

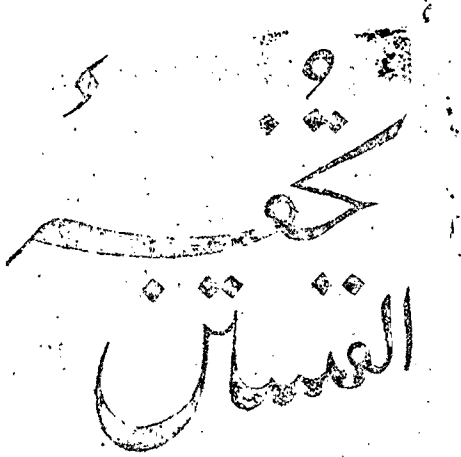
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**THE  
ASIATIC SOCIETY OF BOMBAY  
TOWN HALL, BOMBAY-400 001.**







TUHF-AE ELPHINSTONE,

OR

A GRAMMAR

OF THE

HINDUSTANI LANGUAGE;

BY

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oc

MUHAMMAD IBRAHIM MAKBAIL MUNSHI,

INTERPRETER TO THE HONORABLE THE COURT OF RECORDER.

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REVISED BY

MAJOR F. KENNEDY,

*And Published under the Sanction of Government.*

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## P R E F A C E.

THAT DR. GILCHRIST has, by his numerous works, most materially contributed to facilitate the acquisition of Hindustani cannot be denied without the greatest injustice. But it may, at the same time, be regretted that predilection for a favorite study has induced him to ascribe to this dialect an importance and a perfection which it does not really possess. He could not otherwise have asserted that "the peasant, the artist, the merchant, the priest, the gentleman, the courtier, the prince, and the king, whether a follower of the Koran or the Shaster, all speak and think in *this their vernacular tongue.*"\* Nor would he have taken so much pains to vindicate it from the discreditable appellation of Jargon, if by this term be meant a language not subjected to any fixed principles or grammatical rules. For Hindustani is the mother tongue of the Muhammadans only, and it has always continued a language perfectly foreign to the Hindus. It has, also, never been employed in prose composition, and in the few poetical works written in it, either Persian or Hindi so predominates, that, in conjunction with the usual licences of poetry, these works afford no standard for the construction or purity of Hindustani. It may, therefore, be considered to be in the strictest sense an unwritten language, and, as well educated Muhammadans

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\* Preface to Dictionary.p. xxi.

only speak it with correctness, while the Hindus pay no attention to grammar, and introduce into it numerous words from their own vernacular dialects, it must be admitted that Hindustani, as commonly spoken, merits in no small degree the name of Jargon.

It is, consequently a mistake of a very serious nature to suppose that a knowledge of Hindustani alone will enable a civil servant to perform the duties of a judge or a collector with satisfaction to himself or utility to the public. Such a knowledge will merely render him capable of conversing with his own native servants public or private, but not of communicating personally with the natives who may be placed under his authority. In the native army, however, from the necessary intercourse that exists among soldiers the sepoys in general become sufficiently acquainted with Hindustani to render it an adequate medium of communication between them and their officers. But whenever an accurate or nice knowledge of language is requisite the vernacular dialect of the sepoy or sepoys concerned must be employed.

The Hindustani language, at the same time, possesses no works to attract the attention of the general reader, the antiquarian, the historian, or the philosopher. A few poetical compositions, indeed, have been written in it, but to understand or enjoy them, a considerable acquaintance with either Persian or Hindi is indispensable. The different works, however, which have been published in prose by the College of Calcutta are highly valuable, as they are written in a very pure stile, which

in most of them, is scarcely elevated above the usual colloquial style of well educated Muhammadans.

But after these deductions Hindustani must still be considered of the greatest importance, as it is, in fact, the only medium of communication which facilitates intercourse amongst the people of India, who speak various distinct vernacular dialects. Its origin is, with much probability, attributed to the desire of the foreign soldiery of the Emperors of Delhi to make themselves understood by the natives of India who were entertained in the same army, or who frequented the Camp Bazars. Hence the name applied to it of Ordu, which signifies a Camp. As also, this dialect was formed in the vicinity of Delhi its groundwork and grammatical rules belong to the Hindi, while it is indebted for numerous words only to the Arabic, Persian, and Sanscrit: from which mixture of languages it is likewise named Rakhta or mixed. In process of time this dialect became more cultivated and diffused, and under Akbar and his successors there is reason to suppose that it was employed for the purpose of conversation even by nobles and princes. But the language of business, literature, and of the Court in all Muhammadan states always continued to be Persian, and at this day even a common letter is scarcely, if ever, written in Hindustani. This dialect, therefore, is strictly colloquial, and must consequently be subject to all the imperfection of a language which is constantly spoken by foreigners, uncorrected by daily intercourse with persons whose mother tongue it is, and unassisted by any works that could point out its grammatical rules or the principles requisite for forming a pure and idiomatical style.

But the greatest obstacle to the application of Hindustani either to business or to literature has no doubt arisen from the difficulty of writing its words, derived from such different sources, with accuracy or facility either in the Persian or Hindi characters. For the alphabetical systems of these two languages are so dissimilar that many sounds of the one cannot be expressed by the characters of the other. This objection applies equally to each of them, but Muhammadans have naturally given a preference to the Persian alphabet, and in its letters are almost all Hindustani works written. Hindustani has thus been rendered still more imperfect, because the masculine and feminine termination and inflection, required both in nouns and verbs and even sometimes in particles, are represented in Persian characters by the same letter, which, however, has two sounds *e* and *i*; the former of which in speaking marks the masculine and the latter the feminine, but when written, the gender becomes undistinguishable by the eye. Hence the reading of Hindustani is attended with considerable difficulty. But to contend, on this account, that a conversancy with the manner in which it is written in Persian characters is unnecessary, seems preposterous in the extreme. For the same time and trouble that is requisite for becoming acquainted with any system of orthography in Roman letters, will render the Persian equally familiar to the scholar; and without a knowledge of the latter he will receive little assistance from the instructions of a Munshi, and will derive no benefit whatever from Hindustani works either printed or manuscript. Facility and fluency in speaking any language can be acquired by practise only, but unless the

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scholar, also, learns its rules and principles by reading and study he will never speak it with correctness or purity.

The preceding remarks may seem misplaced, as it is too usually the custom of writers to ascribe an undue importance to the subject of their labors. But expectations excited by exaggerated praise must always occasion disappointment, and it is, therefore, doing most justice both to the language and the scholar to explain in what the real merits of Hindustani consist. For any time or trouble that may be employed in its acquisition will be fully compensated by its affording the means, in all parts of India, of conversing with servants and of communicating with at least some of the natives on all common concerns. But for literary pursuits, or for utility to the public in the various departments of Government, Hindustani alone will never be found sufficient. It is, however, the first step and renders future progress easy. To facilitate, therefore, its acquisition is the object of this Grammar, and every extraneous circumstance or disquisition respecting the principles of general grammar in which writers in this country too often indulge, has been in consequence most carefully avoided. The old fashioned division, also, of Orthography, Accidence, and Syntax has been adopted, and the rules have been arranged under the several parts of speech which are generally received by the Grammarians of Europe. Nothing material has been omitted as the analyses at the end of the Syntax will evince, and it is, therefore, hoped that the simplicity and conciseness of this work, and the facility of reference which its arrangement admits, will enable the

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scholar to acquire without difficulty a correct knowledge of the principles and grammatical rules applicable to the Hindustani language.

## ہو العلیم الخبیر

شاد شکر سزاوار ہی خدا تعالیٰ کو جس نے آدمی کو جمیع حیوانات میں گوہر سخن کی عنایت سے ممتاز کیا اور ہوش و شعور کا انعام و اکرام بخشے طرح طرح کی بولی بولنے سمجھنے کی طاعت سے سزاوار فرمایا اور وہ بعد اسکے خاص پیغمبر محمد مصطفیٰ و دو جہان کے سرد رہا اور رحمت بے نہایت انکی سب آل مطہر و اصحاب مفخر پر بعد اسکے معلوم ہوئے کہ اس نسخے کے بنانے اور چھپا جانے کا سبب یہ ہے کہ یہم نیاز مند و رگاہ الہی محمد ابراہیم مقبہ سنا اٹھا پارا سو دو سے جزیرہ معمورہ مبنی میں انگریز صاحبان عالیشان نوادرو کو زبان فارسی و ہندی و گجراتی سیکھنے کے عہدے میں مستعد ہو چار پانچ برس شب و روز اسی پیشے میں مشغول رہا تھا جس سے انگریزی زبان کی کچھ ایک دقیق حاصل کر کے صاحب عالیشان بانی قوانین ہندی زبان جان گلکرسٹ بہادر کی ہندوستانی صرف و نحو کی کتابیں اپنی مطالعہ میں رکھے ان سے مستفید ہوا بعد کی برس ہمیشہ تعلیم دینے کے سبب از روی تجربے کے اس عاجز کو یوں نظر آیا کہ اپنے شاگردان عالیشان کو ہندی زبان جلد از آسانی سے سیکھنے کے لئے ایک قاعدہ نئی ترتیب سے ضرور لکھا چاہیے جب اپنی ناقص عقل سے ایک نسخہ لکھا اسکی انگریزی عبارت کو چند مدت تک اپنے شاگرد صاحبوں کی صلاح سے درست کرنا رہا سب طرح گجراتی زبان کے قاعدے کا بھی ایک نسخہ تیار کیا جب یے دو نسخے ورسنی کو پہنچے اکثر شاگرد عالیشان اس عاجز کو فرماتے رہے کہ یے نسخے مبتدیوں کے لئے بہت مفید ہیں تو کہہ سکتے سرکار میں ظاہر کر کے انکو نہیں چھپوانا غرض صاحب





A

# GRAMMAR

OF THE

## HINDŪSTĀNĪ LANGUAGE.

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### ORTHOGRAPHY.

The Hindūstānī Language may be written either in the Persian or Nagari character, but, as the former is most commonly used, the preference has been given to it in this work.

There are thirty two Persian and fifty Nāgarī letters.\*

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\* It is to be particularly observed that the Vowels and Diphthongs, when written in the Roman character, are to be pronounced as in the following scheme.

ā	a	ī	i	ū	u	e
			as in			
ball	tan	peer	tin	rule	bull	there
	ai	au				
as in	as i in	as ou in				
pore	time	hound				

Double letters, when not separated by a comma, represent a single letter in the Persian and Nagari Alphabets—as kh, ch, sh—and are to be pronounced as such; but, when separated by a comma, the h is to be considered merely as a mark that the letter to which it is annexed is to be pronounced with an aspiration, as k,h—g,h—ch,h.

# HINDŪSTĀNĪ ALPHABET.

NAMES.	LETTERS.		SOUNDS.
	FINAL.	MEDIAL.	
Alif	ا	ا	ā
Be	ب	ب	b or β
Pe	پ	پ	p or p̄
Te	ت	ت	t or t̄
Se	ث	ث	s or s̄
Jim	ج	ج	j
Chc	چ	چ	ch as in church
He	ح	ح	h
Khe	خ	خ	kh
Dal	د	د	d
Zal	ذ	ذ	z
Re	ر	ر	r
Ze	ز	ز	z
Zhe	ژ	ژ	zh as in pleasure
Sin	س or سین	س or سین	s
Shin	ش or شین	ش or شین	sh
Svad	ص	ص	s
Zvad	ض	ض	z
Toe	ط	ط	t
Zoe	ظ	ظ	z
Ain	ع	ع	a
Ghain	غ	غ	gh
Fe	ف	ف	f
Kaf	ک	ک	k
Kaf	ک or گ	ک or گ	k
Gaf	گ or ک	گ or ک	g
Lām	ل	ل	l
Mīm	م	م	m or m̄
Nūn	ن	ن	n or n̄
Wao	و	و	w or v
He	ه or ه	ه or ه	h
Ye	ی or ی	ی	y

THE DEVĀ NĀGARĪ ALPHABET.

VOWELS.

अ a, आ ā; इ i, ई ī; उ u, ऊ ū; ऋ ri, ॠ rī; लृ lrī; ए e, ऐ ai; ओ o, औ au; ण n; अः ah.

CONSONANTS.

क ka,	ख k,ha;	ग ga,	घ g,ha;	ङ ṅa.
च cha,	छ ch,ha;	ज ja,	झ j,ha;	ञ nya.
ट ta,	ठ t,ha;	ड da,	ढ d,ha;	ण ṇa.
त ta,	थ t,ha;	द da,	ध d,ha;	न na.
प pa,	फ p,ha;	ब ba,	भ b,ha;	म ma.
य ya,	र ra;	ल la	व va or wa.	
श sha or sa,	ष sha;	स sa,	ह ha;	क्ष k ha or ch,ha.

V O W E L S.

Of the preceding Persian letters, four are Vowels—|, ى and ع\*; but they have no determined sound of their own, and their pronunciation therefore depends on the short vowel by which they are rendered vocal. There are three short vowels—a, i, and u—which are not distinguished by letters, but by certain signs which are almost always omitted in writing. It is this circumstance which renders the reading of Hindustani so peculiarly difficult.

The short a is distinguished, when written, by a mark similar to the acute accent placed above the letter to which it gives expression, and is named zabar—as ا tab. It is pronounced properly as a in tan, but in speaking the natives sometimes give it the sound of the vowels in ten, and tun—The latter u is

\* ع is considered by the Arabic grammarians as a consonant, but in practise it is used as a vowel, or rather perhaps as a semi vowel.

the letter adopted by Dr. Gilchrist to represent this vowel, but, as *a* is more consonant to analogy, it has been adopted in the following pages.

The short *i* is distinguished by a mark similar to the acute accent, placed under the letter to which it gives expression, and is named *zer*, as **كِتَاب** *kitāb*, and is always pronounced as *i* in *tin*.

The short *u* is distinguished by a mark similar to a comma, placed above the letter to which it gives expression, and is named *pesh*, as **دُر** *dur*, and is pronounced as *u* in *bull*.

When **ا** is marked by the short *a*, or *zabar*, in the beginning of a word it is pronounced short (as in *tan*) as **اَسْبَاب** *asbāb*. When marked by the short *i*, or *zer*, it assumes the same sound, as **اِسْم** *ism*: and when marked by the short *u*, or *pesh*, it also assumes that sound, as **اِسْطَر** *uspar*. But in the middle, or end, of a word, it always retains its long sound.

The same remarks are applicable to **ع** which is pronounced in a very peculiar manner by the Arabs, but among the Natives of Hindustan it is scarcely ever distinguished in sound from the vowel which gives it expression, as **عَجَاب** *ajab*, **عِلْم** *ilm*, **عُمُر** *umr*, **عَالِم** *alim*, **عَبَد** *bad*.

**و** can be rendered expressive only by its own short vowel, and has two distinct sounds, the one like *o* in *pore*—as **وَر** *chor*; and the other like *u* in *rule*—as **دُور** *dūr*.

**ي** is also rendered expressive only by its own short vowel, and has two distinct sounds, the one like *e* in *there*—as **يَتِيل** *tel*; and the other like *ee* in *peer*—as **يَتِير** *tīr*. \*

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\* In the books printed at Calcutta, when **و** is pronounced as *o*, and **ي** as *e*, they are distinguished by a small circle placed over them; and, when they are diphthongs, a circumflex is placed over them.

## DIPHTHONGS.

There are only two diphthongs in Hindustani, the one when **و** is preceded by a consonant marked with zabar or the short vowel *a*, as **دورنا** daurna, and is pronounced like *ou* in hound; and the other when **ی** is preceded by a consonant marked with zabar or the short *a*, as **بیل** bail, and is pronounced like *i* in time. If **و** or **ی** is preceded by **ا** or **ع** in the beginning of a word it depends on the short vowel, by which these last are marked, whether the two vowels are to be pronounced as a diphthong or as a simple vowel, as **اورنگ** aurang **اوپر** upar **عورت** aurat **عود** ud **ایسا** aisā **ایران** irān **عین** ain. **ید** id—

## CONSONANTS.

- ب** is pronounced like b in English
- پ** like p.
- ت** like t.
- ث** like s.
- ج** like j.
- چ** ch, like ch in church.
- ح** like h strongly aspirated.
- خ** kh, a guttural letter pronounced like the scotch ch in loch.
- د** like d.
- ذ** like z.
- ر** like r.
- ز** like z.
- ژ** zh, like s in pleasure.
- س** like s.
- ش** like sh.

ص like s.

ض like z.

ط like t.

ظ like z.

ع as explained above.

غ gh, a guttural letter unknown to the English, and therefore its pronunciation can only be learned from a Munshi, but the natives of Hindustan generally pronounce it as a common g.

ف like f.

ق like k pronounced gutturally.

ك like k.

گ like g.

ل like l.

م like m.

ن like n.

و \* when a consonant like w and sometimes v.

ه like h slightly aspirated.

ي \* when a consonant like y consonant.

There is also in Hindustani an *n* which is pronounced nasally so that the sound of the *n* is scarcely perceptible—The letter is always written, but many natives omit it entirely in speaking—It will be distinguished in the following pages by a round mark over as ن̇

It will be observed that the Nagari Alphabet has thirty two letters which have no equivalent sounds in the Persian alphabet; of these, thirteen are vowels and diphthongs; and the manner in which their place is supplied has been explained above.

Five are letters which are not received into Hindustani when it is written in Persian characters, viz. ड अ ष and स

Three are letters which are sometimes distinguished in Persian writing by placing either four points or a short line over them. These are ۛ or ۜ which is

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\* و and ۛ are always consonants when they commence a word, or when they are followed by another vowel long or short.

pronounced harder than the common ت; ٲ, or ٲ, which is also pronounced hard; and ٲ or ٲ which is intended to represent a sound common to all the dialects of India, but which is not always correctly pronounced by the natives themselves; some of them giving it the sound of a hard ٲ, and others that of ٲ, on account of its proper pronunciation partaking of the sounds of both these letters.

The remaining eleven sounds are the letters ک ر د و ج ح ث ت پ ب and گ pronounced with an aspiration which is represented in Hindustani by a ه added to the letter, as بهو کوه b, huk, h. جهار j, hār. In most of the books printed at Calcutta this aspiration is distinguished by always employing for it this form of ه and using its other forms on other occasions as کھانا k, hānā to eat. کھانا k, hānā to say, as پراگانہ پراگانہ parganah بآگہ bāg, h. The same distinction is adopted in the following pages.

Besides the letters, there are three orthographical marks which require attention.

The first is ( ٲ ) which is named mad, and is placed over ٲ only. It is considered to supply the place of an ٲ which was originally written in some words, as ٲ now written ٲ and is always pronounced long.

The next is ( ٲ ) which is called hamzah, and is placed over ٲ, and ٲ, and points out that the syllable in which they occur is to be considered as distinct from the syllable which precedes it, as داود, dā, ūd, بائس ba, is.

The last is ( ٲ ) which is called tashdid, and shews that the consonant over which it is placed must be doubled as قاصه kissah.\*

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\* Two other orthographical marks are occasionally met with, the one is ( ٲ ) which is called sukūn, and denotes that no vowel is to be pronounced after the consonant over which it is placed as فکرة fikr حکمت hikmat. The other is called tanwin, and is denoted by a double za-bar, zer, or pesh, & points out that an n is to be pronounced after the long vowel or the short vowel of the consonant over which it is placed, as ٲ ٲ ٲ baitun, baitin, bāitan.

It only remains to observe further that, in writing, the Persian letters may be joined to each other whether preceding or following, except these nine letters  $\text{ا, ب, ر, ز, ح, ط, ق, ك, گ}$  and  $\text{و}$  which may be joined to the letter which precedes them, but cannot be joined to the letter which follows them.



## ACCIDENCE.

There are eight parts of speech in Hindustani—Noun, Adjective, Pronoun, Verb, Preposition, Adverb, Interjection and Conjunction.\* There is no article.\*

### NOUN.

Nouns have two genders, masculine and feminine, but no neuter; and two numbers, singular and plural.

Nouns masculine ending in *|* (with a few exceptions) and in *o* preceded by the short vowel *zabar*, and all nouns in the plural number, require that the nominative should be inflected in the oblique cases. The rules for which inflection will be immediately given.

The accusative is the same as the nominative in both numbers, and the other oblique cases are formed by adding to the inflection, and not to the nominative as in other languages, the prepositions † *kā* for the genitive, *ko* for the dative, and *se*, or an equivalent preposition, for the ablative. The vocative singular is formed by affixing to the inflection the interjection *o* and the vocative plural by adding *o* to the nominative plural and omitting the *o* whenever the nominative ends in it.

Nouns masculine ending in *|* or *o* in the singular number inflect the final letter in the oblique cases in *o* †, and they are thus declined.

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\* See syntax for the explanation of the article.

† It is to be most carefully remembered that in Hindustani, prepositions are always placed after the word which they govern. For this reason it has been proposed to call them postpositions, but the retaining the term used in all other grammars seems preferable, as the nature of the preposition in Hindustani is exactly the same as in other languages.

‡ The masculine inflection of nouns is distinguished from the feminine termination, by using for the first this form of *o* and for the latter this form *o*

## SINGULAR.

N.	لرکا larkā—a Boy.
G.	لرکے کے کا — of a Boy.
D.	لرکے کو — to a Boy.
A.	لرکا — a Boy.
V.	لرکے ریے — O Boy.
A.	لرکے سے — from a Boy.

## SINGULAR.

	دانہ dānah—a Grain.
	دانے کے کا — of a Grain.
	دانے کو — to a Grain.
	دانہ — a Grain.
	دانے ریے — O Grain.
	دانے سے — from a Grain.

Nouns feminine ending in | and also a very few masculine nouns, do not admit of inflection, and when feminine nouns end in ◦ preceded by the zabar, or short *a*, the zabar is changed into zer, or short *i*, as, جگاہ jagah a place, becomes by inflection جگاہ jagih.

Nouns ending in any other letter than | or ◦ in the singular number, whether masculine or feminine, retain the nominative uninflected in the oblique cases; for example—

## SINGULAR MASCULINE.

N.	باپ Bap—a Father.
G.	باپ کا — of a Father.
D.	باپ کو — to a Father.
A.	باپ — a Father.
V.	باپ ریے — O Father.
A.	باپ سے — from a Father.

## SINGULAR FEMININE.

	مورغی Murghi—a Hen.
	مورغی کا — of a Hen.
	مورغی کو — to a Hen.
	مورغی — a Hen.
	مورغی ریے — O Hen.
	مورغی سے — from a Hen.

Nouns Masculine, ending in | or ◦ in the singular, make the nominative plural in  $\text{ے}$  the same as the inflection in the singular, as لرکے لارکے  $\text{ے}$ . But all masculine nouns, ending in any other letter, make the nominative plural the same as the nominative singular. In both cases the inflection in the plural is formed by adding  $\text{ن}$ , *on* (the *n* being nasal) to the nominative, but when this ends in  $\text{ے}$  the  $\text{ے}$  is omitted; for example—

## MASCULINE PLURAL.

N.	لرکے Larke—Boys.
G.	لرکوں کا larkonka, of Boys.
D.	لرکوں کو ———to Boys.
A.	لرکے ———Boys.
V.	لرکے ———O Boys.
A.	لرکوں سے ———from Boys.

## MASCULINE PLURAL.

	دانے Daneh—Grains.
	دانوں کا ———of Grains
	دانوں کو ———to Grains.
	دانے ———Grains. •
	دانو ———O Grains.
	دانوں سے ———from Grains.

## MASCULINE PLURAL.

	باپ ———Fathers.
	باپوں کا ———of Fathers.
	باپوں کو ———to Fathers.
	باپ ———Fathers.
	باپو ———O Fathers.
	باپوں سے ———from Fathers.

When nouns ending in *ا* in the singular number are not inflected, their plural is formed in the same manner as that of *باپ*; for example—  
 دان a sage دانوں of sages.

All nouns feminine, excepting such as end in the singular in *ی* form, their nominative and accusative plural by adding *یں* *en*. (the *n* being nasal) to the nominative singular. Those ending in *ی* form it by adding *ان* *an*. In both cases the inflection is formed as in masculine nouns, by adding *وں*; but feminine nouns retain the *ی* in the plural inflection; for example—

## FEMININE PLURAL.

N.	باتین Baten—Words.
G.	باتوں کا ———of Words.
D.	باتوں کو ———to Words.
A.	باتین ———Words.
V.	باتو ———O Words.
A.	باتوں سے ———from Words.

## FEMININE PLURAL.

	مرغیان Murghian—Hens.
	مرغیوں کا ———of Hens.
	مرغیوں کو ———to Hens.
	مرغیان ———Hens.
	مرغیو ———O Hens.
	مرغیوں سے ———from Hens.

It will be hence observed that, as their declension differs in some respects,

nouns should be divided into three declensions.—The first will then contain nouns of both genders which differ merely in their nominative and accusative plural; the second, masculine nouns principally; and the third, feminine nouns principally.—The particular cases in which each declension differs from the other will be seen most conveniently in the following table.

## I. DECLENSION.

### MASCULINE.

	<i>SINGULAR.</i>		<i>PLURAL.</i>
N.	شیر sher—a Tiger.		شیر sher—Tigers.
G.	شیر کا ——— of a Tiger.		شیر وں کا ——— of Tigers.
D.	شیر کو ——— to a Tiger.		شیر وں کو ——— to Tigers.
A.	شیر ——— a Tiger.		شیر ——— Tigers.
V.	شیر ریے ——— O Tiger.		شیر و ——— O Tigers.
A.	شیر سے ——— from Tiger.		شیر وں سے ——— from Tigers.

### FEMININE.

	<i>SINGULAR.</i>		<i>PLURAL.</i>
N.	کتاب kitāb—a Book.		کتابیں kitāben—Books.
G.	کتاب کا ——— of a Book.		کتابوں کا ——— of Books.
D.	کتاب کو ——— to a Book.		کتابوں کو ——— to Books.
A.	کتاب ——— a Book.		کتابیں ——— Books.
V.	کتاب ریے ——— O Book.		کتابو ——— O Books.
A.	کتاب سے ——— from Book.		کتابوں سے ——— from Books.

