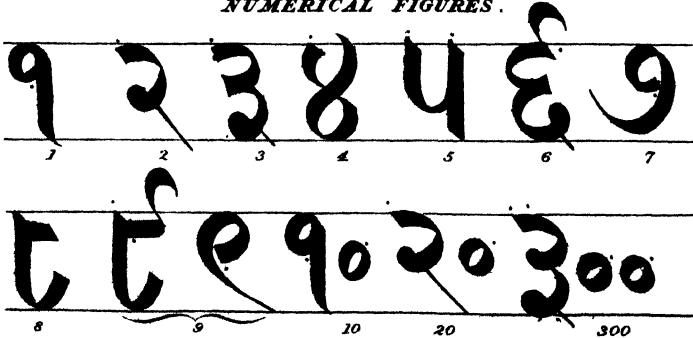




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NUMERICAL FIGURES.



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A  
GRAMMAR  
OF THE  
HINDÚSTÁNÍ LANGUAGE,  
IN THE  
ORIENTAL AND ROMAN CHARACTER,  
WITH  
NUMEROUS COPPER-PLATE ILLUSTRATIONS OF THE PERSIAN AND DEVANÁGARÍ  
SYSTEMS OF ALPHABETIC WRITING:  
TO WHICH IS ADDED,  
A COPIOUS SELECTION OF EASY EXTRACTS FOR READING,  
IN THE  
PERSI-ARABIC AND DEVANÁGARÍ CHARACTERS,  
FORMING A COMPLETE INTRODUCTION TO THE TOTÁ-KAHÁNÍ AND BĀGH-O-BAHĀR,  
TOGETHER WITH  
A VOCABULARY OF ALL THE WORDS,  
AND VARIOUS EXPLANATORY NOTES.  
A NEW EDITION.

By DUNCAN FORBES, LL.D.,

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THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND, &c.

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"HE THAT TRAVELLETH INTO A COUNTRY BEFORE HE HATH AN ENTRANCE INTO THE LANGUAGE,  
GOETH TO SCHOOL, AND NOT TO TRAVEL."—BACON.

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TO  
ELLIOT MACNAGHTEN, Esq., CHAIRMAN,  
COL. WILLIAM HENRY SYKES, DEPUTY-CHAIRMAN,  
AND  
THE DIRECTORS  
OF  
THE HONORABLE THE EAST-INDIA COMPANY,  
THE FOLLOWING WORK,  
INTENDED  
TO FACILITATE THE ACQUISITION OF THE HINDÚSTÁNÍ LANGUAGE,  
IS  
RESPECTFULLY DEDICATED,  
BY THEIR MOST OBEDIENT  
AND FAITHFUL SERVANT,  
DUNCAN FORBES.

*London. 21<sup>st</sup> July, 1855.*



## P R E F A C E.

THE following work has been compiled with a view to enable every one proceeding to India to acquire a fair knowledge of the most useful and most extensively spoken language of that country. Of late years, a new æra may be said to have commenced with regard to the study of the Hindústání language; it being now imperative on every junior officer in the Company's service to pass an examination in that language before he can be deemed qualified to command a troop, or to hold any staff appointment. Such being the case, it is desirable that every facility should be afforded to young men destined for India to acquire at least an elementary knowledge of Hindústání in this country, so as to be able to prosecute the study during the voyage.

A large impression of this work having been exhausted, I have availed myself of the opportunity, in this new Edition, of adopting such improvements as have been naturally suggested by several years' experience in teaching. The plan and arrangement of the work remain the same as before; and so do the numbers of the sections and the paragraphs. The first section treats very fully of the Persi-Arabic alphabet, and of the elementary sounds of the language. In this section I have been enabled to introduce several improvements, and, if I mistake not, the subject is now so simplified that a learner of ordinary capacity will have no difficulty in making some progress in this elementary part, even if he should not have the aid of a teacher. The next three sections treat of the parts of speech, to the defining and explaining of which I have strictly confined myself. I have carefully avoided mixing up the syntax of the language with that part of the work which is and ought to be purely etymological. The



mode of confounding the syntax with the etymology, which prevails in most grammars, I have always looked upon as highly preposterous. It is utterly absurd to embarrass the student with a rule of syntax, at a stage of his progress where he probably does not know a dozen words of the language.

In the first four sections (up to p. 91), I have generally accompanied every Hindústání word and phrase with the pronunciation in Roman characters, in order that the learner might not be delayed too long in acquiring the essential rudiments of the grammar, and also to guard against his contracting a vicious mode of pronunciation. When he has made himself acquainted with what is technically called the *accidence*—that is, the declension of the nouns and pronouns, and the conjugation of the verbs—he may, after a few verbal instructions respecting the arrangement of words, proceed to read and translate a few pages of the Selections, by the aid of the Vocabulary. This done, he may read over the Grammar carefully from the beginning; for, in fact, the Grammar and Selections mutually assist each other.

Section V. (from p. 92 to 135) treats of the Syntax of the language. This is a portion of the work, in which, if I do not greatly mistake, I have made many improvements. I have been particularly careful in explaining those peculiarities of the language in the use of which I have observed learners most apt to err, when trying to translate English into Hindústání. I have also, in several instances, ventured to differ from all my predecessors on certain important points, which of course I have justified by an appeal to the language itself.

In the sixth and last section, I have given a concise account of the Devanágari alphabet; together with the mode of transferring the same into the corresponding Persian character, and *vice versa*. To this I have added an explanation of the various plates accompanying the work, together with a brief account of the Musalmán and Hindú calendars. The perusal of the plates will initiate the student into the mysteries of the manuscript character, which is much used in India, both in

lithographed and printed works, to say nothing of numerous productions which still remain in manuscript. When the learner is well grounded in the *Naskhī*, or printed character, he should, as an exercise, endeavour to write out the same in the *Ta'lik*, or written character. When he has attained some facility in writing the latter, he will find it a very profitable exercise to transcribe the various phrases, etc., in my *Hindústání Manual*, from the Roman character into the *Ta'lik*, and at the same time commit them to memory, as directed in the preface to that small work.

An elementary grammar of a language is incomplete without a certain portion of easy extracts, accompanied by a suitable vocabulary, and occasional notes explanatory of any obscure or idiomatic phrases that may occur in the text. This is the more essential in a grammar of the Hindústání, or of any other Asiatic language, because the *characters* and *words*, being totally different from our own, it is necessary, though it may sound strange, to learn the language to a certain extent, before the grammar can be perused to any advantage. As to the use of translations and other fallacious aids, such as giving the English of each word as it occurs at the bottom of the page or elsewhere, it is a method deservedly scouted by all good teachers. On the other hand, to put a large dictionary in the hands of a beginner is equally useless; it is asking of him to perform a difficult work, with an instrument so unwieldy as to be beyond his strength. In order, therefore, to render this work as complete as possible, I have appended to the Grammar a selection of easy compositions for reading, commencing with short and simple sentences. All the words occurring in the extracts will be found in the Vocabulary, at the end of which I have added a few notes explanatory of difficult passages or peculiarities of the language, with references to the page and paragraph of the Grammar where further information may be obtained.

In the extracts from the 'Khirad Afroz,' a work which is considered to be the easiest and most graceful specimen of the *Urdú* dialect, I have left off the use of the *jazm* <sup>ۛ</sup>, except in

very rare instances, in order that the student may gradually learn to read without it. In like manner the *virāma* ८ is omitted in the last five or six stories of the Hindī extracts. I have been careful, throughout, to give the essential short vowels, convinced that without them the most attentive learner will be apt to commit mistakes in pronunciation. I have also adopted a rigid system of punctuation, the same as I should have done in the editing of a Latin Classic. There may be a few individuals so thoroughly wedded to what is foolish or defective, merely because it is old, as to feel shocked at this innovation. They will complacently ask, What is the use of punctuation, when the natives have none in their manuscripts? I answer—The use is simply to facilitate, for beginners, the acquisition of a knowledge of the language. When that is once attained, they will find no difficulty in reading native works, though utterly void, not only of punctuation but of vowel-points and other diacritical marks. The use of stops is merely a question of time; four hundred years ago we had no such things for our books in Europe, and the excellent monks who had the management of these matters went on comfortably enough without them. But, after all, it was found that stops were an improvement; and so they are admitted to be even in the East. Almost all the books printed in India since the beginning of the present century have punctuation; and those who would make beginners attempt to translate from a strange language, in a strange character, without the least clue to the beginning or end of the sentences, seem to have a marvellous love for the absurd. All Oriental as well as European books ought to have stops; the omission is a sure indication either of extreme idleness or culpable apathy on the part of the editor.

In conclusion, I may safely say that I have spared no pains to render this edition worthy of the extensive patronage which the work has hitherto attained.

D. FORBES.

# HINDŪSTĀNĪ GRAMMAR.

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## SECTION I.

### ON THE LETTERS AND SYMBOLS USED IN WRITING.

1. THE Hindústání language may be printed and written in two distinct alphabets, totally different from each other, viz., the Persi-Arabic, and the Devanágari. We shall at present confine ourselves to the former, and devote a section to the latter towards the end of the volume. The Persi-Arabic alphabet consists of thirty-two letters, to which three more are added to express sounds peculiar to the Hindústání. These letters, then, *thirty-five* in number, are written and read from right to left; and, consequently, Hindústání books and manuscripts begin at what we should call the *end* of the volume. Several of the letters assume different shapes, according to their position in the formation of a word, or of a combined group; as may be seen in the following table, column V. Thus, in a combination of three or more letters, the first of the group, on the right-hand side, will have the form marked *Initial*; the letter or letters between the first and last will have the form marked *Medial*; and the last, on the left, will have the *Final* form. Observe, also, that in this table, column I. contains the names of the letters in the Persian character;

II. the same in Roman characters; III. the detached form of the letters, which should be learned first; and IV. the corresponding English letters.

