 43 تینتالیس, 48 ارتالیس, 55 پچاون, 66 چھاچھٹ, 68 ارسٹھ, 82 براسی,

91 اگانوی, بانوی or برانوی 92, ترانوی 93, &c. And the series after one hundred is continued thus, 101 سات سو ایک, 721 سو اکیس, 938 نو سی اٹھتیس. When, however, the word ایک is immediately subsequent to another numeral or other numerals, it may convey the meaning of *near* or *about*, *one more or less than*, such number or numbers ; as, سو ایک *about a hundred*, دو سو ایک *near two hundred and two* : and, if a noun is used, it generally precedes the numeral, when this sense is intended ; so, آدمی دس ایک *about ten men* ; گھڑی دو ایک بعد *two hours or so afterwards*. Instead of the figures above given, moreover, Arabic letters are sometimes adopted to represent numbers ; and the order of the alphabet then observed, with the quantity denoted by each letter, is,

٥٦	٧٨	٩٠	١٠١	١٢٣	١٤٥	١٦٧	١٨٩
ک	ل	م	ن	ه	و	ز	ح
١٠٠	٢٠٠	٣٠٠	٤٠٠	٥٠٠	٦٠٠	٧٠٠	٨٠٠
س	ع	ق	ش	خ	ظ	ط	ب

'The intermediate and subsequent numbers being denoted by the composition of these letters ; as یا *eleven*, لث *thirty six*, صد *one hundred and ninety four*, بع *two thousand*, بع *five hundred thousand*, &c.

41. The Ordinals are,

1st. پہلا	6th. . چہٹواں or چہٹھا
2d. دُوسرا or دُوجا	7th. ساتواں
3d. تیسرا or تِیجا	8th. آٹھواں
4th. چوتھا	9th. نواں
5th. پانچواں	10th. دسواں

And so forth, by adding وان or آن or ها to the cardinals, as before noticed at paragraph 13.

42. The aggregate or collective numbers are,

<i>A four.</i> گنڈا	<i>A hundred.</i> سیکڑا.
<i>A five.</i> گاہی	<i>A thousand.</i> ہزار
<i>A score.</i> بیسی	<i>A hundred thousand</i> لاکھ
<i>A forty.</i> چالیسا	<i>A ten millions.</i> کروڑ

43. In a distributive sense the numerals, whether cardinals or ordinals, are repeated ; as, ایک ایک *one by one*, دس دس *by tens*, بارہواں بارہواں *every twelfth*. Proportionals and reduplicatives are formed by adding گُنا or, more especially with regard to the folds or rows of any material, لٹرا or لٹرا to the modified forms of the cardinals as used in composition, and in some cases to the unaltered forms ; so, اکتھا *single*, دولٹرا *double*, تہرتا *treble*, چوگُنا *quadruple*, پچھتھا *quintuple*, چھ لٹرا *sextuple*, ستہرتا *septuple*, آٹھ گُنا *octuple*, نو تہتا *ninefold*, دس گُنا *tenfold*, &c. but اِکا and اِکھرا are also used for single, دونا and دوہرا and دوبرا and دوگاڑا for double, تہرا and تہرا for treble, چوہرا and چوہرا for quadruple : and چنڈ

may with the Persian numerals be adopted as an affix for the same purpose ; so, دو چنْد *two fold, twice as much* ; سه چنْد *treble* ; چهار چنْد *quadruple* ; نه چنْد *nine fold* ده چنْد *ten fold* : whilst برابر or سه may be subjoined in a like meaning to the simple forms of the cardinals as before given, or to the Persian nouns of number ; as, دو برابر *twice as much*, سه تین *three fold*, هفت سهات or سهات هفت *seven fold*.

44. The fractionals, whether used alone or with other numbers, will be comprehended from the following detailed statement.

$\frac{1}{4}$ پاؤ or چوتہ or چوتہائی	$3\frac{3}{4}$ پونی چار
$\frac{1}{3}$ تہائی	$19\frac{2}{3}$ پونی بیس
$\frac{2}{3}$ ڈیڑھ پاؤ	$30\frac{1}{4}$ سوا تیس
$\frac{1}{2}$ آدھا	$50\frac{1}{2}$ ساڑھی پچاس
$\frac{2}{5}$ دو تہائی	75 پونی سو
$\frac{3}{4}$ پون or تین پاؤ	125 سوا سو
$\frac{1}{4}$ سوا	150 ڈیڑھ سو
$\frac{1}{2}$ ڈیڑھ	250 اڑھائی سو
$\frac{3}{4}$ پونی دو	175 پونی دو سو
$\frac{1}{4}$ سوا دو	225 سوا دو سو
$\frac{1}{2}$ اڑھائی	275 پونی تین سو
$\frac{3}{4}$ پونی تین	325 سوا تین سو
$\frac{1}{4}$ سوا تین	350 ساڑھی تین سو
$3\frac{1}{2}$ ساڑھی تین	750 ساڑھی سات سو

1250	..... سَوَا هزار	2250	..... سَوَا دو هزار
1500	..... ڈیڑھ هزار	2500	..... اڑھائی هزار
1750	..... پونی دو هزار	3500	..... ساڑھی تین هزار

Of the words above used, which have not already been particularly explained, پونی means *a quarter less*, سَوَا *with a quarter*, ساڑھی *with a half*, and اڑھائی *two and a half*.

CHAPTER VIII.

On the formation of Derivatives.

45. Abstract nouns are often formed from adjectives, with occasionally some modification, by subjoining

آ	as	گرم	<i>warm weather</i> , from	گرم	<i>warm</i> .	
آت	—	بہتات	} <i>abundance</i> ,	—	بہت	<i>much</i> .
آیت	—	بہتائیت				
اس	—	مٹھاس	<i>sweetness</i> ,	—	میتھا	<i>sweet</i> .
ان	—	اُونچان	<i>height</i> ,	—	اُونچا	<i>high</i> .
ای	—	برائی	<i>evil</i> ,	—	برا	<i>bad</i> .
آئی	—	چوکسائی	<i>caution</i> ,	—	چوکس	<i>cautious</i> .
پا	—	بڑھاپا	<i>old age</i> ,	—	بڑھا	<i>old</i> .
پن	—	موٹاپن	<i>fatness</i> ,	—	موٹا	<i>fat</i> .
پنا	—	بیواپنا	<i>widowhood</i> ,	—	بیوا	<i>widow</i> .
تا	—	کوملتا	<i>softness</i> ,	—	کومل	<i>soft</i> .

تِي	as	كُمْتِي <i>deficiency,</i>	from	كَم <i>little.</i>
گِي	—	تازگِي <i>freshness,</i>	—	تازِه <i>fresh.</i>
هَت	—	كُتْرَوَاهِت <i>bitterness,</i>	—	كُتْرَوَا <i>bitter.</i>

Or from primitive nouns substantive by affixing to them

اَت	as	آدَمِيَّت <i>humanity,</i>	from	آدَمِي <i>man.</i>
آيَت	—	پَنچَايَت <i>a council,</i>	—	پَاَنچ <i>five.</i>

But they are still more abundantly derived from verbs : some being the same in form as the second person singular of the imperative, like بول *speech*, چاه *desire* : or as the present, or past, participle in either gender ; so, بولتا *the faculty of speech*, کہا *a saying* or *order*, بڑھتی *increase*, گنتی *a reckoning*, بولي *speech*, from بول *speak*, کہہ *say*, بڑھ *increase*, گن *reckon*. They are, moreover, to be obtained by adding to the second person singular of the imperative

او	as	دباؤ <i>pressure,</i>	from	دبا <i>press.</i>
آو	—	چڑھاؤ <i>ascent,</i>	—	چڑھ <i>ascend.</i>
آپ	—	مِلاپ <i>concord,</i>	—	مِل <i>meet.</i>
اي	—	کيلاي <i>a feeding,</i>	—	کيلا <i>feed.</i>
آئي	—	بواي <i>a sowing,</i>	—	بو <i>sow.</i>
ان	—	جلن <i>a burning,</i>	—	جل <i>burn.</i>
آنت	—	پڑھنت <i>a reading,</i>	—	پڑھ <i>read.</i>
وا	—	بھلاوا <i>deception,</i>	—	بھلا <i>deceive.</i>
وَت	—	بناوَت <i>contrivance,</i>	—	بنا <i>contrive.</i>

هت as بَلاہت *a calling*, from بلا *call*.
 آس — پیاس *thirst*, — پی *drink*.

And Persian nouns of this description are often had by the addition of اِش to adjectives or to the imperatives of verbs in that language; as, پیدائِش *production*, from پیدا *produced*; دانِش *knowledge*, from دان *know*.

46. The noun, which denotes the performer of any act or the dealer in any thing, is frequently obtained by subjoining هارا or والا to the inflected infinitive of a verb; so, مارَنِہارا *a smiter*, بولَنِیوالا *a speaker*; and, by adding to nouns or verbal roots the same affixes, or

ها	as	دُلکِہا <i>a trotter</i> ,	from	دُلکِی <i>a trot</i> .
ہار	—	چوڑِیہار <i>a bracelet-seller</i> ,	—	چوڑِی <i>a bracelet</i> .
وال	—	گھنٹوال } <i>a wharfinger</i> ,	—	گھات <i>a wharf</i> .
وار	—				گھنٹوار }
ر	—	سُنار <i>a goldsmith</i> ,	—	سونا <i>gold</i> .
آر	—	چمار <i>a currier</i> ,	—	چام <i>leather</i> .
آرا	—	بہنہیارا <i>a cook</i> ,	—	بہنہی <i>an oven</i> .
او	—	بہرو <i>a watchman</i> ,	—	بہر <i>a watch</i> .
اوا	—	تہلوا <i>a servant</i> ,	—	تہل <i>service</i> .
وا	—	مچھوا <i>a fisherman</i> ,	—	مچھ <i>a fish</i> .
اوڑا	—	بہگوڑا <i>a deserter</i> ,	—	بہگت <i>flee</i> .
ایرا	—	سنہیرا <i>a snake-catcher</i> ,	—	سانپ <i>a snake</i> .
آھا	—	دوڑاھا <i>a runner</i> ,	—	دوڑ <i>run</i> .

اِي	as	سُنڊيسِي a messenger,	from	سُنڊيس a message.
اِيَا	—	مَڪُهِنِيَا a butter-man,	—	مَڪُهِن butter.
اِيَارَا	—	گهَسِيَارَا a grass-cutter,	—	گهَس grass.
اِيَت	—	بِهَالِيَت a spearman,	—	بِهَالَا a spear.
اِيَتَا	—	چَرُهِيَتَا a rider,	—	چَرُه mount.
اِيَن	—	لِيَكُهِيَت a writer,	—	لِيَكُه write.
اِيَن	—	پِيَرَاڪ a swimmer,	—	پِيَر swim.
اِيَن	—	پِيُوڪُتَر a great drinker,	—	پِيُو drink.
اِيَال	—	گُوپَال a cowherd,	—	گُو a cow.
اِيَان	—	گَارِيَوَان a carter,	—	گَارِيُو a cart.
اِيَا	—	گُوِيَا a singer,	—	گَا sing.
اِيَاهَا	—	هَلُوَاهَا a ploughman,	—	هَل a plough.
اِيَان	—	دَرِيَان a porter,	—	دَر a door.
اِيَاند	—	نَعَلْبِنْد a farrier,	—	نَعَل a horseshoe.
اِيَانر	—	رَهْبِر a guide,	—	رَاه a way.
اِيَانز	—	مُرَغِبَاز a cockfighter,	—	مُرَغ a cock.
اِيَانچِي	—	طَنبُورُچِي a drummer,	—	طَنبُور a drum.
اِيَانڊَار	—	زَمِينْدَار a landholder,	—	زَمِين land.
اِيَانزَن	—	تِيَرِزَن an archer,	—	تِيَر an arrow.
اِيَانسَاز	—	سُخِن سَاز an orator,	—	سُخِن a speech.
اِيَانڪَار	—	بَدڪَار an evildoer,	—	بَد evil.
اِيَانڪَار	—	گُناهُڪَار a sinner,	—	گُناهُ sin.
اِيَانگَر	—	سَوَدَاڪَر a merchant,	—	سَوَدَا trade.

47. Local and instrumental nouns are often the same in form as the infinitive of a verb ; so, *هرن کا رمنّا ہي* *it is a range or park for deer* : or, they may be derived from the second person singular of the imperative by the addition of ان (*an*) or في (*nā*) ; as, *بیلنا* or *بیلن* *a rolling-pin*, from *بیل* *roll* ; *کترنی* *a pair of scissors*, from *کتر* *clip*.* But the latter are in some instances obtained from adjectives by subjoining *ā*, as *گولا* *a ball*, from *گول* *round* ; and, the former more frequently from substantives by affixing

اَسْتَهَل	as	دِیُوَسْتَهَل	} <i>a temple</i> ,	from	دیو	<i>a god</i> .
اَسْتَهان	—	دِیُوَسْتَهان				
اِسْتان	—	قَبْرِسْتان	<i>a burying-place</i> ,	—	قَبْر	<i>a grave</i> .
سْتان	—	هِنْدُوَسْتان	<i>India</i> ,	—	هِنْدُو	<i>Indian</i> .
ال	—	دِیُول	<i>a temple</i> ,	—	دیو	<i>a god</i> .
آلا	—	سِوِالا	<i>Siva's temple</i> ,	—	سِو	<i>Siva</i> .
باڑی	—	پھولباڑی	} <i>a flower garden</i> ,	—	پھول	<i>a flower</i> .
واڑی	—	پھولواڑی				
سال	—	گھڑسال	<i>a stable</i> ,	—	گھوڑا	<i>a horse</i> .
سالا	—	گاوسالا	<i>a cow-house</i> ,	—	گاؤ	<i>a cow</i> .
پور	—	غازیپور	<i>city of Ghāzi</i> ,	—	غازی	} (proper names).
آباد	—	حیدرآباد	<i>city of Haidar</i> ,	—	حیدر	

* *بستی* *a village*, from *بس* *dwell* ; *جھاڑو* *a broom*, from *جھاڑ* *sweep* ; and *بچھونا* *a bed*, from *بچھا* *spread*, also occur.

دان	as	قلمدان	a pen-case,	from	قلم	a pen.
زار	—	لاله‌زار	a tulip-bed,	—	لاله	a tulip.
شن	—	گلشن	a rose-bower,	—	گل	a rose.
گاه	—	آرامگاه	a resting-place,	—	آرام	rest.

Instrumental nouns, moreover, are sometimes deduced from substantives, by the addition of

آل	as	گھڑیال	an hour-bell,	from	گھڑی	an hour.
ایل	—	نکیل	a camel's nose-stick,	ناک	a nose.	
اہ	—	دستہ	a handle,	—	دست	a hand.
آنہ	—	انگشتانہ	a thimble,	—	انگشت	a finger.
اک	—	چشمک	spectacles,	—	چشم	an eye.

48. The diminutive of a noun is obtained by affixing to it

آ	—	بٹی	a little daughter,	from	بیٹی	a daughter.
ایلا	—	موریلا	a peachick,	—	مور	a peacock.
ایل	—	بگھیل	} a tiger's whelp,	—	باگھ	a tiger.
ایلا	—	بگھیلا				
ایقا	—	بمہنیقا	} a young Brāhman,	—	برہمن	a Brāhman.
آیقا	—	بمہنیقا				
اوتا	—	ہرنوتا	a fawn,	—	ہرن	a stag.
ایا	—	کپتیا	a small bedstead,	—	کہات	a bedstead.
ڑی	—	پلنگڑی	a small bedstead,	—	پلنگ	a bedstead.
وا	—	مردوا	a manikin,	—	مرد	a man.
اک	—	توبک	a musket,	—	توپ	a cannon.

اِچھ	as	باغِچھ	<i>a little garden</i> ,	from	باغ	<i>a garden</i> .
حہ	—	دِیکھ	} <i>a kettle</i> ,	—	دِیک	<i>a caldron</i> .
چی	—	دِیکھ				

Or by changing a final \bar{a} into \bar{ai} as \bar{r} سي *a string*, from \bar{r} سا *a rope* ; \bar{g} ولي *a bullet or pill*, from \bar{g} ولا *a ball*.

49. Adjectives may be formed from substantives by prefixing

ا	as	اپھل	<i>fruitless</i> ,	from	پھل	<i>fruit</i> .
ان	—	انھونا	<i>impossible</i> ,	—	ھونا	<i>to be</i> .
نا	—	نا اُمید	<i>hopeless</i> ,	—	اُمید	<i>hope</i> .
لا	—	لاچار	<i>helpless</i> ,	—	چارہ	<i>help</i> .
ن	—	نڈر	<i>fearless</i> ,	—	ڈر	<i>fear</i> .
نِر	—	نِرادر	<i>disrespectful</i> ,	—	آدر	<i>respect</i> .
بِ	—	بِمل	<i>undefiled</i> ,	—	مل	<i>filth</i> .
بِی	—	بِاخبر	<i>incautious</i> ,	—	خبر	<i>intelligence</i> .
ھم	—	ھم آھنگ	<i>concordant</i> ,	—	آھنگ	<i>sound</i> .
سُ	—	سُروپ	<i>well-formed</i> ,	—	رُوپ	<i>form, shape</i> .
کُ	—	کُڈھنگ	<i>ill-mannered</i> ,	—	ڈھنگ	<i>manners</i> .

Or by affixing

\bar{a}	as	بھوکھا	<i>hungry</i> ,	from	بھوکھ	<i>hunger</i> .
اد	—	دوسالہ	<i>biennial</i> ,	—	دو سال	<i>two years</i> .
اھلا	—	سونہلا	<i>golden</i> ,	—	سونا	<i>gold</i> .
آنہ	—	طُفلانہ	<i>childish</i> ,	—	طُفل	<i>a child</i> .
اُو	—	دِیدارُو	<i>sightly</i> ,	—	دِیدار	<i>view</i> .

ایا	as	بکھیریا	quarrelsome,	from	بکھیرا	contention.
ایارا	—	دکھیارا	afflicted,	—	دکھ	pain.
اینا	—	پچھتا	late,	—	پچھا	the rear.
ای	—	بازاری	of the market,	—	بازار	market.
این	—	چوبین	wooden,	—	چوب	wood.
اینہ	—	ریشمینہ	silken,	—	ریشم	silk.
ایانہ	—	سالیانہ	annual,	—	سال	a year.
ایلا	—	ریسیلا	juicy,	—	رس	juice.
آیل	—	دنتیل	tusked,	—	دنت	a tooth.
ایلا	—	گھریلا	domestick,	—	گھر	a house.
لو	—	جھگڑالو	quarrelsome,	—	جھگڑا	a quarrel.
لا	—	پچھلا	hindermost,	—	پچھا	the rear.
کا	—	اکا	single,	—	ایک	one.
نا	—	دونا	double,	—	دو	two.
را	—	تیسرا	third,	—	تین	three.
وان	—	دسوان	tenth,	—	دس	ten.
ها	—	پنپھا	aquatick,	—	پانی	water.
جوگت	—	بیانہنی جوگت	marriageable,	—	بیانہنا	to marry.
مان	—	بدھمان	wise,	—	بدھ	wisdom.
ونمت	—	پوننت	powerful,	—	پل	power.
بند	—	ھتھیار بند	armed,	—	ھتھیار	arms.
مند	—	دولتمند	wealthy,	—	دولت	wealth
دار	—	وفادار	faithful,	—	وفا	fidelity.
سار	—	کوھسار	mountainous,	—	کوہ	a mountain.