## II. DECLENSION.

### MASCULINE.

SINGULAR.		PLURAL.	
N.	بہالا b, hālā—a Spear.	بہالے b, hāle—Spears.	
G.	بہالے کا ———of a Spear.	بہالوں کا ———of Spears.	
D.	بہالے کو ———to a Spear.	بہالوں کو ———to Spears.	
A.	بہالا ———a Spear.	بہالے ———Spears.	
V.	بہالے ریے ———O Spear!	بہالو ———O Spears!	
A.	بہالے سے ———from Spear.	بہالوں سے ———from Spears.	

## III. DECLENSION.

### FEMININE.

SINGULAR.		PLURAL.	
N.	گھوڑی ghorī—a Mare.	گھوڑیاں ghorian—Mares.	
G.	گھوڑی کا ———of a Mare.	گھوڑیوں کا ———of Mares.	
D.	گھوڑی کو ———to a Mare.	گھوڑیوں کو ———to Mares.	
A.	گھوڑی ———a Mare.	گھوڑیاں ———Mares.	
V.	گھوڑی ریے ———O Mare!	گھوڑیو ———O Mares!	
A.	گھوڑی سے ———from a Mare.	گھوڑیوں سے ———from Mares.	

## GENDER OF NOUNS.

In Hindustani, as in other languages, it is impossible to lay down any rules by which the gender of a noun may be at once ascertained. But the following brief remarks may, in this respect, be of some assistance to the learner.

Nouns denoting animate beings of the male kind are masculine; of the female kind, feminine; and in cases when the noun is applicable both to male and female, as مرغ a fowl, it is in general masculine.

Nouns denoting inanimate objects are either masculine or feminine, there being no neuter.

Such as end in a consonant (except ت or ش) or in the vowel ا are most commonly masculine. But nouns which end in ت or ش are generally feminine, as are also nouns derived from the Sanscrit and Arabic which end in ا.

Nouns ending in the vowels و and ی are generally feminine, though some words will be found which are masculine.

There are a few nouns which may be of either gender, and which it is therefore best to consider as masculine.

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## A D J E C T I V E.

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Adjectives, except such as end in ا or و preceded by zabar, or short a, have neither gender, number, inflection, nor case, and are in every respect the same as adjectives in English, as

نیک لڑکے a good boy, نیک لڑکیاں of a good boy, نیک لڑکے good boys,  
 نیک لڑکوں کا of good boys, نیک لڑکیاں a good girl, نیک لڑکیوں کا of a good girl.  
 نیک لڑکیوں کا good girls, نیک لڑکیوں کا of good girls,

Adjectives which end in ا or و preceded by zabar, and these are by far the most numerous in the Hindustani, form the feminine by changing the masculine termination ا and و into ی as, گورا لڑکا a fair boy, گوری لڑکی a fair girl, دیوانہ لڑکا a mad boy, دیوانی لڑکی a mad girl.

When the masculine of an adjective ends in ا or و preceded by zabar it requires the nominative singular to be changed into یے in the oblique cases, as, گورا لڑکا a fair boy, گورے لڑکے of a fair boy, دیوانہ لڑکا a mad boy,

of a mad boy. In the plural, the nominative is changed into  $\text{وہ بڑے لڑکے کے کا}$  as,  $\text{گورے لڑکے}$  fair boys,  $\text{وہ بڑے لڑکے}$  mad boys; but the oblique cases remain the same as the nominative plural, as  $\text{گورے لڑکے کون کا}$  of fair boys,  $\text{وہ بڑے لڑکے کون کا}$  of mad boys.

When the feminine of an adjective ends in  $\text{ی}$  it remains unchanged in the oblique cases both in the singular and plural, as,  $\text{گورے لڑکی}$  a fair girl,  $\text{گورے لڑکی}$  of a fair girl,  $\text{گورے لڑکیوں کا}$  of fair girls. The nominative plural is in general the same as the nominative singular, but it may also end in  $\text{ان}$  as,  $\text{گورے لڑکیاں}$  or  $\text{گورے لڑکیوں}$ .

The adjective has no degrees of comparison, and the manner in which their place is supplied will be explained in the syntax.

## NUMBERS.

The cardinal and ordinal numbers and their fractional parts are as follows.

ایک ek	1	چہبیس ch,habīs	26
دو do	2	ستائیس satāīs	27
تین tin	3	اتھتیس at,hātīs	28
چار chār	4	انیس untīs	29
پانچ pānch	5	تیس tīs	30
چھ ch,ha	6	ایکتیس ektīs	31
سات sāt	7	بیس battīs	32
آٹھ āt,h	8	تیس tetīs	33
نوں nau	9	چوہتیس chautīs	34
دس das	10	پینتیس paintīs	35
ایگیارہ igēārah	11	چہتیس ch,hattīs	36
بارہ bārāh	12	سینتیس saintīs	37
تیرہ terāh	13	اتھتیس at,htīs	38
چودہ chaudāh	14	انچائیس unchāīs	39
پندرہ pandrah	15	چالیس chālīs	40
سولہ solāh	16	ایکتالیس ek-tālīs	41
سترہ satrah	17	بیاالیس bea-līs	42
اتھارہ at,hārāh	18	تینتالیس tetālīs	43
اونیس unnīs	19	چوالیس chauālīs	44
بیس bīs	20	پینتالیس paintālīs	45
ایکیس ekīs	21	چہتالیس ch,hatālīs	46
بیس bāīs	22	سینتالیس saintālīs	47
تیس teis	23	اتھتالیس at,htālīs	48
چوبیس chaubīs	24	انچاس unchās	49
پچیس pachīs	25	پچاس pachās	50



ایکاؤن ekāwan	51	اسی asī	80
باؤن bāwan	52	ایکاسی ekāsī	81
تیر پن tirpan	53	باسی bāsī	82
چو پن chaupan	54	تیراسی tirāsī	83
پچھن pachpan	55	چوڑاسی chaurāsī	84
چھپن ch,hapan	56	پنچاسی panchāsī	85
ساتاؤن saāvan	57	چھاسی ch,hāsī	86
اتھاؤن at,hāwan	58	ساتاسی sātāsī	87
انسٹھم unsāt,h	59	اتھاسی at,hāsī	88
ساتھم sāt,h	60	نواہسی nawāsī	89
ایکٹھم eksat,h	61	نویے nawwe	} 90
باہٹھم bāsat,h	62	نواد nawad	
تیرٹھم tirsat,h	63	ایکانوے ekānwe	91
چوٹھم chausat,h	64	بانوے bānwe	92
پانسٹھم painsat,h	65	تیرانوے tiranwe	93
چھاسٹھم ch,hāsāt,h	66	چوڑانوے chaurānwe	94
ساتھم satsat,h	67	پنچانوے panchānwe	95
اتھٹھم at,hsāt,h	68	چھانوے ch,hānwe	96
انہٹھم unhattar	69	ساتانوے satānwe	97
سٹھم sattar	70	اتھانوے at,hānwe	98
ایکھٹھم ek,hattar	71	نوانوے nawānwe	99
باہٹھم bahattar	72	سؤ sau	100
تیرھٹھم tirhattar	73		
چوہٹھم chauhattar	74	دو سؤ do sau	200
پچھٹھم pach-hattar	75	تین سؤ tīn sau	300
چھٹھم ch,ba-hattar	76	&c. &c. &c.	
ساتھٹھم sat-hattar	77		
اتھٹھم at,h-hattar	78	ہزار hazār	1000
اناسی unāsī	79	دو ہزار do hazār	2000

تین ہزار	tin hazār.	3000	دس لاکھ	das lāk,h	10,00,000
&c.	&c.	&c.	کرور	karor.	1,00,00,000
دس ہزار	das hazār	10,000	دس کرور	das karor	10,00,00,000
لاکھ	lāk,h	1,00,000	&c.	&c.	&c.

## O R D I N A L.

پہلا	paīhlā	first	چھٹا	ch,hatta or	} sixth
دوسرا	dūsra	second	چھوان	ch,hawan	
تیسرا	tisra	third	ساتواں	satwan	seventh
چوتھا	chaut,hā	fourth	آٹھواں	at,hwan	eighth
پانچواں	pānchwān	fifth	نواں	nawān	ninth
			دسواں	daswān	tenth

The rest are formed by adding وان, wān which answers to the th in English ordinal numbers. The termination وان, wān is changed into وین, wen ویں, ween ویان, wiyān according to the gender, number, and case of the noun that follows it, as پانچواں چھوکرہ pānchwān ch,hokrā the fifth boy, ساتویں چھوکرہ sātowen ch,hokrekā of the 7th boy, نویں چھوکرہ nuween ch,hokree the 9th girl &c.

## F R A C T I O N A L P A R T S.

پاؤ	pā.o	$\frac{1}{4}$	آدھا	ada,hā	$\frac{1}{2}$	پوننا	paunā	$\frac{3}{4}$
سوا	sawā	$1\frac{1}{4}$	دہرہ	dēr,h	$1\frac{1}{2}$	پونے دو	paune do	$1\frac{3}{4}$
سوا دو	sawā do	$2\frac{1}{4}$	ارہا	ar,hā	$2\frac{1}{2}$	پونے تین	paune tin	$2\frac{3}{4}$
سوا تین	sawā tīn	$3\frac{1}{4}$	سارہے تین	sār,he tīn	$3\frac{1}{2}$	پونے چار	paune char	$3\frac{3}{4}$
سوا چار	sawā chār	$4\frac{1}{4}$	سارہے چار	sār,he chār	$4\frac{1}{2}$	پونے پانچ	paune pañch	$4\frac{3}{4}$

پونے سو paunā sau 75 (i. e. three quarter of a hundred).

سوا سو sawā sau 125 (i. e. one hundred and one quarters of a hundred.)

دیر سہ سو der, h sau 150 (*i. e.* one hundred and one half of a hundred).  
 پونے دو سو paune do sau 175 (*i. e.* one hundred and three quarters of a hundred).

سوا دو سو sawā do sau	225
ارہا سہ سو ar, ha, i sau	250
پونے تین سو paune tīn sau	275
سوا تین سو sawā tīn sau	325
سارہ تین سو sar, he tīn sau	350
and so on.	
سوا ہزار sawā hazār	1250
دیر ہزار der, h hazār	1500
پونے دو ہزار paune do hazār	1750
سوا دو ہزار sawā do hazār	2250
ارہا سہ ہزار ar, ha, i hazār	2500
پونے تین ہزار paune tīn hazār	2750
سوا تین ہزار sawā tīn hazār	3250
سارہ تین ہزار sar, he tīn hazār	3500

## PRONOUN.

There are six sorts of pronouns—personal, demonstrative, possessive, interrogative, relative, and indefinite.

*They are declined as follows.*

### PRONOUN OF THE FIRST PERSON.

#### SINGULAR.

N.	मैं	— main	I.		ہم	— ham	we.
G.	میرا	— mera	of me.		ہماری	— hamārā	of us.
* D.	مجھ کو	— muj, h, ko	to me.		ہم کو	— ham ko	to us.
A.	مجھے	— muj, he	me.		ہم کو	— ham, hen	to us.
V.							
A.	مجھ سے	— muj, hse	from me.		ہم سے	— ham se	from us.

### OF THE SECOND PERSON.

N.	تو	— tū	thou.		تو	— tum	you.
G.	تیرا	— tera	of thee.		تمارا	— tumārā	of you.
D.	تجھ کو	— tuj, h ko	to thee.		تجھ کو	— tum ko	to you.
A.	تجھے	— tej, he	thee.		تم کو	— tum, hen	you.
V.							
A.	تجھ سے	— tuj, h se	from thee.		تم سے	— tum se	from you.

There is no pronoun of the third person, the place of which is very imperfectly supplied by the demonstrative pronouns. The learner must, therefore, remember that he can only use these pronouns in the place of their nouns in speaking, when the person or object has either been just mentioned, or is pointed out by the voice, or by a sign, and in writing only in the same or following sentence with their nouns.

\* It is to be observed that in the Pronouns the dative is sometimes the same as the accusative.

## PRONOUNS DEMONSTRATIVE.

The demonstrative pronouns are *yih*, which is used to denote proximity, and *wuh*, to denote remoteness. They have only one gender, and are thus declined.

<i>SINGULAR.</i>		<i>PLURAL.</i>	
N.	<i>yih</i> — this, or he, she or it.	<i>ye</i> — these, or they, M. and F.	
G.	<i>is kā</i> — of this, him, her or it.	<i>in kā</i> — of these, or them.	
D.	<i>is ko</i> — to this, him, her or it.	<i>in ko</i> — to these, or them.	
A.	<i>ise</i> or <i>yih</i> — this, him, her or it.	<i>inhen</i> or <i>ye</i> -- to these, or them.	
V.			
A.	<i>is se</i> — from this, him, her or it.	<i>in se</i> — from these, or them.	

<i>SINGULAR.</i>		<i>PLURAL.</i>	
N.	<i>wuh</i> — that, or he, she, or it.	<i>we</i> — those or they, M. and F.	
G.	<i>us kā</i> — of that, &c.	<i>un kā</i> — of those &c.	
D.	<i>us ko</i> — to that, &c.	<i>un ko</i> — to those &c.	
A.	<i>use</i> or <i>wuh</i> -- that, &c.	<i>unhen</i> or <i>we</i> -- to those &c.	
V.			
A.	<i>us se</i> — from that, &c.	<i>un se</i> — from those &c.	

There is also a personal pronoun common to all the three persons, which is used in the singular number only and which, according to the nominative that it refers to, may signify myself, thyself, his or herself, ourselves, yourselves, themselves, my own, our own, thy own, your own, his or her own, or their own.—It is declined as follows.

<i>SINGULAR.</i>	
N.	<i>Ap</i> myself &c.
G.	<i>Apna</i> of myself &c.
D.	<i>Apne ko</i> to myself &c.
Ac.	
Ab.	<i>Apne se</i> from myself &c.

This pronoun is also used by way of respect in the place of the pronoun of the second person, in which case it does not admit of inflection, as

N.	G.	D.	Ac.	Ab.
آپ	آپکا	آپکو		آپسے

PRONOUNS POSSESSIVE.

Though, in conformity to other writers, اُسکا اُسکا تمہارا تیرا ہمارا میرا and اُنکا اُنکا have been considered as the genitive cases of their respective pronouns, yet this character does not properly belong to them, for they cannot be correctly translated by, of me, of us, of thee, of you &c.; but by, my, our, thy, your &c. They are, also, always used as adjectives and not as nouns, and are subject to exactly the same rules as adjectives which end in ل. They have, therefore, two genders, and the masculine requires the nominative singular to be inflected in the oblique cases of the singular number and in the nominative plural, as—

SINGULAR.		PLURAL.	
N.	میرا بیٹا my son.	میرے بیٹے my sons.	
G.	میرے بیٹے کا of my son.	میرے بیٹوں کا of my sons.	
D.	میرے بیٹے کو to my son.	میرے بیٹوں کو to my sons.	
A.	میرا بیٹا my son.	میرے بیٹے my sons.	
V.	میرے بیٹے O my son.	میرے بیٹوں O my sons.	
A.	میرے بیٹے سے from my son.	میرے بیٹوں سے from my sons.	
SINGULAR.		PLURAL.	
N.	میری بیٹی my daughter.	میری بیٹیاں my daughters.	
G.	میری بیٹی کا of my daughter.	میری بیٹیوں کا of my daughters.	
D.	میری بیٹی کو to my daughter.	میری بیٹیوں کو to my daughters.	
A.	میری بیٹی my daughter.	میری بیٹیاں my daughters.	
V.	میری بیٹی O my daughter.	میری بیٹیوں O my daughters.	
A.	میری بیٹی سے from my daughter.	میری بیٹیوں سے from my daughters.	

The others are declined in exactly the same manner.

PRONOUNS INTERROGATIVE.

There are two interrogative pronouns, the one applied to persons or things, and the other to things only. They are thus declined.

TO PERSONS OR THINGS.

	<i>SINGULAR,</i>		<i>PLURAL.</i>
N.	کون kaun—	who.	کون kaun—
G.	کس کا kis kā—	of whom.	کین کا kin kā—
D.	کس کو kis ko—	to whom.	کین کو kin ko—
Ac.	کسے kise—	whom.	کینہن kinhen—
Ab.	کس سے kis se—	from whom.	کین سے kin se—

TO THINGS.

*PLURAL.*

کیا keā—	what.
کے کا kāhekā—	of what.
کے کو kāheko—	to what.
کیا keā—	what.
کے سے kāhese—	from what.

The interrogatives who, which and what, are expressed by adding the particle س to کون in the nominative and accusative singular, and ے in the oblique of both numbers and in the nominative plural, and also by the inflection of کون

PRONOUNS RELATIVE.

The proper relative pronouns *who*, *which*, and *that*, do not exist in Hindustani, and their want is the cause of great perplexity to the learner. The manner in which their place is supplied will be explained in the Syntax, and in this place will be only noticed two improper relatives to which there are no corresponding pronouns in English. The one is جو which may be gene-

rally translated by *that man who*, or *that thing which*; though it may sometimes be equivalent to the relatives, *who and which*. It is thus declined.

SINGULAR.		PLURAL.	
N.	جو jo ——— that man who or that thing which.	جو jo ——— those men who or those things which.	
G.	جس کا jis-kā ——— of &c.	جن کا jin-kā ——— of &c.	
D.	جس کو jis-ko ——— to &c.	جن کو jin-ko ——— to &c.	
Ac.	جسے or جو jo or jise ——— that &c.	جنہیں or جو jo or jinhen ——— those &c.	
Ab.	جس سے jis-se ——— from &c.	جن سے jin-se ——— from &c.	

The other is *تو* which is used in the second clause of a sentence when it has been commenced by *جو*. It is very seldom used, but is thus declined.

SINGULAR.		PLURAL.	
N.	تو so ——— that.	تو so ——— those.	
G.	تس کا tis-kā ——— of that.	تین کا tin-kā ——— of those.	
D.	تس کو tis-ko ——— to that.	تین کو tin-ko ——— to those.	
Ac.	تسے or تو so or tise ——— that.	تینہیں or تو so or tinhen ——— those.	
Ab.	تس سے tis-se ——— from that.	تین سے tin-se ——— from those.	

#### PRONOUNS INDEFINITE.

The indefinite pronouns are two, the one relating to number and the other to quantity. They are both declined in the singular only, but applicable to either numbers.

To NUMBER.		To QUANTITY.	
N.	کوئی ko,ī ——— any or some.	کچھ kuch,h ——— any some.	
G.	کسی کا kisi-kā ——— of any.	کسی کا kisi-kā ——— of any.	
D.	کسی کو kisi-ko ——— to any.	کسی کو kisi-ko ——— to any.	
Ac.	کوئی ko,ī ——— any.	کچھ kuch,h ——— any.	
Ab.	کسی سے kisi-se ——— from any.	کسی سے kisi-se ——— from any.	

N. B. *کسو* kisu is also the inflection of *کوئی* and *کچھ* as well as *کسی*



Among these pronouns may be also enumerated

جو کونسی whover, and جو کچھ whatever, which in the oblique cases follow the inflection of each of the pronouns of which they are compounded, as,

جس کا جس کی کا

The indeclinable and uninflectible words کئی kai, several or some, and ہر har, each.

And the pronominal adjectives دوسرا another, کیسا kaisa, what sort or kind, جیسا jaisa, such sort or kind, ویسا waisa, that sort or kind, ایسا isai this sort or kind, کتنا or کیتا how many, how much, جتنا or جیتا as many, as much, اتنا or اتیتا so many, so much. These are inflected and declined in the same manner as adjectives ending in the same termination.

**Remark.** In vulgar Hindustani the plural of the pronouns of the first and second person is always used instead of the singular, and when it is necessary to render this plural descriptive of more persons than one, the word لوگ , or people, is added to it. But this is improper and ought to be avoided. Well educated natives always observe the following rules when speaking to one another.

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

A person of superior rank may speak of himself in the plural number, but this is not considered to be polite; nor is it thought correct to address a person of even the lowest rank in the singular number.

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

When one person of rank addresses another of the same or superior rank, or speaks of him in his presence, it is most correct to make use of the respectful pronoun, آپ , or the great man's title, or some respectful phrase as

خود بد و ات your honor, حضرت honor, highness &c. and the like with the third person plural; and when an inferior addresses a superior he ought at all times to use similar expressions of respect; suitable to the rank of the person addressed.

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## V E R B.

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As the tenses of a Hindustani verb are described inaccurately both by Dr. Gilchrist and Mr. Shakespear, and as the using of terms which bear in general a different meaning in the Grammar of other languages cannot be avoided, it will tend to prevent mistakes, if the nature and signification of the tenses are explained previously to proceeding to the conjugation of the verb.

There is only one voice in Hindustani, the active; and only four moods, the indicative, the subjunctive, the imperative, and the infinitive.

There is no potential mood, and all the simple and compound tenses, therefore, of the English verb in which *may, can, might, could, would, or should*, and also *shall* when it implies command or obligation, occur, have no corresponding tenses in Hindustani.

The infinitive of all Hindustani verbs ends in  $\text{ع}$ , but their proper root is the second person singular of the imperative, which is formed from the infinitive by rejecting its termination, as  $\text{كَلِّم}$  to speak.  $\text{كَلِّم}$  speak thou.

Some tenses of the indicative mood are formed simply from the root, and some are formed by compounding the present and past participles with some tenses of the auxiliary verb.

The present participle is formed from the imperative, or root, by adding  $\text{ع}$  as  $\text{كَلِّم}$  speak thou,  $\text{كَلِّمِ}$  speaking.

The past participle is formed from the imperative by adding  $\text{ا}$ , as  $\text{كَلِّم}$  speak thou,  $\text{كَلِّمِ}$  spoken.

## INDICATIVE MOOD.

The indicative mood has the following six tenses.

**PRESENT.**—This tense is formed by the present participle compounded with the simple present tense  $\text{ہونا}$  as  $\text{ہوتا ہوں}$ . It signifies I speak or am speaking, and may be always used for the present tense in English, excepting when this has a future tense, for instance this sentence.—The first time that I go to Tannah I will visit you, must be expressed in Hindustani by the future as  $\text{میں پہلیے وقت تھانے کو جاؤنگا تب تم سے ملاقات کرونگا}$ . The first time that I shall go to Tannah I will visit you.\*

**IMPERFECT.**—This is formed by compounding the present participle with the simple imperfect of  $\text{ہونا}$  as  $\text{ہوتا تھا}$ . It may signify, I was speaking, I have been speaking, or I had been speaking. It is applicable to past time either near or remote, and can be used only to denote an action which was passing at the time to which the speaker alludes, as,  $\text{تم نے پہلیے کیا کہا میں نے نہیں سنا}$  what were you saying? I did not hear you when you spoke first;  $\text{میں دوسریے کاغذ نقل کرتا تھا اس واسطے اس کو اب تک پورا نہیں کیا}$  I have been copying other papers and have therefore not finished it;  $\text{کئی دن تک کلکٹر صاحب کے آنے کی راہ دیکھتے تھے تب انکو حکم آیا کہ تم دوسریے مہینے میں آؤ}$  The people had been expecting the arrival of the Collector for some days, when they received an order directing them to come next month.

**PERFECT.**—This tense is formed like the past participle, by adding | to the root, as  $\text{بول}$  speak thou,  $\text{بولا}$  I spoke.

**PRETERPERFECT.**—This tense is formed by compounding the past participle with the present tense of  $\text{ہونا}$  as  $\text{ہوئے ہوں}$ . I have spoken.

\* And on the contrary, the present tense in Hindustani is sometimes used for the English future.

**PLUPERFECT.**—This tense is formed by compounding the past participle with the imperfect tense of ہونا—as ہوا تھا—I had spoken.

With regard to these three tenses it is to be observed, that the perfect in general corresponds with the English imperfect and perfect; and it may therefore be always used for I did speak, I spoke, and I have spoken. If however it is wished to restrict the time of the perfect, the preterperfect must be employed; for this tense can be used only when an action is spoken of as just past. The perfect, on the contrary, is only applicable to past time indefinitely; for if the time be defined in any manner by the speaker, or by the circumstances spoken of, the pluperfect must be used. If however the pluperfect denotes time indefinitely, or in cases where *when* or *after* precedes it in English, the perfect must be used instead of it, for example کل تم آئے When you called yesterday, I was writing and therefore did not see you; رات کو باگھم نے رادھرا ایک آدمی کو مار ڈالا مجھے یاد ہی کہ ہانچ برس پر بھی راسی جگمہ باگھم نے ایک آدمی کو مارا تھا A tiger killed a man here last night and I recollect that five years ago a tiger also killed a man on this very spot; جب چوروں نے اس آدمی کو مار ڈالا اس کا مردہ ندی میں ڈال دیا اور جو کچھ لوٹ لایا تھا سو بانٹ لیا When the thieves had murdered the man they threw the dead body into the river, and divided the plunder which they had taken; اب کاخاوند آیا اور کہنے لگا Her master came and began to say, I have brought this cup of milk for you.

**FUTURE.**—This tense is formed from the imperative by adding to it ونگا—as بول speak thou, بولوں I shall or will speak. It corresponds entirely with the English future indicative, except when that implies either obligation or command, in which cases it may either be expressed by the imperative and its substitutes, or by the infinitive joined to a verb used impersonally. The verb most commonly used for this purpose is بولنے جا ہے as بولنا as بولنے جا ہے which will signify according to the dative case of the pronoun that is understood, I must speak, thou must speak &c.

## SUBJUNCTIVE MOOD.

This mood is here called subjunctive, because its tenses always imply either possibility or contingency. But these tenses do not correspond in any respect with those of the English verb.

This mood has only four tenses—

**PRESENT.**—This tense is formed by compounding the present participle with the future of  $\text{گو}$  —as  $\text{گوں گا}$  و  $\text{گوں گی}$  I may be speaking, or I may have been speaking. It never has any other meaning, but it sometimes implies a future sense.