THE HINDŪSTĀNĪ ALPHABET.

| I.<br>Name. | II.<br>Name. | III.<br>Detached<br>Form. | IV.<br>Power.  | V.<br>Combined Form. |         |          | VI.<br>Exemplifications. |         |          |
|-------------|--------------|---------------------------|----------------|----------------------|---------|----------|--------------------------|---------|----------|
|             |              |                           |                | Final.               | Medial. | Initial. | Final.                   | Medial. | Initial. |
| الف         | <i>alif</i>  | ا                         | <i>a, etc.</i> | ا                    | ا       | ا        | تا                       | بار     | اب       |
| ب           | <i>bo</i>    | ب                         | <i>b</i>       | ب                    | ب       | ب        | شب                       | صبر     | بر       |
| پ           | <i>pe</i>    | پ                         | <i>p</i>       | پ                    | پ       | پ        | چپ                       | سپر     | پُر      |
| ت           | <i>te</i>    | ت                         | <i>t</i>       | ت                    | ت       | ت        | دست                      | ستر     | تپ       |
| ٹ           | <i>ta</i>    | ٹ                         | <i>ṭ</i>      | ٹ                    | ٹ       | ٹ        | پیت                      | ستا     | ٹپ       |
| ث           | <i>so</i>    | ث                         | <i>s</i>       | ث                    | ث       | ث        | خبث                      | بشر     | ثور      |
| ج           | <i>jim</i>   | ج                         | <i>j</i>       | ج                    | ج       | ج        | کج                       | شجر     | جبر      |
| چ           | <i>che</i>   | چ                         | <i>oh</i>      | چ                    | چ       | چ        | ہچ                       | بچہ     | چب       |
| ح           | <i>he</i>    | ح                         | <i>h</i>       | ح                    | ح       | ح        | صح                       | بحر     | حر       |
| خ           | <i>khe</i>   | خ                         | <i>kh</i>      | خ                    | خ       | خ        | بخ                       | نخم     | خر       |
| د           | <i>dāl</i>   | د                         | <i>d</i>       | د                    | د       | د        | مد                       | فدا     | دَر      |
| ڈ           | <i>da</i>    | ڈ                         | <i>ḍ</i>      | ڈ                    | ڈ       | ڈ        | مڈ                       | نڈر     | ڈال      |
| ذ           | <i>zāl</i>   | ذ                         | <i>z</i>       | ذ                    | ذ       | ذ        | کاغذ                     | نذر     | ذم       |
| ر           | <i>ro</i>    | ر                         | <i>r</i>       | ر                    | ر       | ر        | مر                       | مَر     | رم       |
| ڑ           | <i>ra</i>    | ڑ                         | <i>ṛ</i>      | ڑ                    | ڑ       | ڑ        | مڑ                       | بڑا     | ڑوڑا     |
| ز           | <i>zo</i>    | ز                         | <i>z</i>       | ز                    | ز       | ز        | مزر                      | بزم     | رز       |

| I. | II.<br>Name. | III.<br>Detached<br>Form. | IV.<br>Power. | V.<br>Combined Form. |         |          | VI.<br>Exemplifications. |         |          |     |      |
|----|--------------|---------------------------|---------------|----------------------|---------|----------|--------------------------|---------|----------|-----|------|
|    |              |                           |               | Final.               | Medial. | Initial. | Final.                   | Medial. | Initial. |     |      |
|    | زِي          | zhe                       | ز             | zh                   | ز       | ز        | ز                        | ز       | زرف      | غزب | پاؤڑ |
|    | سِين         | sin                       | س             | s                    | س       | س        | س                        | س       | س        | س   | بس   |
|    | شِين         | shin                      | ش             | sh                   | ش       | ش        | ش                        | ش       | ش        | ش   | پش   |
|    | صَاد         | ṣad                       | ص             | ṣ                    | ص       | ص        | ص                        | ص       | ص        | ص   | نص   |
|    | ضَاد         | ḍad                       | ض             | ḍ                    | ض       | ض        | ض                        | ض       | ض        | ض   | بعض  |
|    | طَوِي        | toe                       | ط             | t                    | ط       | ط        | ط                        | ط       | ط        | ط   | خط   |
|    | ظَوِي        | zoe                       | ظ             | z                    | ظ       | ظ        | ظ                        | ظ       | ظ        | ظ   | حفظ  |
|    | عَبْن        | ain                       | ع             | a, etc.              | ع       | ع        | ع                        | ع       | ع        | ع   | صنع  |
|    | غَبْن        | ghain                     | غ             | gh                   | غ       | غ        | غ                        | غ       | غ        | غ   | تبخ  |
|    | فِي          | fe                        | ف             | f                    | ف       | ف        | ف                        | ف       | ف        | ف   | كف   |
|    | قَاف         | káf                       | ق             | k                    | ق       | ق        | ق                        | ق       | ق        | ق   | بن   |
|    | كَاف         | káf                       | ك             | k                    | ك       | ك        | ك                        | ك       | ك        | ك   | يكن  |
|    | گَاف         | gáf                       | گ             | g                    | گ       | گ        | گ                        | گ       | گ        | گ   | رنگ  |
|    | لَام         | lám                       | ل             | l                    | ل       | ل        | ل                        | ل       | ل        | ل   | گل   |
|    | مِيم         | mitm                      | م             | m                    | م       | م        | م                        | م       | م        | م   | ستم  |
|    | نُون         | nún                       | ن             | n                    | ن       | ن        | ن                        | ن       | ن        | ن   | صحن  |
|    | وَاو         | wáw                       | و             | w, etc.              | و       | و        | و                        | و       | و        | و   | بو   |
|    | هِي          | he                        | ه             | h                    | ه       | ه        | ه                        | ه       | ه        | ه   | نه   |
|    | يِي          | ye                        | ي             | y, etc.              | ي       | ي        | ي                        | ي       | ي        | ي   | بي   |

The alphabet here described is used, more or less modified, by all those nations who have adopted the religion of Muḥammad; viz., along the north and east of Africa, in Turkey, Arabia, and Persia, and by the Musalmán portion of the people of India and Malacca.

In pronouncing the names of the letters (column II.) let it be remembered that the vowels are to be uniformly sounded as follows:—The unmarked *a* is always short, as *a* in *woman*, *adrift*, etc.; *d* is always long, as *a* in *war* or *art*; *i* is short, as in *pin*; *t* is long, as in *police*; *u* is short, as *u* in *bull*, *pull*, etc.; *ú* is the same sound lengthened, and pronounced as *u* in *rule*, etc.; *e* is sounded as *ea* in *bear*; *o* is always long, as in *no*; *ai* is pronounced as *ai* in *aisle*; and *au* is sounded as in German and Italian, or very nearly like our *ou* in *sound*, or *ow* in *cow*.

2. Perhaps the best mode of learning the alphabet is, First, to write out several times the detached or full forms of the letters in column III. Secondly, to observe what changes (if any) these undergo, when combined in the formation of words, as exhibited in column V. Lastly, to endeavour to transfer, into their corresponding English letters, the words given as exemplifications in column VI.

*a.* It may be here observed that the letters  $\text{ز ز ر د ا}$  and  $\text{و}$  do not alter in shape, whether initial, medial, or final. Another peculiarity which they have is, that they never unite with the letter following, to the left; hence, when the last letter of a word is preceded by any one of these, it must have the detached form, column III. The letters  $\text{ط}$  and  $\text{ظ}$ , in like manner, do not alter, though they always unite with the letter following on the left hand.

3. In the foregoing table, most of the characters are sufficiently represented by the corresponding English letters: it will therefore be necessary to notice only those whose sounds differ more or less from our own.

ت The sound of this letter is softer and more dental than that of the English *t*; it corresponds with the *t* of the Gaelic dialects, or that of the Italian in the word *sotto*. It represents the Sanskrit त.

ث This letter represents the Sanskrit थ; its sound is much nearer that of the English *t* than the preceding. In pronouncing it, the tongue should be well turned up towards the roof of the mouth, as in the words *tip*, *top*.

س is sounded by the Arabs like our *th* hard, in the words *thick*, *thin*; but by the Persians and Indians it is pronounced like our *s* in the words *sick*, *sin*.

چ This letter has uniformly the sound of our *ch* in the word *church*.

ح is a very strong aspirate, somewhat like our *h* in the word *haul*, but uttered by compressing the lower muscles of the throat.

خ has a sound like the *ch* in the word *loch*, as pronounced by the Scotch and Irish, or the final *ch* in the German words *schaach* and *buch*. This letter will be represented in Roman characters by *kh*, with a stroke underneath (*kh̄*).

د is much softer and more dental than the English *d*; it represents the Sanskrit द, and corresponds with the *d* of the Celtic dialects, and that of the Italian and Spanish.

ड This letter represents the Sanskrit ढ, and is very nearly the same as our own *d*. The tongue, in pronouncing it, should be well turned up towards the roof of the mouth.

ذ is properly sounded (by the Arabs) like our *th* soft, in the words *thy* and *thine*; but in Persian and Hindústání it is generally pronounced like our *s* in *seal*.

ر is always sounded very distinctly, as the French and Germans pronounce it.

ژ This letter is sounded like the preceding, only the tip of the tongue must be turned up towards the roof of the mouth. It is very much akin to *ژ*, with which it often interchanges; or, more strictly speaking, in the Devanágari the same letter serves for both; as will be seen in the section on the Devanágari alphabet.

ژ is pronounced like the *j* of the French, in the word *jour*, or our *s* in the word *asure*. It is of rare occurrence.



ص In Arabic this letter has a stronger or more hissing sound than our *s*. In Hindústání, however, there is little or no distinction between it and س, which is like our own *s*.

ض is pronounced by the Arabs like a hard *d* or *dh*; but in Hindústání it is sounded like *s*.

ط and ظ These letters are sounded in Hindústání like ت and ز, or very nearly so. The anomalous letter غ will be noticed hereafter.

غ has a sound somewhat like *g* in the German word *sagen*. About the banks of the Tweed, the natives sound what they fancy to be the letter *r*, very like the Eastern ر. This sound will be represented in English letters by *gh*, with a stroke underneath (*gḥ*).

ق bears some resemblance to our *c* hard, in the words *calm*, *cup*; with this difference, that the ق is uttered from the lower muscles of the throat.

گ is sounded like our *g* hard, in *give*, *go*; never like our *g* in *gem*, *gentle*.

ن at the beginning of a word or syllable is sounded like our *n* in the word *now*; at the end of a word, when preceded by a long vowel, it generally has a *nasal* sound, like the French *n*, in such words as *mon* and *son*, where the sound of the *n* is scarcely heard, its effect being to make the preceding vowel come through the nose. The same sound may also occur in the middle of a word, as in the French *sans*. In the Roman character, the nasal sound of ن will be indicated by *n*, with a dot over it (*ṅ*).

ذ is an aspirate, like our *h* in *hand*, *heart*; but at the end of a word, if preceded by the short vowel *a* (Fatha § 4), the ذ has no sensible sound, as in دانة *dána*, a grain; in which case it is called هاي مُخْتَفِي *hái mukhtafí*, i.e., the 'obscure or imperceptible *h*.' As this final *h*, then, is not sounded in such cases, we shall omit it entirely in the Roman character whenever we have occasion to write such words as دانة *ddána*, etc.