گین	as	غمگین <i>sorrowful</i> ,	from	غم <i>sorrow</i> .
ناک	—	هولناک <i>terrible</i> ,	—	هول <i>terroure</i> .
وار	—	سرگوار <i>grievous</i> ,	—	سوگت <i>grief</i> .
ور	—	نامور <i>renowned</i> ,	—	نام <i>a name</i> .
آور	—	زورآور <i>strong</i> ,	—	زور <i>strength</i> .
زا	—	ولایتزا <i>foreign-born</i> ,	—	ولایت <i>a foreign country</i> .
گون	—	نیگون <i>blue-coloured</i> ,	—	نیل <i>blue, indigo</i> .
فام	—	زعفران فام <i>saffron-coloured</i> ,	—	زعفران <i>saffron</i> .
مایل	—	زردی مایل <i>yellowish</i> ,	—	زردی <i>yellowness</i> .
کونا	—	چوکونا <i>four-cornered</i> ,	—	چو (in comp.) <i>four</i> .
گوشہ	—	شش گوشہ <i>hexagonal</i> ,	—	شش <i>six</i> .

50. Adjectives of intensity may be obtained from verbs, by affixing to the second person singular of the imperative آک (*āk*) آکا (*ākā*) or آنکا (*ānkā*) or ویا (*waiyā*); as, دَوڑاک *a great runner*, from دَوڑ *run*; لڑانکا *quarrelsome*, from لڑ *fight*; گویا *eloquent*, from گو *speak*.

51. Adjectives and adverbs may be derived from pronouns in various ways; and, like their originals, they are used demonstratively, interrogatively or relatively; سو, from یہ *this*, may be deduced ایتنا or ایتنا or اِتا or ایتا *this-much, thus many*; یوں or یونکر *in this manner, thus*; ایسا *this-like, such*; یہاں *this place, here*; یہیں *exactly here*; لہر

or اَيْدِهَر *this way, hither* : from اُ, *that* ; وَيَعْنَا or وَيْنَا or اَتْنَا or اُتَا *that-much, so many* ; وُون or وُونَكِر *in that manner, so* ; وَيَسَا *that-like, so* ; وَهَانَ *that place, there* ; وَهَيْن *exactly there* ; اُذِهَر or اُوذِهَر *that way, thither* : from كُون *who ? what ? which ?* كَد or كَب *when ?* كِتْنَا or كَيْتْنَا or كِتَا or كَيْتَا *how much ? how many ?* كِيُون or كِيُونَكِر *how ? in what manner ? why ?* كَيْسَا *what-like ? what sort of ?* هَانَ *how ?* كِهَانَ *where ?* كِدِهَر or كَيْدِهَر *whither ?* كَيْ *how many ?* جُون *who, what, which* ; جَد or جَب *when* ; جِتْنَا or جِيْنَا *as much as, as many as* ; جُون or جِيُون or جِيُونَكِر *as, like as* ; جَيْسَا *what like, as* ; جِهَانَ *where* ; جِدِهَر or جِيْدِهَر *whither* ; جِي *as many* : and, from تُون *that*, تَد or تَب *then* ; تِتْنَا or تَيْتَا *so much or so many* ; تُون or تِيُون or تِيُونَكِر *so, in that manner* ; تَيْسَا *such, so* ; تِهَانَ *there* ; تَدِهَر or تَيْدِهَر *that way* ; تِي *so many*.

52. Transitive and causal verbs, as before noticed in paragraph 29, are generally formed from other verbs by the interposition or addition of ا or و or ي or وا or لا. The letter ا is frequently inserted after the first consonant of the root ; and sometimes, though but rarely, it follows the second ; in other cases, it is added to the last : as, كَاتْنَا *to cut*, from كَتْنَا *to be cut* ; نَكَاتْنَا *to take out*, from نَكْنَا *to issue* ; مَجَانَا *to save*, from مَجْنَا *to escape* : و and ي are used immediately before the last consonant of the root ; so,

کھولنا *to open*, from کھلنا *to be opened* ; پستنا *to pound* or *grind*, from پستنا *to be ground* : and وا, or و are always subjoined to the root ; as, ڈرانا *to cause to frighten*, from ڈرنا *to fear* ; دلانا *to cause to give*, from دینا *to give*. When the root, moreover, is a monosyllable ending in ا or و, or ی, the last letter is commonly dropped and ل inserted before the causal sign ا or وا ; as, کھلانا and کھلوانا *to feed* and *to cause to feed*, from کھانا *to eat* ; سلانا and سلوانا *to cause to sleep* and *to cause to be put to sleep*, from سونا *to sleep* ; سلانا and سلوانا *to cause to sew*, and *to cause to be sewed*, from سینا *to sew*.

53. From nouns, also, whether substantive or adjective, some verbs are derived ; but the formation of them is very simple, and has already been sufficiently elucidated at paragraph 31.

CHAPTER IX.

On the Syntax.

54. The noun in the genitive case commonly precedes that denoting its issue, attribute or appendage, as does the adjective in like manner its substantive : with these exceptions, and unless a conjunction occurs, a relative pronoun, an interjection or vocative, or some word which by way of especially pointing out or of emphasis takes

the lead, the nominative case to the verb generally presents itself first in a sentence; nouns in the dative, accusative and ablative cases if necessary, a participle or adverb, may follow almost promiscuously; but, the verb commonly completes and finishes the whole: so, *پر راجا کا بیٹا بڑھ کر پیسے ایسا بیکل تھا کہ کھانا پینا سونا راج کا سب کچھ بچ بیٹھا* *but the king's son, through the pain of separation, was so distressed, that he sat (and) abandoned eating, drinking, sleeping, the affairs of government, and every thing whatever.* In poetry, however, and in the higher style of prose sometimes, but little regard is paid to this arrangement; as, *چڑھی ہی سہون کو جوانی کی مے* *the wine of youth has mounted up in all.*

55. Nouns of various genders, joined together, require that the adjective, verb or participle, governed in common by them, should* be used in the masculine; as, *اُس کی ماما پتا بھائی تینوں اُسکی شادی کی فکر میں تھی* *her father, mother, brother, were all three meditating her marriage.* In regard to inanimate beings, however, the adjective usually agrees in gender with the noun, nearest which it is placed; so, *توہاری بیٹی کی کتاب و کاغذ یہاں پڑی ہیں* *your son's book and paper are fallen here.*

56. Two nouns, relating to the same person or thing, usually agree without the intervention of any word; as, *اُس کا بھائی بکرم* *his brother Bikram*: but the postpositions

کے by which nouns of various import are generally linked together, seem on certain occasions to be idiomatically dropped in the Hindustani, especially if the first is a noun of measure or weight; so, *گنگا کے کنارے پر* *on the bank (of) the Ganges*; *ہزار تولی سونا* *a thousand tolas (of) gold*; and, on the contrary, their use in some cases may appear to us redundant; as *فکر کا لفظ* *the word fikr or fikr's word*. These postpositions, moreover, are adopted to denote purpose, worth, size, possibility, totality, &c. as well as mere relationship; so, *کھانے کی کونٹھری* *an eating-room*; *دو سو روپے کا گھوڑا* *a horse worth two hundred rupees*; *بڑے سر کا چھوٹا* *a boy with a large head*; *یہ جینی کی نہیں* *this (female) cannot live*; *کھیت کا کھیت* *the whole field*; *سب کا سب* *all together*; *چتر کا چتر* *all a picture*; *رات کی رات میں* *in the middle of the night*; *بات کی بات میں* *at the very word*; *چھپے کا چھپا* *totally concealed*; *کنگال کا کنگال* *totally poor*.

57. The nominative case is frequently used after a transitive verb; and no inflection of a noun, except for the nominative case plural, can take place without a postposition or preposition, immediately expressed or understood; the latter circumstance, however, not unfrequently occurs, there being many expressions which from use are become idiomatical without the postposi-

tion: so, *do tell me the same of this*; کھر جا *go home*; نہ آنکھوں دیکھا نہ کانوں سنا *neither seen (with) eyes nor heard (with) ears*; گنگا کنارے *(on) the bank (of) the Ganges*; اچھے طرح *(in) a good manner*; اُس کی دو بیٹیاں تھیں *(at the abode) of him were two daughters, or he had two daughters*, an ellipsis of some word, perhaps *یہاں* occurring in this and generally in similar sentences. When, moreover, a noun in the dative case is to be used in the same sentence with another noun more immediately acted upon by the verb, the nominative must be adopted for the latter; unless both words are pronouns, when each may be followed by its casual sign; so, *give thou thy daughter to my son*; تو اپنی لڑکی میری پتر کو دی *give thou thy daughter to my son*; میں اُسے تم کو دوں گا *I will give him to you*; in which last expression the precedence of the objective to the dative case may be remarked as, perhaps, necessary in such sentences to prevent ambiguity; but, when the nominative is substituted for the accusative, as in the first, it may optionally precede or follow the dative. And if two or more words in the same oblique case are used together, the postposition is commonly subjoined to the last only; as *mines of gold, silver, copper, iron, &c.* and if they are in an oblique case of the plural, though a conjunction intervenes, the plural

sign may be omitted in all such words, but the last: as,
 گوزن اور ہرنون کی کیا دیجی شرح *how shall we give a description
 of the elks and deer?*

58. The simple postpositions follow immediately the nouns they govern; but, such nouns, participles or adverbs, as are in common used postpositively, may sometimes precede the words with which they are constructed; so, ساتھ اُسکی or ساتھ اُس کی *with him*; ماری دہشت کی or دہشت ماری *through fear*; پاس گھوڑی کی or پاس گھوڑی کی *near the horse*.

59. Of the postpositions denoting the ablative case, سی is more usual and more polite than سون or سینی and for the dative and accusative in pronouns کو or تین کی is accounted more respectful than the terminations ای and این.

60. Adjectives, if immediately preceding or following their substantives, must be made to agree with them in gender, case and number; but, when separated by any other word, they may be used in the uninflected form of the masculine singular, whatever the state or gender of the substantives may be; as, اُس کی مٹھ کو کالا کرو *make his face black*.

61. With numerals, the singular form of a noun, whether in the nominative or any other case, is generally pre-

ferred to the plural; as, *ٽين سپاهي تي چار مرد کو مارا* *three soldiers beat four men*; *هزار گھوڑن سی کچھ کم هوگا* *there may be something less than a thousand horse*; *چھ مهيني مين مين مرونگا* *in six months I shall die.*

62. The personal pronouns may be occasionally omitted, when the sense is clear without them; and though, if expressed, they generally precede the verb, yet they are sometimes used after it, in prose even, but much more frequently in poetry; so, *موسىٰ نهين جو سير ڪرون ڪوہ طور کا* *(I am) not Moses that I should perambulate Mount Sinai*; *بادِ صبا گذر گئي هم جيون* *like the zephyrs we have fled away.* When, too, the feminine genitive of a pronoun or adjective, or even a verb in the feminine is adopted without any noun expressed, some such word as *بات* *business, affairs*, is generally understood: so, *نه اپني کہتا نه اور کي سنتا* *he neither mentions his own (affairs) nor attends to (those) of others*; *جو کچھ هوني تهي سو هوئي* *whatever was to be that (has) happened.*

63. In speaking of one's self with another, it is customary to give the first person the precedence; and, for that person even the plural is often adopted, though an individual only is intended; as, *تو مين تين* or *هم تو جاوينگي* *you and I will go*: and, should the saying of a third person be reported, the same pronouns and the same words, in every

respect, are commonly adopted, as were used by the first speaker; so, اُس ني ڪها ڪه مين نه جاوڻگا *he said that I shall not go*, meaning in our idiom, *that he should not go*; راجاڻي چاها *the king wished, that striking the sword I will die*, meaning, *that he would die*.

64. The second personal pronoun is rarely used in the singular, except from motives of adoration, endearment, familiarity or contempt: in speaking respectfully to any one, the plural of this pronoun at least must be adopted; but, when a dependant addresses his superiour, or a great degree of deference is intended, آپ *self*, صاحب *master*, حضرت *your worship*, پيرومرشد *my patron*, خداوند *my lord*, مهاراج *your highness*, or some such term of honour, must be used, and generally with a verb in the third person plural; as, هو تهنون ني يونهي ڪها *what do you say?* *you said exactly so*; پيرومرشد جو ڪه *if your highness shall order*; اگر مهاراج ڪهين *Sir! what they (for you) say is right*. In mentioning, too, a third person with respect, the plural is substituted for the singular; as, ان ني ڪها *he or she said*, بادشاه محل سرا مين بيٺهي ناچ ديکھتي تهي *the king seated in the seraglio was viewing the dance*: and, the plural emphatic termination اون (*on*) in pronouns seems to make expressions in which they are used still more respectful; so, انهن ني فرمايا *he or she said or commanded*. When, moreover,

any one speaks with humility of his own actions or circumstances to a superiour, or seeks even to address his friend very respectfully, it is customary to substitute such words as عاجز فقير غامبي غلام بندہ فدوی *slave, servant, beggar, poor creature, sinner, &c.* or in the latter case دوستدار مخلص خیرخواہ *friend, wellwisher, &c.* for the first personal pronoun; so, گھر دہلی میں ہی, (your) *slave's home is in Dihli*, meaning, *my home is at Dihli*; قبلہ فدوی سی آپ کی *Sir, your service cannot be performed by (me your) slave*; کل دیکھیگا صاحب زادی کو *the friend will see the master's son to-morrow*, or, *I shall see your son, Sir, to-morrow.*

65. For the third person, *وہ* is generally adopted; but, when discrimination is necessary, *یہ* is applied to the object near at hand or to that last named in discourse, and *وہ* to the remote or the first mentioned; as, the English word, *this*, is used in opposition to *that*, or *the latter* in contradistinction to *the former*. A demonstrative pronoun, moreover, in the singular, may be used with an Arabic plural, though even the subsequent verb, also, differ from it in number; thus, جب یہ اطوار اپنی لڑکی کی *when the king saw these manners of his son.*

66. When a pronoun referring to the same person or thing as the nominative case to the verb, in one member

of a sentence, is necessary, the common آپ must then be used instead of the peculiar or demonstrative ; so, بنا اپنا نام *tell thy name* ; لگا راج پتر اپنی جی مین کہنی لگا *the prince began to say in his own mind* ; نہ کر تو ظالم کر *do not, wretch, administer medicine to thyself* : and the genitive اپنا may be used substantively ; as, جو اپنون ہین کو ماروگی تو *if you shall kill your very own, then the protection of whom will you make ?* But, if adopted in a respectful sense merely, as noted at paragraph 64, this word does not admit of inflection before postpositions ; so, آپ کی چرچہ رہنی سی مجھی سکھ ہی *I have pleasure, sir, in your living a long life* ; and never اپنا &c. unless as the simple pronoun. When, in the second member of a sentence, however, a pronoun refers to the same person or thing as the nominative of the verb in the first, the peculiar, and not the common, must then be adopted ; so, میں اور میرا باپ *I and my father*.

67. To pronouns, and more rarely to nouns, the reflective آپ or خود *self*, and the adjective *own*, are subjoined to denote peculiarity, identity or emphasis ; but, the adverb *ہی* or *ہین* which generally becomes *ای* when subjoined to سو or اس *یہ وہ مجھے مجھے* is most in use for this purpose, and even آپ or خود may be employed at the same time with it ; so, میں نے خود اس کی تین تمام کیا *I my-*

self completed this, یہ گویا میری بیچ کی ہے *this house is my own*; میں اسے رد بدل میں *in this very altercation*; میں آپ ہی *or I my very self*; آپ ہی آپ *of myself* *I transacted this business*; وہیں *at that very (place)*. And to آپ when adopted as an appellative of honour, خود is at times subjoined, or even لوگ or لوگوں if plurality is intended.

68. As a mere interrogative, کیا *what ? which ?* is not applicable to persons; but it is often used threateningly; or to express satisfaction, astonishment or desire: and, in these senses, it may be immediately followed by the appellations of human beings; as, کیا حرامزادہ *what a scoundrel!* دیکھتا کیا ہے کہ ایک تپسی درخت میں اُلٹا لٹکا ہوا ہے *what is he seeing (or he is astonished at seeing) that a devotee is suspended head downwards in a tree*. It may be, also, adopted discriminatively; as, کیا ہندو کیا مسلمان *whether Hindū or Musalmān*. In negative sentences, the interrogatives, whether pronouns or adverbs, are idiomatically preferred to the relatives; so, وہ کون ہے مین نہیں جانتا ہوں *who he is I know not*; کہاں سے اور کب آیا تھا مین واقف نہیں *whence and when he came I know not*: but, in interrogative sentences, where no negation is expressed, the relative pronoun may be substituted for the interrogative; as, جہاں تم جانتے ہو کہاں صاحب رہتا *instead of صاحب رہتا ہے جو تم جانتے ہو*

ہی *do you know where the gentleman lives?* To denote *nonexistence, dissimilitude* or *difference*, moreover, the adverb کب or کہان is very emphatically used; as, کہان وہ راجا *where is that prince?* کہان وہ رانی *where that princess?* meaning, that they exist not; کہان راجا بھوج کنگا تیلی *where is king Bhoj? where Gangā the oilman?* importing that there is no resemblance between them; جو بلو اپنی *the cat that eats its own young is not likely to let the rat escape.*

69. The relative جو or جوں may frequently precede its substantive, and the demonstrative pronoun is often substituted for the correlative; so, جس رانی کو بہت سا چاہتا تھا اسی وہ *which princess he liked best, to her giving that fruit he said*: and though جو is more commonly used than جوں and سو than تون yet, in reply to the interrogative کون the latter, for the sake of sound or emphasis, seems preferable.

70. The words کوئی and کچھ are constantly used in an indefinite sense; but کوئی is generally applied to animate beings and کچھ to inanimate: this distinction, however, is not always observed; so, کوئی چیز *any thing*, کچھ آدمی *some man*.

71. The verb commonly agrees in gender and number with the nominative or agent of the sentence; except

that, to a number of irrational beings, taken collectively, a singular verb may be attributed; and, that in general a plural verb is used with such terms of honour or respect in the singular as are substituted for the second personal pronoun: so, *وہ چوکي ديا ڪرڻا* *he makes a practice of guarding*; *جب ٻہ خبر پهنچي* *when this intelligence arrived*; *سَو گھوڙا آيا* or *سَو گھوڙي آي* *a hundred horse came*; *مھاراج آپ ٻڙي* *your highness has with great labour come on my account*; *اگر شہ جهان ارشاد ڪرين* *if your majesty shall direct*. And, when two or more nominatives of different genders come together in the same member of a sentence, the verb and participles usually accord with the masculine in this particular, as before exemplified at paragraph 55. Transitive verbs, however, in any past tense of the active voice, in construction with which the participle *ئي* must follow the agent, are made to agree in gender and number with the object of the sentence, provided that it is a noun, either understood, or stated *as* is most usual in the nominative case; but, if the object be placed in the oblique case, or if it be a member of a sentence, the verb is invariably used in the third person singular masculine. The agent of the sentence, when expressed, in this construction is generally inflected by *ئي* if capable of inflection; the first and

second personal pronouns being the only words liable to change for case, that retain the form of the nominative,* whether in the singular or plural, before this affix.† With the verb لانا *to bring*, however, which is in fact compounded of لي *take* and آنا *to come*, or with بولنا *to speak*, though the former seems in all cases to convey a transitive meaning and the latter sometimes so, this construction is never admitted ; as, کوي چويي مارو بينگن خريد لایا, *a Brāhman purchased (and) brought an egg-plant* ; وہ بولا کہ, *he said that*—.‡

72. The form of the infinitive serves for the gerund or verbal noun, and, in many cases, for the noun of instrument or of place, as has been already noticed : but, it is also sometimes used instead of the imperative, or elliptically to denote the absolute necessity of the action ; as, اس سي غافل مت رهنا (*it is necessary*) *not to remain neglectful of him* ; تم جلدی پهتچنا *you (must) arrive quickly* ;

* If the adverb اي be affixed, however, to the second person, the inflected form is used ; so, اس جهان مين صرف تجھي ني گناه نهين کیا هي *in this world thou alone hast not committed crime.*

† See, moreover, paragraph 25 and the note to it.