**PERFECT.**—This tense is formed by compounding the past participle with the future of  $\text{گو}$  —as  $\text{گوں گا}$  و  $\text{گوں گی}$  I may have spoken. It never has any other meaning.

**PLUPERFECT.**—This tense is formed from the imperative like the present participle, by adding  $\text{تا}$  —as  $\text{گو}$  speak thou,  $\text{گوں$  if I had spoken; or it may be formed by compounding the past participle with the pluperfect of  $\text{گو}$ , as  $\text{گوں گا}$  و  $\text{گوں گی}$  which has exactly the same meaning as the simple tense. It is used conditionally in both members of the same sentence, and, therefore though it accurately signifies in the first members, *if I had spoken*, the English idiom requires that it should be translated in the last member, *would have spoken*, for example,  $\text{گوں گا}$  اگر کل لڑکا آتا تو میں اس کو کتاب دیتا if the boy had come yesterday I would have given him the book;  $\text{گوں گا}$  اگر بہراہم زمانہ اب اس نہ پہنتا تو ہرگز اپنی مرعشہ و قوم سے راتنا حامد نہ ہاتا if Bahram had not put on a female dress he would not so soon have met with his beloved. \*

**FUTURE.**—This tense is formed from the imperative by adding  $\text{و}$  as  $\text{گوں}$  speak thou  $\text{گوں}$  if I shall or will speak. It is used, like the preceding tense, conditionally in both members of the same sentence; and though in translating Hindustani into English, it might be correctly enough translated by other tenses than the future, the reverse would not be the case. It will, therefore,

be best that the learner should accustom himself to consider this tense as never having any other signification than that of *shall* or *will*, carefully excluding as in the indicative from their meaning the sense of obligation and command; or at farthest of *should* and *would* considered solely as the past tenses of *shall* and *will* as here explained. That this is the real signification of the tense seems obvious from the future indicative being generally used for it in vulgar Hindustani; and even not unfrequently by well educated natives, particularly in the last member of the sentence. The following examples will more fully explain the nature of this tense, بادشاہ نے اپنے تمام ملک میں سنا دی رہبر وادی، جو کڑی گل بگا و لی پیدا کریے یا اسکی خبر لاویے تو اسکا وہ بہت انعام و اکرام ہے۔ the King ordered this edict to be proclaimed through the whole of his kingdom, whoever will discover the flower of Bakāwli, or will bring information respecting it, I will distinguish him with rewards and honors; اگر تو کہے آنگ میں جان مروں جو فرمائے جہت سے کوئے میں رگون if thou shall bid me, I will immediately expire in flames; if thou shall order me, I will immediately cast myself into a well.

### IMPERATIVE.

This mood has only one tense, and the tense only two persons the second singular and plural, and in using them attention must be paid to the remark which has been made at the end of the pronouns. The other persons of this tense may be supplied from the future subjunctive, or from compounding the infinitive with the imperative of *دینا* \* The infinitive may also be used absolutely in the place of the imperative.

\* It not being altogether respectful to use even the second person plural of the imperative, another form is employed which is derived from the second person singular, by adding to it, if it ends in a consonant or in *و* or *ی*, the syllables *ئے* or *یگا* and marking the last letter of the root with *zēr*, as *بول* speak thou *بولئے* or *بولیگا* be pleased to speak, if this person ends in *ی* or *جئے* must be added, as *پی* drink thou *پیجئے* or *پیجیگا* be pleased to drink —From these rules are excepted *ہو* be thou, which make *ہو جئے* and *ہو جیگا* be pleased

## INFINITIVE.

The infinitive has only one tense, when in construction with another verb the final **ا** must be changed into **ے** and in this inflected state it may be joined either immediately to the governing verb, as **کہا نے** **کہا** he began to speak, or it may have affixed the preposition **کو** which is the most common form as **کہا نے کو** **کہا** tell him to bring the horse.

When the infinitive is used absolutely in place of the imperative it is not inflected.

The infinitive is also used as a Gerund and in such case is declined in exactly the same manner as the singular number of a masculine noun ending in **ا** as—

. **ہو نا** speaking,  
**ہو نے کا** of speaking,  
**ہو لیے کو** to or for speaking,  
**ہو نا** speaking,  
**ہو لیے سے** from speaking,

## PARTICIPLES.

Besides the present and past participles, which have been already mentioned, there is a perfect participle which is formed from the imperative by adding

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to be, and **کر** do thou, which makes **کہو** or **کہو** be pleased to do, **دے** given thou **دے** or **دے** be pleased to give.

A respectful form is also given to the imperative in order to supply the place of the permissive or optative mood in entreaty or prayer, by adding to the root if it ends in any other letter than **ی** the syllable **ہو** and if in **ی** the syllable **ہو** as **کہو** he may speak or may he speak. **پہو** he may drink or may he drink. These form are generally joined to some respectful phrase of the third person as mentioned in the remark at the end of the pronouns. The following verbs are exception from this rule **دیکھو** **دیکھو** **دیکھو** **دیکھو** or **دیکھو**





## 1st IMPERFECT.

SINGULAR.	{	1	میں تھا I was.
		2	تو تھا thou wast.
		3	وہ تھا he was.
PLURAL.	{	1	ہم تھے we were.
		2	تم تھے you were.
		3	وہ تھے they were.

## PERFECT.

SINGULAR.	{	1	میں ہوا I have been.
		2	تو ہوا thou hast been.
		3	وہ ہوا he has been.
PLURAL.	{	1	ہم ہوئے we have been.
		2	تم ہوئے you have been.
		3	وہ ہوئے they have been.

## PLUPERFECT.

SINGULAR.	{	1	میں ہوا تھا I had been.
		2	تو ہوا تھا thou hast been.
		3	وہ ہوا تھا he had been.
PLURAL.	{	1	ہم ہوئے تھے we had been.
		2	تم ہوئے تھے you had been.
		3	وہ ہوئے تھے they had been.

## 2d IMPERFECT.

میں ہوتا تھا I was becoming.
تو ہوتا تھا thou wast becoming.
وہ ہوتا تھا he was becoming.
ہم ہوتے تھے we were becoming.
تم ہوتے تھے you were becoming.
وہ ہوتے تھے they were becoming.

## PRETERPERFECT.

میں ہوا ہوں I have been.
تو ہوا ہے thou hast been.
وہ ہوا ہے he has been.
ہم ہوئے ہیں we have been.
تم ہوئے ہیں you have been.
وہ ہوئے ہیں they have been.

## FUTURE.

میں ہوؤں گا I shall or will be.
تو ہوؤں گا thou shalt or wilt be.
وہ ہوؤں گا he shall or will be.
ہم ہوؤں گے we shall or will be.
تم ہوؤں گے you shall or will be.
وہ ہوؤں گے they shall or will be.

SUBJUNCTIVE.

		<i>PRESENT.</i>		<i>PERFECT.</i>	
SINGULAR.	1	میں ہوتا ہوں گا I may be be-	coming.	میں ہو چکا ہوں گا I may have	been.
	2	تو ہوتا ہو گا thou mayst be	becoming	تو ہو چکا ہو گا thou mayst	have been.
	3	وہ ہوتا ہو گا he may be be-	coming.	وہ ہو چکا ہو گا he may have	been.
PLURAL.	1	ہم ہوتے ہوں گے we may be be-	coming.	ہم ہو چکے ہوں گے we may have	been.
	2	تم ہوتے ہو گے you may be	becoming.	تم ہو چکے ہو گے you may have	been.
	3	وہیں ہوتے ہو گے they may be	becoming.	وہیں ہو چکے ہو گے they may	have been.

*PLUPERFECT.*

SINGULAR.	1	میں ہوتا or	ہوا ہوتا	If I had been.
	2	تو ہوتا or	ہوا ہوتا	If thou had been.
	3	وہ ہوتا or	ہوا ہوتا	If he had been.
PLURAL.	1	ہم ہوتے or	ہو چکے ہوتے	If we had been.
	2	تم ہوتے or	ہو چکے ہوتے	If you had been.
	3	وہیں ہوتے or	ہو چکے ہوتے	If they had been.

*FUTURE.*

SINGULAR.	1	میں ہوں گا	If I shall or will be.
	2	تو ہو گے	If thou shall or will be.
	3	وہ ہو گے	If he shall or will be.
PLURAL.	1	ہم ہوں گے	If we shall or will be.
	2	تم ہو گے	If you shall or will be.
	3	وہیں ہو گے	If they shall or will be.

N. B. The two futures may also be conjugated by inserting a و before the final vowel of all the persons except the first singular and second plural, or by rejecting the last letter of the root in all the persons except the first singular of the future-subjunctive.

<i>IMPERATIVE.</i>	<i>INFINITIVE.</i>	<i>PARTICIPLES.</i>
2. pers. Sing. تو ہو be thou.	ہونا to be.	Present, ہوتا being.
2. pers. Plur. تم ہو be you.		Perfect, ہوئے ہو کر کے ہوئے ہوئے or ہو having been.
		Past, ہوا been.

It will be hence observed that the present, the imperfect, and the future indicative, and the pluperfect of the subjunctive, are the only parts of this verb which are used in general as auxiliary tenses. But in some few cases the other tenses will be also found used in the same manner. This, however, appears to be peculiar to writing, and is seldom, if ever, used in conversation, nor does the tense so compounded acquire any additional signification; for ہوا لا ہوا means exactly the same as لا ہو or ہو لا ہون and ہو لا ہو, the same as ہوا ہون &c.

The learner must particularly remember that ہونا when used as an auxiliary verb, loses its own meaning and assumes that of the English auxiliary verb *to have*, except in such tenses as are compounded with the present participle, in which case it retains its own signification.

The tenses of ہونا like other verbs, have two genders, masculine and feminine.

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## CONJUGATION OF THE VERB.

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All verbs in Hindustani are conjugated in exactly the same manner, and though the root is subject to a very few changes, the terminations of the different tenses remain invariably the same; a single example will, therefore, be sufficient to shew in what these terminations consist, and in what respects they differ from each other.

It is to be particularly observed that all the tenses of the verb, except the future subjunctive, have two genders, masculine and feminine. The masculine always ends in the singular in ہ and in the plural in ے; and the femi-

nine always ends, in the singular in *ي* and in the plural in *ين*\* or *يان*. It is to be remembered that it is the last letter only of the different persons of the tense that is subject to change on account of the gender; and that in the compound tenses, both the tense and the participle are inflected.

بولا TO SPEAK.

INDICATIVE MOOD.

PRESENT.

		MASCULINE.	FEMININE.	
SINGULAR.	1	میں بولتا ہوں	بولتی ہوں	I speak.
	2	تو بولتا ہے	بولتی ہے	thou speakest.
	3	وہ بولتا ہے	بولتی ہے	he speaks.
PLURAL.	1	ہم بولتے ہیں	بولتی ہیں	we speak.
	2	تم بولتے ہو	بولتی ہو	you speak.
	3	وہ بولتے ہیں	بولتی ہیں	they speak.

IMPERFECT.

		MASCULINE.	FEMININE.	
SINGULAR.	1	بولتا تھا	بولتی تھی	I was speaking.
	2	بولتا تھا	بولتی تھی	thou wast speaking.
	3	بولتا تھا	بولتی تھی	he was speaking.
PLURAL.	1	بولتے تھے	بولتی تھیں	we were speaking.
	2	بولتے تھے	بولتی تھیں	you were speaking.
	3	بولتے تھے	بولتی تھیں	they were speaking.

\* In the compound tenses, the nominative plural of the feminine participle must not be mistaken for the feminine plural termination of the simple tenses, as the former ends in *ي* or *ان* like an adjective, and the latter in *ين*

**PERFECT.****MASCULINE.**

SINGULAR.	1	بولے
	2	بولے
	3	بولے
PLURAL.	1	بولے
	2	بولے
	3	بولے

**FEMININE.**

بولی	I have spoken.
بولی	thou hast spoken
بولی	he has spoken.
بولیں	we have spoken.
بولیں	you have spoken.
بولیں	they have spoken.

**PRETERPERFECT.****MASCULINE.**

SINGULAR.	1	بولے ہوں
	2	بولے ہو
	3	بولے ہیں
PLURAL.	1	بولے تھے
	2	بولے تھے
	3	بولے تھے

**FEMININE.**

بولی ہوں	I have spoken.
بولی ہو	thou hast spoken.
بولی ہو	he has spoken.
بولی ہیں	we have spoken.
بولی ہیں	you have spoken.
بولی ہیں	they have spoken.

**PLUPERFECT.****MASCULINE.**

SINGULAR.	1	بولے تھے
	2	بولے تھے
	3	بولے تھے
PLURAL.	1	بولے تھے
	2	بولے تھے
	3	بولے تھے

**FEMININE.**

بولی تھی	I had spoken.
بولی تھی	thou hadst spoken.
بولی تھی	he had spoken.
بولی تھیں	we had spoken.
بولی تھیں	you had spoken.
بولی تھیں	they had spoken.

## FUTURE.

MASCULINE.		FEMININE.		
SINGULAR.	1	بو او نگا	بو اونگی	I shall or will speak.
	2	بو ایگا	بو لیگی	thou shalt or wilt speak.
	3	بو لیگا	بو لیگی	he shall or will speak.
PLURAL.	1	بو لینگیے	بو لینگین	we shall or will speak.
	2	بو اونگیے	بو لونگیے	you shall or will speak.
	3	بو لینگیے	بو لینگین	they shall or will speak.

## SUBJUNCTIVE MOOD.

## PRESENT.

MASCULINE.		FEMININE.		
SINGULAR.	1	بو لانا ہو گا	بو لتی ہو گی	I may be speaking or may have been speaking.
	2	بو لانا ہو گا	بو لتی ہو گی	thou mayst be speaking &c.
	3	بو لانا ہو گا	بو لتی ہو گی	he may be speaking &c.
PLURAL.	1	بو لتے ہو گیے	بو لتی ہو گین	we may be speaking &c.
	2	بو لتے ہو گیے	بو لتی ہو گیے	you may be speaking &c.
	3	بو لتے ہو گیے	بو لتی ہو گین	they may be speaking &c.

## PERFECT.

MASCULINE.		FEMININE.		
SINGULAR.	1	بو لانا ہو گا	بو لی ہو گی	I may have spoken or been speaking.
	2	بو لانا ہو گا	بو لی ہو گی	thou mayst &c.
	3	بو لانا ہو گا	بو لی ہو گی	he may &c.
PLURAL.	1	بو لے ہو گیے	بو لی ہو گین	we may &c.
	2	بو لے ہو گیے	بو لی ہو گیے	you may &c.
	3	بو لے ہو گیے	بو لی ہو گین	they may &c.

N. B. These two tenses may also be compounded with the future subjunctive of the Substantive verb as *بو لنا ہو وُن* and *بو لانا ہو وُن*.

## PLUPERFECT.

		MASCULINE.		FEMININE.		
SINGULAR.	1	بو لتا or	بو لا ہوتا	بو لتی or	بو لی ہوتی	If I had spoken.
	2	بو لتا or	بو لا ہوتا	بو لتی or	بو لی ہوتی	If thou hadst spoken.
	3	بو لتا or	بو لا ہوتا	بو لتی or	بو لی ہوتی	If he had spoken.
PLURAL.	1	بو لتے or	بو لے ہوتے	بو لتیں or	بو لی ہوتیں	If we had spoken.
	2	بو لتے or	بو لے ہوتے	بو لتیں or	بو لی ہوتیں	If you had spoken.
	3	بو لتے or	بو لے ہوتے	بو لتیں or	بو لی ہوتیں	If they had spoken.

## FUTURE.

		MASCULINE & FEMININE.		
SINGULAR.	1	بو اون		If I shall or will speak.
	2	بو لے		If thou shall or will speak.
	3	بو لے		If he shall or will speak.
PLURAL.	1	بو لیں		If we shall or will speak.
	2	بو لیں		If you shall or will speak.
	3	بو لیں		If they shall or will speak.

## IMPERATIVE.

## INFINITIVE.

## PARTICIPLES.

2d pers. Sing.	بو ل. speak thou.	بو لنا to speak.	Present	بو لتا ہو or بو لتا speaking.
2d — Plu.	بو لو. speak you.		Perfect	بو لکر ہوئے. بو لکر ہوئے. بو لے or بو لے having spoken.
			Past	بو لے ہو or بو لے spoken.

The only exceptions to the formation of the tenses and their different persons, which has just been explained, are the following.

When the imperative of a verb ends in *ا* or *و*, the perfect is formed by inserting a *ی* between the termination and the last vowel of the root, as—*amp. لا per. لایا*—*imp. لو* *per. لویا* \*. In which case the termination of the

\* It appears from Dr. Gilchrist's Grammar and the Books printed at Calcutta, that the perfect of verbs the imperatives of which end in *و*, may be formed regularly in the Bengal Provinces as, *imp. رو* *per. رویا*. But such is not the case on this side of India.

masculine plural and of the feminine singular and plural is dropped, unless the last is formed in **یان** when it merely drops **ی** for example, **لا** he brought, **لائے** they (men) brought—**لائی** she brought, **لائیں** or **لایان** they (women) brought, **سویا** he slept—**سوئے** they (men) slept—**سوئی** she slept, **سوئیں** or **سویان** they (women) slept.

When the imperative ends in a vowel, a **و** may be inserted between it and the terminations of the second and third persons singular, and the first and third persons plural of the two futures, as

#### FUTURE INDICATIVE.

1 Pers.	لاؤنگا	سوؤنگا	پیوؤنگا
2 Pers.	لاؤیگا or لائیگا	سوؤیگا or سویگا	پیوؤیگا or پیویگا

#### FUTURE SUBJUNCTIVE.

1 Pers.	لاؤن	سوؤن	پیوؤن
2 Pers.	لاؤیے or لائیے	سوؤیے or سویے	پیوؤیے or پیویے

The two very common verbs, **دینا** to give and **لینا** to bring, in general reject the vowel of their imperative in all the persons of the two futures—as **دو** for **دوؤنگا** and **دون** for **دونؤنگا**

When the last syllable of the imperative ends in a consonant preceded by **zabar**, or the short **a**, it is rejected in all parts of the verb except the pluperfect subjunctive, the infinitive, and the present and perfect participles, as—

2d pers. sing. imp.	پاکر	pakar	per. 1	پاکرا	pakra	fut. ind.	پاکوونگا	pak- runga	fut. sub.	پاکروون	pakrun- ga	سمجھو	samaj,h	سمجھا	samj,ha	پاکوونگا	pak- run- ga
										سمجھوون	samj,hun- ga						

#### RESPECTING THE DEFICIENCY IN HINDUSTANI OF A

#### POTENTIAL MOOD AND PASSIVE VOICE.

The preceding remarks will have sufficiently explained the peculiarities in



the conjugation of a Hindustani verb. But it will, no doubt, be expected that some observations should be made in order to point out the manner in which the place of a potential mood and a passive voice is supplied in this language. This is, however, a subject of the greatest difficulty, and one which every European will find in the greatest degree perplexing. For he must, in order to make himself understood, accustom himself to arrange his expressions, not according to his own ideas, but according to the comprehension and modes of thinking of the natives. Practice, therefore, can alone enable the learner to acquire conversancy in the proper use of the limited tenses and moods of a Hindustani verb. But the following remarks may perhaps afford him some assistance in the attainment of that object.

#### POTENTIAL MOOD.

The potential mood of an English verb implies liberty, capability, ability, will, obligation, or command. But not one of these meanings, except *will*, can be expressed by a single tense, either simple or compound, of a Hindustani verb. Recourse must, therefore, be had to other verbs; and as there are none which convey the same meaning as *may*, *might*, *could*; *should* or *would*, it will be obvious that the natives cannot possess the ideas which these words convey to the mind of an European. As these words, however, have more than one meaning, it is necessary to ascertain how far any one of their meanings can be expressed in Hindustani.

It may therefore be observed that, when *may* implies permission, the liberty of option which is left in English to the person addressed, is in a great measure, if not entirely, lost, in the Hindustani: for instance this sentence—*You may take the book, but if you spoil it I shall be angry*, must be thus expressed in Hindustani.—*If you wish to take the book &c.* But there are few sentences which would admit of being translated so nearly to the sense of the English; and in general a periphrasis is necessary,—as *The raiats may pay the revenue next month*, would be expressed in this, or a similar manner—*If the raiats will pay the revenue next month it will be sufficient*—and this would be most particularly the case in the first person. If *may*, however, implies obligation or command, the intention would be communicated either by the futures, or by the imperative and its substitutes. And when it implies possibility, it is ex-

pressed by the future indicative, as it sometimes is in English, for instance—*The man may die (will die) before the doctor arrives.*

When *can* signifies merely corporeal ability, it is accurately enough translated into Hindustani by the verb  $\text{سکتا}$  to be able. But when it implies mental ability, this verb can seldom be employed, and the verb  $\text{آتا}$  literally to come, must then be used, for instance—*I cannot believe what you say.*

$\text{مجھے تمہاری بات کا اعتبار نہیں آتا}$  literally, *a belief of your speech does not come to me.* In this case the sense is expressed in Hindustani in the same manner as when *can* signifies capability or skill. For were a gentleman to ask a Munshi, *can you read Persian?* he would most probably reply that he could not, meaning merely that he was not able to perform the act of reading. But, if he understood the question, he would immediately reply that he did not understand Persian—again, to the question, *can you draw?* a native would not reply, *I cannot*, but, *I am not capable of drawing*, or literally *drawing does not come to me.* In some particular instances, however, *can* could not be translated in any manner into Hindustani, for example—*can you positively say whether, if the prisoner had been present when the robbery was committed, you must have seen him.* Here the verbs  $\text{سکتا}$  and  $\text{آتا}$ —if used, would convey a meaning entirely different from that of the speaker, as they would merely signify the ability or capability of the witness's performing the act of speaking, and not his capability of deposing to the presence or absence of the prisoner.

*Might* and *might have* are still more intractable, and cannot be expressed in Hindustani by any means; except when they merely imply possibility, as has been already explained under the subjunctive mood. The idea conveyed by these words, when used potentially, seems entirely unknown to the natives, nor can they be made to understand it. If the phrase proposed to them refers to past time, they will convert the conditional proposition into a positive assertion by substituting one of the past tenses of the indicative; and if to future time, they will express it by one of the futures.

*Could*, considered as the past tense of *can*, is subject to the same observations that have been already made.

*Should*, being the past tense of *shall*, is in its use subject to the same restrictions. If it merely signifies futurity, it is expressed by the future indicative; and if it implies advice, obligation, or command, it must be expressed either by the imperative, or by some respectful periphrasis.

*Could have* and *should have* cannot be expressed in any manner in Hindustani.

*Would*, even in English, is often synonymous to will, and in Hindustani it is almost always expressed by the future indicative. *Would have* is denoted by the pluperfect subjunctive.

A tense which belongs properly to the subjunctive mood, *shall or will have*, is also unknown to Hindustani. Its place, however may be supplied by the future indicative, or by using the verb *حکرتا* to be finished, as—*طالب ہو گے تب* when you \*shall have received (you will receive) the pay, take it to my house *جب تم یہ باب ایک یا دو وقت پڑھ چکے ہو گے تب مطالب* when you shall have read (you shall finish reading) this chapter once or twice, you will then understand the subject.

The correctness of the preceding remarks will be rendered obvious by translating into English a passage from any Hindustani work, or by paying attention to the common conversation of the Natives, and giving to the words no other meaning than is attached to them by the Natives themselves. It is, hence, apparent that as Hindustani is deficient in so many tenses that are continually used in the English language, it must be impracticable to translate into the former the ideas and nice distinctions of thought which are peculiar to the latter. If, therefore, the English wish to make themselves understood by the Natives, or to act justly towards them, it is requisite that they should, in all their transactions with them, forget for the time the advantages of their superior education and knowledge, and condescend to communicate their wishes, intentions or commands in a language and style adapted to the comprehension of the Natives.

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\* The *shall* of this tense is often omitted in English; and the tense then appears as the perfect indicative, but incorrectly.

## PASSIVE VOICE.

Dr. Gilchrist and Mr. Shakespear are of opinion that there is a passive voice in Hindustani formed by compounding the past participle of active verbs with the verb  $\text{ج}$ . But the primitive signification of this verb, *to go*, seems so irreconcilable with the simple state of being, as to render it improbable that it could ever be used in the same manner as the substantive verb of other languages. It is at least obvious that though  $\text{ج}$ , when compounded with the past participle of an active verb, may often be translated accurately enough into English by the passive voice, the converse will not hold good; and were therefore the verb *be*, in its different tenses, when used as a substantive, or as an auxiliary verb, to be rendered into Hindustani by  $\text{ج}$ , the sentence would become unintelligible.

It must hence be admitted that the Hindustani has no passive voice corresponding to that of the English language, and consequently that the place of the latter must be, either wholly or imperfectly, supplied in some other manner. The most common method adopted for this purpose, which would also answer in most cases in English, is to express the sentence in the active voice, for instance—*The enemy have been defeated, many men have been killed and wounded, their guns have been taken, and all their baggage has been plundered*—would be thus expressed in Hindustani—*We have defeated the enemy, killed and wounded many of their men, taken their guns, and plundered their baggage*. It is, however, next to impossible to substitute any correct Hindustani expressions for English propositions in which any tenses of the potential mood passive voice occur. The sentence, therefore, must, if possible, be expressed in some other manner; and if not possible, it is useless to attempt to communicate ideas when there is no medium of communication. But in most cases the substituting the active for the passive voice, and changing the nominative of the English sentence into the noun governed, and the noun governed, whether expressed or understood, into the nominative, will be sufficient in order to render into correct Hindustani any English sentence which appears in a passive form.