*a*. At the end of words derived from Arabic roots, the final *s* is sometimes marked with two dots thus, *ṣ̣*; and, in such cases, sounded like the letter ت *t*. The Persians generally convert the *ṣ̣* into ت; but sometimes they leave it unaltered, and frequently they omit the

two dots, in which case the letter is sounded according to the general rule. Lastly, the Hindústání usually receives such words in whatever form they may happen to be used in Persian.

b. The letter  $\text{ه}$  or  $\text{ه}$  is frequently employed as a mere aspirate in combination with the letters  $\text{ك ت ب ج د ذ ر ز س ش ص ط ظ ف ق ك}$  and  $\text{گ}$ ; as in the words  $\text{په}$ , *pha*;  $\text{ته}$ , *tha*, etc. In such cases the learner must be careful not to sound the *ph* and *th* as in English; the *h* is to be sounded separately, immediately after its preceding letter, as in the compound words *up-hill*, *hot-house*. In most printed books the round form of the *h* ( $\text{ه}$  and  $\text{ه}$ ) is employed to denote the aspirate of the preceding letter, otherwise the form  $\text{ه}$  is used; but this rule does not apply to manuscripts, particularly those written before the days of Dr. Gilchrist, under whose auspices the distinction was first adopted.

c. Much might have been said in describing the sounds of several of the letters; but we question whether the learner would be greatly benefited by a more detailed description. It is difficult, if not impossible, to give in writing a correct idea of the mere sound of a letter, unless we have one that corresponds with it in our own language. When this is not the case, we can only have recourse to such languages as happen to possess the requisite sound. It is possible, however, that the student *may be* as ignorant of these languages as of Hindústání. It clearly follows, then, as a general rule, that the correct sounds of such letters as differ from our own must be learned *by the ear*—we may say, by a *good ear*; and, consequently, a long description is needless. This remark applies in particular to the letters  $\text{ص د خ ح ت}$   $\text{ض غ ق}$  and the nasal  $\text{ن}$ .

## OF THE PRIMITIVE VOWELS.

4. In Hindústání, as in many of the Oriental languages, the primitive vowels are three in number. They are represented by three small marks or symbols, two of which are placed above and one beneath the letter after which they are sounded, as in the following syllables,  $\text{د}$  *da*,  $\text{د}$  *di*, and  $\text{د}$  *du*; or  $\text{س}$  *sar*,  $\text{س}$  *sir*, and  $\text{س}$  *sur*.

a. The first is called *fatha* (by the Persians زبر *sabar*), and is written thus,  $\overset{ˆ}{\text{ـ}}$  over the consonant to which it belongs. Its sound is that of a short *a*, such as we have it in the word *calamus*, which is of Eastern origin, and of which the first two syllables or root, *calam* or *kalam*, are thus written, قَلَمٌ. In such Oriental words as we may have occasion to write in Roman characters, the *a*, unmarked, is understood always to represent the vowel *fatha*, and to have no other sound than that of *a* in *calamus* or *calendar*.

b. The second is called by the Arabs *kasra* كَسْرَةٌ (by the Persians زیر *zor*), and is thus  $\underset{ˆ}{\text{ـ}}$  written under the consonant to which it belongs. Its sound is that of our short *i* in the word *sip* and *fin*, which in Hindústání would be written سِپ and فِن. The unmarked *i*, therefore, in the course of this work, is understood to have the sound of *i* in *sip* and *fin*, in all Oriental words written in the Roman character.

c. The third is called by the Arabs *zamma* (or *dhamma*) ضَمَّة (by the Persians پیش *peesh*), which is thus  $\overset{ˆ}{\text{ـ}}$  written over its consonant. Its sound is like that of our short *u* in the words *pull* and *push*, which in Hindústání would be written پُل and پُش: we have also its true sound in the English words *foot* and *hood*, which would be written فُت and هُد. We shall accordingly, in the following passages, represent the *zamma* by the unmarked *u*, which in all Oriental words in the Roman character, is understood to have the sound of *u* in *pull* and *push*; but never that of our *u* in such words as *use* and *perfume*, or such as *u* in *sun* and *fun*.

OF THE LETTERS ا, ع, و, AND ي, VIEWED AS CONSONANTS.

5. At the beginning of a word or syllable, the letter *ا*, like any other consonant, depends for its sound on the accompanying vowel; of itself, it is a very weak aspirate, like our *h* in the words *herb*, *honour*, and *hour*. It is still more closely identified with the *spiritus lenis* of the Greek, in such words as ἀπὸ, ἐπὶ, ὀρθρός, where the mark ['] represents the *alif*, and the *a*, *e*, and *o*

the accompanying vowel. In fact, when we utter the syllables *ab*, *ib*, and *ub*, there is a slight movement of the muscles of the throat at the commencement of utterance; and that movement the Oriental grammarians consider to be the *makhraj*, or 'place of utterance' of the consonant *ا*, as in *ا* *a*; *ا* *i*; and *ا* *u*; just the same as the lips form the *makhraj* of *ب*, in the syllables *ب* *ba*, *ب* *bi*, and *ب* *bu*. Finally, the *ا* may be considered as the *spiritus lenis*, or weak aspirate of the consonant *س*.

a. The consonant *ع* has the same relation to the strong aspirate *ح* that *ا* has to *س*; that is, the *ع*, like the *ا*, is a *spiritus lenis* or weak aspirate; but the *makhraj*, or 'place of utterance' of *ع*, is in the lower muscles of the throat. Hence the sound of the letter *ع*, like that of the letter *ا*, depends on the accompanying vowel; as *ع* *ab*, *ع* *ib*, *ع* *ub*, which in the mouth of an Arab, are very different sounds from *ا* *ab*, *ا* *ib*, and *ا* *ub*. At the same time, it is impossible to explain in writing the true sound of this letter; as it is not to be found in any European language, so far as we know. The student who has not the advantage of a competent teacher may treat the *ع* as he does the *ا* until he has the opportunity of learning its true sound by the ear. In representing Oriental words in the Roman character, the place of the *ع* will be indicated by an apostrophe, thus, *عَسَل* 'asal.

b. Of the consonants *و* and *ي* very little description is necessary. The letter *و* has generally the sound of our *w* in *we*, *went*; but occasionally in words from the Sanskrit it has the sound of our *v*, which must be determined by practice. The sound of the consonant *ي* is our own *y* in *you*, *yet*, or the German *j* in *jener*.

c. It appears, then, that the thirty-five letters constituting the Hindústání alphabet are all to be considered as *consonants*, each of which may be uttered with any of the three primitive vowels, as *ا* *a*, *ا* *i*, and *ا* *u*; *ب* *ba*, *ب* *bi*, and *ب* *bu*, etc.: hence the elementary sounds of the language amount to one hundred and five in number, each consonant forming three distinct syllables.

6. When a consonant is accompanied by one of the three primitive vowels, it is said to be *متحرك* *mutaharrik*, that is, 'moving or moveable,' by that vowel. Oriental grammarians consider a syllable as a *step* or *move* in the formation of a word or sentence. When, in the middle or at the end of a word, a consonant is not accompanied by a vowel, it is said to be *ساكن* *sâkin*, 'resting or inert,' and then it is marked with the symbol ˘ or ˙ called *جزم* *jazm*, which signifies 'amputation or cutting short.' Thus in the word *مردم* *mardum*, the *mîm* is *moveable* by *fatha*; the *re* is *inert*,<sup>1</sup> having no vowel; the *dâl* is *moveable* by *zamma*; and, finally, the *mîm* is *inert*. As a general rule, the last letter of a word is *inert*, and in that case the mark *jazm* ˘ is unnecessary.

7. When a letter is doubled, the mark ˉ, called *tashdid*, is placed over it. Thus, in the word *شدت* *shid-dat*, where the first syllable ends with *d* and the next begins with *d*, instead of the usual mode *شددت* the two *dâls* are thrown into one, and the mark *tashdid* ˉ indicates this coalition. The student must be careful to utter each of the letters thus doubled, distinctly—the first letter ends the preceding syllable, and the second begins the following; they must not be slurred over as we do it, in such words as *mummy*, *summer*. The meaning of the term *tashdid*, is, 'strengthening or corroboration.'

<sup>1</sup> The term *inert* is here employed for want of a better. In most Arabic, Persian, and Hindustâni Grammars, a letter not followed by a vowel is called *quiescent*, which is objectionable, as it is apt to mislead the beginner, the term *quiescent* being already applied in the English Grammar in the sense of *not sounded*. For instance, the letter *g* is *quiescent* in the word *phlegm*; we cannot, however, say that *m* is *quiescent* in the same word, though we may say that it is *inert*. The student will be pleased to bear in mind, then, that a letter is said to be *inert* when it is not followed by a vowel.

OF THE LETTERS  $\aleph$  ,  $\omega$  AND  $\text{ي}$  VIEWED AS VOWELS OR  
LETTERS OF PROLONGATION.

8. The letters  $\aleph$  ,  $\omega$  and  $\text{ي}$  when *inert*, serve to prolong the preceding vowel, as follows. When  $\aleph$  *inert* is preceded by a letter moveable by *fatha*, the *fatha* and *alif* together form a long sound like our *a* in *war*, or *au* in *haul*, which in Hindústání might be written  $\text{وَّار}$  and  $\text{حَآل}$ . Now it so happens that the  $\aleph$  *inert* is always preceded by *fatha*: hence, as a general and practical rule, *alif* not beginning a word or syllable forms a sound like our *a* in *war*, or *au* in *haul*. In the Roman character, the sound of long  $\aleph$  will be represented by  $\acute{a}$ , whilst the unmarked *a* is always understood to represent the short primitive vowel *fatha*.

9. When the letter  $\omega$  *inert* is preceded by a consonant moveable by the vowel *zamma*, the *zamma* and  $\omega$  together form a sound like our *oo* in *tool*; which in Hindústání might be written  $\text{تُوْل}$ , or, which is the same thing, like our *u* in *rule*, which might be written  $\text{رُوْل}$ . The same combination forms also another sound, like our *o* in *mole*, which would in the same manner be written  $\text{مُوْل}$ , or, perhaps still nearer, like our *oa* in *coat*, which might be written  $\text{كُوْت}$ . In the Arabic language, the latter sound of  $\omega$ , viz. that of *o* in *mole*, is unknown; hence Arabian grammarians call it *Majhúl*, or '*Ajamí*, i.e. the Unknown or Persian  $\omega$ ; whereas the former sound, that of *u* in *rule*, is called *Ma'rúf*, the Known or Familiar  $\omega$ . If the

letter , be preceded by a consonant moveable by *fatha*, the *fatha* and , united will form a diphthong, nearly like our *ou* in *sound*, or *ow* in *town*, but more exactly like the *au* in the German word *kaum*, which in Hindústání might be written قَوْم. In the following pages the *Ma'rúf* sound will be represented by *ú*; the *Majhúl* by *o*, and the diphthong by *au*. If the , be preceded by the vowel *kasra*, no union takes place, and the , preserves its natural sound as a consonant, as in the word سوا

b. When the letter و in words purely Persian is preceded by خ (moveable by *fatha*), and followed by ا; the sound of و is scarcely perceptible; as in the word خَوَاه pronounced *kháh*, not *khawáh*. When we have occasion to write any such words in the Roman character the *w* will be written with a dot under; thus, خواه *khwáh*.