‡ بکنا *to chatter* is also considered an intransitive verb, and does not admit ني before it ; so, اتي لاف گزاف بکا, *he chattered so much nonsense.*

مِينِ تُمھاري نھين مانبي ڪا *I can by no means obey your (word) ;*
 ٻه نھين رھتي ڪا *(there is an absolute necessity) of this not re-*
maining.

78. The past participle sometimes in its simple form, but more frequently when compounded with هُوا, is adopted elliptically or absolutely in the state of the inflected masculine singular, whatever the gender or number of the governing noun may be, to denote the condition or circumstances of the agent in the performance of the action denoted by the subsequent verb ; as, اُسڪي *taken of him or for his sake ;* ماري *stricken of which or through which ;* سب ساز ايڪ سُر مين ملائي هُوي ناچتي ٿي *having made to accord all the instruments in one tone (she) was dancing ;* رنگ برنگ ڪي پوشاڪين پھني هُوي سيڪڙون پري پيڪرين *hundreds of fairy-faced (damsels) having put on garments of various colours are swinging.* And the present participle, whether in the simple form or compounded with هُوا is also much used, in like manner and in the like state of the inflected masculine singular, to denote an action simultaneous with, or the immediate cause of, what the following verb declares ; as, وه چلتي هُوي ڪه گيا ٿا ڪه اس *on going away he had kept saying that (on) mounting on this do not use the whip nor strike the spur ;* اڄڪٿ ڪهتي هُوي جي سڪاتا هي *(by) saying what*

is improper, the mind becomes sad : with *هي*, the particle of peculiarity or identity, or with *وقت* *time*, subjoined, the simple present participle, too, is thus very frequently adopted ; as, *ره گيئي هي بيچڪت سي* *immediately on seeing that she remained as one aghast* ; *ديوتا ني بهل ديئي وقت يه* *the divinity (at) the time (of) giving the fruit told this to me* Both the past and present simple participles, moreover, are often used in the same state and elliptical manner, substantively, in composition with a preceding noun ; and sometimes they are constructed with a preposition or postposition, or with a genitive case ; so, *شام هوني* *(on) the become evening* ; *صبح هوتي* *(on) the becoming morning* ; *پل مارتِي* *(in) the striking an eyelid* ; *بنا سمجھي* *without having understood* ; *بنا بات سني* *without having heard a word* ; *دو گھڑِي رات رهي سي* *since night remaining two hours* ; *اپني سوامي کي جيتي* *(in) the living of her husband* ; *جنگي ديکھي* *(in) the remaining of me or before me* ; *جنگي ديکھتي* *(at) the sight of which* ; *سب کي ديکھتي* *(in) the sight of all* ; *ايڪ دم بي سوچي مگر کي نه رهتا* *one moment without the meditation of deceit he rests not* ; *جاڙون کي نڪلتي* *(at) the coming forth of the cold weather* ; they are, also, both frequently used as nouns of either gender : and, when adopted adjectively, if separated in construction from the substan-

tive, they are used as uninflected masculines singular, whatever the case, gender and number of the substantive may be ; so, بیٹی بیٹی کو مَوا دیکھہ *seeing the son and daughter dead.*

74. The past indefinite of a verb seems at times used in a present or future sense ; as, حو وہ مِلی تو ہماري جان رهي *if she be found, then my life remains, otherwise it is gone* ; اُپني دِل مین جانا اب پہہ مجھي مقرر کھا گیا *he thought in his own mind, now this certainly will eat me up.*

75. The present, when celerity in the performance of any enterprise is emphatically denoted, may be used in the sense of the future ; as, مین اُپني گھر جاتا ہون اور بیٹی کو, لاکر تيري سامہني ذبح کرتا ہون *I am this instant going home ; and, having brought (my) son, am sacrificing (him) in thy presence.*

76. The indefinite future or aorist may not only convey a present meaning, but it may be constructed with an auxiliary verb as a present participle even ; yet, when used in the latter way, it may be often understood as retaining its future sense : so, اِس مین کوسون نکل گیا دیکھی تو شام ہوگئی, خرامان صبا صحن مین چار سو " دماغون کو دیتی پوری گل کی بو " *in this (space of time) he went forth (many) kos, (when) he looks then evening is become ; the light-paced zephyr whirls round the lawn, imparting to the brain the fragrance of the rose ;*

کھولون ہوں نہ ٹھنڈا رُچی ہی نہ گرم
neither cold nor hot pleases ;
 مین اپنی پُرب اوستھا تیری
I am opening or I am about to open ;
 آگي پرگت کرون ہوں
*I am about to make manifest my former
 state before thee.*

77. The adverbs of negation مت or نہ نہیں may be used either before, or after, verbs : مت however is peculiar to imperatives, or to infinitives adopted for them ; نہ may be applied to any mood, but in prose it rarely can be postponed to the verb ; whilst نہیں though incapable of being joined to an imperative, is yet more emphatical and in more general use than نہ with the other parts of a verb ; so, مت پوچھو *do not ask* ; نہ جانو *pray do not forget* ; نہ سو *do not suppose* ; نہ دِل کو کہین کیا سنا نہیں تُوئی *place not thy affections any where ; what hast thou not heard ?* When the emphatick نہیں moreover, is adopted, it frequently with elegance supplants the present of the verb ہو at the end of a sentence ; as, ظلم لایف نہیں *acts of cruelty (are) not becoming thy dignity* : and, in a compound sentence, the negative adverb may sometimes be understood in the first member and expressed conjunctively in the second part only ; so *Mīr Takī* says, مسجد میں ہی کیا شیخ پیلا، *in the mosque, O shaikh ! is there (neither) a cup nor a morsel ?*

78. The conjunctions کہ and جو *that*, are adopted at *

the beginning of one member of a sentence, which points out the object or reason of another generally preceding ; as, “ *مبارک تُجہی آی شدہ نیکنخت کہ پیدا ہوا وارث تاج و تخت* ” *we congratulate thee, happy prince ! because an heir to the crown and throne is born.* To *کہ* moreover such adverbs as *تا* or *کیون* are frequently prefixed ; as, *گردن مارو تا کہ پھر کبھی مین منہ نہ دیکھوں* *strike off (his) head, to the end that I may never more see (his) face.* This conjunction, too, may be used by the way of comparison or distinction ; as, *ایک آدمی مری بہتر کہ تمام شہر* *(that) one man die is better than a whole city ; اسکو کہ اسکو تو لیوی* *thou mayest take either this or that :* it is, moreover, sometimes used in the sense of *saying that* ; as, *یہ کہہ کر سینگھاس منگایا اور پان تِلک دیکر اُس پر بٹھایا کہ تم اب* *saying this, he called for the throne, and having given (him) pā'n (and) tilak seated (him) on it, (saying) that you are now become invincible :* but, it may be adopted as the relative pronoun, after the idiom of the Persians : and, in some cases, the application of it seems intended merely to unite the members of a sentence, the meaning in other respects appearing redundant.

79. The conjunctions *اور* or *و* or *،* may be used almost promiscuously, though *اور* is generally adopted to connect sentences as well as words, and *و* is rarely used, except to link together Arabic or Persian nouns ; as, *ہزاروں شکر اُس*

خُدا کی کہ جِسْمی اِنبی تمام خَلقت مین اِنسان کو بِنصِیلت عطا فرمائی اور
عقل کی تاجِ مَرَضَع سی دین و دُنیا مین اُس کی سر کو زیب و زینت بَنجشی
*thousands of thanks to that God, who has granted to man
superiority over all the creation, and adorned his brow with
the studded crown of wisdom (for his guidance) in both
spiritual and temporal affairs.* In this example, besides
the uses of اور and , may be noticed the application of
the conjunction کہ which joins the members of the sen-
tence, as remarked in the preceding paragraph, without
importing any other sense than what the subsequent
relative might apparently have conveyed. With nume-
rals or with other nouns, even, these copulative con-
junctions are sometimes elegantly omitted; as, سیکڑون
ہزارون لاکھون شہرِ قَصَبی بستی ہین
*hundreds, thousands, tens of
thousands, cities, towns are inhabited.*

80. The conditional conjunction اگر or جو *if* requires
the consequential پس or تو *then*, in the following member
of the sentence; as, اگر کوئی اِس مین اُجھي پکڑی تو اُسی میری پاس
لی *if any one shall interrupt thee in this, then (fail not)*
to bring him to me: but the conditional is sometimes
idiomatically omitted; so, اِس بی کہا مہاراج دوگی تو کیوں نہ کہا ونگا
*this (person) said, Sir, (if) you will give, then why shall I
not eat?*

81. The adverb چون or جیوں must in general be an-

swered by the correlative تون or تين and جون جون by تون تون ; in like manner, the emphatick adverb of time جونين is followed by وونين ; so, کھايا وونين چھٻٻاڪي مرگيا, *as soon as the dog ate it, at that very moment he tossing about expired* : and, though to denote comparison جيون may be applied alone, yet as adverbs of manner تيون and مين مين جيون assume ڪر ; so, ڪام ڪرنا هي تيري تين تيونڪر “ *as I may say, so it is incumbent on thee to perform the business.*

82. The usual term of affirmation or assent is هان *yes*, but this may be understood, and صاحب or پيرو مرشد or قبله گاه or some other appellation of respect only be expressed, especially in the reply of a servant to his master, or of an inferiour to his superiour.

83. The residence of any one is often denoted by يهان and, if more than one place is mentioned, وهان may be used distinctively for a similar purpose ; as, صاحب کي يهان *go to the gentleman's house here, not to that there.* Sometimes, however, the mere genitive case is adopted, the adverb being understood ; and the post-position پاس may be applied in the same manner as يهان : so, نوڪر چاڪر جو اُس کي دوڙي تو اُس کو اُس کي پاس سي پڪڙ ليگي *the servants, who ran to her house, seized and took her away from it.*

84. Two words of similar meaning, which resemble each other in sound, are often adopted where one alone would suffice, as in the instance of *نَورَ چاکر* above given : but, one of such words seems frequently to have no meaning, and to be used for the sake of the sound only ; as, *جھوٹہ جھوٹہ موٹہ falsehood*, *کھسر پھسر a whisper*. By a repetition, however, of nouns or pronouns, as well as of adjectives, participles, or numerals, individuality may be intended ; as, *قاضی فی سب لوگون کو بلاکر ایک ایک لکڑی ہاتھ ہاتھ بھر کی ہر ایک آدمی* *the judge, having summoned all the people, gave to every man a stick a piece, each of a cubit in length ; اپنی اپنی* *let us each try his own skill ; ہر ایک ایک آدمی ایک ایک* *each man having filled each a pitcher of milk :* and, when a verb is repeated, continuation of the act is generally denoted ; as *چلا چلا continuing to impel ; مار مار ڈال ڈال keep striking down :* or, when two past participles of the same transitive verb come together, the latter of them being in the feminine gender, reciprocity of action is intended ; as *کھینچا کھینچی pulling and hauling ; کہا کہی alteration ; مارا ماری scuffle ; دیکھا دیکھی competition, emulation :* or, when *نہ* precedes a reduplicated past participle, indifference as to the act is denoted ; so, *دیکھا نہ دیکھا seen (or) not seen ; ہوا نہ ہوا been (or) not been :* but, when the past participle, or past conjunctive participle, of a causal verb

is subjoined to the past participle or root of the neuter or active, the intention is to shew that the action is ready or completely done; as, بنا بنایا *ready made*; بنی بنائی *having completely prepared*; پکا پکایا *ready cooked*; سمج سمجاکر *having completely prepared*; بیٹھی بیٹھی میں *in sitting still*. Here, too, may be noticed such idiomatical phrases as بیچون بیچ *in the very midst*; راتون رات *in the dead of the night*; کانن کان *with all (his) ears*.

85. To the names of different classes, different appellations of honour are added by way of distinction; thus Brāhmans take چوپی or تواری; Musalmān Fakīrs are addressed with شاه or صوفی or پیر; Hindū devotees or religious people, with گرو or بہکت or گوسائین or سائین; Rājput̄s, with ٹھاکر; or Rājput̄s and Sikhs, with رائی or سنگھ; Moguls, with میرزا or بیگ or آغا, or خواجہ; Saiyids, with میر; Shaikhs, with شیخ; Pathāns, with خان; Doctors, with پندت or مولوی or مآ; Merchants or Bankers, with ساد or سیٹھ. And the most common terms of respectful address, used generally, are پناہ or جہان پناہ or مہاراج or قبلہ عالم *your Majesty!* خدائند or پیرومرشد or سیر! Master! Sir! Master! or لا or بابو or لا ٹھاکر or جی or میان or صاحب *Sire!* پرور *cherisher of the poor*.

APPENDIX.

THE alphabet denominated Persian is properly Arabic, with the additional characters پ (*pe*), چ (*che*), ژ (*zhe*), and گ (*gāf*), which the Persians have devised to represent such elementary sounds in their language as are foreign to the Arabic ; and, the names given to the whole, in the latter language, are اَلِف (*alif*), با (*bā*), با عجمي (*bā ājamī*) the Persian *bā*, تا (*tā*), تا (*thā*), جيم (*jīm*), جيم عجمي (*jīm ājamī*) the Persian *jīm*, حا (*hā*), خا (*khā*), دال (*dāl*), ذال (*dhāl*), را (*rā*), زا (*zā*), زا عجمي (*zā ājamī*) the Persian *zā*, سين (*sīn*), شين (*shīn*), صاد (*ṣād*), ضاد (*ẓād*), طا (*ṭā*), ظا (*ẓā*), عين (*āin*), غين (*ghain*), فا (*fā*), كاف (*kāf*), كاف عجمي (*kāf ājamī*) the Persian *kāf*, لام (*lām*), ميم (*mīm*), نون (*nūn*), وا (*wā*), ها (*hā*), يا (*yā*), agreeable to the order in which they were before arranged.

In the Hindustani, moreover, there are several elementary sounds, for which, though appropriate letters are found in the Nāgarī system of writing, yet no corresponding simple characters exist in the Persian alphabet ; •

the following combinations, or letters with extraordinary marks, are therefore generally adopted to represent them.

ا (for अ a) According to the orthography of the Arabs, ا (*alif*) has no sound of itself when at the beginning of a word, but it takes that of the accompanying vowel, as well as the name *hamza* in such cases; this compound is therefore called *همزة مفتوحة hamza with fat'ha*.

آ (for आ ā) *همزة ممدودة* or *الف ممدودة hamza or alif with madda*.

إ (for इ i) *همزة مكسورة hamza with kasr*. In Arabic and Persian words, however, when *hamza* with *kasr* follows *alif* immediately, the former is termed *همزة مكينة softened hamza*, and may be distinguished in Nāgarī and Roman letters thus, *آ i* :

اي (for ई ē) *همزة مكسورة ويائي معروف hamza with kasr followed by yā-i-ma'rūf*. In all situations, however, except at the beginning of a word, ا (*alif*) is dropped, and the ي (*ye*) called *يائي معروف the known ye*, is used either with or without the vowel here marked to denote this sound.

أ (for उ u) *همزة مضمومة hamza with zamm*.

أو (for औ ō) *همزة مضمومة وواو معروف hamza with zamm followed by wāw-i-ma'rūf*. In all situations, however, except at the beginning of a word, ا (*alif*) is dropped, and , (*wāo*)

termed **وِاوِ مَعْرُوفِ** *the known wāo*, is used, either with or without the vowel marked over the preceding letter, to denote this sound.

رِ (for **رِ** ri) **رَائِي مَكْسُورَةٌ** *re with kasr.*

رِي (for **رِي** rī) **رَائِي مَكْسُورَةٌ وَيَائِي مَعْرُوفٌ** *re with kasr and yā-i-ma'rūf.*

لِرِ (for **لِرِ** lri) **لَامٌ وَرَائِي مَكْسُورَتَيْنِ مُتَّصِلَتَيْنِ التَّلَظُّظَيْنِ** *lām and re, both with kasr, pronounced closely together.*

لِرِي (for **لِرِي** lrī) **لَامٌ وَرَائِي مَكْسُورَتَيْنِ وَيَائِي مَعْرُوفٌ** *lām and re, both with kasr, followed by yā-i-ma'rūf.*

اِي (for **اِي** e) **هَمْزَةٌ مَكْسُورَةٌ وَيَائِي مَجْهُولٌ** *hamza with kasr and yā-i-maj'hūl*: but, for the sound here intended اِ is written at the beginning of a word only, the letter ي sufficing in the middle or at the end. As this pronunciation exists not in the Arabic, the ي when used for this purpose is called **مَجْهُولٌ** *unknown*, and there is no method of defining it by the Arabic orthography; it may therefore be distinguished from اِي (ā) and اِي (ai) by the circumstance of having no vowel prefixed.

اِي (for **اِي** ai) **هَمْزَةٌ مَفْتُوحَةٌ وَيَائِي سَاكِنٌ** *hamza with fat'ḥa and ye quiescent*: but, *alif* and *hamza* are used at the beginning of a word only, the letter ي termed **يَائِي سَاكِنٌ مَا قَبْلَ مَفْتُوحٍ** *ye quiescent, the preceding letter having fat'ḥa*, serving, when *fat'ḥa* is written or understood over the preceding •

letter, to convey this sound in the middle or at the end of a word.

او (for औ o) hamza with *ẓamm* and *wāw-i-maj'hūl* : but, for the sound here intended, *alif* is not written except at the beginning of a word, و sufficing if in the middle or final. As this pronunciation is foreign to the Arabic, the و when thus pronounced is called مجهول *unknown*, and there is no mark to define it in the Arabic orthography ; it may, therefore, be distinguished from أو (*ū*) and أو (*au*) by the circumstance of having no vowel prefixed.

أ (for औ au) hamza with *fat'ha* and *wāo quiescent* : but ا cannot be written for this purpose except at the beginning of a word, و called وا ساكن ما *wāo quiescent following a letter with fat'ha*, sufficing, if *fat'ha* precedes, to denote this sound in all other cases.

ن or ن (for 'n) نون مغنونه or نون غنة *nasal nūn*. But the Nāgarī mark may be used occasionally for any nasal.

کھ (for ख kh) کافِ ثقیله *heavy kāf*.

گھ (for घ gh) کافِ عجمي ثقیله *heavy Persian kāf*.

ن or ن (for ङ ng) کافِ عجمي مغنونه *nasal Persian kāf*.

چھ (for छ chh) جيمِ عجمي ثقیله *heavy Persian jīm*.

جھ (for झ zh) جيمِ ثقیله *heavy jīm*.