To these remarks no objection can arise from the practise of translating the neuter or intransitive verbs, which frequently occur in Hindustani, into Eng-

ish by the passive voice. For these verbs are conjugated only in the active voice, and have generally as in other languages, a passive signification. Their past participles, therefore, are often used in Hindustani as adjectives, and such are correctly put in construction with the substantive verb. For instance in this sentence *کمرہا ہوں۔ ہوں کمرہا ہی* cannot be considered as the preterperfect of *کمرہا*, but as an adjective joined to the substantive verb, and it is therefore correctly translated, The flower is withered, and not has withered. The same remark applies to these examples—*ہر لفظ نامے کا* Each word of the letter was full (not has filled) of desire. *عشق کی آگ اس کے سینے میں دہی ہوئی تھی*. The fire of love was (not had) concealed in his breast: for *ہوا ہی* and *ہوئی تھی*—are here tenses of the substantive verb, and not auxiliary tenses of the verbs *ہونا* and *ہونا*. In this manner may be explained all sentences in Hindustani, in which *ہونا* is used, that appear to belong to the passive voice.\*

But it is more difficult to form an opinion respecting the power of *جانا* to communicate a passive signification to active verbs; as its use in Hindustani seems to be purely idiomatical, and to have therefore nothing corresponding to it in other languages. For when it is compounded with the root of a neuter or active verb it causes no difference in the primitive meaning of that verb, as *بھول جانا* to forget: or merely denotes the completion of the act, as *پرندہ اڑ گیا* the bird flew away, *وہ اس کا مال کھا گیا*, he has eaten up his property. If, however, *جانا* is compounded with the past participle of an active verb, it then assumes a passive signification; but its tenses do not admit of being translated by the corresponding tenses of the English passive voice. In such a case, the present indicative does not signify *is*, but denotes the progress of an action, as—*مارا جا رہا ہے* he is killing or about to be killed: the perfect generally signifies *is* or *was*, and not *has been*, as—*پکرا گیا* he is seized; *مارا گیا* he was killed: but the two futures correspond with the same tenses of the English passive voice, as—*مارا جائیگا* he will be killed; *مارا جائیے* if he shall be

\* This explanation may not agree with the opinion of Hindustani Grammarians; but it will, at least, facilitate the comprehension of this particular point.

killed. Of these and the compound tenses, however, the perfect only seems to be in common use.

At the same time, the present and future of *جانا*, when thus compounded with the past participle of an active verb, if placed in construction with a noun governed by the preposition *سے*, assume a totally different meaning, for they then lose their passive sense, and signify *can*, as—*اس قلم سے مجھ کو نہیں لکھا جاتا* I cannot write with this pen; *وہ بوجھ اس سے نہیں اٹھایا جا سکتا* he cannot lift that load.

It will, hence, be evident that the use of *جانا* depends so entirely on the peculiar idiom of the Hindustani, that it can scarcely ever be safely employed in expressing the ideas of a foreigner. Practise can alone render its use safe, and the learner had therefore better accustom himself to express all the ideas which he wishes to communicate to the natives in the active, and not in the passive voice. There are, however, several verbs in Hindustani, which though conjugated in the active voice, have a passive signification; and the perfect of all neuter verbs whether simple, or compounded with *گیا* the perfect of *جانا* may be used as the present tense of the English passive voice—as *گلا گیا* or *گلا* it is melted—*پکا گیا* or *پکا* it is ripe—and the future when put in construction with a noun in the ablative case as the future, as *گل جائیگا* or *موم آگ سے پک جائیگا* the wax will be melted by the fire.\*

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\* It might be conjectured that when compounded with another verb, *جانا* still retains its primitive signification, and denotes the passing from one state to another; and it will, therefore, perhaps be found that in most, if not in all cases, it might be translated in the active voice by the verb, *to become*, for instance—*بھول جاتا* it is becoming forgot—*بھول گیا* it has become forgot—*بھول جائیگا* it will become forgot—*کھا جاتا* it is becoming consumed, it has become consumed—*کھا جائیگا* it will become consumed, when compounded with the past participle of an active verb the meaning still remains the same, though such a translation would be repugnant to the English Idiom, as—*پکرا جاتا* he is becoming caught *پکرا گیا* he has become caught *پکرا جائیگا* he will become caught. In some cases the compound cannot be translated otherwise, as—*سکھ جاتا* it becomes or is becoming dry *سکھ گیا* it has become dry *سکھ جائیگا* it will become dry.

It is to be particularly observed that the English passive voice is expressed in Hindustani by adding *کا* and *کو* to the infinitive of the active voice, as *یہ گھر بیچنے کا ہے* this house is to be sold; *حاکم نے اسے چھوڑنے کو حکم کیا* the judge ordered him to be released.

EXERCISES ON THE TENSES AND MOODS OF THE VERBS.

In order to point out more fully the manner in which the moods and tenses of the English verb ought to be expressed in Hindustani, the following phrases are given with a literal translation.

- |  | LITERALLY.   |
|--|--|
| 1. I read or write three hours every day.                                | 1. I each day three hours writing or reading remain.                           |
| 2. I am studying Hindustani, but what I learn one day I forget the next. | 2. I Hindustani am learning, but what one day learn, that next day forget.     |
| 3. You speak so quick that I do not understand you.                      | 3. You so quick speak that I understand not can.                               |
| 4. When I walk in a morning I always see that dog in the same place.     | 4. I the morning to walking am going then always that dog that very place see. |
| 5. When I look at you, you blush and hang down your head.                | 5. When I your face on look, you blush and make down your head.                |
| 6. The first time I go to Tannah I will visit you.                       | 6. I first time Tannah to shall go you with visit will make.                   |

7. Rain wets the ground, but the sun dries it.

8. The boy goes to school every day, but he learns nothing as he is always playing, and never attends to what his Master is saying to him.

9. The girl is crying because her Mother is beating her.

10. Brave men never fear, but cowards tremble when danger approaches.

11. I did not know that you were coming here.

12. When you called here I was writing I therefore did not see you.

13. When I went into the garden some days ago, I found that the gardener had not sown the seed which I had given to him.

ز من بانہی جیسے بھیگتی ہی ہر

دھوپ جیسے سوکھ جاتی ہی

لڑکا ہر روز مکتب میں جاتا ہی لیکن

کچھ نہیں سیکھتا کیونکہ ہمیشہ

کھیلتا ہی اور جو کچھ کراؤ سناؤ

اُسکو کہتا ہی سو نہیں سنتا

لڑکی کو اُسکی ماما ماری ہی

بڑا سواسٹلے وہ روتی ہی

بہاؤ و آدمی کبھی نہیں ڈرتے لیکن

مامر دبانکا دہشت کیے وقت کا پتے اور

تھر تھراتے ہیں

مجھے نہیں معلوم کہ تم ادھر آئے

والے تھے

جب تم ادھر آئے تھے میں لکھتا تھا

اس واسطے میں نے تمکو نہیں دیکھا

تھوڑے دن ہوئے میں باغ میں

گاتا تھا اور دیکھا کہ مالی کو من نے

بیج دئے تھے سو اُسے نہیں بونے

7. The ground rain with wets, but sunshine with becomes dry.

8. The boy each day school in goes, but any thing not learns because always he is playing and whatever that the Master to him says that not hears.

9. The girl to her mother is beating therefore she cries.

10. Brave men ever not fear, but cowardly men of danger of time tremble.

11. To me no known was that you here a comer were

12. When you here had come I was writing therefore I you to not saw.

13. A few days ago I garden in had gone & seen that the gardener to I seed had given that he not sown.



14. After our Army had taken the town we found the streets filled with the dead bodies of the enemy, whom our fire had killed during the siege, and with wives who had lost their husbands, and children who were crying for their fathers.

جب اپنے لشکر نے وہ شہر لیا سب  
رستے دشمن کے آدمیوں کے  
مردوں سے بھرے تھے جو اپنے  
گھیرے میں تو ب اور بندوق سے  
مارے گئے تھے اور انکی جوڑوان  
اپنے بھم کیے واسطے اور انکی بچی  
بالے اپنے باپ کیے واسطے و ان  
رو تے تھے

14. When our army that town to kill all streets enemies of men of dead bodies with were filled who our siege in cannon and musquets with had been killed and their wives own husband for, and their children own father for, there were crying.

15. After troops have passed through a district, the inhabitants go to the Collector, and complain falsely that the sipahis have plundered them.

جب فوج کسی پرگنہ میں سے گئی  
تو رہنے والے کاکٹر صاحب کے پاس  
جاتے ہیں اور جھوٹی فریاد  
کرتے ہیں کہ سپاہیوں نے ہم کو لوٹا

15. When an army any district through have gone then the inhabitants Collector Mr. to go and false complaint make that the Sipahis us to plundered.

16. When a master has often punished his servants for trifling faults, no man of good character will enter into his service.

جب کسی جھوٹی تفصیر کیے واسطے  
خاوند اپنے نوکرؤں کو گھری گھری  
ما رہتا ہی تو کوئی بھلا آدمی اس کے  
پاس نہ کر نہیں رہتا

16. When any little fault for a Master his servants to hourly beats then any respectable man him with servant not remains.

17. The unhappy lover had been sighing and complaining all night at the window of his mistress, but she did not appear to him, and when

عاشق بیچارہ ساری رات اپنی  
مشتون کی کھڑکی کے تیلے آہ و زاری  
کرتا تھا پر مشتون اسکو نظر نہیں

17. The lover unhappy all night his Mistress of window beneath sigh and complaint had been making, but the Mistress him to sight (in) did not come when morning became then

the morning dawned, he departed grieved and afflicted.

18. Three of the villagers refused to pay their Taxes, and the Collector therefore confined them, when they had remained two or three days in jail and had been suffering much distress there, they consented to pay the sum assessed, and the Collector then ordered them to be released.

19. The army will take the fort in a day or two, and we shall then get plenty of plunder.

20. The thieves will quarrel when they begin to divide the stolen property.

21. You will soon learn Hindustani, if you will read a few pages of a Hindustani book daily, and converse with a Munshi for an hour every day.

22. You will not forget to bring the book when you come tomorrow.

آسی جب صبح ہوئی تب نہایت غمگین  
اور آزر زدہ ہو کر چلا گیا

تین آسامی سرکار کے پیسے دینے  
کو راضی نہ ہوئے اس واسطے کلکٹر  
صاحب نے انکو قید کیا جب دو تین دن  
ویسے بند بچانے میں رہے اور وہ ان  
بہت دکھ اور تھک پائے تب جو  
پیسے کہ ان پر مقرر کیے تھے سو  
دینے کو قبول ہوئے اس وقت کلکٹر  
صاحب نے انکو چھوڑ دینے کا حکم کیا

لشکر ایک دو دن میں قلعہ لیتا تب  
ہمکو بہت لوٹ مائیگی

جب چور چوری کے مال کو بانٹنے لگیں  
تب آپس میں قہقہہ کریں گے

اگر تم تھوڑے ورق ہندوستانی  
کتاب کے پڑھو گے اور ہر روز ایک  
کھڑی منشی کے ساتھ بات چیت  
کرو گے تو ہندوستانی جلدی سیکھو گے

تم کل آؤ گے تب کتاب لائے کیے واسطے  
بہدانا نہیں

very grieved and afflicted being he went away.

18. Three individuals, government of money to give agreeing not were, therefore Collector Mr. them imprisoned, when two three days they prison in remained and there much pain and distress found then that money which them on fixed had made, that to give consenting were, at that time Collector Mr. them to be released of order made.

19. The army one two days in the fort. will take, then we much plunder will get.

20. When the thieves theft of property to divide will begin then amongst themselves quarrel they will make.

21. If you a few pages Hindustani book of will read, and each day one hour with a Munshi conversation will make, then Hindustani quickly will learn.

22. You tomorrow will come then book for bringing, to forget not.

23. You will finish copying that letter before you go away.

تم جانے کے آگے اس خط کو نقل تمام کرو

24. Girls, when they are by themselves will laugh and sing, but when they are in the presence of their relations, they will scarcely speak or reply to a question.

عورتیں آپس میں ہنسی ہنسی تب ہنستی اور گیتیں گاتی ہنسی لیکن جب اپنے سگھون کے سامنے آتی ہنیں تو تھوڑا تھوڑا بولتی اور جواب دیتی ہنیں

25. These Sipahis shall attend parade every day.

ان سپاہیوں کو ہر روز تو اس عہد پر آنا چاہیے

26. The villagers shall not cultivate waste land without the permission of Government.

سرکار کے اجازت کے بغیر کوئی گاڑی نہ کرے زمین کو کھیتی نہ کرے

27. The boy shall remain at school an hour longer every day, until he learns his lesson better.

لڑکے کو ہر روز ایک گھنٹہ ہی زیادہ بکتاب میں رہنا چاہیے جب تک کہ وہ اپنی سبق اچھا یاد کرے

28. The book, which you mention, will cost too much money and therefore I will not buy it.

تم بڑھتیے ہو اس کتاب کی قیمت بہت ہوگی اس واسطے میں اس کو نہیں منوں لوں گا

29. This tree will bear about 500 Mangoes in one season.

اس جھاڑ پر برس کو پانچ سو آٹھ سو آٹھ سو

23. You going before this letter of copy finish.

24. When girls meet among themselves they laugh and sing, but when their relations before they are coming then very little they speak and answer give.

25. To these Sipahis each day on parade to come it is necessary.

26. The Sircar of permission without cultivator to waste land of cultivation to make it is not necessary.

27. To the boy each day school in one hour more to remain it is necessary until he own lesson well shall remember.

28. You mention that book of price too much will be, therefore I to it will not buy.

29. This tree upon a year to 500 Mangoes will come.

30. Will not the straw sell for something, and if he will carry his eggs, milk, and butter and sell them to the gentlemen in the cantonment, will they not bring a good price?

31. You may take that book, but if you spoil it I will never lend you another.

32. The sipahis may go now but they must come early tomorrow morning.

33. The villagers may pay the revenue next month, but I would prefer that they should pay it in a day or two.

34. My Master may be writing or reading, but if you wish to speak to him I will go and see whether he is busy or not.

کيا کر بي کسی کچھہ قیمت نہيں  
آيگی اڈر اگر بيضے دو دھم مسکنہ  
بشکر کسی چھانونی کے صاحبوں کے  
یہاں وہ لہجا کر بیچيگا تو کیا اسکو  
اچھی قیمت نہيں آيگی

تم وہ کتاب لہجائے، چاہیے ہوں تو  
لہجا ڈپر اگر تم اسکو خراب کر ڈگیے  
تو میں پھر دوسری کتاب تم کو کہہی  
نہ دوںگا

سپاہیوں کو بڑو لو ابھی جاو لیکن انکو  
کہو کہ کل تمکو بری فجر آیا چاہیے

کو نہی دوسری مہینے میں سرکار  
کسی جمع کے پیسے دئے تو انکی مرضی  
لیکن میں چاہتا ہوں کہ دو تین دن میں  
دیوین

میرے صاحب لکھتے یا پڑھتے  
ہوں گا لیکن اگر تم ان سے کچھہ  
بولیے چاہتیے ہوں تو میں جا کر دیکھتا  
ہوں کہ کچھہ کام میں ہیں کہ نہی  
بیٹھیے ہین

30. What! straw of any price not will come, and if eggs, milk and butter army of cantonment of gentlemen of the houses he having taken will sell, then what to him good price not will come..

31. You that book to take wish then take, but if you it to will spoil, then I again another book you to ever not will give.

32. Sipahis to tell, now go, but them to say, tomorrow you to early morning to come it is necessary.

33. The cultivators next month in Sirkar of revenue of money will give then their pleasure, but I wish that two three days in, they would give.

34. My Master may be writing or reading, but if you them with any thing to speak wish, then I having gone see, that any business in are or unemployed are sitting.

35. The Rajah may be hunting or listening to singing girls while his subjects are oppressed and ruined by his ministers.

36. He may have promised to bring you the money and he may perhaps pay it, but you committed a great fault in giving him the grain without first receiving the price.

37. The dancing girls may have been dancing, and the jugglers shewing their tricks, while you were obliged to attend your Master and you may have thus lost much amusement.

38. He may have said so, but I do not think it likely, for if he had it is impossible that I should have forgotten it.

39. The nightingale may have loved the rose before it saw the beauty of your countenance, but as soon as it shall behold your lovely countenance the charms of the rose will be forgotten.

جب راجا شکار کرتے ہوئے یا کنچنیوں

کا گانا سنتے ہوئے تب ایکے پر دھان

رعیت پر ظلم کر کے لوٹ لیتے ہوئے

اُسے تمہارے پاس پیسے لانا

وعدہ کیا ہو گا اور شاید وہ دیوینا

لیکن تمہیں بری تقصیر کسی کہ پیسے پہلے

لینے کے بغیر دانا اُسکے حوالے کیا

تمہارا اپنے صاحب کے پاس حاضر رہنا

پر لہو کا اسوقت کنچنیان گاتی ہو گی

اور بازیگر تماشا کرتے ہوئے

پاس سب بہت تماشا تمہارے

مانہہ سے گیا ہو گا

اُسے ایسا کہا ہو گا لیکن مجھے بہت

کمر کے کچھ یاد نہیں آنا کیونکہ اُسے

کہنا ہوتا تو میں ہرگز نہیں بھولتا

پہلے تمہارے چہرے کا من

دیکھنے کے آگے گل بر عاشق ہوا

ہو گا لیکن جو نہیں تمہارا نہ نہیں گھبرا

دیکھے وہیں گل کسی نہ اکت کو بھول

35. When the Rajah may be hunting or dancing girls or singing may be hearing, then their ministers subject upon oppressions having made may be plundering.

36. He you, to money to bring of promise may have made and perhaps, he will give, but you great fault did that money, first receiving without grain him to delivered.

37. To you your Master to attend may have been necessary, at that time the dancing girls may have been singing and the jugglers tricks may have been shewing, on this account much amusement your hand from may have gone.

38. He so may have said, but to me any supposition not does come, because if he had said so then I ever not would forget.

39. The nightingale your countenance of the beauty seeing before rose on lover may have been, but as soon as your lovely face shall see in that instant rose of charms shall forget.

40. I may be going out tomorrow and not have time to look at the horses unless you can bring them at 8 o'clock in the morning.

41. Can he believe such falsehoods, he must know that they cannot be true.

42. I cannot learn this lesson, my Master might have given me an easier one, and then I should not be punished.

43. Can you positively say that the prisoner could not have been present when the robbery was committed.

44. I cannot conceive how you should have made such a mistake.

45. You can read that passage at your leisure, and then tell me whether you can explain it to me or not.

46. If the army neglected the necessary

کل میں باہر جاتا ہو تو نگا اور  
گھوڑوں کو دیکھنے کے واسطے مجھے  
فرصت نہ دے گی مگر تم فجر کو آتے ہو مجھے  
گھوڑے لائے گئے تو میں انکو دیکھوں گا

کیا ایسی جھوٹی باتیں وہ مانے گا  
اسکو اچھا سمجھو مگر یہی کہ یہ باتیں  
البتہ سچ نہیں ہیں

میں یہ سبق سیکھ نہیں سکتا ملا  
صاحب نے مجھے ذرا آسان سبق دی  
ہو تو میں اسکو یاد کرتا اور مارا نہیں  
کہتا

تماری نشانہ ہی کہ چوری ہو  
اسوقت قیدی حاضر نہ ہو سکا ہو گا

میں نہیں ہو جاتا کہ تم نے کس طرح اس  
جو کئی ہو گی

جب تم کو فرصت ہو تب وہ عبارت  
تم پر ہو پڑے مجھے کہو کہ سمجھانے  
سکتے ہو کہ نہیں

جو خیر داری کہ ضرور ہی اس میں

40. Tomorrow I out may be going and horses to seeing for to me leisure may not be, unless you morning to 8 o'clock horses will bring, then I them will look.

41. What! such false words will he listen to, he knows well that such words certainly true not are.

42. I this lesson learn cannot, had the Master to me a little more easy lesson given then I it to would learn and would not receive (cat) a beating.

43. Your certainty is, that the robbery was that time the prisoner to be present could not be able.

44. I do not understand that you what manner (in) such a mistake may have made.

45. When you to leisure shall be then that passage do you read afterwards me to tell that to explain you are able or not.

46. Whatever vigilance that necessary is, in it the army ne-

precautions the enemy might defeat them. اگر نثر کرنے غفالت کی تو دشمن انکو شکست دیوینگا۔

47. If you will permit me, Sir, I could advise you how you might increase the revenue very considerably, and yet not distress the cultivators. اگر مجھکو رخصا ہوں صاحب تو میں تمکو صالح دون کہہ کر طرح محصول زیادہ ہوں دے اور کو نیوون کو بھی کچھہ نقصان منامون نہیں

48. The peon might go to Tannah to-day, and return tomorrow. سپاہی آج تھانے کو جا کر کلن بہر آسکتا ہے

49. The thieves would have robbed the house last night had not the door prevented them, but that was so well fastened that they could not force it open. اگر دروازہ بند نہ ہوتا تو رات کو چور گھر لوٹ لیتے ہر دروازہ ایسا مضبوط بند کیا تھا کہ کھول نہ سکیے

50. This tree would bear fruit if you would take care of it. اگر تم اس جھار کی خبر داری کر وگیے تو اسکو میوہ آئیگا

51. You should learn Hindustani, because you will find it very useful, and you should not be discouraged though you may find it at first difficult, for a little application will soon render it easy. تمکو ضرور ہندوستانی سیکھنے چاہیے کیونکہ تمکو نہت کام آوگی۔ پیہلے مشکل معلوم پر نیے تو اس سے نا امید نہ ہونا کیونکہ تھوڑی محنت کرنے سے آسان ہو جائیگا

52. You should accustom yourself to riding, for on a journey تمکو گھوڑیے کی سواری کی عادت کرنیے چاہیے کیونکہ خوشکی

glect made then the enemy them to will defeat.

47. If me to permission be, Sir, then I you to advice sha give that what manner (in) the revenue encreased may be and the cultivators to also any loss may not be experience.

48. The Peon to-day Tannah to having gone tomorrow to return is able.

49. If the door had not been fastened then last night to thieves the house would have plundered, but the door so strong had been fastened that they were not able to open.

50. If you this tree of care will make then it to fruit will come.

51. You to certainly Hindustani to learn is necessary, because you to much use will come, at first difficulty may be experience then it by discouraged not be, because a little trouble making by easy will become.

52. You to a horse of riding of the custom to make is neces-

you would find it more agreeable to travel, sometimes on horse-back than always in palankeon.

53. I am obliged to go out now, but I shall be at home tomorrow, and if you will call at any time during the day I will be much obliged.

54. The boy is ashamed because he was yesterday beaten by his master, and he is also afraid that his father will be displeas-

55. The enemy has been defeated and many men have been killed & wounded, their guns have been taken, and all their baggage has been plundered.

56. The Nawab would have been killed, if he had not been saved by one of his troopers.

57. The inhabitants might have been of great assistance to the army after the defeat; but on its passing through this district they had been so alarmed, that every village was immediately

کبھی سفر میں کوئی وقت پالانچی سے گھوڑے کہا سواری بہت خوش آگتی ہے۔

ابھی آج کل باہر جانا ضرور ہے لیکن کل ہم گھر میں ہونگے سارا دن میں کسی وقت تم آؤ گے تو بہت مہربانی ہو گی لہذا کاش مایا ہی اس واسطے کہ استاد نے اسکو کل مارا ہی اور وہ ڈرتا ہی کہ باپ بھی اسپر عیبی ہو گا۔

دشمن کے ہاتھ شکست ہوئی اچھے بہت آدمی مارے گئے اور زخمی ہوئے اور توہین ہمارے ہاتھ آئیں اور انکا سب اسباب لوٹا گیا۔

اگر نواب کو اسی کے ساتھ نہیں بچا یا ہوتا تو مارا جاتا۔

شکست کے پیچھے لشکر کو گانوں کے رہنے والوں سے بہت مدد ہوئی لیکن جب لشکر اُس پر گئے میں سے جاتا تھا تب یہاں کے لوگ

sary because land of a journey in some times a palankeon than a horse of riding more pleasant is felt.

53. Now me to, to go out is necessary, but tomorrow I shall be whole day at any time even you will come then great favor will be.

54. The boy is ashamed because the master him yesterday has beaten & he fears that father also on him angry will be.

55. The enemy of defeat was, their many men were killed, and wounded were, their guns our hands (in) came, and their all baggage was plundered.

56. If the Nawab to his trooper had not saved then he would have been (become) killed.

57. The defeat after the army to the villages of the inhabitants from much assistance might have been, but when the army this district through was going then, this place of the people so were (become) frightened that



de erted, and on our return not a single inhabitant was to be seen.

58. The Hircarrahs brought a report yesterday that our camp was to have been attacked last night by the enemy, but the report was not true.

59. A dead body was found in the river near this place last night, which appears to have been murdered, but the murderer has not yet been discovered. A reward has been offered for his detection and it is therefore likely that he will be soon discovered.

60. If the boy has been committing any fault let him not be afraid to confess it for he shall not be punished.

61. The fire may have been occasioned by the woman carry-

ایسے ڈر گئے کہ اپنا اپنا گانا و جھوڑ کے  
جلدی بھاگے کہ ہمارے ہاں آئے  
پر ایک آدمی نظر نہیں آیا

کل ہر کارڈن اپنے خیمہ لائیں کہ  
اپنی فوج ہر دشمن رات کو ہتہ  
کرنے والا تھا لیکن یہ وہ نہیں  
نہیں ہوئی

را دھر سے نزدیک مدی میں  
رات کو ایک مردہ پایا معلوم ہوتا  
ہی کسی نے اس کو مار ڈالا ہی  
لیکن اب تک خونہی ظاہر نہ ہوا  
سہ کار سے ظاہر کیا ہی کہ جو  
کوئی خونہی کو پکڑ لایگا اس کو انعام  
دیئے گئے اس سے اغلب ہی کہ  
وہ بتادی پکڑ لایگا

لہر کے لیے کچھ گناہ کی ہڈو بیے تو  
اس کو ڈرو تو ڈر مت تو بیے کیا ہو گا  
تو بڑوں تجھے نہیں مارینگے

ہڈرت جھوڑے کے چہرے کے پاس  
چراغ لگائی ہوگی اس سے

their respective villages having quitted quickly fled, so that our returning upon one man sight (in) did not come.