10. When the letter ي *inert* is preceded by a consonant moveable by *kasra*, the *kasra* and the ي unite, and form a long vowel like our *ee* in *feel*, which in Hindústání might be written فَيْل; or, which is the same thing, like our *i* in *machine*, which might be written مَشِين. The same combination may also form a sound like our *ea* in *bear*, which would be written بَيْر or like the French *é* in the words *pré*, *donné*, but longer; or the German *e* followed by *h* in the words *sehr*, *gelehrt*. In the Arabic language, the latter sound of ي is unknown: hence, when the ي forms the sound of *ea* in *bear*, etc., it is called *Yáe Majhúl*, or *Yáe 'Ajami*, that is, the Unknown or Persian ي; whilst the former sound—that of *ee* in *feel*, or *i* in *machine*—is called *Yáe Ma'rúf*, the Known or Familiar ي. When the letter ي *inert* is preceded by a consonant, moveable by *fatha*, the *fatha* and the ي unite, and form a diphthong, like *ai* in the

German word *Kaiser*, which in Arabic, Persian, and Hindústání, is written *قَيْصَر*. This sound is really that of our own *i* in *wise*, *size*, which we are pleased to call a vowel, but which, in reality, is a genuine diphthong. When the letter *ي* is preceded by *zamma*, no union takes place, and the *ي* retains its usual sound as a consonant, as in the word *مَيْسَر* *muyassar*. Lastly, if the letter *ي* be followed by a vowel, the above rules do not hold; and the *ي* is to be sounded as a consonant, as in the words *بَيَان* *bayán*, and *زَيَان* *ziyán*, not *bai-án* and *zi-án*, to represent which latter sounds the mark *hamza* (No. 15) would be requisite. A similar rule applies to the *و*.

a. It must be observed, that there are very few Hindústání works, printed or manuscript, in which all the vowels are marked as we have just described; the primitive short vowels being almost always omitted, as well as the marks *جزم* and *تاشهید*. This omission occasions no serious inconvenience to the natives, or to those who know the language. To the young beginner, however, in this country, it is essential to commence with books having the vowels carefully marked; otherwise he will contract a vicious mode of pronunciation, which he will find it difficult afterwards to unlearn. At the same time, it is no easy matter in printing to insert all the vowel-marks, etc. in a proper and accurate manner. In the present work, a medium will be observed, which, without over-crowding the text with symbols, will suffice to enable the learner to read without any error, provided he will attend to the following rules.

11. The short vowel *futha* *ـ* is of more frequent occurrence than the other two; hence it is omitted in the printing; and the learner is to supply it for every consonant except the last, provided he see no other vowel, nor the mark *jazm*, nor the *ه* (*butterfly*) form of the letter *he* (par. 3, *b*) accompanying any of the consonants aforesaid.



a. The letter و at the beginning of a word or syllable is a consonant, and generally sounded like our *w*, as in the words وس *wis*, وطن *watan*. When و follows a consonant, that has no vowel-mark or *jasm* accompanying it, the و has the sound of *o* long, as in the words سو *so*, كو *ko*. When the consonant preceding the و has the mark *zamma* َ over it, the و has the sound of *u* in *rule*, or *oo* in *fool*, as in the words سُو *su* or *soo*, and كُو *ku* or *koo*; and if the preceding consonant has the vowel mark *fatha* َ over it, the و forms the diphthong *au*, as سَوو *sau* or *sow*, كَوو *kau* or *cow*.

b. The letter ي at the beginning of a word or syllable is a consonant like our letter *y*, as in يَه *yih*, ياد *yad*. When the letter ي is medial or final, if the consonant preceding it has no vowel-mark or *jasm*, the ي is sounded like *ea* in *bear*, or *ai* in *fail*, as in the words بِير *ber*, and سِير *ser*. If the consonant preceding the ي has the mark *kasra* ِ under it, the ي has the sound of *i* in *machine*, or *ee* in *feel*, as بِير *bir* or *beer*, and سِير *sir* or *seer*; and if the preceding consonant has the mark *fatha* َ over it, the ي forms the diphthong *ai* as بَيْر *bair* or *byre*, and سَيْر *sair* or *sire*.

c. There are a few instances in which the letters و and ي unite with the preceding consonant, as in the words سَوَامِي *swami*, and كَبَا *kyd*; but such combinations being of comparatively rare occurrence, they may safely be left to the student's own practice. Lastly, in a few Arabic words the final ي occurs with an *alif* written over it, in which case the *alif* only is sounded, as in the words عَلِي *ukbā*; تَعَالِي *ta'āld*.

12. We shall now at one view exhibit the practical application of the principles treated of in the preceding paragraphs. The vowels in Hindústání, as the student may have ere now perceived, are ten in number, the manner of representing which may be seen in the following ten words. The upper line (1) contains ten English words in common use, in each of which occurs the corresponding sound of the Hindústání word beneath. The lower line (3) shews the mode in which the Oriental

vowels will be uniformly represented in Roman characters in the course of this work.

|    |            |           |             |             |             |             |             |             |             |             |
|----|------------|-----------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|
| 1. | <i>fun</i> | <i>fn</i> | <i>foot</i> | <i>fall</i> | <i>foal</i> | <i>fool</i> | <i>fowl</i> | <i>fail</i> | <i>feel</i> | <i>file</i> |
| 2  | فُن        | فِن       | فُت         | فَال        | فُول        | فُول        | فُول        | فِيل        | فِيل        | فِيل        |
| 3. | <i>fan</i> | <i>fn</i> | <i>fut</i>  | <i>fál</i>  | <i>fol</i>  | <i>fúl</i>  | <i>faul</i> | <i>fol</i>  | <i>fil</i>  | <i>jail</i> |

13. We have now, we trust, fully explained how the vowels are to be represented when they *follow* an audible consonant, such as the letter ف *f* in the foregoing list of words. In order to represent the vowels as initial or commencing a word, it will at once occur to the student that we have merely to annihilate or withdraw the letter ف from the above words, leaving everything else as it stands, and the object is effected. This is precisely what we do *in reality*, though not *in appearance*. The Arabian grammarians have taken into their heads a most subtle crotchet on this point, which is, *that no word or syllable can begin with a vowel*. Therefore, to represent what we call an initial vowel, that is, a vowel commencing a word or syllable, they employ the letter ʾ *alif* as a fulcrum for the vowel. We have already stated (No. 5) that they consider the ʾ as a very weak aspirate or *spiritus lenis*; hence its presence supports the theory, at least to the eye, if not to the ear. In order, then, to exhibit the vowels in the preceding paragraph as initial, we must, after taking away the letter ف substitute ʾ in its place, which ʾ being *nothing*, or *very nearly so*, the process amounts *in reality* to the withdrawal of the letter ف *f*, and the substitution of what may be considered as mere *nothing*, thus—

|    |           |           |           |            |           |            |            |            |            |              |
|----|-----------|-----------|-----------|------------|-----------|------------|------------|------------|------------|--------------|
| 1. | <i>un</i> | <i>in</i> | <i>út</i> | <i>all</i> | <i>ól</i> | <i>óól</i> | <i>owl</i> | <i>ail</i> | <i>eel</i> | <i>aisle</i> |
| 2. | اُن       | اِن       | اُت       | اَلل       | اُول      | اُول       | اُول       | اِيل       | اِيل       | اِيل         |
| 3. | <i>un</i> | <i>in</i> | <i>ut</i> | <i>ál</i>  | <i>ol</i> | <i>úl</i>  | <i>aul</i> | <i>el</i>  | <i>il</i>  | <i>ail</i>   |

Instead of writing two *alifs* at the beginning of a word, as in *آل* *ál*, it is usual (except in Dictionaries) to write one *alif* with the other curved over it; thus *آل*. This symbol  $\overset{\curvearrowright}{\text{ـ}}$  is called *مَدَّة* *madda*, 'extension,' and denotes that the *alif* is sounded long, like our *a* in *water*. M. de Sacy (v. *Grammaire Arabe*, p. 72) considers the mark *madda*  $\overset{\curvearrowright}{\text{ـ}}$  to be nothing else than a *م* *mim*, the initial of the word *madda*; but our business is simply with its practical use, and the reader if he pleases may view it as a contraction of our letter *m*, meaning 'Make it long.'

14. If, instead of *ا* in the above series, we substitute the letter *ع*, we shall have virtually the same sounds, only that they must be uttered from the lower muscles of the throat, thus—

|     |     |     |      |      |      |      |      |      |      |
|-----|-----|-----|------|------|------|------|------|------|------|
| عِن | عِن | عُت | عَال | عُول | عُول | عُول | عِيل | عِيل | عِيل |
| 'an | 'in | 'ut | 'dl  | 'ol  | 'úl  | 'aul | 'el  | 'íl  | 'ail |

a. It appears, then, that when in Hindústání, a word or syllable begins with what we consider to be a vowel, such word or syllable must have the letter *ا* or *ع* to start with. Throughout this work, when we have occasion to write such words in the Roman character, the corresponding place of the *ع* will be indicated by an apostrophe or *spiritus lenis*; thus, *عسل* 'asál, *عابد* 'ábíd, *بَعْد* ba'd, to distinguish the same from *اسل* asál, *آبد* ábíd, *بد* bad, or *باد* bád. In other respects the reader may view the *ا* and *ع* in any of the three following lights. 1st. He may consider them of the same value as the *spiritus lenis* (') in such Greek words as *áv*, *év*, etc. 2ndly. He may consider them as equivalent to the letter *h* in the English words *hour*, *herb*, *honour*, etc. Lastly. He may consider them as mere blocks, whereupon to place the vowels requisite to the formation of the syllable. Practically speaking, then, *ا* and *ع* when initial, and the *و* and *ي* when not initial, require the beginner's strictest attention, as they all contribute in such cases to the formation of several sounds.