- ن or ن (for ن ny) *nasal ye.* يا مغنونه
- ث (for ث t) *heavier te.* تاي مقله
- ث (for ث th) *heaviest te.* تاي اقل
- ذ (for ذ d) *heavier dāl.** دال مقله
- ذ (for ذ dh) *heaviest dāl.** دال اقل
- ن or ن (for ن n) *heavy mūn.* نون ثقيله
- ت (for ت th) *heavy te.* تاي ثقيله
- د (for د dh) *heavy dāl.* دال ثقيله
- پ (for پ ph) *heavy Persian be.* باي عجمي ثقيله
- ب (for ب bh) *heavy be.†* باي ثقيله
- ك (for ك kh) *heaviest kāf.* كاف اقل
- ج (for ج chh) *heaviest Persian jīm.* جيم عجمي اقل

Some of the most common technical terms of Grammar, with the corresponding words or expressions,

* These letters are sometimes pronounced rather as *t̄, th*, than *d, dh*; in which case they may, distinctively, be written *ت̄ (ت̄), د̄ (د̄)*.

† In opposition to such compounds, called *heavy*, the simple Arabic letters are thus described; *ب تازي خفيفه* (*bā tāzi khafīfa*) *the light Arabic bā*; *ج تازي خفيفه* (*jīm tāzi khafīfa*) *light Arabic jīm, &c.*

chiefly derived from the Arabic and adopted in the Hindustani.

A.

		Adverb	حَرْفِ نَمِيزِ or حَرْفِ or ظَرْفِ
Ablative (case)	{ or حَالِ مَفْعُولِ مَفْعُولِ مَعَهُ	— of place	ظَرْفِ مَكَانِ
Accidence	صَرْفِ	— of time	ظَرْفِ زَمَانِ
Accidental	عَارِضِي	— of affir- mation	{ حَرْفِ اِجَابِ
Accusative (case)	{ or حَالِ مَفْعُولِ مَفْعُولِ بِهِ	— of negation	حَرْفِ نَفِي
Acted	مَفْعُولِ	— of injunction	حَرْفِ تَاكِيدِ
Active (voice of a verb)	مَعْرُوفِ	— of peculia- rity or identity	{ حَرْفِ تَخْصِيصِ
Actor	فَاعِلِ	— of similitude	حَرْفِ تَشْبِيهِ
Adjective	اِسْمِ وَصْفِ or اِسْمِ صِفَتِ	— of exception	حَرْفِ اِسْتِثْنَا
— (with a sub- stantive)	{ or صِفَتِ نَعْتِ	— of cause or reason	{ حَرْفِ تَعْلِيلِ
— (with its substantive)	{ صِفَتِ مَوْصُوفِ or نَعْتِ مَنْعُوتِ	— of method	حَرْفِ طَرَحِ
— in the com- parative or su- perlative degree	{ اِسْمِ تَفْصِيلِ	— of condition	حَرْفِ شَرْطِ
— of similitude	اِسْمِ تَشْبِيهِ	— of society	حَرْفِ مَعِيَّةِ
— of quantity	اِسْمِ مِقْدَارِ	— of extremity	حَرْفِ غَايَتِ
— of quality	اِسْمِ كَيْفِيَّتِ	Affirmation	اِجَابِ or اَثْبَاتِ
		Affirmative	مَوْجِبِهِ or مُثَبِّتِ
		Agent or actor	فَاعِلِ
		Alphabet	حُرُوفِ تَهْجِيِ or اَلْفِ بِي

Aorist	مَہَارِع
Apocope	حذف
Article	حرف
Artificial or positive	جَعْلِي
C.	
Case	حالت or کارک
Causal verb	{ or فَعْلٌ مُتَعَدٍ مُتَعَدٍ بِمَفْعُولِينَ
Commencement	اِبْتِدَا
Common	مُشْتَرَك
Compound	مُرْتَب
Concrete noun	{ or اِسْمٌ صِفَتٍ صِفَتٍ مُشَبَّهَةٍ
Condition	شَرْط
Conditional	شَرْطِي
Conjugation	تَصْرِيْفٌ or گِرْدَان
Conjugate (to)	تَصْرِيْفٌ كَرْنَا
Conjunction	حرف or عَطْف
— copulative	حرفِ عَطْف
— disjunctive	حرفِ تَرْدِيد
— explanatory	حرفِ بَيَان
— conditional	حرفِ شَرْط

Conjunction	} حرفِ جَزَا
consequential	
Consonant	حرفِ صَوْبِ
Construction	رَبْط
Construe (to)	رَبَط دِينَا
Context	{ or مَضْمُون or قَرِينَةٌ مَعْنِي or فِخْوَانِي كَلَام
Correlative	} جَوَابِ مَوْصُول
pronoun	
Couplet	بَيْت or دُوہَا

D.

Dative case	{ or حَالَتِ مَفْعُولٍ مَفْعُولِ لِحَالِهِ
Declension	{ or تَصْرِيْفٌ or تَبْدِيلٌ گِرْدَان or صَرْفٌ
Declined or inflected	مُتَصَرِّفٌ
Defective	نَاقِصٌ
Definition	تَعْرِيفٌ
Definite	مُشَدَّدٌ
— article	{ or حرفِ مَعْرِفَةٍ حرفِ تَعْرِيفِ
— noun	اِسْمٌ مَعْرِفَةٍ

Degree, comparative	} صِيغَةُ تَفْضِيلٍ	Etymology	{ or اشتقاق or اشتقاق وجه تسميه or صرف
—, superlative	صِيغَةُ مَبَالِغَةٍ	Euphony	تَحْسِينِ تَلْفَظًا
Demonstrative pronoun	} اِسْمِ اِشَارَةٍ	Exception .	اِسْتِثْنَاءًا
— the noun with it	مُشَارِ اِلَيْهِ	— (irregular)	شَادَ or مَسْتَثْنِي
Derivation	اِسْتِثْنَاءٌ or وَجْهٌ تَسْمِيَةٍ	Explanatory	{ بَيَانِيَةٍ or بَيَانَوَارٍ or شَرْحُوَارٍ
Derivative	مُسْتَشَفٌّ	Expletive	تَكْيِيهِ كَلَامٍ or نُحْنِ تَكْيِيهِ
Diacritical points	} اِعْرَابٍ or حَرَكَاتٍ	— of a nomi- tive, or name	} مَاضِي مُصَدِّي كِي فَاعِلٍ كَا حَرْفِ لَازِمٍ
Doubling (of a letter)	{ تَشْدِيدٍ or اِدْغَامٍ	of the agent, before a trans- sitive verb in a past tense	
Double (letter)	مُشَدَّدٌ		
Doubtful	مُشَبَّهٌ		
Dual number	تَشْنِيَةٌ	Explication	شَرْحٍ or تَفْسِيرٍ
Dual (a word)	مُشْتَبِلٌ	Expressed	مَلْفُوظٍ or مَذْكُورٍ

E.

Elision	حَذْفٌ
—, cut off by it (a) letter or syllable)	} مَحْذُوفٌ
Emphasis	تَأْكِيدٌ
• Emphatick	تَأْكِيدِي

F.

Female	مَادَةٌ
Feminine gender	تَأْنِيثٌ
— (of the gender)	} مَوْتٌ
Foot (in verse)	جُزْءٍ or رُكْنٍ

Form (of a word) وزن
 Future (tense of a verb) مُسْتَقْبَل
 — (futuraity) اسْتِقْبَال
 G.
 Gender جنس
 General أَكْثَرِيَّة
 Genitive case { حالتِ اِضَافَتِ or
 حالتِ جَرِي
 Genitive (the go-
 verned of two } مُضَافِ اِلَيْهِ
 nouns)
 Gerund اِسْمُ مَصْدَر
 Governed { مَعْمُول or مَفْعُول
 مَنصُوب or
 Governing فاعِل or عامِل
 — (of two nouns }
 in construction) مُضَافِ
 Grammar صرف و نحو or بياكرن
 — (rule in) قاعِدَة

H.

Hemistick مِصْرَاع

I.

Idiom محاوره or طرزِ كلام or اصطلاح
 Immovable (a con-
 sonant without a } غَيْرُ مُتَحَرِّكٍ
 vowel)
 Imperative امر
 Imperfect { or ماضي استمراري
 tense } مُسْتَمِرٌّ ماضي
 — (verb or noun) ناقص
 Indeclinable غَيْرُ مُصَرَّفٍ
 Indefinite noun or { اِسْمٌ تَكْنِيحِي
 article } or اِسْمٌ نَكْرَهِي
 Indefinite (tense, &c.) مُطْلَقٌ
 Inference حاصل or نتيجه
 Infinitive مصدر
 Inflection تَبْدِيلٌ or تَصْرِيْفٌ or گِرْدَانِ
 Interjection حرفِ نِدا or حرفِ
 Interrogative { or اِسْمٌ اسْتِفْهَامِي
 pronoun } حرفِ اسْتِفْهَامِي
 Irregular سماعِي or شاذّ

L.

Letter حرف

	M.		Noun of the actor	اسم فاعل
Male	نر		— indefinite	اسم تنكير } or اسم نكرة
Masculine gender	تذكير		— definite (by	اسم معرفة } an article)
Masculine (a word)	مذكر		— diminutive	اسم تصغير
Metre	{ or بحر or قافية or نظم وزن or ميزان		— of excess	اسم مبالغة
Mood	صيغه		— of place	اسم مكان } or اسم ظرف
Moveable	متحرك		— of time	اسم زمان
	N.		— of instrument	اسم آله
Négation	نفي or نهي		— appellative	اسم جنس
Negative	منفي		— arbitrary	اسم سماعي
Neuter verb	فعل لازمي		— or name, proper	علم
Nominative case	حالت فاعل		Number (of a verb)	} صيغه or noun)
— (noun)	فاعل or مبتدا or كرتا		Numeral		اسم عدد
in it)			Nūnation	تدوين
Noun	اسم			O.
— primitive	اسم جامد		Origin	اصل or بنياد or مبدا
— derivative	اسم مشتق		Original	اصلي or ذاتي or جوهرى
— concrete or	} اسم صفت			
abstract				
— verbal	{ اسم مصدر or حاصل مصدر			

Orthography	أَمْلا or رِسْمُ الْحَطِّ	Past conditional tense	مَاضِي شَرْطِي
Orthographical marks	أَعْرَاب	Person, first (<i>the</i>) <i>speaker</i>	مُتَكَلِّم
P,		—, second (<i>the</i>) <i>spoken to, or,</i>	مُخَاطَب
Parenthesis	جُمْلَةٌ مُعَرِّضَةٌ	<i>present</i>)	or
Part of speech	كَلِمَةٌ	— third, (<i>the</i>) <i>absent</i>)	حَاضِر
Participle past	إِسْمٌ مَّعْمُولٌ		غَائِب
— past con- junctive or	مَاضِي مَعْطُوفٌ	Phrase	إِصْطِلَاحٌ
pluperfect	عَلَيْهِ	Plural number	{ or جَمْعٌ
— present	إِسْمٌ حَالِيَةٌ		صِيغَةُ جَمْعٍ
Particular	جُزْئِيَّةٌ	Potential	إِمْكَانِي
Passive (voice of a verb)	مَجْهُولٌ	Preposition or postposition	{ or حَرْفٌ
Past (tense)	مَاضِي		حَرْفٌ مَعْنَوِيٌّ
— absolute or indefinite tense	مَاضِي مُطْلَقٌ	Present tense	حَالٌ
— past, or plu- perfect tense	مَاضِي بَعِيدٌ	— past, or imperfect tense	{ مَاضِي اسْتِمْرَارِيٌّ
— present, or past definite tense	مَاضِي قَرِيبٌ		{ or مَسْتَمِرٌّ مَاضِيٌّ
— future tense	مَاضِي مُتَشَكِّيٌّ	— future tense	حَالٌ مُتَشَكِّيٌّ
— optative tense	مَاضِي مُتَبَيِّنِيٌّ	Prohibition	نَهْيٌ
		Pronoun (personal)	{ مَضْمُونٌ or اسْمٌ ضَمِيرٌ

Pronoun (com- mon or re- flective)	ضمير مشترك	Simile	تشبيه or تمثيل
		Simple	بسط
		Single	مفرد
Pronunciation	تلفظ or مخرج	Singular number	واحد or صيغه واحد
Prose	نثر	Spelling	أَمْلا or هجبي
Prosody	عروض	Substantive (when alone)	اسم
Proximate	قريب	— (with an adjective)	موصوف or منعوت
Q.		Superlative	مبالغه
Quiescent (having no vowel)	ساكن or موقوف	Syllable, first	فا كلمه
		—, second	عين كلمه
		—, third	لام كلمه
		—, fourth	لام ثاني كلمه
R.		Synonymous	مترادف or هم معني
Radical	أصلي or ذاتي or جوهري	Syntax	نحو
Regular	با قاعده or قياسي		
Relative pronoun	اسم موصول		
Remote	بعيد		
Rhyme	قافية or رديف or سجع		
Rule	قاعده or قانون or ضابطه	T.	
		Tense	صيغه or زمان or سمي
		Tetrastick	رباعي
S.			
Scanning	تقطيع	V.	
Sentence	حمله		
Sign		Verb	فعل

Verb intransitive	فَعْلٌ لَزِيْمِي	Vowel, short (that is أ or ا or آ)	} or كَت or اَعْرَاب or مَاثِرَا	
— transitive	فَعْلٌ مُتَعَدِّي			
substantive	رَابِطَةٌ زَمَانِيَّةٌ			
Verse (in opposition to prose)	} نَظْمٌ	U.	Uncommon	شَادٌ
— (in prosody)		Understood	مُقَدَّرٌ or مُضْمَرٌ	
Vocative case	حَالَتِ نِدَا			بِي قَاعِدَةٌ or
Voice (of a verb)	صِيغَةٌ	} Ungrammatical	} or مَرْبُوطٌ or خِلَافٌ قَبَاسٌ	
— active	صِيغَةٌ مَعْرُوفَةٌ			
— passive	صِيغَةٌ مَجْهُولَةٌ	Universal	كَلِيَّةٌ or كَلِيٌّ	
Vowel, long (namely ي or و, or ا)	} حَرْفِ عِلْتِ	Unlimited	غَيْرٌ مَحْدُودٌ	
		Uncompounded	} or بَسِيْطٌ or غَيْرٌ مُرَكَّبٌ	

Days of the Week.

Hindūstānī.	Hindawī.	Persian.	English.
اِتْوَار	رَبِيْعَار	يَكْشَنِبَه	Sunday.
سَوْمَار or پير	سَوْمَار	دُوشَنِبَه	Monday.
مَنْكَل	مَنْكَلْبَار	سَه شَنِبَه	Tuesday.
بَدَه	بَدَهَار	چَهَار شَنِبَه	Wednesday.
جَمْعَه رَات	بَرْهَسْپَتَار	پَنَجْشَنِبَه	Thursday.
جَمْعَه	سُكْرَبَار	آدِيْنَه	Friday.
سِنِچِر	سِنِيبَار	شَنِبَه or هَفْتَه	Saturday.

The months in Hindustani and English.

Beginning from the 9th to the 13th of	{	April	بَيْسَاكُم	October	كَانِك or كَارِك
		May	جَيْثُم	November	اَكْمَن
		June	اَسَاؤَه	December	يُوس
		July	سَاوَن or سِرَاوَن	January	مَانَك
		August	بِهَادُون	February	بِهَانِكَن or بَهَانِكَن
		September	كُوَار or آسِن	March	

The lunar months of the Arabians are

مُحَرَّم	which are commonly made to consist of	Days.	رَجَب	which are commonly made to consist of	Days.
30		30			
صَفَر		29	شَعْبَان		29
رَبِيعُ الْاَوَّلِ		30	رَمَضَانَ		30
رَبِيعُ الْاَوَّلِ or رَبِيعُ الْاٰخِرِ		29	شَوَّال		29
جُمَادِ الْاَوَّلِ		30	ذِي الْقَعْدَةِ or ذِي تَعْدَةِ		30
جُمَادِ الْاَوَّلِ or جُمَادِ الْاٰخِرِ		29	ذِي الْحِجَّةِ or ذِي حِجَّةِ		29

And in every intercalary year, which occurs eleven times in the period of thirty years, the last month has thirty days.

F A B L E

OF THE

*Four learned, but indiscreet, Brāhmins, who restored a dead
Tiger to life,*

IN THE DEVANĀGARĪ CHARACTER.

बैताल बोला ऐ राजा जयस्थल नाम नगर वहां का
वर्धमान नाम राजा उस के नगर में विष्णुस्वामी नाम
ब्राह्मण उस के चार बेटे एक ज्वारी दूसा कस्बीबाड़ा
तीसरा छिनला चौथा नास्तिक एक दिन वुह ब्राह्मण अप्पे
बेटों को समझाने लगा कि जो कोई जूआ खेला है उस के
घर में लक्ष्मी नहीं रहती यह सुन वुह ज्वारी अप्पे जी
में बहुत दिक्क हुआ और फिर उन्ने कहा कि राज नीति
में ऐसे लिखता है कि ज्वारी के नाक कान काट देस से
निकाल दीजे इसी लिये उत्तम है कि और लोग जूआ न
खेलें ॥

और ज्वारी के जोरू लड़कों को घर में होते भी घर

में न जानिये क्यूं कि नहीं मज़लूम किस वक्त्र हार दे और जो बेस्वा के चरित्रों पर मोहित होते हैं सो अप्पे जी को दुख बिसाते हैं और कस्बी के बस में हो सर्वस अप्पा दे अंत को चोरी कर्ते हैं और ऐसे कहा है कि जो नारी आम्नी के मन को एक घड़ी में मोह ले ऐसी नारी से ज्ञानी दूर रहते हैं और अज्ञानी उस से प्रीत कर अप्पा सत शील जस आचार बिचार नेम धर्म सब खोते हैं और उस को अप्पे गुरू का उपदेस भला नहीं लगता और ऐसे कहा है कि जिस ने अप्पी लाज खोई दूस्त्रे को वुह कब बेहुर्मत कर्ने से उती है और मसल है कि जो बिलाव अप्पे बच्चे को खाता है सो चूहे को कब छोड़ेगा ॥

फिर कहने लगा कि जिन्हों ने बालकूपन में बिद्या न पढ़ी और जवानी में काम से आतुर हो जौबन के गर्व में रहे सो बृद्ध काल में पकूता कर हिंस्र की आग में जल्ले हैं यह बात सुन उन चारों ने आपस में बिचार कर कहा कि बिद्या हीन पुरुष के जीने से मनी भला है इस से उत्तम यह है कि बिदेस में जाकर बिद्या पढ़िये यह बात आपस में ठान वे एक और नगर में गये और कित्ती एक मुद्दत के बज़द पढ़के पंडित हो अप्पे घर को चले राह में देखते क्या

हैं कि एक कंजर मूए हूए शेर की हड्डी चमड़ा जुदा कर गद्दी बांध चाहे कि ले जाय इस में उन्होंने ने आपस में कहा कि आजो अप्नी अप्नी बिद्या आज़मावें ॥

यिह ठहरा एक ने उसे बुलाकर कुछ दिया और वुह पोट ले उसे बिदा किया और रस्ते से किनारे हो उस मोट को खोल एक ने सारी हड्डियां जा बजा लगा मंत्र पढ़ छिंटा मारा कि वे हाड़ लग गये दून्ने ने इसी तरह से उन हड्डियों पर मास जमा दिया तीन्ने ने इसी भांति से मास पर चाम बिठा दिया चौथे ने इसी रीत से उसे जिला दिया फिर वुह उहते ही इन चारों को खा गया ॥

इती कथा कह बैताल बोला ऐ राजा उन चारों में कौन अधिक मूरख था राजा बिक्रम ने कहा जिस ने उसे जिला दिया सोई बड़ा मूरख था और ऐसा कहा है कि बुद्धि बिना बिद्या किसू काम की नहीं बल्कि बिद्या से बुद्धि उत्तम है और बुद्धि हीन इसी तरह मर्ते हैं जैसे सिंह के जिलानेवाले मूए ॥

The preceding Fable in the Persian character.