58. Yesterday the Hircarrahs report brought that our army on the enemy at night attackers about making was, but this report true was not.

59. Here from near, river in last night one dead body found, it appears that some one him has killed, but as yet the murderer known has not been the Sircar by public has been made that whoever the murderer having seized will bring to him reward they will give this from likely it is that he soon will be taken.

60. The boy any fault may have made then him to tel, fear not, thou mayst have done then tell, thee they will not beat.

61. The woman the hut' of the roof near the lamp may hav

ing the lamp too near to the roof of the hut.

62. A man may have been robbed there, but I know nothing of the matter. It is useless to ask me so many questions, for though he may have called out, and there may have been a considerable noise at the hour which you mention, and though it is true that I was travelling near that place at that hour, yet I did not pass so near that I could have seen or heard any thing of the robbery.

آگ لگی ہو گی  
 چوروں نے ادھر کسی کو لوٹ  
 لیا ہو گا ہر مجھے اُس کا کچھہ احوال  
 معلوم نہیں مجھے رات پے سداں  
 ہو چھینے سے کچھہ قاندہ نہیں  
 اس واسطے کہ اگرچہ اُس نے ٹانک  
 پکار کی ہو گی اور تم کہتے ہو اس وقت  
 ادھر بہت سا شور و غل ہو رہا ہو گا  
 اور یہ بھی سچ ہو گا کہ اس وقت میں  
 میں اُس جگہ کیے نزدیک سے جاتا  
 ہوتا لیکن میں اتنے نزدیک سے  
 نہیں گیا کہ اس چور کی کچھہ حقیقت  
 میرے دیکھنے میں پاس تے میں آویے

carried, from that the fire may have touched (or taken place).

62. Thieves there some one may have plundered but me to of it. any account known is not me so many questions asking from any use there is not because though he may have called out and you say that time there much noise may have been and this also true will be that that time at I that place near from might be going but I so near from did not go, that this robbery of any circumstances my seeing in or hearing in should come.

## PARTICLES.

The Prepositions, Adverbs, Interjections and Conjunctions generally used in Hindustani are the following.

## PREPOSITIONS.

ادھر	there, on that side,	پا بس	near, to, at.
یادھر	here, on this side,	پر	on,
از	from,	پرے	beyond on that side,
آس پاس	around, round about,	پہچھے	after,
آگے	before,	تک	to, up to, as far as,
اندر	within, inside,	تیلے	below, at the foot of,
اوپر	above,	توری	to, up to,
بہ	by, with,	تین	as far as,
بابت	concerning, respect- ing,	جھور کسر	without,
باعث	on account of,	چؤگڑد	around, on the four sides,
باہر	without, outside,	حق میں	in regard to,
بدلے	instead, in place of,	خاطر	on account of, for the sake of,
بدون	without,	در	in,
بہ	on, in,	درمیان	through, between, in the middle of,
برابر	in like manner, even,	رو بہ رو	in the presence of,
+ برای	for,	زیر	below,
بعد	after,	ساتھ	} with, along with,
بغیر	without,	سمیت	
بحسب	according to,	سامنے	before, opposite,
بہنا	without,	سبب	on account of,
بہتر	within,	سواى	besides, except,
بہے	without,	سے	from, by, with,
بینے	among, amidst, be- tween through,	سٹی	in the manner of,
پار	over, across,	طرح	in the direction of,
		طرف	in the direction of,

+ ہاں on, upon,  
 + (و) سے from,  
 عوض instead, in return for,  
 قریب near, about (in relation to number and quantity).  
 کا of,  
 کارن on account of,  
 کنے beside, close to,  
 کو to,  
 رگد پینس رگد around, round about,  
 تک یے till, as far as,  
 لیے on account of, for that part,  
 مارے through, because of,  
 + مع with, along with,  
 معرفت by means of, by the medium of,

مطابق in conformity, according to,  
 مقابل in comparison with, opposite to,  
 + میں from,  
 موافق according to,  
 میں in,  
 نزدیک near,  
 نسبت in relation to,  
 نیچے beneath, below,  
 وریے on this side,  
 واسطے on account of, for,  
 ہمراہ along with,  
 یہاں here, to (answering to the French chez),

### A D V E R B S.

اب now,  
 اب تک yet, as yet,  
 ابھی i stantly,  
 اتفاقاً by chance,  
 اتنا thus much,  
 اتنا that much,  
 آج to day,  
 آج کل in a day or two,  
 اچانک suddenly, unexpected-ly,  
 اچھی طرح well, in a proper manner,  
 آخرش at last, finally,

آس پاس around,  
 اصلاً نہ not at all, by no means,  
 اذنب most likely,  
 اکثر mostly, generally,  
 آگے before,  
 البتہ certainly,  
 اسیل immediately,  
 اقصیٰ in short,  
 آریہ سامنے opposite to or e ther,  
 اندر within,  
 اوپر above,

اور کہیں elsewhere,  
 آہستہ slowly,  
 ایسا so,  
 ایک ایک one by one,  
 ایک بار } once,  
 دو بار } twice, and so on,  
 بار بار repeatedly, frequently,  
 بارے then, well,  
 بالہذا at this moment, now,  
 باہر without, out,  
 بس enough,  
 ہاں yes,  
 بہت much, more,  
 پاس near, beside,  
 پر سوں the day before yester-  
 day; or the day after  
 tomorrow,  
 پھر again,  
 پہلے first, before,  
 پیچھے afterwards,  
 پی در پی successively,  
 تا until,  
 تب then,  
 تب تک until then,  
 تہاں there,  
 تیسوں the third day past, or  
 coming,  
 شہر کے at dawn,  
 تڑت instantly,  
 توں in that manner,  
 وہاں there,  
 تھوڑا little,

تیساً in that manner,  
 تیوں so, in that manner,  
 جب جب when, which time,  
 جب تک till which time,  
 جب سے from which time,  
 جتنا as much as,  
 جدا جدا separately,  
 جہاں where,  
 جہاں جہاں here and there, every  
 where,  
 جلدی quickly,  
 جون جون in any manner,  
 جہاں where,  
 جھٹ پٹ hastily, suddenly,  
 جیسا as,  
 جون جون as, when,  
 جوتہاں as soon as,  
 خواہ خواہ willingly or unwilling-  
 ly,  
 خیر well,  
 دیر کنر aside,  
 دوپہر in the afternoon,  
 دہیچے slowly,  
 دیر دیر late,  
 روز روز daily,  
 زیادہ more,  
 سچ truly, indeed,  
 صبح کو in the morning, early,  
 شام کو in the evening,  
 شاید perhaps,  
 علاوہ besides,

عاقلًا prudently, wisely,  
 عن قريب shortly, nearly,  
 على حدة separately, apart,  
 في فجر in the morning,  
 فقط merely, solely,  
 في الجملة {altogether, upon the  
 whole.,  
 summarily,  
 في الحال at present, instantly,  
 في الحقيقة in fact, truly,  
 في الغرور directly, immediately,  
 كما هيكلو why, for what reason,  
 كذا when,  
 كذا تك till when,  
 كذا كذا since when,  
 كذا كذا ever,  
 كذا كذا never,  
 كذا كذا sometimes,  
 كذا كذا how much,  
 كذا كذا where,  
 كذا كذا why, on what account,  
 كذا كذا yesterday, or tomorrow,  
 كذا كذا little, less,  
 كذا كذا where,  
 كذا كذا any where, some  
 where,  
 كذا كذا some where or other,  
 كذا كذا how, in what manner,  
 كذا كذا how, why,

كذا كذا sometimes,  
 كذا كذا frequently, often,  
 كذا كذا necessarily, unavoidably,  
 كذا كذا undispensably, un-  
 avoidably,  
 كذا كذا not,  
 كذا كذا for example,  
 كذا كذا gratis,  
 كذا كذا suddenly, unexpected-  
 ly,  
 كذا كذا always,  
 كذا كذا at last,  
 كذا كذا very, extremely,  
 كذا كذا no, not,  
 كذا كذا otherwise,  
 كذا كذا down, below,  
 كذا كذا yet, as yet,  
 كذا كذا etcetera, the like,  
 كذا كذا precisely then, in that  
 instant,  
 كذا كذا there, yonder,  
 كذا كذا in that manner so,  
 كذا كذا yes,  
 كذا كذا every where,  
 كذا كذا ever,  
 كذا كذا never,  
 كذا كذا always,  
 كذا كذا videlicet, that is to say,  
 كذا كذا thus, in this manner,  
 كذا كذا here.

## INTERJECTIONS.

اجی اجی یا او ایے } O!	کاش کاش کاشیکے } would to God!
ارے رے ایے واہ واہ کیا خوب شاباش } bravo! well done!	خدا انکرے } God forbid! خدا نخواستہ }
خوب بہت خوب اچھا بہت اچھا } well! very well!	مبادا } may it not be, دور دور دور } begone, ہت } fie! begone, چھی } fie! be quiet,
کیا کیا بات ہی } what! expressive of surprize,	واچے } wo! wo! alas! واویلا } افسوس } ہی ہی } ہی ہی }
خبردارو سمبھالو } take care,	
باپ رے } O father! O my father! expressive of injury, pain or grief, میرے باپ }	

## CONJUNCTIONS.

اس واسطے } therefore,	ہر } but,
اس واسطے کہ } because,	تب } then,
اس واسطے } wherefore,	تو } then, so that, indeed,
اگر } if,	تو } if, that,
اگرچہ } although,	کہ } that, or,
اور } but, moreover,	کیونکہ } because,
اور } and,	گویا } as if, suppose,
باوجود } notwithstanding,	لیکن } but,
بلکہ } but, moreover, may,	مگر } but, unless,
بہلہ } also, likewise, more- over,	نہیں تو } otherwise,

نیز also,		هر چند که notwithstanding, al-
وگرنه if not, unless, other-		though,
ویرا wise,		یا or.
		مبادا least,

## FORMATION OF DERIVATIVES.

So many words in the Hindustani language are derivatives, that a few remarks on this subject may be considered necessary.

### N O U N.

Feminine nouns are derived from masculine nouns principally by changing { or ۰ into ی—as, لڑکا a boy, لڑکی a girl, شاهزاده a prince, شاهزادی a princess.

The following are exceptions from this rule—پا a priest, پانیا his wife, دولہا a bridegroom, دولہن a bride, بیابا a trader, بیبان his wife.

By changing و into آئی—as, ہندو a Hindu, ہندوانی a female Hindu, گھوڑو a male pony, گھوڑانی a female pony.

By changing ی into ین—as, دھویا a washerman, دھوین a washerwoman, باغبان a gardener, باغبانیا his wife; بھائی a brother however makes بہن a sister.

When the masculine of a noun ends in a consonant, a feminine noun is sometimes derived from it by adding نی or آئی—as سنار a goldsmith, سنارنی his wife, برابھائی a brahmin, برابھانیا a brahmin woman, شیر a tiger, شیرنی a tigress, مہتر a sweeper, مہترانی his wife.

### DERIVATIVE NOUNS MAY BE FORMED

#### FROM NOUNS,

By adding ت or ی to the primitive, as آدمی a man, آدمیت humanity, دوست a friend, دوستی friendship, قتل murder, قاتل murderer—



• — as	لڑکا a child	لڑکپن childhood.
• — as	مشعل a link	مشعلچی a link boy.
† والا — as	گھر a house	گھر والا house holder.
• — as	لکڑی wood	لکڑاڑا a woodman,
	چوری a bracelet	چوری ہار a bracelet seller,
	سونا gold	سونار goldsmith,
	بذبح trade	بذکار a trader,
	لوت plunder	لوتیرا plunderer.
• — as	جادو magic	جادوگر a magician,
	خدمت service	خدمتگار a servant,
	چتر a picture	چترکار a painter.
• — as	دوکان a shop	دوکاندار shopkeeper.
• — as	باغ a garden	باغبان a gardener,
	کاری a coach	کاریوان a coachman.
• — as	سلیحہ armour	سلیحہ ساز an armourer.
• — as	نعل a horse shoe	نعلبند a farrier.

## FROM ADJECTIVES.

By adding

• — as	پنج five	پنجائیت arbitrators, or a court of five men,
	آزاد free	آزادگی freedom.
	اندھا blind	اندھاپا blindness.
	سخت hard	سختی hardship.
	چوکس careful	چوکسائی carefulness.

\* In adding پن to nouns ending in |, the | is in general dropped; but a few words retain the final vowel, which requires to be inflected in such cases.

† Dr. Gilchrist justly observes that "this is perhaps the most useful particle in the whole language"; for by adding it to the primitive noun may be expressed every business and occupation. It may also be rendered feminine by changing it into والی

## FROM THE ROOT OF VERBS.

By adding

اس — as	پى drink thou	پياس desire of drinking or thirst.
او — as	بن dress thou	بناو dressing,
	بيك sell thou	بيكاو selling or for sale.
اك — as	دوژر run thou	دوژر اس a runner.
اسيا — as	لر fight thou	لر اسيا fighting.

Diminutive nouns are formed by changing the *f* of the primitive into

ي — as	گولا ball	گولاي a bullet,
	چو a rat	چوي a mouse;

or by adding to the primitive

ح or ك — as	باغ a garden	باغچه a little garden,
	مرد a man	مردك a little man, or sirrah,

Adjectives, may be formed from nouns by adding

ه or ي — as	بهره hunger	بهوکه hungry,
	بهار weight	بهاري weighty.
ين or ان — as	مرد a man	مردان manly,
	پشم wool	پشمينه woollen.
ين or گين — as	غم sorrow	غمگين sorrowful,
	زر gold	زرين golden.
ت or ناس — as	دولت wealth	دولتمند wealthy,
	بل strength or power	باونت strong or powerful.
	غضب anger	غضبناك angry.

The negative particles usually prefixed to adjectives are

ان and ن — as	بيصبر impatient	نااميد hopeless,
ا — لا — نا — بے	لا ثابتي unequalled	ايلام boundless,
	انجان uninformed	ندرت fearless, undefiled.

## V E R B.

The verbs in Hindustani are seldom derived from another part of speech and only from nouns or adjectives; but they may themselves be divided into primitive and derivative. For a great proportion of them are neuter, and it is therefore necessary to subject them to certain changes in order to give them an active signification.

These changes consist: 1st, in substituting for a short vowel its corresponding long vowel in the same syllable of the primitive and derivative, as—

اُجرتا	ujarna	to be desolate.	—	اُجارتا	ujārna	to desolate.
بندھنا	band,hna	to be tied.	—	باندھنا	bānd,hna	to tie.
پسنا	pisna	to be ground.	—	پسنا	pīsna	to grind.
بکھرتا	bik,harna	to be scattered.	—	بکھیرتا	bik,herna	to scatter.
کھلانا		to be opened.	—	کھولتا	k,holna	to open.

2nd, or in omitting the short vowel in the second syllable of the primitive, which then becomes silent, and inserting an / before the last syllable, as—

اُلاتا	ulatna	to be upset.	—	اُلتا	ultana	to upset.
سمجھنا	samaj,hna	to understand.	—	سمجھانا	samaj,hana	to explain.
لرزنا	larazna	to tremble.	—	لرزانا	larzana	to shake.
سیلگانا	silagna	to be kindled.	—	سیلگانا	silgāna	to kindle.

3rd, or in inserting an / before the last syllable, which is the most common manner of forming active from neuter verbs, as—

بُجھنا	buj,hna	to be extinguished.	—	بُجھانا	buj,hana	to extinguish.
پاکنا	pakna	to be cooked.	—	پاکانا	pakana	to cook.
میلنا	mīlna	to be mixed.	—	میلانا	mīlana	to mix.
ڈرنا	ḍarna	to fear.	—	ڈرانا	ḍarana	to frighten.

A few neuter verbs, however, have also an active signification without being subjected to any change, as—  
 پھرنَا to fill, or to be filled, لَکھنا to change, or to be changed.

The verb also, may be rendered causal by inserting *ا* or *ا*, before the termination of the infinitive of neuter verbs, or of such verbs as have both an active and neuter signification, as—

لَکھنا to move    لَکھاوا or لَکھاوانا to cause to move,  
 چلنا to walk,    چلانا or چلوانا to cause to walk,  
 لکھنا to write    لکھانا or لکھوانا to cause to write,  
 رکھنا to put    رکھانا or رکھوانا to cause to put.

But the causal form of neuter verbs is in general the same as their active form, as—

گرنَا to fall,    —    گرانَا to cause to fall,  
 دوڑنا to run,    —    دوڑانا to cause to run,  
 پھرنَا to walk,    —    پھرانَا to cause to walk,  
 لڑنا to fight,    —    لڑانا to cause to fight.

Active verbs are rendered causal by inserting *ا*, before the termination of the infinitive if it ends in *ا*, and *ا* or *ا*, if it ends in *ا*; as—

بُلانا to call,    —    بُلوانا to cause to call,  
 جَلانا to burn,    —    جَلوانا to cause to burn,  
 کَپنا to seize,    —    کَپوانا to cause to seize,  
 تَوَلانا to weigh,    —    تَوَلوانا to cause to weigh,  
 مَڑنا to bend,    —    مَڑوانا to cause to bend,  
 چَھڑنا to release,    —    چَھڑوانا to cause to release.

In forming causal verbs from neuter or active verbs the first syllable of which is composed of a long vowel, it is changed into its corresponding short vowel, as—

ہارنا harāna	to lose,	—	ہارانا harāna	to cause to lose,
ناچنا nāchna	to dance,	—	ناچانا nachāna	to cause to dance,
مانگنا māngna	to ask,	—	مانگانا mangāna	to cause to ask,
لادنا lādna	to load,	—	لادانا ladāna	to cause to load,
دوبنا dūbna	to drown,	—	دوبانا dubāna	to cause to drown,
سوکھنا sūk,hna	to dry,	—	سوکھانا suk,hāna	to cause to dry,
پوچھنا puch,hna	to ask,	—	پوچھانا puch,hāna	to cause to ask,
کھیلنا k,helna	to play,	—	کھیلانا k,hilāna	to cause to play,
لینا letna	to lie,	—	لینا litāna	to cause to lie,
پھینکنا p,henkna	to throw,	—	پھینکانا p,hinkāna	to cause to throw,
جیتنا jītna	to win,	—	جیتانا jitāna	to cause to win.

The following active and causal verbs are formed irregularly.

کرتا to be sold,	—	بیچنا to sell,
بیٹھنا to sit,	—	بٹھلانا to seat
پھینکنا to be torn,	—	پھارنا to tear,
پینا to drink,	—	پلانا to cause to drink,
ٹوٹنا to be broken,	—	ٹوڑنا to break,
جاننا to know,	—	جتانا to inform,
چھوڑنا to be free,	—	چھوڑنا to free,
دیکھنا to see,	—	دکھانا to shew,
دھونا to wash,	—	دھلانا to cause to wash,
دینا to give,	—	دلانا to cause to give,
رونا to weep,	—	رلانا to cause to weep,
سیکھنا to learn,	—	سکھلانا to teach,
سوکھنا to dry,	—	سوکھلانا to cause to dry,
سوننا to sleep,	—	سلانا to cause to sleep,
کھانا to eat,	—	کھلانا to feed,
کہنا to tell,	—	کہلانا to cause to tell,
نہنا to bathe,	—	نہلانا to cause to bathe.

It will hence be observed that verbs, the infinitives of which end in  $\text{ت}$  are in general neuter, and that such as end in  $\text{ا}$  are either active or causal. But this is not always the case, as a good many active verbs end in  $\text{ا}$ —as  $\text{کھودو}$  to dig  $\text{پڑھنا}$  to read  $\text{موندنا}$  to shave  $\text{کھولنا}$  to open; and a few ending in  $\text{ا}$  are neuter—as  $\text{کھلنا}$  to wither  $\text{لجنا}$  to be ashamed.

When verbs are derived either from a noun or an adjective, the infinitive terminations  $\text{ا}$  or  $\text{ا}$  are merely added to the primitive—as  $\text{بخش}$  a gift  $\text{بخشنا}$  to give  $\text{شرم}$  shame  $\text{شرنا}$  to be ashamed  $\text{پاک}$  clean  $\text{پاکنا}$  to be clean.

Verbs are compounded with nouns, adjectives, participles, and roots of verbs; but as the two words always retain their original form, and in general their primitive meaning but slightly modified, such compounds cannot occasion any difficulty. There are no verbs in Hindustani which are compounded with either prepositions or adverbs.

## SYNTAX.

Dr. Gilchrist has inadvertently remarked in his grammar, that Hindustani "is on the whole so very pliable that the learner can hardly misplace the words of a sentence so far as to render it unintelligible to the natives"—Because in Hindustani, as in every other language, the misplacing of a word would often, if it did not render the sentence unintelligible, at least give to it a meaning entirely different from that which was intended. In poetry, indeed, and sometimes even in conversation, the usual arrangement is not observed; but such irregularity ought to be considered, not as the rule, but as the exception, and it ought, therefore, to be avoided by the learner. For it will be found, in general, that in an Hindustani sentence the noun which is in construction with the verb is placed at the commencement, preceded only by its own attribute and the copulative or other word of connexion, and the verb at the end. Between these extremes the arrangement is in some degree arbitrary, but the accusative is commonly placed before a noun governed by a preposition, and the genitive immediately precedes or follows the noun by which it is governed; the adjective is placed close to its noun, either before or after; the preposition immediately after the noun with which it is in construction; and the adverb next to the word which it qualifies, or in that part of the sentence where its meaning will be most expressive.

The Hindustani syntax is, therefore, extremely simple, and as the construction of every sentence is exactly the same, and as the genius of the language does not admit of long and involved periods, it can occasion no difficulty except at first, from its dissimilarity to the English syntax. But to obviate this difficulty it is only necessary to recollect that, in general, to express an English sentence in Hindustani its construction must be almost entirely inverted—for instance *he beat the boy severely with a cane*—must be thus expressed in Hindustani—*he the boy with a cane severely beat*. A little attention and practise will however, soon render this inversion perfectly familiar.

But the opinion of Dr. Gilchrist and Mr. Shakespear, that there is no accusative case in this language, must tend to involve its syntax in the greatest

perplexity. Whence this mistake can have arisen it is difficult to conjecture, as they both admit that the noun is often used in the nominative as the object of an active verb. They ought, therefore, according to the principles of grammar, to have concluded that in all such instances the noun was in the accusative and not in the nominative case. For it might as well be said that in this sentence *give me a pen, pen* was in the nominative, as that in the corresponding Hindustani phrase *دے دو، کلمہ کلمہ* was in the nominative. In even the most perfect languages the nominative and accusative cases of many nouns are not distinguished from each other by their termination, but merely by their government, and this is precisely the case in Hindustani. But the difficulty which this sometimes occasions is not experienced in Hindustani, on account of the nominative being scarcely ever placed after the accusative.

The rules of Hindustani syntax differ very little from those of other languages; but it will perhaps be best to consider *them* separately.\*

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## ARTICLE.

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1. Both the English definite and indefinite article are inherent in the Hindustani noun, and the nature of the subject can, therefore, alone point out which of the two is intended; for *پادشاہ کا بیٹا* may signify—a son of King—the son of a King—a son of the King—or the son of the King.

2. The place of the indefinite article may be supplied by the numeral *ایک* one, or the indefinite pronoun *کوئی*; and of the definite article by the demonstrative pronouns, *یہ*, this and *وہ*, that.

3. The particle *ہی* † which is frequently added to nouns, should not be considered as a substitute for the article, because it may be also annexed to

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\* These rules will be exemplified in the exercises annexed to the syntax, and they are therefore numbered in order that they may be referred to with facility.

† When this particle is joined to the singular inflection of the demonstrative pronouns, it is contracted into *اسی* -as *اسی* *وہی* and *وہی*



any of the other parts of speech ; but rather as intended to give emphasis to the word to which it is added, and to restrict its meaning to the particular object and time spoken of \*.

## N O U N.

4. When two nouns relating to different things, or a noun and the infinitive of a verb used as a gerund, come together, one of them is put in the genitive, which may either precede or follow the noun by which it is governed. This rule must always be observed in Hindustani, excepting in a very few idiomatical phrases relating to number and quantity, and the genitive is therefore required in all cases where it is omitted in English—as سوئے کی انگوٹھی a gold ring.

5. It is to be particularly observed that the preposition, which denotes the genitive case ک is subject to inflection, and that this depends not on the noun to which it is annexed, but on the one that governs it. For if the governing noun be masculine and in either the nominative or accusative case singular, ک remains uninflected; but if it be in an oblique case in the singular, or if it be in the plural, ک must be inflected into کے kē; and if the governing noun be feminine, whether in the singular or plural, and in whatever case, ک must be inflected into کی kī—for example شہزادیے نے بھی شہزادہ کا بیباں کی

میروت حاملہ کی بیباں محسودہ کا لیتا گل بگاڑ لی کا گلاب کے حوض سے اور بگاڑ لی کے دیکھنے کی کیفیت تو اب گئی حالت میں اور گل مذکور کو چھین لیتا یہاں کیوں کا بہر

بنانا باغ و تویلی کا بیباں میں مفصل ظاہر کیا

\* This particle is pronounced *hi*, but is written in the same manner as the second and third persons singular of the present tense indicative mood of the substantive verb, and it is therefore difficult to distinguish the one from the other. In the Hindustani works published at Calcutta, this particle is in general printed with a compressed form of ی as ی and the substantive verb with a larger form as ی

The prince also related distinctly the hardships and difficulties of the forest, the kindness of Hamalah, the marrying of Mahmadah, the taking Bakawalis flower from the fountain of rose water, and the particulars of seeing *her* in a state of sleep, and his brother's seizing the above mentioned flower, then the making of the garden and house in the forest\*.