15. We have stated that, according to the notions of the Arabian grammarians, no syllable can begin with a vowel. In practice, however, nothing is more common, at least according to our ideas of such matters, than to meet with one syllable ending with a vowel, and the next beginning with one also. When this happens in Persian and Hindústání, the mark ء called *hamza* is inserted between the two vowels a little above the body of the word, as in the words جَاوَن *já,ún*, پَايِ *pá,e*; and sometimes there is a vacant space left for the *hamza*, like the initial or medial form of the *ye* without the dots below, thus [ر] or [ـ] as in the words فَايِدَه *fá,ida*; كِيَجِي *kijî-e*. The *hamza*, then, is merely a substitute employed in the middle of words for the letter ا, to serve as a commencement (or as the Orientals will have it, consonant) to the latter of two consecutive vowels. Practically speaking, it may be considered as our hyphen which serves to separate two vowels, as in the words *co-ordinate*, *re-iterate*. It serves another practical purpose in Persian, in the formation of the genitive case, when the governing word ends with the imperceptible *s h*, or with the letter ي as in the words دِيْدَه دَانِش *dîda-i-dánish*, 'the eye of intelligence,' where the *hamzá* alone has the sound of the short *i* or *e*.

a. The sound of the mark *hamza*, according to the Arabian grammarians, differs in some degree from the letter ا, being somewhat akin to the letter ع, which its shape ء would seem to warrant; but in Hindústání this distinction is overlooked. We have here confined ourselves solely to the practical use of this symbol as applied in Persian and Hindústání; for further information on the subject, the reader may consult De Sacy's Arabic Grammar.

16. Before we conclude the discussion of the alphabet,

it may be proper to inform the student that the eight letters ط ض ص ح ث and ع ظ ط ض ص ح and ق are peculiar to the Arabic; hence, as a general rule, a word containing any one of these letters may be considered as borrowed from the Arabic. Words containing any of the letters ز ن ح or غ may be Persian or Arabic, but are not of Indian origin. The few words which contain the letter ج are purely Persian. Words containing any of the letters چ or گ may be Persian or Indian, but not Arabic. Lastly, words containing any of the four-dotted letters ژ ڙ ڏ ٺ are purely Indian. The rest of the letters are common to the Arabic, Persian, and Hindústání languages.

17. As words and phrases from the Arabic language enter very freely into the Hindústání, we cannot well omit the following remarks. Arabic nouns have frequently the definite article ال 'the' of the language prefixed to them; and if the noun happens to begin with any of the thirteen letters ظ ط ض ص ش س ز ر ذ د ت or ن, the ل of the article assumes the sound of the initial letter of the noun, which is then marked with *tashdíd*; thus النور 'the light,' pronounced *an-núr*, not *al-núr*. But in these instances, though the ل has lost its sound, it must always be written in its own form. Of course, when the noun begins with the ل, the ل of the article coincides with it in like manner, as in the words اللَّيْلَةُ *al-lailat*, 'the night;' and in this case the ل of the article is sometimes omitted, and the initial *lám* of the noun marked with *tashdíd*, thus, اللَّيْلَةُ *al-lailat*.

a. The thirteen letters (ت etc.) above mentioned, together with the letter ل, are, by the Arabian grammarians, called *solar* or *sunny* letters, because the word شمس *shams*, 'the sun,' happens to begin with one of them. The other letters of the Arabic alphabet are called

*lunar*, because, we presume, the word *قمر* *kamar*, 'the moon,' begins with one of the number, or simply because they are *not solar*. Of course, the captious critic might find a thousand equally valid reasons for calling them by any other term, such as *gold* and *silver*, *black* and *blue*, etc.; but we merely state the fact as we find it.

18. In general, the Arabic nouns of the above description, when introduced into the Persian and Hindústání languages, are in a state of construction with another substantive or preposition which precedes them; like the Latin terms *jus gentium*, *vis inertie*, *ex officio*, etc. In such cases, the last letter of the first or governing word, if a substantive, is moveable by the vowel *zamma*, which serves for the enunciation of the *l* of the article prefixed to the second word; and, at the same time, the *l* is marked with the symbol *وَصَلَة*, called *wasla*, which denotes 'union;' as in the words *أمير المؤمنين* *Amir-ul-múminin*, 'Commander of the Faithful;' *إقبال آكدوله* *Ikbál-ud-daula*, 'The dignity of the state.'

a. Arabic nouns sometimes occur having their final letters marked with the symbol called *tanwin*, which signifies the using of the letter *n*. The *tanwin*, which in Arabic grammars serves to mark the inflexions of a noun, is formed by doubling the vowel-point of the last letter, which indicates at once its presence and its sound; thus, *باب* *bábin*, *باب* *bábin*, *باباً* *bában*. The last form requires the letter *l*, which does not, however, prolong the sound of the final syllable. The *l* is not required when the noun ends with a *hamza*, or with the letter *é*, as *شاي* *shai-an*, *حكمة* *hikmatan*; or when the word ends in *ye*, surmounted by *l* [ *علي* ] (in which case the *l* only is pronounced), *هدى* *hudan*. In Hindústání the occurrence of such words is not common, being limited to a few adverbial expressions, such as *قصدًا* *kasdan*, 'purposely,' *اتفاقًا* *ittifakan*, 'by chance.' In the Roman character the letter *n*, with a stroke underneath [*n̄*], will be used for the 'núnation.'

19. We may here mention, that the twenty-eight

letters of the Arabic language are also used (chiefly in recording the *tārīkh*, or date of historical events, etc.), for the purpose of numerical computation. The numerical order of the letters differs from that given in pages 2 and 3, being, in fact, the identical arrangement of the Hebrew alphabet, so far as the latter extends, viz., to the letter  $\text{ת}$  400. The following is the order of the numerical alphabet with the corresponding number placed above each letter; the whole being grouped into eight unmeaning words, to serve as a 'Memoria technica.'

$\begin{array}{cccccccc}
100 & 200 & 300 & 400 & 500 & 600 & 700 & 800 \\
\text{ض} & \text{خ} & \text{ق} & \text{ك} & \text{م} & \text{ن} & \text{ه} & \text{ز} \\
\text{ضخ} & \text{خذ} & \text{قرشت} & \text{سعنص} & \text{كلمن} & \text{حطي} & \text{هوز} & \text{اجد}
\end{array}$

where 1 denotes one, ب two, ج three, د four: etc.

a. In reckoning by the preceding system, the seven letters peculiarly Persian or Indian, viz. ژرژدچت ب, and گت, have the same value as their cognate Arabic letters of which they are modifications, that is, of زردج ت ب, and ك, respectively. The mode of recording any event is, to form a brief sentence, such that the numerical values of all the letters, when added together, amount to the year (of the Hijra) in which the event took place. Thus, the death of Ahlí of Shíráz, who may be considered as the last of the classic poets of Persia, happened in A.H. 942 (A.D. 1535). This date is recorded in the sentence بادشاه شعرا بود اهلي 'Ahli was the king of poets;' where the sum of all the letters *be, alif, dāl*, etc., when added together, will be found to amount to 942. The following date, on the death of the renowned Haidar 'Alí of Maisúr (A.H. 1196), is equally elegant, and much more appropriate: جان بالآگهات برقت 'The spirit of Bálághát is gone.'

b. Sometimes the title of a book is so cunningly contrived as to express the date of its completion. Thus, several letters written on various occasions by Abu-l-Fazl, surnamed 'Allámí, when secretary to the Emperor Akbar, were afterwards collected in one volume by 'Abdu-s-samad, the secretary's nephew, and the work was entitled

مکاتباتِ علامی *mukátabát-i'allámi*, 'The letters of 'Allámi,' which at the same time gives the date of publication, A.H. 1015. We may also mention that the best prose work in Hindústání—the *باغ و بهار* 'Bágh o Bahár,' by Mír Amman, of Delhi, was so called merely because the name includes the date; the discovery of which we leave as an exercise to the student.

c. It is needless to add that the marks for the short vowels count as nothing; also a letter marked with *tashdíd*, though double, is to be reckoned but once only, as in the word 'allámi, where the *lám* though double counts only 30. The Latin writers of the middle ages sometimes amused themselves by making verses of a similar kind, although they had only seven numerical letters to work with, viz., I, V, X, L, C, D, and M. This they called *carmen eteostichon* or *chronostichon*, out of which the following effusion on the Restoration of Charles II., 1660, will serve as a specimen :

Cedant arma oleæ, pax regna serenat et agros.

Here the numerical letters are C D M L X = 1660.

d. In Arabia, Persia and India, the art of printing has been, till recently, very little used; hence their books, as was once the case in Europe, are written in a variety of different hands. Of these, the most common are, 1st, the *Nashkhi* نسخی, of which the type employed in this work is a very good imitation. Most Arabic Manuscripts, and particularly those of the *Kur'án*, are in this hand; and from its compact form, it is generally used in Europe for printing books in the Arabic, Persian, Turkish, and Hindústání languages. 2ndly. The *Ta'lik* تعلیق, a beautiful hand, used chiefly by the Persians and Indians in disseminating copies of their more-esteemed authors. In India, the *Ta'lik* has been extensively employed for printing, both Persian and Hindústání works; and within the last twenty years, a few Persian books, in the same hand, have issued from the Páshá of Egypt's press at Búlák. 3rdly. The *Shikasta* شکسته, or 'broken' hand, which is used in correspondence. It is quite irregular, and unadapted for printing; but not inelegant in appearance, when properly written.



## SECTION II.

OF THE NAMES (أَسْمَاءُ *asmá*) INCLUDING SUBSTANTIVES,  
ADJECTIVES, AND PRONOUNS.

20. Oriental grammarians, both Hindú and Musalmán, reckon only three parts of speech, viz. the noun or name (إِسْمٌ *ism*), the verb (فِعْلٌ *fi'l*), and the particle (حَرْفٌ *harf*). Under the term noun, they include substantives, adjectives, pronouns, infinitives of verbs, and participles. This verb agrees with our part of speech so named; and under the general term of 'particle' are comprised adverbs, prepositions, conjunctions, and interjections. The student will find it necessary to bear this in mind when he comes to read or converse with native teachers; in the meanwhile we shall here treat of the parts of speech according to the classification observed in the best Latin and English grammars, with which the reader is supposed to be familiar.