بیتال بولا آہی راجا جیسٹھل نام نگر وہان کا وردھمان نام راجا اُس کی نگر میں
 بَشَنسَوَامِي نام براہمن اُس کی چار بیٹی ایک جُواری دوسرا کَسِیباز تیسرا
 چھٹلا چوتھا ناسِتکُ ایک دن وہ براہمن اپنی بیٹوں کو سَمجھائی لگا کہ جو کوئی
 جُوا کھیلتا ہی اُس کی گھر میں لُجھمی نہیں رھتی یہ سن وہ جُواری اپنی جی
 میں بہت دِق ہوا اور پھر اُنہی کہا کہ راج نیت میں اسی لکھتا ہی کہ جُواری
 کی ناک کان کان دیس سی نکال دیجی اسی لہی اتم ہی کہ اور لوگ جُوا
 نہ کھیلن

اور جُواری کی جو رو لڑکوں کو گھر میں ہوتی بھی گھر میں نہ جانہی کیوں کہ نہیں
 معلوم کس وقت ہار دی اور جو بیسوا کی چرترون پر موہت ہوتی ہیں
 سو اپنی جی کو دکھ بساتی ہیں اور کسبی کی بس میں ہو سرس اپنا دی اتم
 کو چوری کرتی ہیں اور اسی کہا ہی کہ جو نارے آدمی کی من کو ایک گھڑی
 میں موہ لی اسی نارے سی گیانی دُور رھتی ہیں اور اگیانی اُس سی پریت کر
 اپنا ست سیل جس آچار بچار نیم دھرم سب کھوتی ہیں اور اُس کو اپنی گرو کا
 اُپدیس بہلا نہیں لگتا اور اسی کہا ہی کہ جس فی اپنی لاج کھوئی دوسری کو
 وہ کب ببحرمت کرتی سی ڈرتا ہی اور مثل ہی کہ جو بلاؤ اپنی تجی کو کھاتا
 ہی سو چوہی کو کب چھوڑیگا

پھر کہنی لگا کہ جنہوں فی بالکھن میں بدیا نہ پڑھی اور جَوانی میں کام سی اتر

هو جوبن کي گرب مين رهي سو برده کال مين پڄهتاڪر حرص کي آگ مين
 جلتِي هين يه بات سُن اُن چارون ني آپس مين بچارڪر کہا کہ بديا هين پُرش
 کي جيني سي مرنا بهلا هي اس سي اتم يه هي کہ بديس مين جاڪر بديا پڙهي
 يه بات آپس مين ٿان وي ايڪ اور نگر مين گئي اور کتني ايڪ مدت کي
 بعد پڙهڪي پنڌت هو اپني گهر کو چلي راه مين ديکھتي کیا هين کہ ايڪ کُنجر
 موي هوي شير کي هڏي جمرًا جدا کر گڙهي بانده چاهي کہ لي جاي اس
 مين اُنهن ني آپس مين کہا کہ آو اپني اپني بديا آزماوين

يه ٿهرا ايڪ ني اسي بلاڪر کچھ ديا اور وه پوت لي اسي بدا کیا اور رستي سي
 کناري هو اُس موت کو کهول ايڪ ني ساري هڏيان جا بجا لگا منتر پڙه
 جهيٽا مارا کہ وي هاڙ لگ گئي نوسري ني اسي طرح سي اُن هڏيون پر
 ماس جما ديا تيسري ني اسي بهانَت سي ماس پر جام بڻها ديا چوتھي ني
 اسي ريت سي اسي جلا ديا پهر وه اُٿھتي هي ان چارون کو کہا گیا

اُتني کتھا کہ بيتال بولا اي راجا اُن چارون مين کون ادھڪ مورکھ تها راجا
 بگرم ني کہا هس ني اسي جلا ديا سوي بڙا مورکھ تها اور ايسا کہا هي کہ بده
 بنا بديا کسو کام کي نهين بلکہ بديا سي بده اتم هي اور بده هين اسي طرح
 مرتي هين جيسي سنڱھ کي جلائي والي موي

A literal translation of the same Fable into English.

Baitāl said, O king! (there was) a city, by name Jayasthal; of that place (there was) a king by name Vardhamān; in his city was a Brāhman by name Bishnuswāmī, who had four sons; one (was) a gamester; the second, a gallant; the third, a fornicator; (and) the fourth, an atheist. One day, that Brāhman began to admonish his sons, (saying) that whoever games, in his house wealth remains not: hearing this, the gamester became much troubled in his mind. Again, he said that in the Rājñiti it is thus written, that, having cut off the nose (and) ear of the gamester, expel (him) from the country; for this very reason it is proper (to do so), that other people may not game.

And the wife (and) children of a gamester, though even being in (his) house, do not consider in the house; because, (it is) not known when he may lose them (by gaming). And, who are becoming senseless at the manners of a prostitute, they purchase trouble for their own souls; and, being in the power of a courtesan, having surrendered their all, they commit theft on (or anticipate their) end. And it is thus said, that what woman shall fascinate in one hour the heart of a man, from such a woman the wise remain at a distance; but the unwise,

making love with her, are losing all their own vigour, politeness, renown, religion, judgment, forbearance (and) virtue; and to him (who becomes acquainted with such a woman) the admonition of his pastor applies not well (or takes no hold). And it is thus said, that who has lost his own shame, when will he fear (meaning, he will never fear) to make another disgraced! And there is a proverb that, what cat devours its own young, when will it let the rat escape! (meaning, that it is not likely to let the rat escape, as explained at paragraph 68 of the Grammar).

Again, he began to say, that who have not studied science in youth, and who, being in manhood disordered by lust, have continued in the vanity of youth, they in old age, repenting, are burning in the fire of avarice. (On) hearing this speech, those four, having consulted among themselves, said, that “than the science-void man’s living, to die is better; from this (reason) this is best, that having gone into a foreign country, we read science.” Having settled this matter among themselves, they went into another city; and, after some space of time, having read (and) become learned, going to their home, on the road what do they see! (meaning, “they are astonished at seeing,” as explained at paragraph 68 of the Grammar) that a *Kanjar*, having separated the bones (and)

skin of a dead tiger, (and) having bound (them in) a bundle, wishes that he should take (them) away. In this (time) they said among themselves, that, come, each his own science let us try.

Having settled this, one, having called him (the *Kanjar*, name of a low cast of Indians) gave (him) something, and taking that bundle dismissed him; and, being (gone) aside from the road, having opened that bundle, one, having applied all the bones, place by place, (and) having repeated a charm, sprinkled them, (so) that those bones joined together; the second, in this very manner, caused flesh to collect on those bones; the third, in this same way, caused skin to settle on the flesh; and, the fourth, exactly in this fashion, caused it (the tiger) to live: then, he (the tiger) exactly on rising up devoured these four.

Having told this-much tale, *Baitāl* said, O king, which was the most foolish among those four? King Bikram said, who caused the tiger to live, that very (person) was the most foolish. And, it is thus said, that without discretion, science is of no use; but, discretion is better than science; and the void of discretion perish in like manner as the revivers of the tiger died.

A
COLLECTION
OF
SOME OF THE MOST USEFUL VERBAL ROOTS
IN THE
HINDUSTANI LANGUAGE,
ALPHABETICALLY ARRANGED.

<p style="text-align: center;">ا</p> <p>آ v. n. <i>come, be.</i></p> <p>أَبَسَ v. n. <i>rot, putrefy.</i></p> <p>أَبَكَ v. n. <i>vomit.</i></p> <p>اِبْلَ v. n. <i>boil.</i></p> <p>أَبَاهَا v. a. <i>take away, steal.</i></p> <p>أَبِيرَ v. n. <i>rise up, swell.</i></p> <p>أَبَقَّ v. n. <i>be tired of business.</i></p> <p>أَبَجَ v. n. <i>spring up, grow.</i></p> <p>أَبْرَ v. n. <i>be rooted out, be skinned, be pulled out.</i></p> <p>أَبَسَ v. n. <i>become musty, rot.</i></p> <p>أَبَانَا v. a. <i>convert to thy own use, make thy own.</i></p>	<p>أَبِيرَ v. n. <i>swell out (the belly), gormandize ; become very rich.</i></p> <p>أَبِينَ v. n. <i>boil over.</i></p> <p>أَبْتَرُ v. n. <i>descend, pass over, go off, become insipid, fall in value or dignity.</i></p> <p>أَبْتَرَا v. n. <i>act affectedly.</i></p> <p>أَبْتَرَا v. a. <i>overset, turn over.</i></p> <p>أَبْتَرَا v. n. <i>be stopped or prevented, cease, rest.</i></p> <p>أَبْتَرَا v. a. <i>guess, judge, think.</i></p>
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- اُتَّه v. n. *rise up.*
 اثير v. a. *make into skeins,*
reel ; lounge (a horse).
 اُجِرَّ v. n. *become desolate.*
 اُجِلَّ v. n. *become clean,*
shine.
 اُجِهَلَّ v. a. n. *pour or flow*
from one vessel into ano-
ther.
 اُجِثَّ v. n. *be separated, slip,*
glance off, rebound.
 اُجِرَّ v. n. *separate; bespoken*
or pronounced.
 اُجِنَّ v. n. *rise, be raised.*
 اُجِلَّ v. n. *be separated.*
 اُجِهَلَّ v. n. *be thrown up, leap,*
bound, spring up.
 اُنَّهَارَ v. a. *liberate, discharge.*
 اُنَّهِيَ v. a. *halve, divide.*
 اُرَجَّ v. a. *gain, acquire.*
 اُرَجَّ v. a. *worship.*
 اُرَّ v. n. *stop, hesitate.*
 اُرَّ v. a. *prop, shelter.*
 اُرَّ v. n. *fly.*
 اُرَمَّا v. a. *try, prove.*
 اُرَا v. a. *winnow.*
 اُرَاسَ v. n. *breathe.*
 اُرِسَّ v. n. *boil.*
 اُرِسَّرَ v. n. *retreat, recede,*
shrink from.
 اُرِسَّنَّ v. n. *boil.*
 اُرِكْنَا v. n. *fret, be tired of.*
 اُرِكْنَارَ v. a. *promote, forward.*
 اُرِكَّرَ v. n. *strut, writhe.*
 اُرِكْسَ v. n. *be excited, be*
moved.
 اُرِكَّلَا v. n. *be distracted, tire.*
 اُرِكْهَرَّ v. n. *be rooted up.*
 اُرِكْمَ v. n. *grow, rise.*
 اُرِكْلَ v. a. *spit out ; refund.*
 اُرِكُولَ or اُرِكُولَ v. a. *watch.*
 اُرِكْهَرَّ v. n. *be uncovered.*
 اُرِكَّابَ v. a. *tune the voice.*
 اُرِكَّلَتْ v. n. *be reversed: v. a.*
pervert, subvert.
 اُرِكَّابَ or اُرِكَّابَ v. n. *be entan-*
gled, be involved: v. a.
quarrel.

- أَسَا v. n. *doze, be drowsy.*
 أَلَيْتُ v. n. *pour water.*
 اِمَا v. n. *be contained.*
 اُمَّد v. n. *overflow, be poured out; fall (as tears).*
 اَن v. a. *bring.*
 اَنْت v. n. *be contained, be filled up (a well, &c).*
 اُنْجَا v. a. *raise, take up.*
 اَنْدِيل v. a. *pour.*
 اَنْك v. n. *be valued, be examined, be approved of.*
 اَنْوَس v. a. *rinse.*
 اَنْهَا v. n. *bathe.*
 اَوْث v. a. *defend, shelter; thrum; catch (a ball, &c.).*
 اَوْث v. n. *boil; consume with rage or vexation.*
 اَوْث v. a. *put on (dress).*
 اَوْك v. n. *vomit.*
 اَوْك v. n. *miss, err, mistake.*
 اَوْنَدَا v. a. *reverse, spill.*
 اَوْنَكَم v. n. *nod, doze, droop.*
- اَهَار v. a. *paste.*
 اَهْر v. n. *subside (a swelling or inundation).*
 اَيْنْتَه v. n. *writhe, twist, cramp; v. a. tighten.*
 اَيْنَج v. a. *draw, attract.*
- ب
- بَاچِه v. a. *choose, select.*
 بار v. n. *leave off; v. a. forbid, prohibit; kindle.*
 باس v. a. *scent, perfume.*
 بَانْت v. a. *share, distribute.*
 بَت OR بِيْت v. n. *pass.*
 بَتَا v. a. *point out, shew.*
 بِسْر v. n. *be scattered, be sprinkled.*
 بَت v. n. *be twisted, be divided; v. a. twist, gain.*
 بَتَا v. a. *scatter; sprinkle.*
 بَتْوَر v. a. *collect, gather up.*
 بِيَج OR بَاچ v. n. *be sounded, sound.*
 بِيَجِه v. n. *be ensnared, stick.*
 بِيَجِه v. n. *be extinguished.*

بَجَّهَكَ v. n. *be alarmed.*

بَجَّجَ v. n. *be saved, escape.*

بَجَّجَارَ v. n. *consider, think, comprehend.*

بَجَّجَكَ v. n. *be disappointed : sprain : run away.*

بَجَّجَلَ v. n. *bend, slip, turn, break thy promise.*

بَجَّجَلَ v. n. *be spread.*

بَجَّجَلَ v. n. *be separated.*

بَجَّجَلَ v. n. *be separated, slip.*

بَجَّجَتْ v. a. *argue, dispute.*

بَجَّجَشَ v. a. *give, forgive.*

بَدَّ v. a. *wager ; settle.*

بَدَّارَ v. a. *tear, rend.*

بَدَّلَ v. a. *change, alter.*

بَدَّوَرَ v. a. *screw ; mock.*

بَدَّوَرَ v. a. *laugh at, mock.*

بَدَّهَ v. a. *kill, smite, slay.*

بَرَّأَ or بَرَّأُوْا v. a. *mock, vex.*

بَرَّجَ v. n. *be splendid, enjoy thyself, live at ease.*

بَرَّتَ v. a. *use.*

بَرَّجَ v. a. *forbid, prohibit.*

بَرَسَ v. n. *rain.*

بَرِمَ v. n. *stop, remain.*

بَرَمَا v. a. *bore.*

بَرَّيَّرَا v. a. *mutter, talk non-sense or light-headedly*

بَرَّهَ v. n. *increase, proceed, advance, grow, rise.*

بَسَّ v. n. *abide, dwell, be peopled.*

بَسَاهَ v. a. *buy, purchase.*

بَسَّرَ v. n. *be forgotten, be omitted.*

بَسَّوَرَ v. n. *sob, cry slowly.*

بَكَّ v. n. *prate, chatter.*

بَكَتَ v. n. *be sold, sell.*

بَكَّسَ or بَكَّسَ v. n. *blow or expand (as a flower).*

بَكَوتَ v. a. *scratch, lacerate with nails.*

بَكَهَانَ v. a. *praise, explain.*

بَكَهَرَ v. n. *be scattered, be dishevelled ; be angry.*

بَكَهِيَا v. a. *stitch, quilt.*

بَكَدَ v. n. *return : be spoiled.*

بِگَرْت v. n. *be spoiled; quarrel.*

بِگَهَار v. a. *season.*

بَل v. n. *burn.*

بَلَا v. n. *vanish; v. a. cause to vanish, dissipate.*

بَلِيلًا v. n. *be in pain, complain from pain or grief.*

بَلِج v. a. *extract, pick.*

بَلَس v. n. *be pleased.*

بَلِغَت v. n. *be separated.*

بَلَمًا or بَلَمِيًا v. a. *allure, tantalize.*

بَلَمَب v. n. *tarry, wait, delay.*

بَلَنَكَت v. n. *climb, ascend.*

بَلُو v. a. *churn.*

بَلُوكَت v. a. *look at, see.*

بِن v. n. *be prepared, be made, become, be.*

بِن v. a. *knit, weave; v. n. be picked.*

بِن v. a. *weave, intertwine.*

بَيَّج v. n. *be read, be perused.*

بَنَدَه v. n. *be tied, be fastened.*

بَنَدَه v. a. *sting; v. n. be bored or pierced.*

بُو v. a. *sow.*

بُوجِه v. a. *understand, comprehend, think.*

بُوجِه v. a. *load.*

بُودِه v. a. *wheedle.*

بُورَا v. n. *madden, be mad.*

بُوز v. n. *dive, drown, dip.*

بُوكَت v. a. *powder, grind.*

بُول v. n. *speak, sound, say.*

بُونَد v. n. *intwine, twine.*

بَه v. n. *flow, float, blow.*

بِيَا v. n. *suit, fit.*

بُهَار v. a. *sweep, gather.*

بِيَاكِه v. a. *speak, call.*

بِيَاكَت v. n. *flee, run away.*

بِيَان or بِيَانِج v. a. *turn on a lathe, twist, whirl, brandish.*

بِيَهَكَت v. n. *be enraged, catch fire, run rapidly.*

- بھرا v. n. *swell* (the face, &c.).
 بھہکت v. n. *simmer, bubble, emit steam, boil.*
 بھٹکت v. n. *go astray, wander.*
 بھٹپیا v. n. *ebb* (the tide), *go down the river.*
 بھج v. a. *worship, adore.*
 بھچکت v. n. *be astonished.*
 بھر v. a. *fill; daub; heal.*
 بھر v. n. *return, come back.*
 بھرا v. a. *wheedle.*
 بھرا v. a. *slake (lime).*
 بھڑ v. n. *close, be joined.*
 بھڑکت v. n. *shrink, be scared, blown up into a flame.*
 بھس OR بھنس v. n. *float.*
 بھکت v. n. *be balked, be misled, stray; be drunk.*
 بھکوس v. a. }
 بھکت v. a. } *eat, devour, stuff.*
 بھکت v. a. *enjoy, be punished.*
 بھل v. n. *be amused.*
 بھلس v. n. *be singed.*
- بھن v. n. *be parched, grilled, fried, broiled.*
 بھنپنا v. n. *buzz* (as a fly).
 بھنپوڑ v. a. *worry, bite.*
 بھنجا v. a. *change (money).*
 بھنکت v. n. *buzz, swarm.*
 بھوکت v. n. *enjoy, suffer.*
 بھول v. n. *forget, err, mistake, omit, stray.*
 بھونس v. n. *bark* (a dog).
 بھونکت v. n. *bark; talk foolishly.*
 بھونکت v. a. *stab, drive in.*
 بھج v. a. *send, transmit.*
 بھجکت OR بھج v. n. *be wet.*
 بھیت OR بھینٹ v. a. *meet, visit.*
 بھاپ v. n. *occupy, effect.*
 بھیاہ v. a. *marry.*
 بھیتھ v. n. *sit.*
 بھج v. a. *sell.*
 بھیدہ OR بھیدہ v. a. *perforate.*
 بھیرہ v. a. *enclose, impound.*
 بھیل v. a. *roll out, laminate.*
 بھیونت v. a. *cut out, shape.*