6. The genitive is sometimes denoted in the Persian manner by placing the governing noun before the noun governed, and marking the last letter of the former with zer, or the short i,—as سردار رنج Sardari fouj, the commander of the army. This government of the noun is called اِزَافَت izāfat.

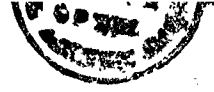
7. The dative sometimes occurs in a sentence in construction with a neuter verb, and without its being governed apparently by any other word. But it is to be recollected, that کو, the sign of this case, is also a preposition signifying *to* or *for*, and that on such occasions the noun is in reality governed by this preposition.

8. The noun, however, sometimes appears to be used absolutely, but in reality merely with an omission of the governing preposition as—ایک دن on one day, گھر جا to go to one's house. In such cases the preposition which will be either کو or میں, through not elegant, may be inserted.

9. When two nouns relate to the same person or thing they are placed in apposition, and the genitive is not required—as راجا بالونت سنگھ the Rajah Balwant Sing ایک بیگہ زمین میں in one bigah of land.

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\* To understand this example, it is to be observed that the infinitive, when used as a gerund is considered as masculine and of the singular number, and that باہنا and دیکھنا—اینا—باہنا are consequently all masculine—that جواب and حوض—گلاب—بیابان are masculine—میں and the three proper names are feminine, that the inflection of کو depends on the governing noun, and that when the genitives follow this noun the order must be reversed in order to shew the construction—as حما لہ کی مروت گلن مذکور کو بہا ئیوں کا جہنم اپنا



## ADJECTIVE.

10. The adjective, whenever it admits of inflection, agrees with its noun in gender, number, and case: except when a singular noun denotes rank or respect, in which case the adjective is put in the plural.

11. When the adjective governs a noun, or an infinitive used as a gerund, the latter is put in the dative case.

12. The degrees of comparison are denoted, by adding, for the comparative, the particle to the noun which is the subject of comparison—as آنب کئے سے A mangoe is better than a plantain; and, for the superlative, by prefixing سب all, and affixing سے as سب آنبوں میں بہتر پکا ہی of all the mangoes this is the ripest. The superlative is also sometimes formed by a repetition of the positive with سے interposed—as چھڑے سے اچھے سے اچھا best چھڑے سے چھڑے سے smallest.\*

13. But the degrees of comparison are commonly expressed by adverbs—as زیادہ more کم less بہت much بہت very چھڑے سے little, and the like.

14. There is a particle ( signifying similitude, which is often added to nouns and adjectives, and which requires to be inflected in the same manner as adjectives ending in ا. It agrees with the noun with which the word that it is annexed to is in construction. If the latter be in the genitive, the sign of this case کے is interposed between the noun and this particle†.

## PRONOUN.

15. The pronouns are respectively subject to the same rules of construction as the noun and the adjective.

\* The Persian forms of comparison, particularly in the comparative degree, will sometimes be met with. In that language, the comparative is formed by adding تر to the positive; and the superlative by adding ترین as شیرین sweet شیرین تر sweeter شیرین ترین sweetest.

† The masculine inflection of this particle سے is written and pronounced in the same manner as the preposition سے; and attention to the other words in the sentence is, therefore, requisite in order to distinguish the one from the other.

16. The pronoun of the first person, when the nominative of a verb, must always be expressed; but the pronouns of the second and third persons are expressed only when emphasis or perspicuity require it. In either case, when the pronoun has been inserted in the commencement of a sentence, it is not necessary to repeat it in the other clauses of the same sentence.

17. When a pronoun is the nominative of a verb, and the subject of the sentence refers to that person, the reciprocal pronoun اپنا and not the possessive must be used\*—as میں نے تجھے اپنا دوست جانا I considered thee my friend  
اب رہا اور اپنے معشوق سے ملے Now depart and meet your lover  
شہزادی نے اپنا نسب بیان کیا پھر بدر منیر نے بھی اپنی حقیقت  
The prince related his birth and parentage, and then Badr Mu-  
nir also told her story.

18. It is to be particularly remarked that in all sentences, in which a reference is made to the words or actions of another person, that pronoun must be used which the person himself would make use of on such occasion. For instance, this sentence, The prisoner told me that he would kill Shekh Hassan, would be thus expressed in Hindustani میں نے کہا کہ میں شیخ حسن کو قتل کروں گا literally, The prisoner said to me that I will kill Shekh Hassan.†

\* It is, however, to be observed that, with regard to the first person, the reciprocal or possessive pronoun may be used indifferently.

† One or two more examples of this rule may be of use—My Master sends you his compliments, and desires me to say that he cannot come as he is busy writing میرے صاحب نے سلام بولا ہے اور کہا ہے کہ مجھے کچھ لکھنے کا ہی واسطہ آنے نہیں  
literally—my Master has sent his compliments and has said, that I cannot come as I have something to write.—I told him, that if he would satisfy me that he did not charge more than the market price for the grain I would give him the money that he asked میں نے اس کو کہا کہ اگر تم میری نشان کر دو گے کہ اناج کا وزن گانوں کے برابر ہے تم زیادہ نہیں مانگتے تو  
literally—I said to him, that if you will satisfy me that you do not ask more for the grain than the village price, I will give you the money that you ask.—I wrote this morning to Mr. — and told him that I would send him the book

19. The place of the relative pronouns is supplied in Hindustani either by employing the improper relatives (which have been already mentioned in the accidence\*) as—*The Rajah has much approved of the horses which you sent,* جو گھوڑے تم نے بھیجے تھے سو راجا صاحب نے بہت پسند کیے *Those horses you sent them the Rajah has much approved.*

Or by omitting جو in the first clause of the sentence, and inserting it or سو or تو in the second clause—as, *Why do you not do that which I tell you?* میں بولتا سو تم کو واسطے نہیں کہتے I tell that why do you not do?

But in general the clause of the English sentence that commences with *who* or *which*, is in Hindustani placed first and the relative omitted—as, *The Nuwab rewarded the soldier who saved his life,* شاہدار نے نواب کی جان بچائی اُس کو *The soldier saved the life of the Nuwab, to him the Nuwab gave a reward.* نواب نے انعام دیا *Have you copied the petition which the Patel brought* پتیل نے *The patel has brought a petition* عرفی لائے ہی اُسکی نقل اتاری کہ نہیں *have you copied it or not.*

*in a day or two, if he did not require it sooner,* فلاں صاحب کو آج فجر میں نے چٹھی لکھی اور اُس میں لکھا ہے کہ اگر کتاب تم کو جلد ہی چاہیے تو دو تین روز میں سے میں بھیج دوں گا literally—I wrote a note this morning to Mr.——to this purport that if you do not require the book immediately I will send it to you in a day or two.—He told, me that he had suffered great hardships on his journey, that he had been robbed of part of his property, and obliged to sell the rest in order to pay his expenses, اُس نے مجھ کو کہا کہ سفر میں میں نے بہت سختی کھینی کچھ چینی کتنا ایک میرا مان چر آیا گیا اور تھوڑا سا باقی رہا literally—He said to me, that I have suffered great hardship on the journey, part of my property has been stolen, and what little remained, it was necessary for me to sell on account of the expenses of the road.

\* See page 23.

## V E R B.

20. The verb agrees with its nominative in gender, number, and person; except when the nominative is a singular noun denoting dignity or respect, in which case the verb must be put in the plural.

21. A noun, which is the name of an inanimate object, cannot be the nominative to an active verb. The construction of the English sentence must therefore be altered, and this is commonly done in Hindustani by substituting a neuter for the active verb, placing the nominative in government with a preposition, and making the object the nominative as—*This tree will bear fruit next year* *دوسرے برس اس جھارے کو میوہ آئے گا* literally, *Next year fruit will come to this tree. How many cundies of wheat will one bigah of land produce?* *ایک بیگہ زمین میں کتنی کھدنی آگے رہے گی؟* literally, *In one bigah of land how many cundies of wheat will be produced?*

22. When more than one noun of the same gender is the nominative to a verb it may be put either in the third person singular or plural of that gender. But if the nouns denote animate objects it is most usual to put it in the plural.

23. When the nouns are of different genders, the verb may be put in the third person masculine either in the singular or plural; or it may agree with the nominative which immediately precedes it.

24. When pronouns of different persons are the nominative to a verb, it is put in the third person plural. In this case the adjectives, used substantively, *دونوں* both persons, and *تینوں* three persons, are either expressed or understood.

25. To rules 20, 22 and 23, the two perfects and pluperfect of all active verbs\* form a singular exception. For these tenses require that, in general,

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\* The only verb which appears to be an invariable exception to this rule is *ہو* when active. Though some writers and speakers except a very few other verbs.

It is to be particularly remarked that this rule applies to active verbs only, and not to neuter verbs.

the noun with which they are in construction should be followed by the particle **نے** and that the noun should then be put in its inflected form and not in the nominative. In which case the verb does not agree with this noun, but with its accusative, whether this be a single object or the following sentence; and if there be more than one accusative in the same sentence, the verb agrees with the one which is nearest to it.

26. But should the preposition **کو** intervene between **نے** and the verb, the latter must be then put in the third person singular masculine.\*

\* A few examples will more fully explain this singular construction **وزیر نے اٹھ کر مجھرا کیا** *The vizir having risen performed his salutation and offered prayers*—here the first verb **کیا** is in the third person singular masculine agreeing with its accusative **مجھرا**; and **دیں** is in the third person plural feminine agreeing with its accusative: **نگاہ بانوں نے دروازہ بند کیا تھا** *The warders had closed the gate*—here the verb is in the singular agreeing with its accusative **دروازہ** though the noun which supplies the place of its nominative is in the plural: **اس نے ہر چند فکر کی ایک جواب معقول نہ سوچھا** *However much she reflected she could not find a suitable answer*—here the first verb is feminine, agreeing with its accusative **فکر** and the second masculine, agreeing with its accusative **جواب**۔ **جو اب** *His wife said, that I told you at first, that without fortune in no place would any thing be obtained*—here **کہا** and **کہا تھا** though the noun which supplies the place of their nominative is feminine, are masculine, because they agree with the following sentence as their accusative; and as there is no neuter in this language, a sentence so taken is considered to be masculine. In the sentence, however **اس شخص نے اس کی بات نہیں سنی اور گھڑی کو وہیں باندھا** *The man did not listen to his speech, but tied his mare in that place*—the first verb **سنی** is feminine as it agrees with its accusative **بات**; but the second verb masculine **باندھا** on account of the intervention of **کو** though its accusative is feminine: **اس نے سب لڑکیوں کو دیکھے اپنی بیٹی کو پہچانا** *Having seen all the girls, she recognized her own daughter*—here, on account of the intervention of **کو** the verb is in the singular masculine, though the nouns and pronoun are all feminine.

27. This rule is equally applicable to pronouns, except those of the first and second persons, which remain uninflected though accompanied by  $\text{نے}$  \*

28. The substantive verb admits of two nominatives which agree in gender and number.

29. This verb is frequently omitted in the compound tenses; and when it is expressed, either as the auxiliary or the substantive verb, in the first or concluding clauses of a sentence, it is not necessary to repeat it in the other clauses of the same sentence. In both these cases, also, it is in general omitted after the negative.

30. Active verbs, with a very few exceptions, may govern both the dative and the accusative, and the use therefore of either case is in a great degree arbitrary. But, in general, whenever the object of the verb is indefinite, it is put in the accusative; and whenever the verb governs more than one noun in the same sentence its immediate object, or objects, is then also put in the accusative. In all other cases, and particularly when it is a proper name, the object of the verb must be put in the dative.

31. In some instances the verb is attracted to its accusative and agrees with it, though the noun which is its nominative is not followed by  $\text{نے}$

32. A very few verbs as  $\text{گزرنا - کرنا - مانگنا - پوچھنا - ملنا - کہنا - ہونا}$  require in general the ablative, though they may also govern the dative—and when these verbs govern two objects in the same sentence the immediate object is put in the ablative—and the other in the dative.

33. The construction of nouns with neuter verbs depends on the preposition by which the former are governed.

\* It is however to be observed that the inflection of the demonstrative and improper relative pronouns may, in this case, be either  $\text{اے}$  or  $\text{سینے}$  and that in the plural it must end in

$\text{انہیں}$  as  $\text{انہیں نے}$

† This verb, when it signifies to find or meet with, has a peculiar construction, for it requires its subject to be put in the dative case, and its object in the nominative, with which latter it agrees in gender, number, and person as  $\text{روپیے مجھے ملے}$  *I have found the money*—literally *the rupees have found me*.



• 34. One verb governs another in the infinitive.

35. An infinitive may be used as the nominative of a verb, and in this case should it at the same time govern a noun it must agree with the latter in gender; as— *دوستوں کو قرض دینا دشمنی کا سبب ہے* to give a loan to friends is the cause of enmity — *اپنے بزرگوں کی بات نہ سنی کم محنتی کی نشانی ہے* not to hear the advice of our parents is the sign of bad fortune.

36. Participles govern the same cases as their verbs, but are otherwise subject to the same rules as adjectives.

37. The present participle, and sometimes also the past participle, may be used absolutely; in which case, as it is supposed that the preposition *میں* is understood, the participles must be put in their inflected form, as— *سنیے* on hearing— *ہل مارے* in an eye twinkling.

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### IMPERSONAL VERBS.

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38. There are no impersonal verbs in Hindustani; but several verbs, as *ہونا* to be, *چاہنا* to wish, to be necessary, *ہونا* to happen, to be requisite, are often used impersonally. In which case, as in other languages, the verb has no other nominative than *it* understood, and its object is put in the dative case.

It is to be recollected that when another verb is joined to an impersonal verb, the former may be put either in the inflected infinitive or past participle; and that the verb so compounded, if active, retains its former powers of government.

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### PREPOSITION.

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39. The prepositions *تک* — *رہے* — *سہی* — *یے* — *ہر* — *میں* — *کو* — *کا*



## CONJUNCTION.

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The conjunction in this language is used merely to connect sentences, and does not govern any particular mood of the verb.

45. When there are in the same sentence several nouns or participles in the nominative or accusative cases, or several verbs in the same tenses, the copulative is generally omitted.

## EXERCISES.

## TALE

OF THE BRAHMIN AND THE LION.

From the book called *Gū'i Bakāvāi* page 29,

حکایت برہمن اور شیر کی

وہ تو نے سنا ہی ماہین کہ کسی جنگل میں ایک روز کسو برہمن کا گزر ہوا  
 کیا دیکھتا ہی کہ ایک شیر مڑتے رتے سے جکڑا ہوا رہتا ہے بند ہی  
 وہ اس کو دیکھ کر نہایت غریبی سے رگڑ رگڑانے لگا کہ اہی دیوتا اگر تو  
 میرے اس حال زار پر رحم کر کے اس قید سے مجھ کو نجات بخشے تو  
 اس جان بخشی کے عوض ایک نہ ایک دن میں بھی تیرے کام آؤنگا  
 برہمن بادلہ لٹوح کے دل پر شیر کے بلبلانے سے رحم آیا پر عقل کے اندھے کو  
 یہ نہ سوجھ کہ دشمن ہی اس کی بات کا اعتبار نہ کیا چاہیے بینکرہ بنجھریے کا  
 دروازہ کھول کر اس کے ہاتھ پاؤں کھول دینے بند سے خلاص ہوئے ہیں  
 اس خوشخوار نے اس کو تہ اندیش کڑ گھر دن سے پکڑ کے اپنا پیٹھ  
 پر ڈال لیا اور وہاں سے ہل نکلا

نیکی کر نبی بدوں سے ہی ایسی

جیسی نیکیوں سے تو نے کی ہی بدی

نہ ہمن نے کہا اہی شیر میں نے نیکی کی اُمید پر تیرے ساتھ بھلائی کی

تمہی برخلاف اس کے تو نے ارادہ بدی کا کیا

میں نیکی سے گزرا بدی بھی نہ کر

## TRANSLATION\*.

One day the passing of a Brahmin was in a forest—what does he see? that a lion fastened with thick ropes is bound in a cage. That (lion) having seen him began to say with great humility. O Brahmin! if thou, having compassion on this my wretched situation, will release me from this confinement, then in return for conferring this life (on me) on some day or other I also will become useful to thee. Pity from the miserable complaint of the lion touched the heart of the simple Brahmin; but this did not occur to the darkness of his understanding—that this is an enemy and therefore it was necessary not to place belief in his speech. Without consideration having opened the door of the cage, he loosed his hands and feet. Immediately on being released from his confinement, this drinker of blood having seized this inconsiderate (person) by the neck, threw him on his back and proceeded from that place. *Verse* 'The doing good to the wicked is the same as if thou did evil to the good.' The Brahmin said—O lion! In the hope of goodness I have done good to thee, but contrary to this thou hast formed the intention of evil. *Verse*—'I have passed

## ANALYSIS OF THE CONSTRUCTION OF THIS TALE.

inflected form of the indefinite pronoun کوئی agreeing with جنگل noun mas. in the abl. case (10, 15)†) شیر) میں understood (8) the other inflected form of the ind. pro. کوئی agreeing with برہمن noun mas. in the gen. case governed by گذر (4) noun mas. and the nominative to ہو (20). It will hence be observed that the pronoun کوئی answers exactly to the English indefinite article as mentioned in rule 2. کیا interrogative pronoun in the acc. case governed by the verb دیکھتا ہی (30) the present indicative of دیکھنا the nominative to which is وہ understood (16) conjunction ایک شیر the numeral is here used for the indefinite article according to rule (2) مؤنثے masculine inflected form of

\* The translation of this tale is given as literally, as a regard to the meaning would admit. But in one or two places, in order to point out the construction a signification has been given to the verbs which they do not in general bear.

† The numbers within brackets refer to the rules of Syntax on which the construction is founded.

مشیر بڑا لاکھ ہمارے مذہب میں نیکی کی جزا بدی ہی جائز ہی اگر میرے  
 کہنے کا اعتبار نہ ہو تو چل کسی دوسرے سے پچھو اذون جزوہ کہہ سؤ کرتیں  
 راس بات پر وہ بیوقوف راضی ہوا اُس جھگڑ میں ایک برہا پراانا نیر کا درخت تھا  
 مشیر اڈر برہمن اُس کے نیچے گئے مشیر نے اپنی درخواست اُسے ظاہر  
 کئی اُس نے در جواب اُس کے کہا سچ کہتا ہی راس وقت میں نیکی  
 کا بدلہ سوا یے بدی کیے اڈر کچھ نہیں

ای برہمن سن کہ میں بر سر راہ ایک پاؤں سے کھڑا ہوں کہ سب چھوڑے  
 بڑے مسافر دن پر سایہ یکاں کرتا ہوں لیکن جو مسافر کہ گرمی کا مارا ہوا  
 میری چھاؤں میں آکر آرام لیتا ہی وہ جاتیے وقت میری ڈالہی توڑ کر اپنے  
 منہ پر سماہ کرنے کو لجاتا ہی کوئی میری شاخ کی لٹھی بناتا ہی بس  
 برہمنی کا عوض بر اسی ہی یا نہیں

مشیر نے کہا کہو دیوتا اب تم کیا کہتے ہو کہا کسی اڈر سے بھی پوچھ مشیر نے  
 چند قدم آگے جا کر رستے سے راس بات کو پوچھا اُس نے بھی کہا کہ مشیر  
 سچا ہی سؤ برہمن مسافر مجھے بھول کر ادھر ادھر بھٹکنا پھرتا ہی جت  
 کہ میں اُسے رلاتا ہوں تب وہ بہ آرام اپنی منزل مقصد کو پہنچتا ہی لیکن اُس  
 کے بدلے میری چھاتی پر وہ طرح طرح کی نجاست کر جاتا ہی

برہمن بولا ای مشیر تیرے سے اڈر بھی راس بات کو دریافت کر  
 پھر جو تیری رضا ہو سؤ ہی ہنر مشیر آگے برہا سامنے سے ایک گیدر لٹالیے

from (the hope of) goodness, do not (then) do evil'. -The lion said, that in my religion evil is permitted (to be) the requital of good, if there should not be belief in my speaking, then proceed, and I will ask some other person and what he says that will we do. That simpleton consented to this proposal.

In this forest there was a large, old Bar tree, beneath which the lion and Brahmin went, (when) the lion made it acquainted with his request. On hearing this it replied, thou sayest truly, that at present there is no other return for good - except evil. O Brahmin! Listen, I, standing on one foot on the side of the road give shade alike to great and little travellers. But when this traveller oppressed with heat having come reposes himself under my shade, he on going away, having broken my bough carries it away in order to shade his face, and some make a walking stick of my branches. Then is evil the reward of good or not?

adjective موٓ agreeing with رتے inflection of رت noun mas. governed by the preposition سے (38) جکرٓ past participle of جکرٓ mas. agreeing with شیر (35) بند an adjective also agreeing with شیر which is the nominative to وہ - ہی demonstrative pronoun mas. agreeing with شیر understood and nominative to اے - کو dative of pronoun of third person governed by the participle دیکھکر (35) تہایت adverb غیر بیسی noun mas. in abl. case. This is a derivative noun formed from the adjective غریب - گریب infinitive of گریب in its inflected form being governed by اے (34) اگر conjunction تو pronoun second person nominative to بخشنے 2d per. sing. fut. sub. of بخشنا - میرے mas. inflection of the possessive pronoun اس - میرا inflection of the demonstrative pronoun وہ both agreeing with ہاں noun mas. governed by the preposition پر adjective agreeing with ہاں - رحم noun mas. in acc. case governed by the perfect participle کرتے noun fem. governed by مجھ کو - سے dat. pro. first person governed by بخشنے بیان بخشنی کنی conjunction تو - بخشنے noun fem. in acc. case governed by (30) ایک - ایک a compound noun fem. in the genitive case governed by the preposition (38) تیرے compound numeral adjective برہمی adverb تیرے mas. inflection of the possessive pronoun تیرا agreeing with کام noun mas. and governed by آویگا 3d per. sing. fut. ind. of the neuter verb آنا the nom. to which is مادہ لوح - میں compound adjective agreeing with ہر ہمن کیے noun in the gen. case governed by دل the nominative to

پر بیٹھا دکھائی دیا اور اُس نے بھی دیکھا کہ شیر آدمی کو جیتا پکڑا ہوا آتا ہے  
 اس حالت سے اُس نے جان کہ کچھہ دال دین کا لہنی ارادہ بھاگنے کا  
 کیا بیڑ لگا کر اسی گیدر تو کچھہ اندیشہ نہ کر ہم ایک بات پوچھنے کو تیرے  
 پاس آتے ہیں تب وہ بولا کہ حضرت کو جو کچھہ زار مشاد کرنا چھ سو دور ہی  
 تشریف رکھہ کے کہیں کہ خود بد ذات کے رعب سے اس عاجز کے ہوش  
 و حواس کا طائر اڑا جاتا ہے

شیر نے کہا کہ اس برہمن نے مجھ سے نیکی کی ہے اور میں ارادہ  
 بدی کا رکھتا ہوں کہہ تو اس میں کیا کہتا ہے گیدر نے عرض کیا کہ ہم  
 بات اس خاکسار کے خیال میں نہیں گذرتی جو آپ ارشاد کرتے ہیں  
 آدمی کی کیا مجال جو قوی ہو جانوروں کے مشہ نشاہ سے ( جس کے  
 روبرو انسان ہتہ سا ہے ) کچھہ نیکی کر سکے ہر گز اس بات کا  
 مجھ کو باعتبار میں آتا جب تک کہ اپنی آنکھوں نہ دیکھوں شیر نے کہا آہم  
 دکھا دین بہر شیر برہمن کو ایسے آگے آگے اور گیدر آہستہ پیچھے پیچھے  
 روانہ ہوا انک آن دین پنجرے کے پاس تینوں آہ پیچھے برہمن نے کہا اب  
 گیدر شیر اسی کتھہ گھریے میں تمہا میں نے خلاص کیا کہہ تیرا کبا فتویٰ  
 ہی گیدر بولا کہ راتنا بر شیر اس چھوٹے سے پنجرے میں کیونکر تھا اب  
 میرے روبرو رہہ اس میں جاویے اور جس طرح کہ اُس کے ہاتھ  
 پاؤں بندھے تھے اسی صورت سے باندھے رہہ تو کھولے تو میں جانوں  
 تب شیر اندر گیا اور برہمن اُس کے ہاتھ پاؤں باندھے لگا گیدر نے کہا



The lion said, Now Brahmin! What do you say. He replied, ask some other (person). The lion having gone forward a few steps asked the road the same question. It also replied, That the lion is correct. Hear, O Brahmin, the traveller forgetting me, wanders and travels here and there, I meet with him and then does he arrive with ease at his intended halting place, but in return for this he throws all kind of dirt on my breast.