## OF THE ARTICLE.

21. The Hindústání—and all the other languages of India, so far as we know—have no word corresponding exactly with our articles *the*, *a*, or *an*; these being really inherent in the noun, as in Latin and Sanskrit. Hence, as a general rule, the context alone can determine whether, for example, the expression رَاجَا كَا بَيْتَا *rājā kā betā*, 'regis filius,' signifies 'a son of a king,' 'the son of a king,' 'a son of the king,' or 'the son of the

king.' When, however, great precision is required, we often meet with the demonstrative pronouns *یہ* *yih*, 'this,' and *وہ* *wuh*, 'that,' together with their plurals, employed in the same sense as our definite article. Our indefinite article is expressed in many instances by the numeral *ایک* *ek*, 'one;' or by the indefinite pronoun *کوئی* *ko,î*, 'some,' 'a certain one'; as *ایک مرد اور ایک شیر* *ek mard aur ek sher*, 'a man and a tiger'; *کوئی شخص* *ko,î shakhs*, 'some person'; but of this we shall treat more fully in the Syntax.

## OF SUBSTANTIVES.

22. Substantives in Hindústání have two genders only, the masculine and the feminine; two numbers, the singular and plural; and eight cases (as in Sanskrit), viz. nominative, genitive, dative, accusative, ablative, locative, instrumental or agent, and vocative. The ablative, locative, and instrumental, correspond with the Latin ablative. It has been deemed proper here to retain the Sanskrit classification of the cases, in accordance with the grammars of the Maráthí, Bengálí, and other cognate Indian dialects.

23. *Gender*.—To the mere Hindústání reader, it is difficult, if not impossible, to lay down any rules by which the gender of a lifeless noun, or the name of a thing without sex, may be at once ascertained. With regard to substantives that have a sexual distinction, the matter is easy enough, and is pithily expressed in the two first lines of our old school acquaintance, Ruddiman.

1. Quæ maribus solùm tribuuntur, mascula sunt.
2. Esto femineum, quod femina sola reposit.

This means, in plain English, that 'All animate beings of the male kind, and all names applicable to males only, are masculine. Females, and all names applicable to females only, are feminine.'

a. To the foregoing general rules, there is one (and perhaps but one) exception. The word قبيلة *kabila*, which literally means tribe or family, also denotes a wife, and is used, even in this last sense, as a masculine noun. Thus in the 'Bāgh o Bahār,' p. 27, we have the expression قبيلي کو بہ سبب محبت کی ساتھ لیا *kabilo ko ba sabab muhabbat ke sath liya*, 'Out of affection I brought my wife with me,' where *kabila* is inflected like a masculine noun. This, however, is merely an Oriental mode of expression, it being usual with the people to employ the terms 'house' or 'family,' when alluding to their wives. Our neighbours, the Germans, without any such excuse, have been pleased to decide that the word *weib*, 'wife,' should be of the neuter gender.

24. With regard to nouns denoting inanimate objects, the practical rule is, that those ending in ت *t*, ئ *î*, ي *y*, and ش *sh*, are generally feminine. Those ending in any other letter; are, for the most part, masculine; but as the exceptions are numerous, the student must trust greatly to practice; and when, in speaking, he has any doubts respecting the gender of a word, it is preferable to use the masculine.

a. It is said that there is no general rule without an exception, and some have even gone so far as to assert that *the exception absolutely proves the rule*. If this latter maxim were sound, nothing could be better established than the general rule above stated respecting the gender of inanimate nouns. We have given it, in substance, as laid down by Dr. Gilchrist, succeeding grammarians having added nothing thereto, (if we except the Rev. Mr. Yates, who in his Grammar has appended, as an *amendment*, a list of some twelve or fifteen hundred exceptions.) This we have always looked upon as a mere waste of paper, believing as we do that no memory can

possibly retain such a dry mass of unconnected words. The fact is, that the rule or rather the labyrinth, may be considerably restricted by the application of a few general principles which we shall here state.

*Principle 1st.*—Most words purely Sanskrit, which of course abound in Hindústání, and more particularly in Hindí works, such as the 'Prem Ságar,' etc., retain the gender which they may have had in the mother-tongue. Thus, words which in Sanskrit are masculine or neuter, are masculine in Hindí; and those which in Sanskrit are feminine, are feminine in Hindí. This rule absolutely does away with several exceptions which follow one of the favourite maxims of preceding grammarians, viz., 'that names of lifeless things ending in ي — *i*, are feminine,' but *páni*, 'water,' *moti*, 'a pearl,' *ghi*, 'clarified butter' (and they might have added many more, such as *mani*, 'a gem,' etc.), are masculine: and why? because they are either masculine or neuter in Sanskrit. It is but fair to state, however, that this principle does not in every instance apply to such words of Sanskrit origin as have been greatly mutilated or corrupted in the vulgar tongue.

In the French and Italian languages which, like the Hindústání have only two genders, it will be found that a similar principle prevails with regard to words from the Latin. The classical scholar will find this hint to be of great service in acquiring a knowledge of the genders of such French words as end in *e* mute, the most troublesome part of that troublesome subject.

*Principle 2nd.*—Arabic nouns derived from verbal roots by the addition of the servile ت *t*, are feminine, such as *khalíkat*, 'creation, people,' etc., from *khalaka*, 'he created.' These in Hindústání are very numerous, and it is to such only that the general rule respecting nouns in ت *t*, rigidly applies. Arabic roots ending in ت *t*, are not necessarily feminine; neither are words ending in ت *t* derived from Persian and Sanskrit, those of the latter class being regulated by Principle 1st. Arabic nouns of the form تَفْعِيل are feminine, probably from the attraction of the *i* in the second syllable; the letter *i* being upon the whole the characteristic feminine termination of the Hindústání language. To this general principle the exceptions are very few, among which we must reckon شَرِبَت *sharbat*, 'sherbet,' and تَعْوِذ *ta'wiz*, 'an amulet,' which are masculine.

*Principle 3rd.*—Persian nouns derived from verbal roots by the addition of the termination *ش ish*, are feminine. These are not few in Hindústání, and it is to such only that the rule strictly applies. Nouns from the Persian, or from the Arabic through the Persian, ending in the weak or imperceptible *s h*, such as *نامه náma*, ‘a letter,’ *قلعه kila*, ‘a fortress,’ are generally masculine. This again may be accounted for by the affinity of the final *a* to the long *d*, which is a general masculine termination in Hindústání.

*Principle 4th.*—Pure Indian words, that is, such as are not traceable to the Arabic, Persian, or Sanskrit, are generally masculine if they terminate in *d*. Arabic roots ending in *d*, are for the most part feminine; nouns purely Sanskrit ending in *d*, are regulated by Principle 1st, but we may add, that the long *d* being a feminine termination in that language, such words are generally feminine in Hindústání. Words purely Persian when introduced into Hindústání, with the exception of those ending in *ش ish* and *s* already mentioned, are not reducible to any rule; the Persian language having no gender of its own in the grammatical sense of the term.

*Principle 5th.*—Compound words, in which the first member merely qualifies or defines the last, follow the gender of the last member, as *شکارگاه shikár-gáh*, ‘hunting-ground,’ which is feminine; the word *gáh* being feminine, and the first word *shikár* qualifying it like an adjective.

b. It must be confessed, in conclusion, that, even after the application of the foregoing principles, there must still remain a considerable number of words reducible to no sort of rule. This is the inevitable fate of all such languages as have only two genders. Another natural consequence is, that many words occur sometimes masculine and sometimes feminine, depending on the caprice or indifference of the writer or speaker. We have also good grounds to believe that a word which is used in the masculine in one district may be feminine in another, as we know from experience to be the case in Gaelic, which, like the Hindústání, has only two genders.

25. *Number and Case.*—The mode in which the plural number is formed from the singular, will be best learned

by inspection from the examples which we here subjoin. The language has virtually but one declension, and the various oblique cases, singular and plural, are regularly formed by the addition of certain particles or *post-positions*, etc., to the nominative singular. All the substantives of the language may be very conveniently reduced to three classes, as follows:—

Class I.—Including all substantives of the feminine gender.

|                |            | Singular.  |                    |
|----------------|------------|--|--------------------|
| Oblique cases. | Nominative | رات <i>rát,</i>                                      | the night          |
|                | Genitive   | رات کا -کي -کي <i>rát-ká, -ka, -ki,</i>              | of the night       |
|                | Dative     | رات کو <i>rát-ko,</i>                                | to the night       |
|                | Accusative | { رات <i>rát,</i><br>رات کو <i>rát-ko,</i> }         | the night          |
|                | Ablative   | رات سي <i>rát-se,</i>                                | from the night     |
|                | Locative   | رات مين -پر <i>rát-men, -par,</i>                    | in, on, the night  |
|                | Agent      | رات ني <i>rát-ne,</i>                                | by the night       |
|                | Vocative   | آي رات <i>ai rát,</i>                                | O night!           |
|                |            | Plural.  |                    |
| Oblique cases. | Nominative | راتين <i>rátén,</i>                                  | the nights         |
|                | Genitive   | راتون کا -کي -کي <i>rátón ká, -ka, -ki,</i>          | of the nights      |
|                | Dative     | راتون کو <i>rátón-ko,</i>                            | to the nights      |
|                | Accusative | { راتين <i>rátén,</i><br>راتون کو <i>rátón-ko,</i> } | the nights         |
|                | Ablative   | راتون سي <i>rátón-se,</i>                            | from the nights    |
|                | Locative   | راتون مين -پر <i>rátón-men, -par,</i>                | in, on, the nights |
|                | Agent      | راتون ني <i>rátón-ne,</i>                            | by the nights      |
|                | Vocative   | آي راتو <i>ai ráto,</i>                              | O nights!          |

Feminine nouns ending in *ی*, add *ان* -*án* in the nominative plural; thus *روتی* *rotí*, 'bread,' 'a loaf,' nom. plur. *روتیان* *rotiyán*. In the oblique cases plural, they add *ون* -*ón* as above.

In like manner a few words in *و*, add *ان* *án*, as *جورو* *gorú*, 'a wife,' nom. plur. *جوروان* or *jorú, án*.

a. We may now take a brief view of the formation of the cases.

It will be seen that in the singular, the oblique cases are formed directly from the nominative, which remains unchanged, by the addition of the various post-positions. The genitive case has three forms of the post-position, all of them, however, having the same signification, the choice to be determined by a very simple rule which belongs to the Syntax. The accusative is either like the nominative or like the dative; the choice, in many instances, depending on circumstances which will be mentioned hereafter. The nominative plural adds *on* to the singular (*on* if the singular be in *t*). The oblique cases plural in the first place add *on* to the singular, and to that they affix the various post-positions; it will be observed that the accusative plural is either like the nominative or dative plural. The vocative plural is always formed by dropping the final *n* of the oblique cases. Let it also be remembered that the final ن added in the formation of the cases of the plural number is always nasal. *Vide* letter ن page 6.

Class II.—Including all Masculine Nouns, with the exception of such as end in *d* (purely Indian), ان *an*, and *s h*.