پ

- پا v. a. *get, find, reach.*
 پاچھ v. a. *inoculate.*
 پانس v. a. *manure.*
 پتھرا v. n. *be petrified.*
 پتیا v. a. *trust, believe.*
 پَ v. n. *be roofed : be watered : be paid : be filled.*
 پت v. n. *be beaten, be dashed, be thrashed.*
 پتک v. a. *dash, throw down with violence, knock.*
 پتھو OR پتھا v. a. *send.*
 پچ v. n. *be digested ; rot ; be consumed, labour.*
 پچکت v. n. *be squeezed ; be shrivelled.*
 پچھتا OR پستا v. n. *regret, repent.*
 پچھڑ v. n. *fall, tumble down.*
 پچھل OR پھسل v. n. *slip, slide.*
 پرا OR پلا v. n. *run off, flee.*
 پرا v. n. *be painful.*
 پیرا v. n. *smart.*
 پرتپال v. a. *cherish.*
 پرکت v. n. *be habituated.*
 پرکھ v. a. *inspect, examine.*
 پرو v. a. *thread (as a needle), string (as pearls).*
 پروس v. a. *take up dinner, serve up, distribute.*
 پرید v. a. *reel (thread, &c.).*
 پڑ v. n. *fall, lie down, repose, drop.*
 پڑپڑا v. n. *prattle, chatter : throb (with pain).*
 پڑھ v. a. *read, repeat, say.*
 پس v. n. *be ground, be powdered ; be distressed.*
 پسا v. a. *skim (a liquid).*
 پसार v. a. *spread, distend.*
 پسوج v. a. *stitch.*
 پسپ v. n. *perspire, melt.*
 پکت v. n. *be cooked, be ripened ; be turned grey.*
 پکار v. n. *call out, cry out.*
 پکڑ v. a. *lay hold on, seize.*

- بَکھار v. a. wash.
 بَگرا v. n. ruminatē, chew the
 cud.
 بَگھل v. n. be melted, melt.
 بَل v. n. be reared, thrive.
 بَل v. n. be bruised, be
 pressed: v. a. attack.
 بَلان v. a. saddle (a horse,
 &c.).
 بَلِیلا v. a. soften.
 بَلت v. n. return, retreat,
 rebound; change.
 بَلچ v. n. adhere.
 بَنب v. n. thrive, prosper,
 flourish, shoot forth.
 بَنبنا v. n. twang, whiz.
 بَریا v. a. water, irrigate.
 بَوت v. a. plaster, besmear.
 بَوج v. a. adore, idolatrize.
 بَوجہ v. a. ask, inquire.
 بَوَندہ or بَوَڑہ v. n. sleep.
 بَوس v. a. nourish, bring
 up.
 بَوَٹچہ v. a. wipe
- بہاٹ or بہٹ v. n. be torn,
 split, rent, broken.
 بہاڑ v. a. tear, split, break.
 بہاند v. a. jump over: im-
 prison, tie, insnare.
 بہب v. n. become, befit, fit.
 بہتک v. a. winnow, dust; v. n.
 be separated.
 بہتکار v. a. curse
 بہچان v. a. know, recognise.
 بہدک v. n. hop (as small
 birds), jump, leap.
 بہر v. n. turn, return, roam.
 بہر بہرا v. n. tremble, wave.
 بہرجیا v. a. clean, wipe, settle.
 بہرکت v. n. flutter, vibrate.
 بہنس or بہس v. n. be entan-
 gled or caught, stick.
 بہسپسا v. n. whisper.
 بہسکت v. n. split, burst, break.
 بہسل v. n. slide, slip, err.
 بہسلا v. n. coax, wheedle.
 بہل v. n. bear fruit, pro-
 duce; be fortunate.

پَر or پَہن v. a. put on,
clothe, wear, dress.

پہنپہن v. n. hiss (as a snake).

پہنچ v. n. arrive.

پہند v. n. be imprisoned.

پہوت v. n. be broken, be burst,
be separated.

پہونک or پُوک v. a. blow.

پہول v. n. blossom; be pleased.

پہیل v. n. be spread; be dif-
fused or expanded.

پہینا v. n. foam.

پہینت v. a. mix, beat (as eggs,
&c.), triturate.

پہنچ v. a. rinse, wash,
squeeze.

پہینک v. a. throw, fling.

پہی drink; smoke.

پہنٹھ v. n. enter, pervade.

پہر v. n. swim.

پہڑ v. a. press, squeeze,
rack.

پہنا v. a. sharpen.

ت

تار v. a. free, rid, absolve.

تاز v. a. understand, guess.

تک or تاک v. a. stare at,
look at, aim, spy.

تاگ v. a. thread.

تاو v. a. heat, blow up heat;
prove, assay: twist.

تپ v. n. be heated, glow,
frisk about; be glorified.

تپک v. n. throb, palpitate.

تتلا v. n. lisp.

تج v. a. abandon, quit,
leave.

تچ v. n. parch, scorch.

تحصيل v. a. collect (a tax); op-
press, afflict.

تر v. n. pass over; be
saved.

تر v. n. swim.

ترا v. n. grumble, murmur.

تراش v. a. cut, clip, shave.

ترپ v. a. sew, stitch.

ترترا v. n. bluster, boast.

تَرْتَرَا v. n. *trickle, drop.*

تَرَجَّهَا v. a. *make crooked: v. n.*
be perverse, be affected.

تَرَسَّ v. n. *long, desire: pity.*

تَرَمَّرَا v. n. *vibrate, dazzle.*

تَرَبَّبَ or تَرَبَّبَ v. n. *flutter, palpi-*
tate, be agitated.

تَرَبَّبَ v. n. *flutter, palpitate.*

تَرْتَرَا v. n. *trickle, drop, pat-*
ter, welter: crack.

تَرَوَّتْ v. n. *be cracked, be split.*

تَهَّارَ v. a. *prove, investigate.*

تَهَّكَّ v. a. *quilt, stitch.*

تَهَّ v. a. *fry.*

تَهَّبَ or تَهَّبَ v. a. *flutter, pal-*
pitate, be restless.

تَهَّلَا v. n. *shake.*

تَهَّمَا v. n. *grow red (in the*
face), glow, sparkle.

تَهَّنَ v. n. *extend, stretch, be*
pulled tight.

تَهَّنَا v. n. *twang.*

تَهَّنَا v. n. *twang, tingle.*

تَهَّنَكَ v. n. *flutter, throb.*

تَوَّبَ v. a. *bury, cover.*

تَوَّجَّ v. a. *break; change (as*
money).

تَوَّلَ or تَوَّلَ v. a. *weigh, balance;*
confront (as two armies).

تَوَّمَّ v. a. *card, separate*
(wool or cotton with
the finger).

تَهَامَّهَا v. a. *support; shield,*
protect; prevent; stop.

تَهَرَّتْهَا v. n. *tremble, quiver.*

تَهَاكَ or تَهَكَّكَ v. n. *be tired.*

تَهَلَّتْهَا v. n. *undulate, shake.*

تَهَّمَّ v. n. *stop; be supported.*

تَهَوَّبَ v. a. *heap up; plaster.*

تَهَوَّكَ v. a. *spit.*

تَهَاكَ v. a. *leave, forsake,*
quit.

تَهَوَّرَا v. n. *have a swimming*
in the head.

تَهَابَ v. n. *paw with the fore*
feet (as a horse).

تَهَانَكَ v. a. *stitch.*

ٹانگ v. a. *hang up (by a string, &c.), dangle.*

ٹپ v. a. *jump over.*

ٹپک v. n. *drop; drip; throb.*

ٹٹول v. a. *feel for, grope for, touch.*

ٹٹرا or ٹرا v. a. *chatter.*

ٹس v. n. *burst, split, crack.*

ٹیک v. n. *stop, stay, settle.*

ٹگھل or ٹگر v. n. *roll.*

ٹگھل v. n. *melt, rarefy.*

ٹل v. n. *give way; disappear.*

ٹنکور v. a. *twang.*

ٹوت v. n. *break, break forth.*

ٹوک v. a. *interrogate, accost, challenge.*

ٹونگ v. a. *peck, nibble, pickle.*

ٹھاس or ٹھاس v. a. *stuff, cram.*

ٹھان v. a. *resolve, settle.*

ٹھپ v. a. *strike.*

ٹھپا v. a. *beat, strike; harass.*

ٹھہر or ٹھہر v. n. *be numbed, be chilled.*

ٹھہکت or ٹھہکت v. n. *stop, stagnate, stand amazed.*

ٹھیر v. n. *freeze, be chilled.*

ٹھگ v. a. *cheat, deceive.*

ٹھل v. n. *walk about, ramble.*

ٹھن v. n. *be fixed, be settled.*

ٹھنٹھنا v. n. *jingle, rattle.*

ٹھنک or ٹھنک v. n. *sob.*

ٹھونک or ٹھوک v. a. *strike, knock, hammer; drive (a stake).*

ٹھہر v. n. *be fixed, be settled.*

ٹھیل v. a. *shove, push.*

ٹھپ v. a. *press, squeeze, feel.*

ٹھیر v. n. *bawl, roar to; tune.*

ٹھیس v. n. *throb, palpitate.*

ٹھیک v. a. *prop, support.* •

ج	جَمَك v. n. <i>succeed, go on well, fit; be assembled.</i>
جا v. n. <i>go, be, pass.</i>	جَمِه v. n. <i>gape, yawn.</i>
چاچ v. a. <i>implore, beg, want.</i>	جَن v. n. <i>be delivered of child.</i>
جگ or جاگ v. n. <i>be awake.</i>	جَنَّا v. n. <i>be squeezed, be pressed.</i>
جان v. a. <i>know, suppose, trust.</i>	جَنم v. n. <i>be born.</i>
جانچ v. a. <i>examine, try, prove.</i>	جوت v. a. <i>yoke; plough, till.</i>
جپ v. a. <i>repeat the name of God internally.</i>	جُوچ v. n. <i>fight; be killed in battle.</i>
جنا v. a. <i>inform of, caution.</i>	جوکھ v. a. <i>weigh.</i>
جُت v. n. <i>close with, unite.</i>	جُونک v. a. <i>rail at.</i>
جُر v. n. <i>be procured.</i>	جوه v. a. <i>expect, look out for.</i>
جڑ v. a. <i>shake off: join; stud, set jewels.</i>	جھاڑ v. a. <i>sweep, shift, clean.</i>
جڑ v. n. <i>be joined, be mended.</i>	جھال v. a. <i>polish: solder.</i>
جکڑ v. a. <i>tighten, bind, tie.</i>	جھانپ v. a. <i>cover, shut.</i>
جگال v. a. <i>chew the cud.</i>	جھانس v. a. <i>wheedle, seduce.</i>
جگمگا v. n. <i>glitter, glimmer.</i>	جھانک v. a. <i>peep at, spy.</i>
جر or جل v. n. <i>burn.</i>	جھپا v. n. <i>take a nap.</i>
جلجلا v. a. <i>be indignant, rage</i>	جھپت v. n. <i>snatch, spring on.</i>
جم v. n. <i>germinate, grow.</i>	
جم v. n. <i>be frozen; be collected; adhere.</i>	

جھپک v. fan : spring : wink.

جھپلا v. a. wash, rinse.

جھپٹا or جھپٹال v. a. falsify,
belie, prove to be false.

جھٹک v. n. shake : become
lean. v. a. touse.

جھپھٹ v. n. start, startle.

جھڑ v. n. wither, fade, pine.

جھرجھری v. n. trickle, rill.

جھڑ v. n. fall off, be shed.

جھڑپ v. n. fight (as cocks).

جھڑک v. a. browbeat, snap at.

جھک v. chatter, reflect, la-
ment.

جھک v. n. nod, bend down ;
be angry or perplexed.

جھکول or جھکور v. a. shake.

جھنگڑ v. n. wrangle, quarrel.

جھل v. a. fan, move (as a
fan): v. n. be soldered,
mended.

جھلجھلا v. n. glitter, twinkle ;
be angry ; throb, ache,
smart.

جھلس v. n. be singed.

جھلک v. n. shine.

جھلملا v. n. twinkle.

جھمک v. n. glitter ; dance.

جھنجھلا v. n. be peevish, rage.

جھنجھنا v. n. tinkle, clink, ring.

جھنک v. n. tinkle, clink, ring.

جھنوا v. n. tan (in the sun).

جھول v. n. swing, dangle.

جھوم v. n. wave, vibrate,
move loose ; slumber.

جھونک v. a. cast, push, throw.

جھپک or جھپکھ v. n. grieve,
lament.

چيو or جي v. n. live.

چيو v. a. eat.

v. a. win, conquer.

چينگرا v. a. corrugate, wrin-
kle.

چ

چاب v. a. chew, masticate.

چاٹ v. a. lick, lap.

چاس v. a. plough.

چال v. a. sift.

جَانِب v. a. *join ; stuff, cram, thrust in, press.*

جَانِث v. a. *press, squeeze.*

جَاد v. a. *desire, love, like, wish for, need.*

جَبِه v. n. *be stuck into, pierce.*

جَب v. n. *be abashed, blush ; stoop, submit.*

جَبَّت v. n. *be flattened.*

جَبَّت v. n. *stick, adhere.*

جَبَّ جُبا v. n. *keep silence.*

جَبَّجَا v. n. *adhere, cohere.*

جَبَّت or جَبَّر v. a. *varnish, paliate, anoint*

جَبَّرَا v. a. *brazen, falsify.*

جَبَّكَ v. n. *stick, spread.*

جَبَّكَ v. n. *collapse.*

جَبَّت v. n. *be painted.*

جَبَّت v. n. *look, appear.*

جَبَّتَا *apprize, caution.*

جَبَّأَز v. a. *tear to pieces ; revile.*

جَبَّأَز or جَبَّأَز v. a. *wound.*

جَبَّأَز v. n. *be agitated, wince.*

جَبَّكَ v. n. *crackle, crack, split.*

جَبَّيَا v. a. *wound.*

جَبَّوَز v. a. *suck (a dry substance).*

جَبَّيَا v. n. *squeak, shriek, bleat.*

جَبَّر v. n. *graze, feed.*

جَبَّر v. n. *be torn, be split.*

جَبَّرَا v. a. *steal.*

جَبَّرَا v. n. *burst ; ache, smart.*

جَبَّرَا v. n. *smart.*

جَبَّرَا or جَبَّرَا v. n. *crackle, sputter, chide.*

جَبَّرَا v. n. *chirp.*

جَبَّرَا or جَبَّرَا v. n. *gabble, prate, prattle.*

جَبَّرَا *be irritated.*

جَبَّرَا v. n. *palpitate, throb.*

جَبَّرَا v. n. *ascend, rise, mount, advance, attack ; ride.*

جَبَّرَا v. n. *throb, pain.*

چَکٓ v. n. *be finished; be adjusted or settled.*

چِکَار v. n. *squeak.*

چِکَل v. a. *masticate, chew.*

چَکَلَا v. a. *widen.*

چِکِنَا v. a. *smooth, polish.*

چِکَمَر v. a. *weed.*

چِکَم or چِکَم v. a. *relish, taste.*

چِکٓک v. n. *peck (as a bird).*

چَل v. n. *move, blow, flow, pass.*

چِلَا v. n. *scream, shriek.*

چِلچِلَا v. n. *shriek, scream.*

چِلچِلَا v. a. *itch, titillate.*

چِلکٓ v. n. *glitter, shine.*

چِمٓر or چِمٓت v. n. *adhere.*

چِمچِمَا v. n. *tingle, sleep, sparkle, glitter.*

چِمٓرَا v. n. *grow tough.*

چِمٓکٓ v. n. *glitter, shine.*

چِمکَار v. a. *coax, sooth, wheedle.*

چُن v. a. *gather, pick, choose : plait.*

چَکَلَا v. n. *be playful, be wanton, be restless.*

چِنچِنَا v. n. *scream, squall.*

چِنکَمَار v. n. *scream, screech (as an elephant).*

چُو v. n. *leak, be distilled, be filtered; drop (as fruit).*

چُور v. a. *break to atoms.*

چُورَا v. a. *widen, expand.*

چُوس v. a. *suck.*

چُوکٓ v. n. *err, miss, mistake.*

چُوم v. a. *kiss.*

چُونٓم v. a. *scratch, claw.*

چُوندھَلَا v. n. *be purblind, be dim of sight.*

چُوندھِیَا v. n. *be confused, amazed, dazzled.*

چُونکٓ v. n. *start, boggle, start up from sleep.*

چُونکٓ v. a. *prick.*

چِپَا v. a. *thatch, shade, roof.*

چِپَا v. a. *embellish.*

چِپَاچ v. *thatch : befit, fit.*

- چہاڑ v. a. vomit : prune, clip.
 چہاڑد v. a. tether, fasten, tie.
 چہاڑد v. a. let go, vomit, emit.
 چہب or چہب or چہب v. n. be hidden, lurk, disappear.
 چہب v. n. be printed.
 چہترا v. a. scatter, spread.
 چہت v. n. decay : be pruned.
 چہت v. n. be adrift, get loose.
 چہتقا v. n. toss, tumble about.
 چہتک v. n. be scattered, be spread, be dissipated.
 چہتقا v. n. sing, whistle, warble (as birds).
 چہتقا v. a. conjure, exorcise.
 چہد v. n. be pierced, be bored.
 چہترک v. a. sprinkle.
 چہتک v. n. be content, be satiated : be afflicted.
 چہتک v. n. whistle (as birds).
 چہتقا v. a. slap, cuff.
 چہل v. n. be fatigued, tire.
 چہل v. a. deceive, cheat.
- چہل v. n. be skinned, peeled, pared, scraped.
 چہلچہلا v. n. murmur.
 چہلک v. n. overflow, be spilt.
 چہلچہلا v. n. glitter : sound.
 چہن v. n. be sifted, strained.
 چہلچہنا v. n. simmer : sound.
 چہو v. a. touch, feel, meddle.
 چہوت v. n. escape, get loose, cease, be discharged.
 چہوڑ v. a. let go, spare, loose, emit, emit fire : shoot.
 چہول v. a. pare, scrape.
 چہوا v. a. whitewash.
 چہیت v. a. scatter, sprinkle.
 چہیز v. a. irritate, vex, abuse, touch, handle.
 چہین v. a. snatch, seize, pluck, pull, tear, rob.
 چہینچ v. a. mince, hack, pound.
 چہینک v. a. detain, stop, bar.
 چہینک v. n. sneeze.
 چہپ v. a. stick together.
 چہیت v. a. remember, think of.