The Brahmin said, O lion! Ascertain also this question from a third person; then whatever your pleasure shall be, that will be best. The lion proceeded forward; (when) in front a fox seated on a rising ground appeared, and he also saw that a lion is bringing along a living man, (and) from this circumstance he knew that there was something in the wind, and intended to run away. The lion called out, O fox! do not at all be alarmed; we are coming to ask you a question. Then

عقل کے conjunction سے inflected infinitive بلبلانے - آیا in gen. case governed by اندھے an adjective used substantively in the masculine gender, and in the dative case governed by وجہی the 3d per. fem. perf. ind. of سو agreeing with its nominative یہہ the demonstrative pronoun fem. which agrees with بات or بات و فکر or some such word understood - اعتبار - اسکی بات کا اعتبار - These words afford a good example of rule (5) for بات being feminine the preceding sign of the genitive case is inflected into کی and اعتبار being a noun mas. in the acc. case, the genitive sign retains its masculine form unaltered. کیا جائے - the negative impersonal verb joined to the past participle of کرنا which last still retaining its active powers governs اعتبار in the acc. case (38) - بیے فکر a word compounded of the preposition بیے without and فکر thought - دروازہ noun mas. in acc. case governed by کہوں perfect participle of کہنا 3d per. plur. mas. perfect. of the compound verb کہوں کہوں: ینا it does not agree with its nominative, but is attracted to its accusatives باتو and باتہم and is therefore put in the plural (3) - Rule (22) is applicable to the government by attraction as well as to the regular construction of more than one noun being a nominative to the verb - خلاص ہوتے ہی present participle of the compound verb خلاص ہونا used absolutely (37) - اس جو تو ار the noun does not admit of inflection but being followed by ہے the pronoun which agrees with it is inflected (25) - لیا - پکڑنا perfect participle of پکڑنا 3d pers. sing. perf. of the com-

کہ ابگر آگے سے اُن کے باندھنے میں کچھ بہی فرق کر یگا تو باندھنے میں ہرگز اس  
 بات کا جواب نہ دے سکو گا اُس نے گیدڑ کے کہنے سے سب سے کڑا جواب  
 مفید و باندھا اور قص کا دروازہ بند کر کے کہا اسی گیدڑ دیکھہ اس طرح  
 رہہ گرفتار تھا جو میں نے کھڑا گیدڑ بولا کہ پتھر پر بن تیزی عقل پر اسی  
 نازان ایسے دشمن قوی سے بچی کر لیں اپنے پانوں پر آپ کٹھا رہی  
 ماری ہی مجھے کیا ضرور کہ دشمن کو قید سے چھڑا دے جا اپنی راہ لے  
 کہ دشمن تیرا مغلوب ہوا

that (fox) said, whatever order your Highness may have to give, that, having placed your steps at a distance, be pleased to give; for from the fear of your Excellency the bird of this poor person's sense and spirits is flying away. The lion said, that this Brahmin has done me good and I intend (to do him) evil; do thou say what thou thinkest of this. The fox said, that this speech which your Excellency communicates does not enter into the comprehension of your slave. (For) what possibility (is there) that a man should be able to do any good to the king of strong bodied animals, compared with whom man is like a fly. A belief of this account will never come to me until I see it with my own eyes. The lion said, come, we will show (thee). Then the lion, the man being taken up, set out in front, and the fox followed slowly in the rear. In one minute they three arrived at the cage. The Brahmin said, O fox! the lion was in this wooden cage, I released him; say, what

pound verb **ہو** (ہو) - it remains in this person though the noun which serves as its nominative is followed by **نے** on account of the preposition **کو** intervening between them (26) - **چل نکلا** - 3d per. sing. compound verb - **چل** and **نکلا** - **اور** conjunction - **اور** governed in the same manner as **ہو** In these two cases instead of considering **ہو** and **چل نکلا** as compound verbs **ہو** and **چل** may be taken as the contracted perfect participle of **ہونا** and **چلنا** - **نیک** derivative noun formed from the adj. **نیک** acc. governed by the infinitive **کرنی** inflected in the feminine to agree with the preceding noun (35) and nom. to the verb **ہو** 3d per. sing. present ind. of **ہونا** - **بدون** abl. plur. of **بد** - **ایسی** pron. adj. agreeing with **نیک** - **کری** 3d per. sing. fem. perf. of **کرنا** agreeing with its accusative **بدی** which supplies the place of the nominative **تو** on account of its being followed by **نے** - **تو** however remains uninflected by rule (27) **کری** (27) 3d pers. sing. fem. perf. of **کرنا** agreeing with its accusative **بدی** on account of (25) - **ہو** is here the particle mentioned in rule (3) pluperfect of same verb and the same government as just mentioned - **خلاف** - **خلاف** **اسکے** **بدی** کا ارادہ - **ارادہ** **بدی** کا - (42) **ہر** noun mas. governed by the preposition **ہر** **ارادہ** being in the accusative case **کا** is not inflected (5) - **ہیں** pronoun 1st person nom. to **گزر** - **گزر** inflected form of **نیک** governed by **ہے** 2d per. sing. imper. of **کرنا** - **کا** is here inflected into **کری** on account of **نیک** being governed by the feminine noun **کری** - **ہی** the particle mentioned in (3) **ہی** - **بدی** **ہی** - **ہی** genitive

is thy decision? The fox said, how was so large a lion in so small a cage? now if in my presence he will again go into it, and if thou, having bound his hands and feet in the same manner as they were bound before, will unbind them again, then I shall understand. The lion went in and the Brahmin began to bind his hands and feet. The fox said, if there shall occur any difference between this and his former binding, then, by God, I shall not be able to give any answer to this question. He, according to the speaking of the fox, bound the lion most strongly, and having shut the door said, O fox! in this manner he was caught when I unloosed him. The fox said, confound your understanding, O blockhead! to do good to so powerful an enemy is to strike thy own foot with an axe. What necessity was there for thee that thou shouldst release thy enemy from confinement? Go, pursue thy way, thy enemy is now subdued.

of the infinitive used as a gerund - کا is uninflected because it is governed by a masculine noun in the nominative case - چل - ہو نا 3d per. fut. sub. of - چلے 2d per. sing. imperative of - چلنا - دو سرے سے - دو سرے سے used substantively - چھو اور دیکھو 1st pers. sing. fut. sub. of the verb - چھو اور دیکھو compound of the causal verb - چھو اور دیکھو formed from چھو اور دیکھو - دون is the contracted form of - دون جو - improper relative in the accusative case governed by کہے 3d pers. sing. fut. sub. of کہنا - کہتا جو - improper relative in acc. case governed by کرتے 1st pers. plur. fut. sub. of کرنا - With respect to these improper relatives see (19). راضی is not feminine, but masculine, this adjective being irregularly formed it being derived from the Arabic - راض - راضا - راضا adjectives masculine agreeing with درخت nominative to ہوتا 3d pers. sing. imperfect of ہونا Observe that in ہوتا کا درخت the genitive is required in Hindustani though not in English (4) - گئے 3d pers. plur. mas. perf. of جانا agreeing with its two nominatives of the same gender ہر ایک and ہر ایک (22) - اتے - اتے abl. of demonstrative pronoun وہ 3d per. sing. fem. perf. of compound verb کرنا agreeing with its acc. در خواست on account of شیر which ought to be its nominative being followed by نے (25) - جواب اس کے - جواب اس کے agrees with در خواست understood, but جواب the governing noun being mas. کا is inflected into کے - Observe the literal translation of this sentence, *It said in reply of that (request).* کہتا ہی 2d pers. sing. mas. pres. ind. of کہنا - this answer is addressed to the

lion - سو ایے preposition governing inflected masculine genitive - the negative, therefore ہی is omitted (29) - ساری ساری sari-rah, the izafat or Persian government of the genitive (5) - کھرا کھرا perf. participle of the compound verb کھرا کھرا نا plural masculine of the adjectives کھرا کھرا نا agreeing with کھرا کھرا نا inflected plural of مسافر noun mas. governed by the preposition پر (39) - ایک ان adverb - کرتا ہوں 1st per. pres. ind. of کرنا past participle of مارا ہوا - مسافر improper relative pronoun agreeing with مسافر - کرنا it here governs the genitive گر می کا though it ought properly to be put in construction with the ablative. - آ کر perfect participle of آنا 3d per. sing. mas. pres. ind. of لیتا ہی agrees with its nominative مسافر - جاتے وقت inflected form of جاتا present participle of جانا agreeing with وقت, which is governed by the preposition میں understood (8) - میری inflected feminine singular of میرا agreeing with الی acc. sing. noun fem. governed by تو کر perfect participle of کرنا inflected form of the infinitive used as a gerund and governed by the preposition کو (7) - بنتا ہی - لیتا ہی 3d per. sing. mas. pres. ind. of the compound verb لیتا ہی is اور - کہتا 2d per. plur. pres. ind. of کہتا ہی conjunction - بس - بنانا here an adjective used substantively - ہو جھم 2d pers. sing. imper. of جھمنا governing the ablative سے اور (31) - ہو جھم 3d per. sing. mas. perf. ind. of the same verb, which here besides the ablative سے also governs the dative کو (22) - ہوں کر perf. participle of ہونا governed by میں acc. of مجھے - سنا 2d pers. plur. imper. of سنا the present participles of بھرتا and بھرتا to each of which ہی, though but once expressed, belongs, and thus forms the 3d per. sing. mas. pres. ind. of their respective verbs; the copulative is omitted according to rule (45) - ہوں 1st per. sing. mas. pres. ind. of ہونا governs the ablative سے (32) - منزل adj. agreeing with مقصود (41) - ہون preposition governing accusative (32) - وہ 3d pers. sing. mas. pres. ind. of ہونا agrees with its nominative وہ 3d pers. mas. perf. ind. of ہونا - دریافت کر - سو ہی - ہی is here the particle mentioned in rule (3) - بیٹھا بیٹھا past participle of بیٹھنا agreeing with

inflected form - دکھانا verbal noun from دکھانی - دیا nominative to گیدر  
 - آدمی کو governs لینا the perfect participle of لیتے (39) - ہر being governed by ٹیلا  
 - آ: 3d pers. mas. sing. pres. ind. of آتا ہی - آدمی adj. agreeing with جیتے  
 - جاننا 3d pers. sing. mas. perf. ind. of جانا - جاننا noun fem. in the abl. case -  
 - ہی to here used substantively the nom. to کچھم here used substantively the nom. to  
 - لارا 3d pers. sing. mas. perf. ind. of لارنا - لارا noun masc. in acc. case -  
 - پوس preposition پاس - (7) کو relative of infinitive used as a gerund and governed by  
 - آتے ہیں 1st pers. plur. mas. pres. ind. of آنا - (39) governing inflected masculine genitive  
 - ہوں 3d per. sing. fut. sub. of ہونا agreeing with its nominatives  
 - (39). The latter is the infinitive of a compound verb here used  
 - as a gerund in the nominative, and not as the infinitive, for which reason it is not in-  
 - flected - کرنا 3d per. plur. fut. sub. agreeing  
 - رکھتا رکھتے perf. participle of رکھنا - رکھتے with the nominative حضرت  
 - آجاتا ہی 3d pers. sing. mas. pres. ind. of the compound verb آجاتا ہی agreeing  
 - کی ہی 3d per. sing. fem. preterper. ind. of کرنا - طائر with its nominative  
 - نے at the commencement of the sen-  
 - تے انکی accusative agreeing with its accusative بدی کا ارادہ بدی کا -  
 - Ist pers. sing. mas. pres. ind. of رکھتا ہوں - بدی کا ارادہ - ارادہ بدی کا -  
 - رکھتا is here masculine, because, on account of نے it agrees with the fol-  
 - lowing sentence as its accusative (25) - عرض however may be either masculine or fe-  
 - minine, though generally feminine - گزرتی 3d per. sing. fem. pres. ind. of گزرتا  
 - (29) - ہی is here omitted on account of the negative کرتے ہیں -  
 - آپ interrogative 3d pers. plur. because it agrees with the pronoun of respect کیا  
 - which is the nomina-  
 - tive to کرنا 3d pers. sing. fut. sub. of the compound verb کرنا literally,  
 - what power of man could do good, - قوی ہیگل a compound adjective -  
 - روبرو gen. plur. of جانور - روبرو preposition governing genitive case -  
 - (14) agrees with انسان adjective compounded of the noun بشرہ and the particle  
 - ہی being omitted on  
 - 3d pers. sing. pres. ind. آتا ہی - ہی nominative to

account of the negative (29) - اپنی plur. fem. of اپنا agreeing with آنگاہوں plur. inflected form of دیکھوں 1st per. sing. fut. governed by سے understood (8) - دیکھنا sub. of دیکھنا - ہم nom. plur. of میں the nominative to دکھا دیتن 1st pers. plur. fut. sub. of the compound verb رواں ہوا - دکھا دینا 3d pers. sing. perf. ind. of the compound verb رواں ہونا it remains in the singular notwithstanding the two nominatives of the same gender گیدر شیر (22) - آہنچے 3d pers. plur. mas. ind. of the compound verb آہنچا agreeing with تینوں nom. plur. of the numeral adjective مشیر ہونا agreeing with its nominative تین 3d pers. sing. mas. imp. of آہنچا - تین کیا adjective compounded with the particle ہے - آہنچا a compound verb - آہنچا and agreeing with the ablative پنجرے میں (14) - کیونکر 3d pers. sing. fut. sub. of جانا - تھے 3d pers. plur. mas. pluperfect indicative of the neuter verb بند ہونا agreeing with its two nominatives of the same gender پاؤں - بانہ ہونا 2d pers. sing. fut. sub. of بانہ ہونا perfect participle of بانہ ہونا - بانہ ہونے - بانہ ہونے the ablative of the infinitive used as a gerund - بانہ ہونے - بانہ ہونے conjunction - بانہ ہونے 1st pers. sing. fut. ind. of the compound verb بانہ ہونا - بانہ ہونے the ablative of the infinitive used as a gerund - بانہ ہونے adjective - بانہ ہونے 3d pers. plur. fut. sub. agreeing with its nominative پتھر literally, *may stones fall upon thy understanding*, which will shew that this tense may be used in a precative form - بانہ ہونے inf. of بانہ ہونے inflected in the fem. gen. to agree with its acc. - بانہ ہونے 2d pers. sing. fut. sub. of the compound verb بانہ ہونے - بانہ ہونے 2d pers. sing. imper. of بانہ ہونے - بانہ ہونے adjective agreeing with بانہ ہونے the nominative to بانہ ہونے perfect of بانہ ہونے .

A PETITION  
ADDRESSED TO A JUDGE AND MAGISTRATE.

CHERISHER OF THE POOR--MAIL.

غریب پرور سلامت

بعد بندگی کے حضور عالیٰ مین عرض یہ ہے کہ یہ عاجز احمد آباد کا رہنے والا  
دو برس ہوئے کہ اپنے بچے بالون سمیت اس شہر میں آپ کے زیر سایہ  
آ رہا ہے اور تھوڑی تجارت اپنی ہو بخیر کے موافق کر کے گذران  
ہلاتا ہے حسن خان نام ایک شخص نے اس عاجز کے پاس سے گئے  
مہینے میں دو ہزار روپیے کا کھرا اور ریشم دو مہینے کی مدت سے خرید کیا اور  
اس کے عوض میں اپنے رہنے کا گھر اس عاجز کو گرو لکھ دیا اس کا قبلاہ  
اس عاجز کے پاس موجود ہے اب دس دن ہوئے حسن خان مذکور نے  
وفات پائی اس کا وارث صرف ایک بھتیجا ہے پر سون کے دن یہ عاجز اُس کے  
باس گیا اور اپنے ماں کی فروخت کی اور گرو نامے کی حقیقت اس کو کہی  
سنتے ہی جواب دیا کہ وہ گھر اصل میرے دادیے کا ہے اور اُس پر میرے باپ نے  
چار ہزار روپیے اپنے گرو کے لگا کے بسے بنا یا ہے اُس کا حساب میرے  
باپ کے دفتر میں لکھا ہوا ہے اُس پر میرے چچا مرحوم کے ہاتھ کی صحیح بھی ہے  
اور یہ بھی بولا کہ اگر وہ اس گھر میں میرے چچا کا ورثہ ہے لیکن میرے  
باپ کے قرض کے سبب چچا کا کچھ دعویٰ گھر پر نہیں ہوتا تب اس عاجز نے  
اس کو کہا جو ماں تمہاری ہے چچا نے میرے پاس سے خرید کیا ہے سو ابھی  
اُس کے گھر میں امانت دہرا ہوا ہے اور مجھے اچھی طرح معلوم ہے کہ اس



## TRANSLATION.

### CHERISHER OF THE POOR—HAIL.

After compliments—it is represented in your high presence—that this poor man, an inhabitant of Ahmedabad, two years ago with his family came and resided in this city under your protection—and carrying on a little trade in proportion to his capital, procures a livelihood—a man, by name Hasan Khan, purchased from this poor man last month, two thousand rupees worth of cloth and silk on two months' credit—and in return for it gave this poor man a mortgage bond on his dwelling house, which bond is in possession of this poor man—now ten days ago the aforesaid Hasan Khan died, (and) his heir is a single nephew. The day before yesterday this poor man went to him and told him the circumstance of the sale and mortgage bond.—On hearing this he replied—that house was originally my grandfather's, and my father having spent on it four thou-

### ANALYSIS OF THE CONSTRUCTION OF THIS PETITION.

عالمی (40) بعد - the genitive governed by - بعد بنی گئی کے بعد - بعد بنی گئی کے  
 irregular adj. mas. agreeing with حضور noun in the abl. case - عرض یہم ہی - literally -  
 this is the representation. اور بنیے والا observe that when the infinitive of a verb is com-  
 pounded with والا it must be in its inflected form - اور بنیے والا is here placed in appo-  
 sition to (9) عاجز ہوئے past part. forming with ہیں understood (29) the 3d per.  
 plur. preterper. of ہونا and agreeing with its nominative بچے بالوں - برس -  
 a compound noun in the ablative case - اس inflected form of the demonstrative pro-  
 noun یہم and agreeing with شہر which is in the ablative case - آپ کے  
 respectful pronoun آپ - آپ پر preposition governing the acc. (42) آ رہی 3d pers.  
 sing. mas. preterper. ind. of the compound verb آ رہتا agrees with its nominative  
 تجارت تہوڑا agreeing with تہوڑا fem. of the adj. اور - عاجز  
 noun fem. in acc. case governed by کر کے perf. part. of کرنا - گزراں  
 acc. case governed by چلتا ہی 3d per. sing. mas. pers. ind. of چلتا agrees also  
 with the nominative سن خان نام - عاجز nouns in the nominative placed in ap-  
 position with شخص (9) which does not admit of inflection though followed by بنیے -  
 گئے past part mas. of جانا in its inflected form as it agrees with بنیے a noun in the

ہیں سے اپنا تمہاریے چھانے کچھہ بیچانہیں ہتر ہی کہ وہ ماں مجھے پیچھے دیو  
 جواب دیا کہ میریے چھانے دوسریے ہمت مانگینے والے ہیں جو انکار تہ ہوگا  
 سو تمہارا بھی ہمہ بات سیکے اس عاجز کیے ہوش کھاگئے کہ اب میں کیا کروں  
 میں غریب بچرواں مفت میں مارا جاتا ہوں لاجار ہو کے اب ہمہ عاجز حضور عالم  
 میں حاضر ہوا ہی اور امیدوار ہی کہ شفقت فرما کے اس غریب بیکس پر رحم کر  
 نظر کر کے ماں مذکورہ یا اسکی قیمت اتہہ آنے کے واسطے حضور عالمی سے حکم  
 عنایت کہیں کہ ہمہ عاجز اپنی حق کو پہنچے اور آپ کی عدل و انصاف کا ہمیشہ  
 شکر گزار رہے زیادہ حد ادب

عرضی شیخ منصور

sand rupees of his own made it entirely new—the account of this has been written in my father's books, and signed with my deceased uncle's hand—and he also said—that though my uncle had a part inheritance in this house, yet on account of my father's debt (the debt to my father) any claim of my uncle on the house is not valid.—Then this poor man said to him—those goods which your uncle bought from me are now placed in deposit in his house—and it is well known to me that your uncle has not yet sold any part of them—it is therefore best that you should give me those goods back.—He replied—that there are many other creditors of my uncle, as their path shall be so shall be yours.—Having heard this speech the senses of this poor man departed—(thinking) what shall I do—I a poor, family man, am about to be uselessly destroyed.—Having become helpless, this poor man has now presented himself in your high presence, and is hope-

ablative - خرید کیا perfect of the compound verb کرنا خرید it agrees with its nearest  
 accusative ریشم a noun mas. on account of نے following the proper nominative  
 شخص عوض is here a noun mas. کا رہنے کے genitive of the infinitive used as a ge-  
 rund governed by گھر noun masculine in acc. case governed by لکھ دیا perfect of  
 the compound verb دینا لکھہ دینا dative also governed by دیا لکھہ adj.  
 agreeing with وہ جو و - لکھہ دیا the nominative to ہی pers. sing. fem. perf. ind. of لیا it  
 agrees with its accusative و مات noun fem. on account of نے - ون governed by  
 میں understood (8) - کہی 3d per. sing. fem. perf. ind. of کہنا attracted to its accu-  
 sative حقیقت with which it agrees (31) ہے the present participle of ہونا used  
 absolutely (37) ہی particle of emphasis (3) اہل adverb - پر inflection of the  
 demonstrative pronoun وہ governed by ہے (39) ہوا ہی 2d pers. sing. mas. pre-  
 terperfect of ہونا agreeing with its nominative سب and put in construction with  
 لکھا past part. of لکھنا adjective agreeing with چھوڑا - چھوڑا ہی omitted  
 on account of the negative (29) ہوا ہی 3d pers. sing. mas. preterper. ind. of ہونا  
 agreeing with its nominative ماں understood and put in construction with the past  
 participle of دھرتا - دھرتا ماں noun fem. governed by میں understood (8) مجھے  
 dative of میں governed by the impersonal verb ہے (39) اس میں سے (43) مہاوم ہی  
 - ہونا 3d pers. plur. pres. ind. of ہونا agreeing with مانگیے والے  
 3d pers. plur. نکال گئے - سنا perfect participle of سنا - و د genitive plural of نکال

ful that having granted your kindness, and having viewed this poor friendless man with an eye of compassion, you will bestow the favor of an order from your high presence for the delivery of the aforesaid goods or their price, that his right shall reach this poor man and that he shall always remain grateful for your justice and equity.—More would exceed the bounds of respect.

*Petition of Shekh Mansūr.*

mas. perf. ind. of the compound verb نکل جانا agreeing with the nom. pluf. ہوش  
 - بچ کروں 1st pers. sing. fut. sub. کرنا - بچرواں a derivative noun from بچ  
 - مارا جان 1st pers. sing. mas. pres. ind. of the compound verb مارا جاتا ہوں  
 آنے کے - فرماتا perfect participle of فرمائیے - ہونا preterperfect of ہوا ہی  
 کہیں - واسطے genitive of the infinitive used as a gerund governed by the preposition  
 3d pers. plur. fut. sub. agreeing with some respectful noun or the pronoun آپ understood as its nominative. In this petition the rules 18 and 19 respecting the pronouns are well exemplified.

Translation of an extract from the account of the battle of Paniput, see page 109.

مختصر حقیقت پانپت کی لڑائی کے احوال میں سے

جس وقت دونو لشکر جنگ کے میدان میں ایک دوسرے کے مقابل ہوئے برخوردار خان  
و امیر بیگ و ڈھونڈی خان جو پادشاہی فوج کے آمرانے انگلی جمعیت ابراہیم خان گاردی  
کے گروہ سے کہ مرتے کے جانب تھا نزدیک آئی جمادی الثانی کی چھوٹیں تاریخ سنہ ۱۱۷۲  
اگیاز سو چوتتر بھری کے صبح کے وقت ذرہوں نکلنے غنیم یعنی مرتے کی طرف سے توہین بندوقین  
اور بان ایک پر ایک چھوٹتے لگے پر اس سے ہماری فوج کو کچھ بہت سا نقصان  
نہ پہنچا کیونکہ دونو فوجیں ایک دوسری کے سامنے برٹھتی چلی آتی تھیں اور مرتوں کی توہین  
بہت برتی اور ہماری تھیں شست لگانے کے لئے انکا شہہ پھیرنا نہایت مشکل تھا اس  
سبب انکے گولے ہمارے سر پر سے ہو کر آدھ کوس دور جاہرتے تھے اور ہماری طرف  
سے بہت کم توہین چلتی تھیں پر وزیر اعظم شاہ و ملی خان کی فوج میں سے کچھ ایک  
چھوٹتی تھیں

جب اس طور سے دونو لشکر برٹھتے ہوئے ایک دوسرے کے قریب ہونے لگے تب  
ابراہیم خان گاردی نے جلد سوار ہو بھاڑ کے پاس آ آداب بجالا کے عرض کی کہ ہمارا  
بہت سے آپکی خفگی بندے پر ہی اسس باعث کہ بندہ اپنی برادری کو ماہ باہ طلب  
ولانے کے لئے حضور عالی میں بجد ہوا تھا اب اس مہینے میں خزانہ آپکالت گیا اور ہمیں کچھ طلب  
نہاں خیر کچھ مضائقہ نہیں آپکی دولت سے ہم نے بہت کچھ کما کھایا ہی لیکن آج آپ کی  
عالی پر ہماری تنک نکالی اور جان فشانی ظاہر ہوگی کہ اتنی مدت جو ہم نے آپکا تنک  
کمایا سو رایگان اور برباد نہیں تھا اتنا کہتے ہی جلد گھورا دورا لے اپنی جمعیت میں آ حکم  
کیا کہ بان بیرق باہر نکلے پھر نشان اپنے ہاتھ میں لیکے پکارا خیر دار پر گز کوئی ہماری

برادری میں سے توپ یا بدوق بخمور سے یہہ کیکے دوپائیں برخوردار خان اور امیر بیگ کی تگریوں کی مقابل رکھیں تاکہ وہ دونو سردار اسکو اپنے بازو پر نہ لین اور سات پتین سنگین چتر ماسی ہو میں اپنے ساتھ لے ڈھونڈی خان اور حافظ رحمت خان کی فوج بد جہ کیا پروہ فوج کچھ نہ ہتی اپنی جگہ بد قائم اور جی ہو رہی پھر تو ایسی سخت لڑائی ہی کہ دونو لشکر آبس میں مل کے درہم برہم ہو گئے اور سینے سے سینہ بازو سے بازو بھراٹے تلوار چلانے لگے اور سینکرون سوار پیداوے مرنے کرنے سو اس پیہلی ہی لڑائی میں رو میٹے آتھ ہزار مارے گئے اور زخمی ہوئے اُکے ہر ایک سردار کے پاس پان پان سو یا ہزار ہزار آدمی سے زیادہ نہ ہے