Example, مرد *marḍ*, 'man.'

|     | Singular.   | Plural.   |
|-----|---|---|
| N.  | مرد <i>marḍ</i> , man.                                    | مرد <i>marḍ</i> , men.  |
| G.  | مرد کا کی-کی <i>marḍ-kā, etc.</i> , of man.               | مردون کا کی-کی <i>marḍon-kā, etc.</i> , of men.               |
| D.  | مرد کو <i>marḍ-ko</i> , to man.                           | مردون کو <i>marḍon-ko</i> , to men.                           |
| Ac. | { مرد <i>marḍ</i> , } man.<br>{ مرد کو <i>marḍ-ko</i> , } | { مرد <i>marḍ</i> , } men.<br>{ مردون کو <i>marḍon-ko</i> , } |
| Ab. | مرد سے <i>marḍ-se</i> , from man.                         | مردون سے <i>marḍon-se</i> , from men.                         |
| L.  | مرد میں -پر <i>marḍ-mein, -par</i> , in, on, man.         | مردون میں -پر <i>marḍon-mein, -par</i> , in, on, men.         |
| Ag. | مرد نی <i>marḍ-ne</i> , by man.                           | مردون نی <i>marḍon-ne</i> , by men.                           |
| V.  | ای مرد <i>ai marḍ</i> , O man!                            | ای مردو <i>ai marḍo</i> , O men!                              |

This class, throughout the singular, is exactly like class I., and in the plural the only difference consists in the absence of any termination added to the nominative, and consequently to the first form of the accusative, which is the same.

All the other cases in the plural are formed precisely as before. It must be admitted that the want of a distinct termination to distinguish the nominative plural from the singular, however, in Class II. is a defect in the language. This, however, seldom occasions any ambiguity, the sense being quite obvious from the context. The German is liable to a similar charge, and sometimes even the English, in the use of such words as 'deer,' 'sheep,' 'swine,' and a few others.

Class III.—Including Masculine Nouns purely Indian ending in *á*, a few ending in *án*, and several words, chiefly from the Persian, ending in the imperceptible *s* or short *a*.

Example, *كُتَا kuttd*, 'a dog.'

|      | Singular.  | Plural.   |
|------|--|---|
| N.   | كُتَا <i>kuttd</i> , a dog.  | كُتَي <i>kutte</i> , dogs.  |
| G.   | كُتَي <i>kutte-kd</i> , etc.,<br>of a dog. كَي - كَي                 | كُتُون <i>kutton-kd</i> , etc.,<br>of dogs. كَي - كَي                 |
| D.   | كُتَي <i>kutte-ko</i> , to a<br>dog. كُو                             | كُتُون <i>kutton-ko</i> , to<br>dogs. كُو                             |
| Ac.  | { كُتَا <i>kuttd</i> ,<br>كُتَي <i>kutte-ko</i> , } a dog            | { كُتَي <i>kutte</i> ,<br>كُتُون <i>kutton-ko</i> , } dogs            |
| Ab.  | كُتَي <i>kutte-se</i> , from a<br>dog. سَي                           | كُتُون <i>kutton-se</i> , from<br>dogs. سَي                           |
| Loc. | كُتَي <i>kutte-men</i> , - <i>par</i> ,<br>in, on, a dog. پَر - مِين | كُتُون <i>kutton-men</i> , - <i>par</i> ,<br>in, on, dogs. پَر - مِين |
| Ag.  | كُتَي <i>kutte-no</i> , by a<br>dog. نَي                             | كُتُون <i>kutton - no</i> , by<br>dogs. نَي                           |
| Voc. | اَي <i>ai kutte</i> , O dog! كُتَي                                   | اَي <i>ai kutte</i> , O dogs! كُتُو                                   |

*a*. In like manner may be declined many words ending in *s*, as *بندا banda*, 'a slave,' gen. *bande-kd*, etc., nom. plur. *bande*, 'slaves,' gen. *bandon-kd*, etc. Nouns in *án* are not very numerous, and as the final *n* is very little, if at all, sounded; it is often omitted in writing; thus *بنيان baniyán* or *بنيا baniyá*, 'a trader,' gen. *baniyen-kd* or *baniye-kd*, which last is the more common. In the ordinal numbers, such as *دسوان daswán*, 'the tenth,' etc., the nasal *n* generally remains in the inflection, as *دسوين daswen-kd*, etc., 'of the tenth.' In the oblique



cases plural, the  $\text{ان } \text{an}$ , is changed into  $\text{ون } \text{on}$ . With regard to this third class of words, we have one remark to add; which is, that the vocative singular is often to be met with uninflected, like the nominative as  $\text{اي بيتا } \text{ai betá}$  for  $\text{اي بيتي } \text{ai beti}$ , 'O son!'

b. The peculiarity of Class III. is, that the terminations  $\text{ا } \text{á}$  and  $\text{س } \text{s}$ , of the nominative singular, are entirely displaced in the oblique cases singular and nominative plural by  $\text{ي } \text{e}$ , and in the oblique cases plural by  $\text{ون } \text{on}$ . This change or displacement of termination is called 'inflection,' and it is limited to masculine nouns only with the above terminations; for feminines ending in  $\text{ان } \text{an}$  or  $\text{س } \text{s}$ , are never inflected, nor are all masculines ending in the same, subject to it. A considerable number of masculine nouns ending in  $\text{ا } \text{á}$ , purely Arabic, Persian, or Sanskrit, are not inflected, and consequently belong to Class II. On the other hand, masculine nouns purely Indian, such for example as the infinitives and participles of verbs used substantively or adjectively, are uniformly subject to inflection. In like manner, several masculine nouns ending in the imperceptible  $\text{س } \text{s}$  are not subject to inflection, and as these are not reducible to any rule, the student must be guided by practice.

c. Masculines in  $\text{س } \text{s}$  from the Persian often change the  $\text{س } \text{s}$  into  $\text{ا } \text{á}$  in Hindústání; thus  $\text{درجه } \text{darja}$ , 'grade,' 'rank,' becomes  $\text{درجا } \text{darjá}$ ; so  $\text{مزه } \text{masa}$ , 'taste,' becomes  $\text{مزا } \text{masá}$ . All such words are subject to inflection, for by this change they become as it were 'Indianized.' The final  $\text{س } \text{s}$  is not inflected if in a state of construction (agreeably to the rules of Persian grammar) with another word, as  $\text{ديده هوش مين } \text{dida-i hoosh men}$ , 'in the eye of prudence;'  $\text{زبان ريخته مين } \text{zaban-i rekhta men}$ , 'in the Rekhta or mixed dialect.'

### 26. General rules for the Declension of Nouns. —

1. In classes I. and II. the nominative singular remains unaltered throughout, the plural terminations being superadded. 2. In class III. the nominative singular is changed or inflected into  $\text{ي } \text{e}$ , for the oblique singular and nominative plural, and the terminations of the oblique cases plural are *substituted for*, not *added to*, the termination of the singular. 3. All plurals end in

ون *on* in the oblique cases, that is, whenever a post-position is added or understood. 4. The vocative plural always ends in و *o*, having dropped the final ن *n* of the oblique. 5. Words of the first and second classes, consisting of two short syllables, the last of which being *fatha*, drop the *fatha* on receiving a plural termination; thus طرف *taraf*, 'aside,' nom. plur. طرفین *tarfen*, gen. طرفون *tarfon-ká*, etc., not *tarafen*, etc.

a. A few words are subject to slight deviations from the strict rule, among which we may mention the following. 1. Words ending ن *no*, preceded by a long vowel, as نانو *náno*, 'a name,' پانو *páno*, 'the foot,' and گانو *gáno*, 'a village;' reject the نو *no*, and substitute the mark *hamza* on receiving a plural termination: thus, پاون *pa'on* *ká*, etc. 'of the feet.' 2. The word گای *gá,e*, 'a cow,' makes in the nominative plural گاین *gá,on*, and in the oblique plural گاون *gá,on*, thus resembling the oblique plural of گانو *gáno*, 'a village.' 3. A few feminine diminutives in یا *iyá*, like راندی *randiyá*, چیری *chiriyá*, etc. form the nominative plural by merely adding a nasal *n*, as چریان *chiriyán*, which is evidently a contraction for *chiriyá,on*, the regular form. 4. Masculines of the third class ending in ی *ya*, may follow the general rule, or change the ی *y* into a *hamza* before the inflection; thus سایه *sáye*, 'a shade (of a tree),' gen. سایه *sáye-ká*, or سایی *sáye-ká*. 5. The word روپیه *rúpiya*, 'a rupee,' has generally رُپی *rupi,e*, for the nominative plural.

27. *Post-position*.—In this work, to avoid confusion, we apply the term post-position only to those inseparable particles or terminations which invariably follow the nouns to which they belong. They may be united with their substantives so as to appear like the case terminations in Latin, Greek, and Sanskrit, or they may be written separately, as we have given them in the examples for declension. The most useful and important of them are the following, viz.: کا *ká*, کی *ke*, کی *ki*,

'of,' the sign of the genitive case; کو *ko* 'to,' the sign of the dative, and sometimes of the accusative or objective case; سي *se* 'from,' or 'with,' (also سون *son*, سين *sen*, ستي *siti*, are occasionally met with), the sign of the ablative and instrumental; پر *par* (sometimes in poetry په *pa*), 'upon,' 'on,' 'at,' مين *men*, 'in,' 'into,' تڪ *tak*, تڪ *talak*, لگ *lag*, 'up to,' 'as far as,' 'till,' one of the signs of the locative case; and, lastly, ني *ne*, 'by,' the sign of the agent.

a. The post-positions require the words to which they are affixed to be in the inflected form, if they belong to Class III.; and they are generally united with the oblique form in ون *on* of all plurals. On the other hand, an inflected form in the singular can only occur in combination with a post-position, expressed or understood; and the same rule applies to all *bond fide* oblique forms in ون *on* of the plural. There are a few expressions in which the oblique form in ون *on* is used for the nominative plural; and when a numeral precedes, the nominative form may be used for the oblique, as will be noticed more fully in the Syntax.