- جِيٓٓٓ v. a. *rend, tear.*
 جِيٓٓٓ v. n. *roar, scream, screech.*
 جِيٓٓٓ v. a. *rend, split, harrow.*
 جِيٓٓٓ v. a. *recognise, know.*
- خ
- خَرَاد v. a. *turn (in a lathe).*
 خَرَجَ v. a. *expend ; sell.*
 خَرِيْدَ v. a. *purchase, buy.*
- د
- دَاب v. a. *press down, squeeze.*
 دَاغَ v. a. *cauterize ; fire (a gun, &c.).*
 دَاو v. a. *thrash, tread (corn).*
 دَاهَ v. a. *burn.*
 دَبَ v. n. *be pressed down, be snubbed, crouch, shrink.*
 دَبَكَّ v. n. *crouch, lie in ambush, be awed: twinkle.*
 دَبَّتَ v. n. *gallop: rebuke.*
 دُتَا v. a. *press down, snub.*
- دَرَكَّ v. n. *split, rend, crack.*
 دَرَّهَا v. a. *prove.*
 دَفَّنَا v. a. *bury.*
 دُكِّهَ v. n. *ache, pain, smart.*
 دُكِّدَا v. n. *glow, gleam.*
 دُكِّدَا v. n. *chatter (the teeth).*
 دُكِّدَهَ v. a. *burn ; vex ; chide.*
 دُكِّزَا v. a. *propel, roll.*
 دَلَّ v. a. *grind coarsely, split (pulse, &c.).*
 دُلَا v. a. *agitate, toss, shake.*
 دَلَّدَا v. n. *shake, undulate.*
 دَلَّكَتَ v. n. *glitter.*
 دَمَّ v. n. *glitter, flash: bend (with elasticity).*
 دَمَّكَتَ v. n. *shine.*
 دَنَّدَنَا v. n. *be contented, live at ease, enjoy thyself.*
 دَوَدَ v. a. *deny.*
 دَوَّرَ v. n. *run.*
 دَوَّكَّهَ or دَوَّسَ v. a. *accuse, blame, calumniate, censure.*
 دَوَّهَ v. a. *milk.*
 دَهَّ v. n. *burn.*

- دھا v. n. *run, make haste.* دھگول v. n. *roll, wallow.*
 دھاڙ v. a. *hold, bear, owe :* دھل v. n. *shake, tremble,*
 pour. *fear.*
 دھاڙ v. n. *roar (as a tiger).* دھليا or دھريا v. a. *throw dust ;*
 دھانس v. a. *cough (as a horse).* *winnow, sift.*
 دھاڙ v. n. *run, roam, run at,* دھمڪ v. n. *throb ; palpitate,*
 attack, trudge ; worship. *thump : glimmer, flash.*
 دھسڪ or دھچڪ v. n. *sink, give* دھمڪا v. a. *threat, chide, snub.*
 way (as a quagmire). دھن v. a. *comb, card ; beat.*
 دھدھڪ v. n. *blaze.* دھندھلا v. a. *trick, cheat.*
 دھر v. a. *place ; give in* دھنڪ v. a. *card, comb.*
 charge ; seize, hold. دھنگار v. a. *season (with spices).*
 دھرا v. a. *fold, double, re-* دھو v. a. *wash.*
 peat. دھوپ v. a. *smear with pitch ;*
 perfume.
 دھرا v. a. *threaten.* دھوس v. a. *ram, stuff ; butt.*
 دھڙدھڙ v. n. *flutter, palpitate.* دھوليا or دھولا v. a. *thump, slap.*
 دھڙڪ v. n. *palpitate.* دھونڪ v. a. *blow (with bel-*
 دھس v. n. *picrce, penetrate,* *lows).*
 enter ; be stuck into. دھونوارا v. a. *smoke.*
 دھڪ v. n. *be burnt ; be* دي v. a. *give, grant, per-*
 ruined. *mit.*
 دھڪار v. a. *reproach, curse.* ديڪھ or ديس v. n. *appear.*
 دھڪدھڪا v. n. *palpitate.* ديڪھ v. a. *see ; perceive.*
 دھڪيل v. a. *shove, push, jostle.*

ذ

ذَانَتْ or ذَات v. a. *snub, threat.*ذَوَكَ or ذَاكَ v. a. *vomit.*ذَالَ v. a. *throw down, fling, throw, cast ; destroy.*ذَانَّدَ v. a. *fine, punish.*ذَاهَ v. n. *burn with spite, be malicious ; be fused.*ذَبَّكَ v. n. *glitter.*ذَبَّتْ v. a. *see; aim at, look at.*ذَبَّتْ v. n. *stop, stand still.*ذَرَّ v. n. *fear, be afraid.*ذُرِّيَا v. a. *lead by a cord, &c. lead in hand.*ذَسَّ v. a. *bite (as a snake).*ذَكَارَ v. n. *belch; bellow, low.*ذَغَّ v. n. *shrink; shake, move.*ذَخَّذَخَ v. n. *shake ; burn brightly or clear (charcoal).*ذُجُجِدَا v. n. *twinkle: sound (as a kettle drum).*ذَكَّرَ v. n. *travel ; roll.*ذَكَمَا v. n. *totter, stagger.*ذَنِيَا v. a. *sting (as a reptile).*ذَوَبَ v. n. *dive, drown, sink.*ذَوَلَ v. n. *move, shake, swing.*ذَهَا v. a. *demolish, raze.*ذَهَانَى v. a. *cover, conceal.*ذَهَانَسَ v. a. *blame, accuse.*ذَهَكَ or ذَهَانَكَ v. a. *cover.*ذَهَكَ v. a. *deceive, disappoint.*ذَهَكَتْ v. n. *enter, take aim.*ذَهَلَ v. n. *be cast (metal), be poured out ; roll.*ذَهَمَلَا or ذَهَلَكَتْ v. n. *roll.*ذَهَمَلَا v. n. *totter.*ذَهَوَ v. a. *carry*ذَهَوَكَتْ v. n. *shut, close : steal on, approach : enter.*ذَهَوَكَتْ v. a. *drink, gulp.*ذَهَوْتَدَهَ v. a. *seek, search for.*

ر

رَادَ v. a. *die, stain.*رَاجَ v. n. *shine, be adorned.*رُبَّ v. n. *be at bay, stop.*

رَبَّتْ v. n. *slip, slide.*

رَثَّ v. a. *repeat, iterate.*

رَجَّ v. n. *be formed, be made:*
be set to work : stain.

رُجَّ v. n. *be agreeable, ex-*
cite desire.

رَسَّ v. n. *drop slowly.*

رَسَا or رُسَّ v. n. *be displeas-*
ed, be angry, be vexed.

رَسِيَا v. n. *ooze, be juicy.*

رُكِّتْ v. n. *be stopped, be pre-*
vented, be enclosed.

رَكَّهَ v. a. *keep, place, pos-*
sess.

رَكَّزَ v. a. *rub, scour, fret.*

رَكَّيْدَ v. a. *pursue, chase.*

رَلَّ v. n. *be mixed, be rolled.*

رَمَّ v. n. *turn, roam, range.*

رَنَدَّهَ v. n. *be cooked, be boil-*
ed.

رَنَّا or رَنَّا v. a. *colour.*

رَوَّ v. n. *cry, weep; grieve.*

رُوِّقَهَ v. n. *be cool (with a*
friend), quarrel.

رُوسَ or رُوسَ v. n. *be dis-*
pleased, quarrel.

رَوَّلَ v. a. *plane, polish,*
smooth: select, pick.

رَوَّنَبَ v. a. *plant, transplant.*

رَوَّنَدَّهَ v. a. *trample, ride over.*

رَوَّنَدَّهَ v. a. *enclose, surround;*
watch. v. n. be confound-
ed.

رَهَّ v. n. *stop, stay; live.*

رَهَّسَ v. n. *be pleased, rejoice.*

رَيْتَا or رَيْتَ v. a. *file; thrum*

رَيْجَهَ v. n. *be pleased.*

رَيْلَ v. a. *shove, push, rush.*

رَيْبَدَّهَ v. a. *dress (food), cook.*

رَيْبَكَّتْ v. n. *bray (as an ass).*

رَيْبَكَّتْ v. n. *creep, plod.*

س

سَرَّابَ or سَاطَ v. a. *curse.*

سَادَّهَ v. a. *practise, learn.*

سَارَ v. a. *mend, perform.*

سَاسَ or سَاسَ v. a. *snub, chide.*

سَالَ v. a. *perforate, bore:*
v. n. ache, smart, pain.

سان v. a. knead (dough,
&c.): sharpen, whet.

ساتا v. a. tease, fret, trouble.
v. n. join, unite, stick.
v. n. be surprised.

ساکت v. n. flee, disappear.

ساج v. n. be prepared; fit.

ساجھا v. a. tan, boil, melt.

سادھ v. n. be fully instructed.

سادھا v. a. put in mind.

سادھار v. n. go, depart, set off.

سادھر v. n. be correct, be
mended, be adorned, be
adjusted.

سار v. n. be performed; issue.

سیرا or سیرا v. a. cool; set off,
set afloat; despatch.

ساراه v. a. praise, approve.

سارج v. a. create, produce.

سارسلا or سارسرا v. n. crawl, creep
(as a snake, &c.).

سارکت v. n. be moved, remove.

سار v. n. rot; ferment.

سارپ v. n. sip.

سارک v. a. swallow by gulps.

سارستا or سستا v. n. rest.

سارکار v. n. hiss (as a snake).

سارکت v. n. sob.

سارکت v. n. be able.

سارکار v. a. accept (a bill, &c.).

سارک or سارک v. n. fear, be in
awe, be abashed.

سارکار v. a. straiten; cause to
accept (a bill, &c.).

سارکت v. n. shrink, draw in.

سارکوڑ v. n. shrink, contract,
shrink, wrinkle.

سارکیت v. a. tighten, straiten.

سارکچ v. a. be unravelled, be
disentangled.

سارکت v. n. light, be kindled.

سار v. n. be contained in.

سارمہل v. n. be supported, held
up, protected, shielded.

v. n. contract, shrink.

سارمہج v. a. comprehend, un-
derstand, know.

سارم v. a. remember, mention.

1 سُن v. a. *hear*.

سَنَكَت v. a. *blow the nose*.

سَنَكَار v. a. *beckon, hint, wink*.

1 سِنَكَار v. a. *adorn, decorate*.

سَنَهَار or سَنَكْهَار v. a. *kill, make away with*.

سَنَوَّر v. n. *be dressed, decorated, adorned, adjusted*.

سَو v. n. *sleep; die*.

سَوَّاج v. a. *try, prove*.

سَوَّيْب v. n. *become, befit*.

سَوْت v. n. *sleep*.

سَوَّج v. n. *swell, rise*.

سَوَّجِب v. n. *be visible, be seen*.

سَوَّج v. a. *consider, meditate*.

سَوَّكْه or سَوَّك v. n. *become dry; shrivel, pine away*.

سَوَّكْه v. a. *absorb, soak up*.

سَوَّوْب v. a. *commit, intrust*.

سَوَّوْكْه v. a. *smell*.

سَوَّه v. n. *become, beseem;*
v. a. *weed*.

سَبَّه v. a. *bear, endure*.

• سَهَّر v. n. *shiver (with cold)*.

سَهَّر v. a. *trail, drag*.

سَهَّرَا v. a. *tire, tease, tickle*.

سَهَّرَا or سَهَّرَا v. n. *have the hair stand on end, thrill*.

سَهَّلَا v. a. *tickle, stroke*.

سَهَم v. n. *fear, be afraid*.

سَهَّج v. a. *try: adjust: provide*.

سَي v. a. *sew, stitch*.

سَيَّج v. n. *exude: seeth, boil*.

سَيَّج or سَيَّج v. a. *water*.

سَيِّد v. a. *stupe, foment*.

سَيَّكْه v. a. *learn, acquire*.

سَيَّكْه or سَيَّكْه v. a. *adjust*.

سَنَدَّة v. a. *mine*.

سَيَّنَكَت v. a. *toast, warm*.

سَيَّو v. a. *incubate, hatch, brood; attend on*.

سَيَّهَّه v. a. *whisk*.

سَس

سَسَمَا v. n. *be ashamed*.

سَرَّمَا v. a. *order, command*.

- كَ v. n. *crack, thunder.*
 كَانَب or كَاب v. n. *shiver, tremble, quake, shake.*
 كَانَز v. a. *tread, trample.*
 كَانَكَم v. n. *grunt.*
 كَات v. n. *be spun.*
 كَاتَر v. a. *clip, cut, cut out.*
 كَاتِر v. a. *cut (with the teeth).*
 كَاتَت v. n. *becut; be abashed; stopped; die of wounds.*
 كَچَن v. n. *sprain, twist; pain.*
 كَچَنچَا v. n. *swarm: be gritty.*
 كَچَنچَا v. n. *gnash the teeth.*
 كَچَل v. a. *bruise, crush.*
 كَچَار v. a. *wash, rinse.*
 كَچَا v. n. *be afraid, shrink.*
 كُدْرَا v. n. *frisk, leap, caper.*
 كُدَك v. n. *frisk.*
 كَر v. a. *do, make, practise.*
 كَرَا v. n. *be hard or stiff.*
 كَرَاه v. n. *groan, sigh.*
 كَرَا v. a. *strain, sprain.*
 كَرِكْرَا v. n. *grate, be gritty.*
 كَرِيل v. a. *poke.*
 كُرُكُت v. n. *crack, thunder.*
 كُرُكُرَا v. n. *cluck: murmur.*
 كُرُكُرَا v. n. *gnash the teeth.*
 كُرُه v. n. *be drawn, be pulled out, be delineated.*
 كُرُه v. n. *grieve, mourn.*
 كَس v. a. *tighten: assay.*
 كَسَك v. n. *suffer pain, pain.*
 كَفْنَا v. a. *cover with a shroud.*
 كَكُور v. a. *scoop, excavate.*
 كِكِيَا v. n. *shriek, scream.*
 كَلَا v. a. *parch (grain).*
 كَلْبَلَا v. n. *itch, fidget, writhe.*
 كَلَب v. n. *be grieved.*
 كَلِكَلَا v. n. *be peevish, snarl.*
 كَلِيَا v. n. *blossom, bloom.*
 كَمَا v. a. *earn, work: lessen.*
 كَمَهَلَا v. n. *wither, droop.*
 كَنَدَهِيَا v. a. *shoulder.*
 كُوت v. a. *value, appraise.*
 كُوت v. a. *pound, beat.*
 كُود v. n. *leap, jump; rejoice.*
 كُوز v. a. *dig out, excavate.*

کوس v. a. *curse*.

کومک v. n. *sob, cry, scream* :
v. a. *wind up (a watch, &c.)*.

کولیا v. a. *embrace*.

کولچ v. a. *prick, stab, gore*.

کوندہ v. n. *lighten, flash*.

کہ v. a. *tell, say, bid, order*.

کھا v. a. *eat; embezzle; get*.

کھانڈ v. a. *pound: excavate*.

کھانس v. n. *cough*.

کھپہ or کھب v. a. *affect, penetrate: adorn*.

کھب v. n. *be dried up: sell, go off: remain, join*.

کھٹک v. n. *rankle, offend*.

کھٹک v. a. *nibble: doubt*.

کھٹکھٹا v. n. *knock, rap, tap*.

کھجلا v. n. *itch, scratch, tickle*.

کھجھلا or کھجھیا v. n. *fret, be vexed*.

کھچ v. n. *be drawn, be pulled*.

کھدیز v. a. *pursue, hunt*.

کھرچ v. a. *scrape*.

کھروچ or کھروٹ v. a. *scratch*.

کھہار v. a. *sweep*.

کھوک v. n. *clang, rattle*.

کھوکھرا v. a. *creak, clatter, jar; grind the teeth; snore*.

کھس or کھس v. n. *sink, drop off*.

کھسل or کھسک v. n. *stir, slip*.

کھسوت v. a. *pull, pluck, pull the hair, tear, scratch*.

کھسیا v. n. *grin*.

کھل v. n. *be opened; clear up*.

کھل v. n. *blow (as a flower); be delighted, laugh*.

کھلا v. a. *parch; v. n. wither*.

کھلا v. n. *boil*.

کھلاکھلا v. n. *laugh out, titter*.

کھلیا v. a. *skin, flay*.

کھنڈ v. a. *refute*.

کھنڈا v. a. *scatter*.

کھنسا v. n. *be angry*.

کھنکار v. a. *expectorate, hem*.

کھنگال v. a. *wash, rinse*.

کھو v. a. *lose, get rid of*.

کھود v. a. *pluck, pick*.

کھوج v. a. *search for, inquire*.

کھود v. a. *dig, delve; search*.

کھوڑا v. n. *trot.*

کھول v. n. *boil.*

کھونس or کھونچ v. a. *thrust,*
stuff.

کھونکھ v. n. *cough.*

کھیچ v. n. *be angry, be*
vexed.

کھید v. a. *run after, perse-*
cute.

کھیس v. n. *grin.*

کھیل v. a. *play, sport.*

کھیچ or کھیچ or کھیچ *pull,*
tighten, draw, delineate.

کھیرو v. a. *row, paddle; suffer.*

کین v. a. *purchase, buy.*

ک

کا v. a. *sing.*

کاج v. n. *roar, thunder.*

کار v. a. *struin, squeeze,*
milk.

کانٹھ v. a. *tie, join, stitch.*

کانس v. a. *pierce, transfix,*
spit (as, a fowl, &c.).

گاه v. a. *calk; thrash; seek.*

کچا or کچا v. a. *thrust, pierce.*

کٹھ v. n. *join, unite, collude.*

کڈکدا v. a. *tickle, titillate.*

گذر v. n. *pass; omit; die.*

گذران v. a. *present, offer*

گر v. n. *fall, drop; be spit.*

گرچ v. n. *thunder, roar.*

گرچ v. n. *snarl.*

گرگرا v. n. *gargle; roar.*

گتر v. n. *penetrate, be dri-*
ven in, be set; be buried.

گترگترا v. n. *thunder, rumble.*

گترگترا v. n. *rumble (the*
bowels).

گترگترا v. a. *beseech, implore.*

گڑه v. a. *malleate; form.*

گل v. n. *melt, be dissolved.*

گلیا v. a. *abuse; force food,*
&c. down the throat.

گن v. a. *count, number.*

گنگنا v. n. *snuffle, snivel.*

گنوا v. a. *lose, waste, spend.*

گونہ or گونہ v. a. *thread,*
plait, stitch; spit.

گوچ v. a. *catch, sieze.*

گود or گود *prick, puncture.*

- کُودَ or کُودَ knead: plait.
 کُوزُ v. a. dig, scrape.
 کُوجُ v. n. resound, hum,
 buzz.
 کُ v. a. take, seize: blush.
 کمال v. a. ruin: thrust in.
 کھرا v. n. be confused.
 کھت v. n. abate, decrease.
 کھر v. n. be surrounded, be
 enclosed; gather (clouds).
 کھرکنا v. a. brow beat, frown at.
 کھرنا v. n. snore.
 کھس or کھس v. n. be rubbed;
 v. a. rub; beat.
 کھس v. n. be thrust in, enter.
 کھست v. n. be dragged, be
 trailed.
 کھگیا v. n. falter, fawn, coax.
 کھل v. n. dissolve; mellow.
 کھما v. a. bask in the sun.
 کھنکھا v. n. be hoarse.
 کھنکھنا v. n. jingle, ring.
 کھنکھول v. a. rinse, stir (a li-
 quid).
- کھونڈ or کھوت v. a. gulp, drink.
 کھوت v. a. plod: shave.
 کھور v. a. stare at, frown at.
 کھوم v. n. go round, turn,
 roll.
 کھونٹ v. a. polish: strangle.
 کھہر v. n. thunder.
 کھپ v. a. mix, mingle
 (paste).
- ل
- لا v. n. bring; produce.
 لپت v. n. cling, adhere.
 لپیت v. a. wrap up, fold,
 spread.
 لہڑ or لہڑ v. n. be dragged.
 لتیا v. a. kick.
 لت v. n. be plundered.
 لتپتا v. n. stagger, trip.
 لتکن v. n. hang, dangle.
 لتپیا v. a. cudgel, belabour.
 لجا v. n. blush, be ashamed.
 لچلجا v. a. soften.
 لچ v. n. bend, bow.
 لچکت v. n. spring, bend.