حافظ رحمت خان بسب بیماری کے پاگی میں سوار تھے جب انھوں نے ایسی خرابی دیکھی تو اپنے لوگوں کو کہا کہ مجھے ڈھونڈی خان کے پاس لیجاو کہ میں اُنکے سامنے مرؤن آدمی ڈھونڈی خان بھی اپنے آدمیوں سے کہہ رہے تھے کہ یارو جادو دیکھو حافظ رحمت خان کہاں ہیں یہہ سرا سبگی اور حیرانی اس لئے تھی کہ اسوقت وہاں اسقدر شور اور ہوا کا غلج رہا تھا کہ کسی کی خبر کہہ سیکو نہ تھی کہ کہاں ہی تب وہ پائیں جو ابراہیم خان گاروی نے برخوردار خان اور امیر بیگ کے مقابل رکھی تھیں انھوں نے دسترا نیوں کو خوب روک لیا ذرہ آگے برہنے نہ یا عرض یہہ لڑائی آتھ نو گھری تک جاری رہی اس میں ابراہیم خان کی جھم پائیں ماری گئیں آپ نے بھی بھالوں اڈرگو لیوں کی بہت سی زخمیں کھائیں اور آجی کا یکوار جسکی فوج ابراہیم خان کی کک کے لئے تھی اسنے اسوقت اچھی جرات اور بہت وکھلائی اور جاتقشانی کی یہاں تک کہ خود بھی گھمائل ہوا

بھاؤ اور بسواں راو نے اپنی پاگاسیت وزیر اعظم کے رسالے پر جو فوج کے  
 قلاب میں تھا بلکہ پھر تو مرتے نسا مانوں کے لشکر کی صف پر جسمین دس ہزار  
 ترک سوار اور سات ہزار ایرانی قندگھی اور ایک ہزار اونٹوں کے زنبورک تھے  
 آپوتے ادرتین ایک ہزار آدمی قتل اور زخمی کئے عطا خان وزیر اعظم کے برادر  
 زاوے جنھوں نے گووند ہندت کو شکست دیکے برقی عزت اور نامداری پائی ہی  
 اس وقت وہاں شہید ہوئے تب وزیر اعظم کا رسالہ ذرہ پیچھے ہٹا پر خود وزیر اعظم  
 تین چار سو سوار اور اونٹوں کے پچاس ایک زنبورک کے ساتھ خوب ثابت قدم  
 لڑتے رہے اور آپ بکتر بہنے ہوئے اور تمام بدن لو سے میں بھپائے بیادہ پا  
 لڑنے کے لئے گھورے سے اترے اس وقت اس قدر گرد و غبار وہاں اڑا تھا کہ  
 باوجود جناب نواب شجاع الدولہ کی فوج وزیر اعظم کی فوج کے نزدیک تھی تو بھی جناب  
 نواب صاحب کو کچھ نظر نہ آیا کہ کیا ہوتا ہی لیکن ادھر کے آدمی اور جانوروں کی ہکار  
 اور غل جو یکبارگی بلند ہوئی تو جناب نواب صاحب نے سنتے ہی مجھ کو کو فرمایا \* کہ جلد  
 جاؤ اور دیکھو تو یہ کیا غل اور ہنگامہ چ رہا ہی جب میں وہاں پہنچا کیا دیکھتا ہوں کہ وزیر  
 اعظم خنگی سے نپت گھبرائے اور نا امید ہو رہے ہیں اور اپنے لوگوں کو جو انکو  
 چھوڑنے کے بھاگتے تھے ملائت کرتے ہوئے کہتے ہیں کہ دیکھو یارو اپنا ملک بہان سے  
 بہت دور ہی تم کہاں بھاگ جاؤ گے پر انکی بات کو میں کان پر نہ دھرتا تھا اور نہ ماننا  
 تھا جب انھوں نے مجھے دیکھا بلا کے فرمایا جلد گھوڑا مار کے میرے نور چشم شجاع

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\* سے کاہی راجا ہندت کو فرمایا جو نواب شجاع الدولہ کا متعہی تھا اور اسی نے

اصل یہ تاریخ فارسی میں لکھی ہی

الدولہ کے پاس جاؤ اور خبر دو کہ جو تم شتابی بیماری مدد کو نہ پہنچتے ہو تو ہم کو معی آن میں مارے جاتے ہیں میں نے مونیہیں بہنہ سندیساً جناب نواب صاحب کے حضور جا پہنچایا اپنے فرمایا کہ دشمن اتنا ہمارے نزدیک آگیا ہی کہ جو اس وقت ہم یہاں سے سرکین تو اغلب ہی کہ ہم پر ہلہ کرے اور سب فوج و ہول و ہانی ہو جاوے اور مخالف صف تو رہا ہر نکل پرے

نواب صاحب عالی جناب کی تگری میں صرف دو ایک ہزار سوار ایک ہزار قندگچی بیس ایک توپیں اور کتنی ایک زبور کتھے آنکی جمعیت کے جوان بازو سے بازو بھڑائے اچھی حمایت سے صفیں باندھ ایسے شان سے کھڑے ہو کے اپنا رعب اور داب دکھا رہے تھے کہ دشمن کا ہواؤ نہ پڑا جو ان پر حملہ کرے پر ایک بار آگے برہلے اتنا نزدیک آ پہنچا تھا کہ گویا اچھی حملہ کرتا ہی لیکن پھر پس پا ہو گیا اور جناب نواب صاحب کی بائیں بازو پر نجیب الدولہ کی تگری تھی امین آتھ ایک ہزار روہیلے بیدل اور قریب بچھ ایک ہزار اسوار تھے اور کیتے ایک بیلدار بھی تھے کہ ان بیلداروں کی تین ٹولیاں بنائیں تھیں ہر ایک ٹولی کے لوگ اپنی فوج کے آگے گواہی کے آدھے پتے تک ریت کا باندھ بناتے جاتے تھے اور وہ فوج اس بشتے کے آسے و بے پانودھے و ہے برہی جاتی تھی اس طرح سے کہ جب فوج پہلی ٹولی کے باندھ کے آخر جا پہنچتی تو دوسری ٹولی کا باندھ تیار ہوتا اور جب اسلے آخر تک فوج جا چلتی تو تیسری کا بن چکتا ایسی تدبیر سے وہ فوج ایک کوس سے کچھ ایک زیادہ آگے برہم دشمن سے ایک برسی بندوق کی گواہی کے فاصلے پر جا رہی نجیب الدولہ اس وقت یوں فرماتے تھے کہ مجھے اب خوب جا قشانی کی چاہئے کیونکہ جو کچھ کہہ



آج بنے سو خاص میزے ہی بھلے اور بڑے کے واسطے ہی باقی دوسرے لوگ تو گویا تماشا میں ہیں واقعی نجیب الدولہ کی چالاکی اور ٹینز ہوشی دیکھنے کے لوگ چیر تندر ہو جاتے تھے

جسکو جی سندیہم جو نجیب الدولہ سے مذاوت قلبی رکھتا تھا انکے مقابل آیا نجیب الدولہ کی فوج میں بان بہت سے تھے ایک ایک شلخ دو دو ہزار بان کی چٹا رہے تھے جسکی ہولناک آواز کی کرک سے مخالفوں کے دل دھرتے اور گھوڑے بھرتے رہے اور فوج بھی انکی بہت کچھ ماری گئی تب تو انکو کچھ جرات نہ رہی آگے بڑھنے کے سواے اسکے شاہ پسند خان نجیب الدولہ کے سیرھے بازو پر تھے اور یہہ ڈرانی سردار کم بڑا بہادر اور آرموڈہ کا رتھا ایسی حکمت سے آگے برہتا چلا کہ اسکو روکنے کی کچھ تدبیر مہتے سے نہ بن آئی آخر شمس صبح سے قریب دوپہر کے اسی ڈول سے لڑائی ہوتی رہی گو کہ ہماری طرف کے کچھ بہت سے لوگ تو کام نہ آئے اور زخمی بھی بہت کچھ نہوئے تو بھی سب بات میں مرہتے کی چڑھتی بازی دکھائی دیتی تھی دوپہر کے وقت جب شاہ کو خبر پہنچی کہ روہیلے اور وزیر اعظم کی فوج پر سخت لڑائی ہوئی ہی تب اسوقت قچھیوں کے حاضر ہونے کا حکم کیا نہیہیں دو ایک ہزار قچھی حاضر ہوئے انہیں سے پان سو کو فرمایا کہ اپنے لشکر کے مقام میں جا دیکھو اور جو کوئی ہتھیار بند مردوگان پاؤ اسکو زبردستی سے ادھر بھجادیو کہ اسوقت میں مدد دینے کے باقی ہند رہ سونے قچھیوں کو امر ہوا کہ جو لوگ جنگ کی کوفت سے ماندے اور تھکے ہوئے ہیں انہیں جا ملو اور خبردار رہو اگر کوئی شخص دشمن کے مقابل ہو کے بخوبی جانفشانی کرے تو نہیہیں اسے قتل کر دے اور تمہارے ہونے ہو جب

حکم کے تصور سے آونی اسباب پر قتل کئے تو فی الحال ساتھ ایک ہزار آدمی  
 معرکے میں آج ہوئے کیتے ایک لشکر کے مقام میں بھی پائے اور کیتے ایک شاہ نے  
 اپنے پاس سے پشتی کے لوگوں میں سے بھیجئے غرض اس سب فوج میں سے شاہ نے  
 چار ہزار آدمی سیدھے بازو ہرادردس ہزار وزیر اعظم کی لکھ کو بھیج انکو حکم کیا  
 کہ سب کے سب ایک دوسرے سے بھرے گھوڑے اترھا صرف تلوار ہی کے ہاتھ  
 سے یکبارگی خوب ہلہ کرو کہ پھر وہ نہیں یا تم نہیں اور اسی وقت شاہ بسند خان  
 اور نجیب الدولہ کو بھی فرمایا کہ جیہا ر وزیر اعظم دشمن پر ہلہ کریں گے تیبہا رقم دو نو بھی  
 اسی آن میں بازو پر سے ہلہ کرو

دو بہر دھلتے ہی بہم فوج وزیر اعظم سے جا ملی تب وزیر اعظم نے فی الفور مرہٹے کی جمعیت  
 ہر جو خاص بھاؤ کے حکم میں تھی ہلہ کیا شاہ پسند خان اور نجیب الدولہ ان دونوں نے  
 بھی بھاؤ کی فوج ہر بازو سے آکر ماری تب تو عجب سخت لڑائی بنی دو نو فوجیں آپس  
 میں مل گئیں بر بھی تلوار تیر خنجر دست بدست چلنے لگے کہ برے برے بہاوردون  
 اور دلاوردان کے اوسان اتر گئے دو تین گھنٹی تک بری غل و شور اور بہت ہی سختی کا  
 ہنمام ہو رہا غرض مرہٹوں پر بہم حملہ خوب کارگر ہوا تیسرے پہر تک بسو اس راہ  
 گھائل ہو گھوڑے سے نیچے اتر بہم خبر بھاؤ کو پہنچتے ہی حکم کیا کہ اسکو ہاتھی پر  
 رکھ دو بعد آپ بھاؤ گھوڑے پر سوار ہوا اپنے لشکر کے سر پر کھرا رنکے  
 ایک گھری اور بھی لڑتا رہا تب یکانیک گویا کچھ طلسم ہی ہوا تھا کہ مرہٹے کا سب کا سب  
 لشکر یکبارگی بشت دیکے اور لڑائی کے میدان کو مردون سے بھرا ہوا چھوڑ کے  
 نہایت ہشتابی سے بھاگنے لگا

مساہانوں کے فتعیاب پہلو ان اُن بھگورون کے پیچھے شوریدوں کے سے دورے اور اس طرح اُن پر تلوار کے ہاتھ چلانے لگے کہ جدمر ویکو وادھر مرہٹوں کی خون ہرابی کا غلغلہ مچ رہا تھا اور چو طرف دس بارہ کوس تک بھاگتوں پر قتل عام ہو گیا کہتے ہیں کہ مرہٹے کے ساتھ اس لشکر میں ہزار ایک قسم کے لوگ سنب ملکہ پانچ چکھہ آدمی تھے اُن میں سے بہتیرے مارے گئے اور اسیر ہوئے جو کوئی اس جبرک میں سے بھاگ نکلتے تھے اور جو کوئی بھاگتے بھاگتے اُن غازیوں کے ہاتھ سے بچ گئے تھے اُنکو گانوں کے زمینداروں نے ہٹاک کر ڈالا چنانچہ انتاجی مانکیشر کہ مرہٹے کے عمدہ سرواروں میں سے تھا اسکو فرخ نگر کے زمینداروں نے قتل کیا اور مرہٹے کے لشکر میں سے کتنی اور کس کس طرح کی لوٹ ملی اسکا شمار کچھ کہنے لگے میں نہیں آتا ہنا ایک ایک سوار آتھہ یادس اونٹ عمدہ اسباب سے ادھے ہوئے لیجاتا تھا سینکڑوں ہزاروں گھوڑے بھنیروں کی طرح ہنکال لائے اور ہاتھی بھر بہت سے ہاتھ آئے



**EXTRACT FROM THE ACCOUNT OF THE BATTLE OF PANIPUT, CONTAINED IN THE 3D VOLUME OF THE ASIATIC RESEARCHES.**

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The two armies facing each other rather obliquely, the divisions of Berkhordar Khan, Amir Beg, and Doondy Khan, were very near to that of Ibrahim Khan Gardeë. The plan of the battle here annexed, will explain this more clearly than any description in writing can do.

On the 7th of *January* of 1761, soon after sun-rise, the cannon, musketry, and rockets began to play without intermission, yet our army suffered but little by them; for the armies continuing to advance towards each other, the *Mahratta* guns being very large and heavy, and their level not easily altered, their shot soon began to pass over our troops, and fell a mile in the rear. On our side, the cannon fired but little, except from the Grand *Vizier's* division.

As the armies were advancing towards each other, Ibrahim Khan Gardeë rode up to the Bhow, and, after saluting him, he said, "you have long been displeased with me, for insisting on the regular monthly pay for my people; this month your treasure was plundered, and we have not received any pay at all; but never mind that; this day I will convince you that we have not been paid so long without meriting it."—He immediately spurred his horse, and returning to his division, he ordered the standards to be advanced, and taking a colour in his own hand, he directed the cannon and musketry of his division to cease firing; then leaving two battalions opposed to Berkhordar Khan, and Amir Khan's division, to prevent their taking him in flank, he advanced with seven battalions to attack Doondy Khan and Hafiz Rahmut Khan's division with fixed bayonets. The *Rohillas* received the charge with great resolution; and the action was so close, that they fought hand to hand. Near eight thousand *Rohillas* were killed and wounded, and the attack became so hard upon them, that but few of the people remained with their chiefs; not above five hundred, or at most a thousand, with each, after the violence of the first charge.

Hafiz Rahmut Khan being indisposed, was in his *palankin*, and seeing the desperate state of affairs, he ordered his people to carry him to Doondy Khan, that he might expire in his presence: while, on the other hand, Doondy Khan was giving orders to search for Hafiz Rahmut Khan; for so great was the confusion, that no one knew where another was. The two battalions left to oppose the Shah's flank divisions, as mentioned

above, exerted themselves very much, and repulsed the *Durrannies* as often as they attempted to advance. In this action, which lasted three hours, six of Ibrahim Khan's battalions, were almost entirely ruined, and he himself wounded in several places, with spears, and with a musket-ball. Apajee Guickwar, whose division supported Ibrahim Khan, behaved very well, and was himself wounded in several places.

In the centre of the line, the Bhow with Biswas Row, and the household troops, charged the division of the Grand *Vizier*. The *Marhattas* broke through a line of ten thousand horse, seven thousand *Persian* musketeers, and one thousand camels with *Zimburucks* upon them, killing and wounding about three thousand of them. Among the killed was Attai Khan, the Grand *Vizier's* nephew, who had gained so much honour by the defeat of Gobind Pundit. The division gave ground a little, but the Grand *Vizier* himself stood firm, with three or four hundred horse, and fifty *Zimburuck* camels: he himself, in complete armour, dismounted to fight on foot.

The *Navab* Shujah-ul-Dowlah, whose division was next, could not see what was going on, on account of the dust, but finding the sound of men and horses in that quarter suddenly diminish, he sent me to examine into the cause. I found the Grand *Vizier* in an agony of rage and despair, reproaching his men for quitting him. "Our country is far off, my friends," said he, "whether do you fly?" But no one regarded his orders or exhortations. Seeing me, he said, "ride to my son Shujah-ul-Dowlah, and tell him, that if he does not support me immediately, I must perish." I returned with this message to the *Navab*, who said that the enemy being so near, and likely to charge his division, the worst consequences might follow to the whole army if he made any movement at that time, which might enable the enemy to pass through the line.

The *Navab's* division consisted of only two thousand horse, one thousand musketeers, with twenty pieces of cannon, and some swivels: but they stood in close order, and showed so good a countenance that the enemy made no attempt upon it. Once or twice they advanced pretty near, and seemed as if they would charge us; but they did not.

On the left of the *Navab's* division was that of Nujeib-ul-Dowlah, who had about eight thousand *Rohilla* infantry with him, and near six thousand horse. They advanced slowly under cover of a kind of breastworks of sand, which were thrown up by a great number of *Biddars* who were with them, and who, having finished one, advanced the distance of half a musket-shot in front of that, under cover of their own people, and threw up another; to which the troops then advanced, while a third was thrown up in

the same manner. They had got on above a coss in this method, and were within a long musket-shot of the enemy, Nujeib-ul-Dowlah saying, "that it behoved him to exert himself, as he was the person most deeply interested in the event of that day, the rest being only as visitors:" and, to say the truth, he was a man of surprising activity and ability.

He was opposed by Junkoojee *Sindea*, and between them there was a mortal enmity. As the *Rohillas* had a great number of rockets with them, they fired volleys of two thousand at a time, which, not only terrified the horses by their dreadful noise, but did so much execution also, that the enemy could not advance to charge them. Besides which, the division of Shah Pussund Khan, was on the right flank of Nujeib-ul-Dowlah; and that *Durrany* chief, being a brave and experienced officer, advanced in such good order, that the *Mahrattas* could make no impression on it.

The action continued in nearly this state from morning till noon, and, though we suffered least in point of killed and wounded, yet, upon the whole, the *Mahrattas* seemed to have the advantage.

About noon the Shah received advise that the *Rohillas* and the Grand *Vizier's* divisions had the worst of the engagement; upon which, he sent for the *Nesuckchees* (a corps of horse with particular arms and dress, who are always employed in carrying and executing the Shah's immediate commands) and two thousand of them being assembled, he sent five hundred of them to his own camp, to drive out by force all armed people whom they should find there, that they might assist in the action; and the remaining one thousand five hundred, he ordered to meet the fugitives from the battle, and to kill every man who should refuse to return to the charge. This order they executed so effectually, that after killing a few, they compelled seven or eight thousand men to return to the field. Some were also found in the camp, and some, the Shah sent from the reserve which was with him. Of these he sent four thousand to cover the right flank; and about ten thousand were sent to the support of the Grand *Vizier*, with orders to charge the enemy sword in hand, in close order, and at full gallop. At the same time he gave directions to Shah Pussund Khan and Nujeib-ul-Dowlah, that, as often as the Grand *Vizier* should charge the enemy, those two chiefs should at the same time attack them in flank.

About one o'clock, these troops joined the Grand *Vizier*, who immediately mounted his horse, and charged the body of the *Mahratta* army, where the *Bhow* com-

manded in person: Shah Passund Khan and Nujcib-ul-Dwolah took them in flank at the same time, which produced a terrible effect.

This close and violent attack lasted for near an hour, during which time they fought on both sides with spears, swords, battle axes, and even daggers. Between two and three o'clock, Biswas Row was wounded, and dismounted from his horse: which being reported to the Bhow, he ordered them to take him up and place him upon his elephant. The Bhow himself continued the action near half an hour longer on horseback, at the head of his men; when all at once, as if by enchantment, the whole *Mahratta* army at once turned their backs and fled at full speed, leaving the field of battle covered with heaps of dead. The instant they gave way, the victors pursued them with the utmost fury; and, as they gave no quarter, the slaughter is scarcely to be conceived, the pursuit continuing for ten or twelve coss in every direction in which they fled.

Of every description of people, men, women, and children, there were said to be five hundred thousand souls in the *Mahratta* camp, of whom the greatest part were killed or taken prisoners: and of those who escaped from the field of battle and the pursuit, many were destroyed by the *Zemindars* of the country. Antajee Mankeeser, a chief of rank, was cut off by the *Zemindars* of *Ferochnugur*.

The plunder found in the *Mahratta* camp was prodigiously great: you might see one of our horsemen carrying off eight or ten camels, loaded with valuable effects: horses were driven away in flocks like sheep: and great numbers of elephants were also taken.



# E R R A T A.

<i>Pages. Lines.</i>				
IX	10 from the top,	read	گورنر	for گورنر
2	6 do. do.	read	پ	for پ
—	1 from the bottom,	read	!	for !
5	9 from the top,	read	iran for iran ; and id for id.	
6	5 from the bottom,	read	स	for स
7	12 from the top,	read	kahnā	for klanā.
11	2 do. do.	read	dāne for danel.	
13	13 do. do.	read	g,horī for ghorī ; & g,herian for ghorias.	
16	3 do. do.	read	محسوس	for محسوس
17	7 do. do.	read	ستادون	for ستادون
20	5 do. do.	add	PLURAL opposite to SINGULAR.	
—	6 do. do.	read	ین	for ین
—	5 from the bottom,	read	کسیک	for کسک
27	4 from the top,	add	of after tense.	
—	16 do. do.	read	نہیں	for نہیں
28	18 do. do.	read	و لا	for و لا
30	14 do. do.	read	آگ	for آگ
—	2 from the bottom,	read	جیسے ہی ; and جیسے ہی for جیسے ہی	
21	2 from the top,	add	and after tense.	
32	13 do. do.	read	they are without the comma.	
35	2 from the top,	read	تا	for تا
36	1 do. do.	read	من	for من
37	6 do. do.	read	ہو لیں	for ہو لیں
38	5 do. do.	read	ہو لو گے	for ہو لو گے
40	15 do. do.	read	to take for to bring.	
44	7 do. do.	read	تا	for تا
45	5 do. do.	read	کھلا یا ہی	for کھلا ہی
46	18 do. do.	read	کا	for کا

47	3	from the top,	read	کا پھوڑنے کے	for	کو پھوڑنے کے
48	10	do. do.	read	کا پھوڑنے	for	کا پھوڑنے
—	4	from the bottom,	read	میں	for	میں
49	4	from the top,	read	تو پ	for	تو پ
—	10	do. do.	read	کلکٹر	for	کلکٹر
51	10	do. do.	read	آ جا رہا	for	آ جا رہا
53	1	do. do.	read	کنچنیوں	for	کنچنیوں
53	11	do. do.	read	کر کے	for	کر کے
—	3	from the bottom,	read	مکھرا	for	مکھرا
55	1	do. do.	read	عادت کرنے	for	عادت کرنے
56	6	from the top,	read	مہربانی	after	مہربانی
—	7	do. do.	erase	لرکا	before	لرکا
—	2	from the bottom,	read	اس	for	اس
57	5	from the top,	read	دشمن	for	دشمن
—	6	do. do.	read	یہ	for	یہ
—	8	do. do.	read	مدنی	for	مدنی
58	11	do. do.	read	تزو یک	for	تزو یک
59	3	from the bottom,	read	سستی	for	سستی
60	7	do. do.	read	اننا	for	اننا
61	2	from the top,	read	آسمہ	for	آسمہ
—	9	from the bottom,	read	دھمے	for	دھمے
62	17	from the top,	add or	دہین	after	دہین
—	6	do. do.	read	شاہ باش	for	شاہ باش
—	1	from the bottom,	read	بھی	for	بھی
64	4	do. do.	read	DERIVATIVE	for	DERIVATIVE.
74	2	from the top,	read	Hammālah	for	Hamālah; and Māhmu- dah for Māhmadah.
—	4	do. do.	read	brothers'	for	brother's.
—	5	from the bottom,	read	بیابنا	for	بیابنا
75	8	from the top,	add	←	after the particle.	

Pages. Lines.

76	10	from the top,	read	اور زست	for	اور زست
—	17	do. do.	read	شیخ	for	شیخ
—	3	from the bottom,	read	میں	for	میں
77	4	do. do.	read	میں	for	میں
79	12	from the top,	add	دعا میں	after its accusative.	
81	5	do. do.	read	سستی	for	سستی
84	12	do. do.	read	سو جھن	for	سو جھن
85	9	do. do.	read	case	for	case.
—	18	do. do.	read	the abl. case (10. 15.)	for the abl. case	(10. 15.)
—	19	do. do.	read	(8) کسو	the other for (8) the	کسو other.
—	7	from the bottom,	add	ک	after	(16.)
86	8	from the top,	read	گرمی	for	گرمی
87	14	do. do.	read	(39) for (38); and (35) for (35).		
—	17	do. do.	read	(36),—for (35).		
—	5	from the bottom,	read, by the preposition	عوض (39) ایک نہ ایک	for by the preposition	(38) ایک نہ ایک
88	3	do. do.	read	میرے	for	میرے
91	1	do. do.	read	ہی	for	ہی
92	18	from the top,	read	دین	for	دین
94	16	do. do.	read	طا	for	طا
96	3	do. do.	the whole line must be struck out.			
97	14	do. do.	read by	بہر	for by	— بہر
—	9	do. do.	read	کیرا	for	کیرا
—	5	from the bottom,	read	عجا	for	عجا
101	7	do. do.	read	بھاؤ	for	بھاؤ
—	2	do. do.	read	کے	for	کے
102	27	from the top,	read	کے	for	کے

*Pages Lines.*

102	5	from the top,	read	با زو	for	با و ز
—	4	from the bottom,	read	پلنن	for	پلنن
102	10	from the top,	read	جنا	for	جنا
103	12	do. do.	read	مخکو فرمایا	for	مخکو فرمایا
104	3	from the bottom,	read	چکنی	for	چکنی
—	1	do. do.	read	خو	for	خو
105	8	from the top,	read	کرین	for	کرے
106	11	do. do.	read	دو نو	for	دو نو
107	1	do. do.	read	پسپے	for	پسپے





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