لَجِبَا v. a. jolt, strain.

لَجِبَا v. n. be clammy, or
glutinous: be elastick.

لَد v. n. be loaded, beladen.

لَرَز v. n. shake, tremble.

لَرَز v. n. fight, quarrel.

لَرَزَا or لَرَزَا v. n. stammer,
stutter: stagger.

لَرَز or لَرَهَكَ or لَرَزَكَ v. n.
roll, fall off, slide.

لَرِيَا v. a. thread, string.

لَسَا v. n. be clammy or glu-
tinous; agglutinate.

لَكَم v. a. write.

لَكَم v. a. look at; perceive.

لَكَمَلَكَمَا v. n. gasp or pant (with
heat or thirst).

لَكَ v. n. be applied; begin.

لَلْجَا v. n. long; v. a. cause
to long, tantalize, covet.

لَلْكَار v. a. call; challenge.

لَلِّيَا v. a. coax, wheedle, beg
earnestly: redden.

لَلْمَا v. a. lengthen.

لَلْنَدَا v. n. roll.

لَلْنَكْرَا v. n. limp.

لَوْبَه v. n. be enamoured.

لَوْت v. n. wallow, roll about.

لَوْت v. n. turn over or back.

لَوْت v. a. plunder; squan-
der.

لَوْت v. a. catch.

لَوْت v. n. shine, flash.

لَه v. n. answer, avail,
boot: v. a. find, get.

لَهْرَا v. n. tantalize: undu-
late.

لَهَكَ v. n. warble, quaver:
glitter: wave.

لِي v. a. take, get, receive.

لِيْب or لِيْب v. a. plaster.

لِيْت v. n. repose, lie down.

لِيْس v. a. plaster, smear.

لِيْل v. a. swallow, gulp.

م

مَاب v. a. measure.

مَار v. a. smite, beat, kill.

مَان v. a. mind, respect,
obey.

مَانِج v. a. scour, scrub, clean.

مَانْد v. a. *rub, tread: starch.*
 مَانِك v. a. *ask for, require.*
 مَتْرَا v. a. *persuade.*
 مَتَه v. a. *churn; knead.*
 مِت v. n. *be effaced, expire.*
 مَتَك v. n. *wink, ogle, coquet.*
 مَتِيَا v. n. *wink at, connive at.*
 مَج v. n. *be made or produced.*
 مِج v. n. *shut, close.*
 مِجَار v. a. *rinse.*
 مِجَل v. n. *be perverse.*
 مِجَمِجَا v. n. *creak, crack.*
 مِجْوَز v. a. *twist, break.*
 مَو or مَر v. n. *die, expire.*
 مَرَجِبَا v. n. *wither, droop.*
 مَرِكَا v. n. *twist, writhe.*
 مَرُوژ v. a. *twist, writhe, gripe.*
 مَرُ v. n. *turn back, be twisted.*
 مَرَه v. a. *cover, line, gild.*
 مَرِيَا v. n. *be twisted, writhe.*

مَرِيَا v. a. *paste.*
 مَسْكُرَا or مَسْكَا v. n. *smile, grin.*
 مَسَك v. n. *be torn, rent, split.*
 مَسَل v. a. *crush, bruise.*
 مَكْر v. a. *deny.*
 مَل v. a. *rub, anoint.*
 مِل v. n. *meet, occur, be mixed.*
 مَسْد v. n. *be shut, be closed.*
 مَسْد v. n. *be shaved.*
 مَسْدَلَا v. n. *hover (as birds).*
 مَسْدِيَا v. a. *starch.*
 مَوْت v. n. *make water.*
 مَوَس v. a. *pilfer, steal, rob.*
 مَوَل v. n. *bloom; intoxicate.*
 مَوَه v. a. *allure, fascinate.*
 مَه v. a. *churn.*
 مَهَك v. n. *emit odour.*
 مِج v. a. *rub with the hands.*
 مِيس v. a. *grind: tweak.*
 مِيميَا v. n. *bleat (a kid).*
 ن
 نَاب measure, weigh.
 نَاج v. n. *dance.*

- نَادَ or نَاد v. a. *begin*.
 نَادَ v. a. *yoke*.
 نَانَكَمَ v. a. *cross, leap over*.
 نَبِزَ v. n. *be ended, performed*.
 نَبِهَ v. n. *serve, be performed*.
 نَبِثَ v. n. *be settled, decided*.
 نَبَارَ v. a. *pour off (clear water)*.
 نَجَبَا v. a. *spy, espy*.
 نَجَبَوْتَ v. a. *twitch*.
 نَجَبَوْزَ v. a. *wring, squeeze out*.
 نَرَبَكَمَ or نَرَبَكَمَ v. a. *spy, look at*.
 نَسَا v. a. *spoil, destroy*.
 نَكَارَ v. a. *refuse*.
 نَكَلَ v. n. *issue, go or come out*.
 نَكُوسَ or نَكُوسَ v. a. *grin*.
 نَكَهَرَ v. n. *beskinned, cleaned*.
 نَكَمِيَا v. a. *claw, scratch*.
 نَكَمَا v. n. *approach*.
 نَكَلَ v. a. *swallow, gulp down*.
 نَكُنْدَ v. a. *quilt*.
 نَمِنَا v. a. *strengthen, better*.
 نَوَى v. n. *bend, stoop; obey*.
 نَوَجَ v. a. *pinch, scratch, claw*.
 نَهَا or نَهَا v. n. *bathe, wash*.
 نَهَارَ v. a. *look at, watch, spy*.
 نَهَرُ or نَهَرُ v. n. *bend, stoop*.
 نِيدَ or نِينِدَ v. n. *sleep*.
 نِينِدَ v. a. *deny: blame*.
 نِيوَى v. n. *stoop*.
 نِيوتَا or نِيوتَا v. a. *invite*.
 وَارَ v. a. *go round; sacrifice*.
 وَرَغَلَانَ v. a. *deceive, inveigle*.
 وَبَجَحَ v. a. *skin*.
 هَارَ v. n. *lose, be overcome*.
 هَانَهَ or هَانَهَ v. n. *pant*.
 هَانَدَ v. n. *wander, ramble*.
 هَانَتَ v. a. *drive: bawl to*.
 هَصِيَا v. a. *seize*.
 هَتَكَ or هَتَكَ v. n. *be driven back, retire, shrink*.
 هَثَمَرَ v. n. *hurry*.
 هَيْكَنَ v. n. *draw back, waver*.

- هَجَا v. a. *jolt*.
- هَجَّجَا v. n. *hesitate, falter*.
- هَدَا v. n. *hesitate, boggle*.
- هَرَّ v. a. *take by force, steal*.
- هَرَا v. a. *win, beat; weary*.
- هَرَا v. a. *lose, mislay*.
- هَرَّكَ v. n. *stop: be scorched*.
- هَرَّكَه v. n. *bloom, be delighted*.
- هَرِيَا v. n. *become green*.
- هَبَّأ or هَبَّأَ v. n. *hurry, be confused*.
- هَثَّوَا v. n. *shudder: crash*.
- هَكَّأ v. n. *stammer, falter*.
- هَلَّ v. n. *shake, move: tame*.
- هَلَبَّ v. n. *toss or tumble about*.
- هَلَسَّ v. n. *rejoice, be pleased*.
- هَلَّكَار v. a. *set on, instigate*.
- هَلَّكَور v. a. *agitate: v. n. wave*.
- هَلَّكَ v. n. *be hung on, stick*.
- هَلَّور v. n. *billow, wave*.
- هَلَّهَلَا v. n. a. *shake, tremble*.
- هَلَّيَا v. n. *nauseate*.
- هَمَّكَ v. n. *assault, stretch forward*.
- هَنَّ v. a. *kill, strike, smite*.
- هَنَّدور v. a. *puddle*.
- هَنَّدَا v. a. *banish, expel*.
- هَنَّسَّ v. n. *laugh*.
- هَنَّكَار v. a. *drive away: call*.
- هَنَّيْنَا v. n. *neigh*.
- هَوَّ v. n. *be, exist, become*.
- هَوَّلَّ v. a. *goad, thrust, stab*.
- هَيَّرَّ v. a. *look after; search for, pursue, hunt*.
- هَيَّلَّ v. n. *swim*.
- هَيَّنَّكَار v. n. *low, bellow*.

THE END.

۱
ابح دوزس شس ض ط مع
ق ک ک ل م ن و ه ه ل ا ا س ی

با س ت س ج د ب ر ب س ش س ل ط مع
ب ق ک ب ب ل م ن و ه ه ل ا ا س ی

جا ح ت س ج ج د م ر ب س ش س ض ط مع
ب ق ک ب ب ل م ن و ه ه ل ا ا س ی

•

سایپت سبج شد سرش شس شس شس شس
 سق سق سق سق سق سق سق سق سق سق

صاصت صج صد صر صس شس شس شس شس
 صق صک ضل صم صن صو صه صن خلا صی

طا طت نج ط ط ط ط ط ط ط ط ط ط ط
 طق طک ظل ظم ظن طو طه طن طلا طی

✦

✦

ماست مجدمرستش منضطمع
 متقماک بل مم من مو محه ملا می

ماست مجدمرستش منضطمع
 متقماک بل مم من مو محه ملا می

اجبدنو حطی کلین قمرشت شخضطعلا

البعدا المذنب القبر عبید اللی حیدرین غفر ذوبه

Nast'kh-talikh

مرکہ در بند کے مروان

در دهن چن حکا سن انا

خدا با تو
کرا با تو
و جا کو بی تو
خدا با تو

مخزین مست ان زاوه

نو و نسیست آدمی زاوه

چون اعلیٰ حضرت از انتظام مهام دکن و کوشش کیشهای نمایان از بادشاهان جدیداً

و بجای او رخا طبر جمع فرموده محبت نموده عازم حضور پر نور حضرت جنت مکانی شده

در مسکنی که ریایات حضرت جنت مکانی در صوبه لوار و لوق انوار بودند ملازمت حاصل نمودند

حضرت جنت مکانی از غایت سرور بر حاسته اعلیٰ حضرت در اعوش عاطفت گرفتند

بهر که در فرود آمدن خوانهای جوامع بر سر حضرت نبار فرمودند و فریل سرا که پیش آمده بود

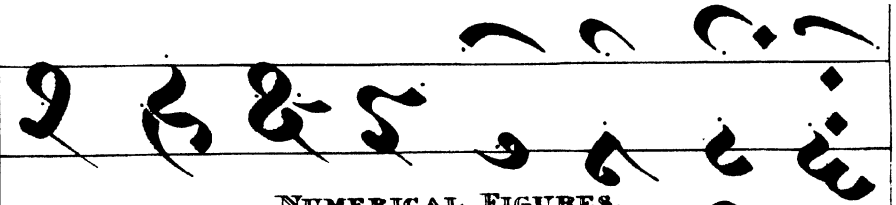
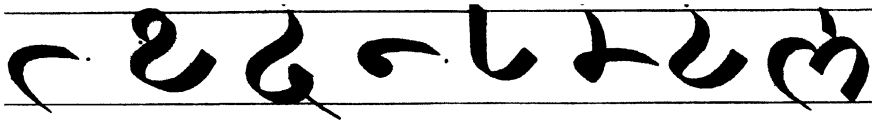
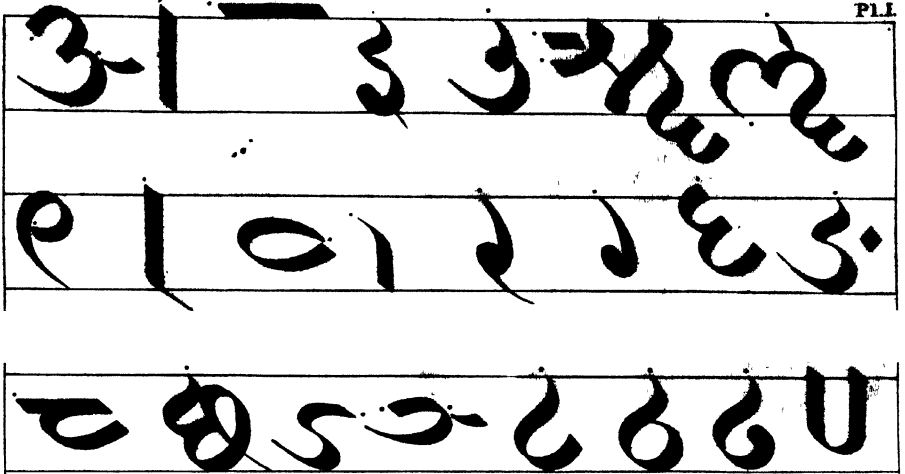
بغضت سوار شدند و اعلیٰ حضرت را که روز نخست شب شامی سرا فراموده بودند در جلد و این

حسن بخت بخت شاهان نامور گردانیدند و اعلیٰ حضرت نقد حسن بیت و دو کوسه پیمایش

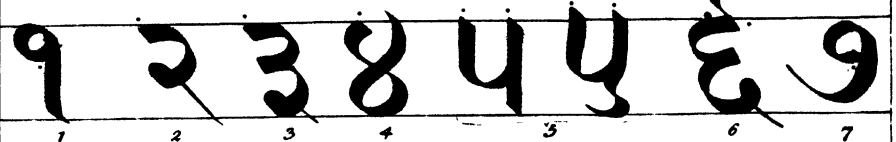
گردانیدند و مقرر شد که اعلیٰ حضرت یک تخت میکا که حضرت مکانی در صندلی جلوس نموده باشند

**THE ELEMENTS
OF THE DEVANAGARI CHARACTER.**

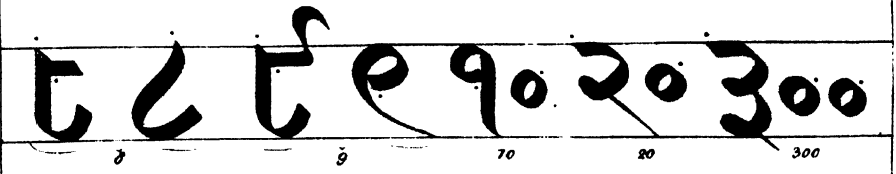
PLI



NUMERICAL FIGURES.



1 2 3 4 5 6 7



8 9 10 20 300

The dots show the beginning

THE DEVANAGARI ALPHABET.

Vowels.

Consonants.

Initials.

Finals

Pl. II.

अ_ă आ_ā ँ_ā ऌ_ā क_k ख_{kh} ग_g घ_{gh} ङ_{ng}
 इ_i ई_ī ि_i ि_ī ऋ_{ṛh} ॠ_{ṛh} उ_u ँ_u ञ_ṅ
 उ_u ँ_u ँ_u ँ_u ट_ṭ ठ_{ṭh} ड_ḍ ढ_{ḍh} ण_ṇ
 ऋ_{ṛi} ॠ_{ṛi} ऌ_{ṛi} ॡ_{ṛi} त_t थ_{ṭh} द_d ध_{ḍh}
 ल_l ल_{li} ल_{li} ल_{li} प_p फ_{ph} ब_b भ_{bh} म_m
 ए_e ऐ_{ai} ऐ_{ai} य_y र_r ल_l व_v व_v
 ओ_o औ_{au} ो_o ौ_{au} श_ś ष_{ṣh} स_s ह_h ळ_ḷ

Initials and Final Vowels with a Consonant.

अक आका इकि ईकी उकु उक् ऋक
 ऋक लक लक एके ऐकै ओंको औको

Other Forms.

अ_ă आ_ā उ_u ऋ_{ṛi} ॠ_{ṛi} ऐ_{ai} ओ_o औ_{au} ञ_ṅ ण_ṇ

ण_ṇ भ_{bh} भ_{bh} ळ_ḷ श_ś ष_ṣ

COMPOUND CONSONANTS.

Double Letters Continued.

PL. IV.

दृ द्द द्र द्ढ द्य द्र द्ध द्ध्म द्ध्मध्धः

dd ddr dr ddd dm dy dr dr dhm dhm dhm dhr

ध्वन्क्वन्त् न्य न् न् न् न् न् न् न् न् न् न्

dhw nk ndr nt nrh nd nn ndr nr nrh nm

न्यन् न्वन् न् न् न् न् न् न् न् न् न्

ny nr nw ns nh nt nr nr nr nr nr

प्ल प् प् प् प् प् प् प् प् प् प्

pl pr ps plm plh plw pg pj pd pdh pn

ब्र भ्मभ्यव्य ब्र ब्रु ब्रु भ्म भ्मभ्यभ्र

br bbrh brm by br bl bw brm brh brh dhr

भ्र भ्र भ्र म् म् म् म् म् म् म् म् म् म्

bhl brw mn mr mrl md mdr mm my mr ml

म्व् म् क् क् र् र् ग् ल् ल् ल् ल् ल् ल् ल् ल्

mw rk rkh ry dh lk lg lt lr ly ll

श्च श्च श्च श्च श्च श्च श्च श्च श्च

sch schh sm sy sr sl sw ss shk shkh

ष्ट ष्ट ष्ट ष्ट ष्ट ष्ट ष्ट ष्ट ष्ट

st sth sth sth sth sth sth sth sth sk

स्वस्त् स्त् स्त् स्त् स्त् स्त् स्त् स्त् स्त्

skh st sth sn sr srh sm sy sr sl

स्वस्त् स्त् स्त् स्त् स्त् स्त् स्त् स्त् स्त्

sw ss hr hm hy hr hl iti sudham bhūyāt!

COMPOUND CONSONANTS.

Double Letters, Continued.

क्क्य क्य क्त्य क्त्य क्क्क्य क्त्य क्त्य क्त्य
kky kty ktr ktry ktw

क्त्य क्त्य क्त्य क्त्य क्त्य क्त्य क्त्य क्त्य क्त्य
kny kshn kshry kshn kshny kshy kshr kshw

क्कल ग्ग्य ग्ग्य ग्ग्य ग्ग्य ग्ग्य ग्ग्य ग्ग्य ग्ग्य
khl gdh gjy gdu gahy gahw gny gbhy gny gry

च्य च्य च्य च्य च्य च्य च्य च्य च्य
chry chohy chohy chohr chohw jyy jyw jny

च्च्य च्य च्य च्य च्य च्य च्य च्य च्य
chchh chchy chyy chyy chyy chyy chyy chyy chyy

ण्य ण्य ण्य ण्य ण्य ण्य ण्य ण्य ण्य
nhy nhw nky nkr nty ntr ntry ntw nty nmy

त्र्य त्र्य त्र्य त्र्य त्र्य त्र्य त्र्य त्र्य त्र्य
try tsth ten tony tem toy tor tow dtr dtr

द्व्य द्व्य द्व्य द्व्य द्व्य द्व्य द्व्य द्व्य द्व्य
dbhy dbhr dmy dry dvy dvr dhry nty ntr ntry ntw

न्व्य न्व्य न्व्य न्व्य न्व्य न्व्य न्व्य न्व्य न्व्य
ntvy nts nty ntw nthy nthw ndy ndr ndr

न्म्य न्म्य न्म्य न्म्य न्म्य न्म्य न्म्य न्म्य न्म्य
ndhm ndhy ndhw nmy nmr nry nty nsth nsm nry

न्म्य न्म्य न्म्य न्म्य न्म्य न्म्य न्म्य न्म्य न्म्य
mny mpsy mby mbhy lgy lpl lpty lpm shhy

ण्य स्य स्य स्य स्य स्य स्य स्य स्य स्य
shy shy sty stry stw sphy svy hny