#### OF ADJECTIVES.

28. Adjectives in Hindústání generally precede their substantives, and with the exception of those which are purely Indian words and ending in | *á*, together with a few from the Persian ending in *s* or short *a*, they are, as in English, indeclinable. Words purely Indian, ending in | *á*, change the final | *á* into ي *e*, when they qualify or agree with a masculine noun in any case except the nominative singular (or the first form of the accusative, which is the same); and the | *á* is changed into ي *si* with feminine nouns. Thus, the adjective خوب *khúb*, 'good,' 'fair,' is the same before nouns of either gender or number in all cases, as *khúb jánwar*, 'a

fine animal; *khúb larki*, 'a fair girl'; *khúb randiyán*, 'fine women,' *khúb ghore*, 'beautiful horses.' Again the adjective كَالِ *kálá*, 'black,' is used in that form only before masculine nouns, in the nominative or the first form of the accusative singular; it will become كَالِي *kále*, before masculine nouns in the oblique cases singular and throughout the plural, as *kálá mard*, 'a black man,' *kále mard-ká*, 'of a black man,' *kále mard*, 'black men,' *kále mardon-se*, 'from black men.' Lastly, before feminine nouns, *kálá* becomes كَالِي *káli* for both numbers and in all cases, as *káli rát*, 'the dark night,' *káli rát-se*, 'from the dark night,' *káli ráton-ká*, 'of the dark nights,' etc.

a. Hence it appears, as a general rule:—1. That adjectives, before feminine nouns, have no variation on account of case or number. 2. That adjectives terminating like nouns of the first and second classes are indeclinable; and lastly, that adjectives, terminating like nouns of the third class, are subject to a slight inflection like the oblique singular of the substantives of that class.

b. The cardinal numbers, *ek*, 'one,' *do*, 'two,' etc., are all indeclinable when used adjectively. The ordinals above *pánchowán*, 'the fifth,' inclusive, follow the general rule, that is, *pánchowán* is inflected into *pánchowén* before the oblique cases of masculines, and it becomes *pánchowí* before feminine nouns.

c. Adjectives ending in *s* or short *a*, which are principally borrowed from the Persian; are, for the most part, indeclinable. There are some, however, which are inflected into *ی* *e* for the masculine, and *ی* *i* for the feminine, like those ending in *á*; among these may be reckoned رانده *ránda*, 'rejected,' ساده *sáda*, 'plain,' عمده *'umda*, 'exalted,' گنده *ganda*, 'fetid,' مانده *mánda*, 'tired,' خورنده *khurinda*, 'gluttonous,' شرمنده *sharminda*, 'ashamed,' کمینہ *kamina*, 'mean,' بیچارہ *bechára*, 'helpless,' ناکارہ *nákára*, 'useless,' نادیده *ndálda*, 'unseen,' حرامزادہ *harám-záda*, 'base-born,

یک ساله *yak-salah*, 'annual,' 'one year old,' دو ساله *do salah*, 'biennial,' and perhaps a few more.

d. The majority of adjectives purely Indian, together with all present and past participles of verbs, end in *ad* (subject to inflection) for the masculine, and *adi* for the feminine. All adjectives in *ad*, purely Persian or Arabic, are indeclinable, with perhaps the sole exception of *جدا جدا* *judda*, 'separate,' 'distinct,' and a few that may have become naturalized in Hindústání by changing the final *s* of the Persian into *ad*, like *فُلاناً* *fulana*, 'such a one,' or 'so and so.'

29. *Degree of Comparison.*—The adjectives in Hindústání have no regular degrees of comparison, and the manner in which this defect is supplied will be fully explained in the Syntax. Suffice it here to say that when two objects are compared, that with which the comparison is made is put in the ablative case, like the Latin. Thus, for example, 'this house is high,' *یہ گھر بلند ہے* *yih ghar buland hai*; 'this house is higher than the tree,' *یہ گھر درخت سے بلند ہے* *yih ghar darakht-se buland hai*, literally 'this house (compared) with the tree is high.' The superlative degree is merely an extreme comparison formed by reference to the word *سب* *sab*, 'all,' as *یہ گھر سب سے بلند ہے* *yih ghar sab-se buland hai*, 'this house (compared) with all is high,' or 'this is the highest house of all.'

#### OF PRONOUNS.

##### *Personal Pronouns.*

30. The pronouns differ more or less from the substantives in their mode of inflection. Those of the first and second persons form the genitive in *را* *ra*, *ری* *re*, and *ری* *ri*, instead of *کا* *ka*, etc. They have a distinct

dative and accusative form in *ي* *e* (singular), and *ين* *en* (plural), besides that made by the sign *كو* *ko*. They also form the oblique in a manner peculiar to themselves, and admit generally of the elision of the termination *ون* *on*, in the oblique plural. They have the dative and accusative cases in both numbers the same; and lastly, the cases of the agent are never inflected in the singular, these being always *main-ne* and *tū-ne* or *tain-ne*; never *mujh-ne*, or *tujh-ne*.

The first personal pronoun is thus declined:—

|      |   | مَينَ <i>main</i> , 'I.'   |  |
|------|---|--|--|
|      |   | Singular.  | Plural.  |
| N.   |   | مَينَ <i>main</i> , I.   | هَمَ <i>ham</i> , We.  |
| G.   | { | مِيرَا مِيرِي <i>merá, mere</i> } my,<br>مِيرِي <i>meri</i> , f. } of me       | هَمَارَا هَمَارِي <i>hamárá, hamáre</i> }<br>هَمَارِي <i>hamári</i> , f. } our.                      |
| D. & | { | مُجَّهِي <i>mujhe</i> , } me, or<br>Ac. { مُجَّه كُو <i>mujh-ko</i> , } to me. | هَمِين <i>hamen</i> , }<br>هَم كُو <i>ham-ko</i> , } us, or<br>هَمُون كُو <i>hamon-ko</i> , } to us. |
| A.   |   | مُجَّه سِي <i>mujh-se</i> , from me.   | هَم سِي <i>ham se</i> , }<br>هَمُون سِي <i>hamon se</i> , } from us.                                 |
| L    |   | مُجَّه مَينَ <i>mujh-men</i> , in me.  | هَم مَينَ <i>ham-men</i> , }<br>هَمُون مَينَ <i>hamon men</i> , } in us.                             |
| Ag.  |   | مَينَ نِي <i>main-ne</i> , by me.  | هَم نِي <i>ham-ne</i> , }<br>هَمُون نِي <i>hamon ne</i> , } by us.                                   |

In this example we have three forms essentially distinct from each other, viz., the nominative, genitive, and oblique modification in the singular, as *مَينَ main*, *مِيرَا merá*, *مُجَّه mujh*; and in the plural *هَم ham*, *هَمَارَا hamárá*, and *هَم ham* or *هَمُون hamon*. From the oblique modifications,—*مُجَّه mujh*, and *هَم ham* or *هَمُون hamon*,—the

other oblique cases are formed by adding the requisite post-positions, except that the case denoting the agent is in the singular *مَيْنِ ني maini ne*.

The second personal pronoun *تُو tu* or *تَيْنِ taini* is declined in a similar manner.

| Singular.   | Plural.   |
|---|---|
| N. <i>تَيْنِ</i> or <i>تُو tu</i> or <i>taini</i> , Thou. | <i>تُمْ tum</i> , You.  |
| G. <i>تيرا تيري terd</i> , etc., thy.                     | <i>تُمھارا ري ري tumhara, etc.</i> ,<br>your.                       |
| D. & { <i>تُجھي tujhi</i> , } to thee,                    | <i>تُمھين tumheni</i> , to you.                                     |
| Ac. { <i>تُجھ کو tujh-ko</i> , } or thee.                 | <i>تُمْ کو تُمھون tum-ko</i> , or <i>tumhoni-ko</i> , you.          |
| A. <i>تُجھ سے tujh-se</i> , from thee.                    | <i>تُمْ سے تُمھون tum-se</i> , or <i>tumhoni-se</i> , from you.     |
| L. <i>تُجھ مینِ tujh mein</i> , in thee.                  | <i>تُمْ مینِ تُمھون tum-meni</i> , or <i>tumhoni-meni</i> , in you. |
| Ag. <i>تُو ني tu-ne</i> , by thee.                        | <i>تُمْ ني تُمھون tum-ne</i> , or <i>tumhoni-ne</i> , by you.       |
| V. <i>اے تُو ai tu</i> , O thou!                          | <i>اے تُمْ ai tum</i> , O ye!                                       |

#### *Demonstrative Pronouns.*

31. In Hindústání the demonstrative pronouns, 'this,' 'that,' 'these,' and 'those,' at the same time supply the place of our third person 'he,' 'she,' 'it,' and 'they.' They are the same for both genders, and the context alone determines how they are to be rendered into English. The word *یہ yih*, 'this,' 'he,' 'she,' or 'it,' is used when reference is made to a person or object that is near; and *وہ wuh*, 'that,' 'he,' 'she,' or 'it,' when we refer to that which is more remote. The

proximate demonstrative *yih*, 'he,' 'she,' 'it,' 'this,' is declined as follows:—

| Singular.  | Plural.  |
|--|--|
| N. <i>yih</i> , this, he, <i>eto</i> .                                 | <i>ye</i> , these, they.   |
| G. <i>is-ka</i> , <i>-ke</i> , <i>-ki</i> , of this, him, <i>eto</i> . | <i>in-ka</i> , <i>-ke</i> , <i>ki</i> , of these, of them.               |
| D. <i>is-ko</i> or <i>ise</i> , to this, to him, <i>eto</i> .          | <i>in-ko</i> or <i>inhen</i> , or <i>inhonko</i> , to these, or to them. |
| Ac. <i>yih</i> , <i>is-ko</i> , <i>ise</i> , this, him, <i>eto</i> .   | <i>ye</i> , <i>in-ko</i> , or <i>inhen</i> , these, them.                |
| Ab. <i>is-se</i> , from this, him, <i>eto</i> .                        | <i>in-se</i> , from these, from them.                                    |
| L. <i>is-men</i> , in this, or in him, <i>eto</i> .                    | <i>in men</i> , in these, in them.                                       |
| Ag. <i>is-ne</i> , by this, or by him, <i>eto</i> .                    | <i>in-ne</i> , by these, by them.  |

In this example we see that the nominative *yih* is changed into *is* for the oblique cases singular, and the nominative plural *ye* becomes *in* for the oblique plural, just as in the English 'he' becomes 'him,' and 'they' 'them.' In the oblique cases plural, it may be mentioned that besides the form *in*, we sometimes meet with *inh* and *inhon*, though not so commonly. The dative singular has two forms, one by adding *ko*, like the substantives, and another by adding *e*, as *is-ko* or *is-e*; in the plural we have *in-ko* and *in-hen*. The accusative is generally like the dative, but often the same as the nominative, as in the declension of substantives.

32. The demonstrative *yo*, 'that,' 'he,' 'she,' 'it' the interrogative *kawn*, 'who?' 'what?' the relative



جو *jo*, 'he who,' 'she who,' etc., and the correlative سو *so*, 'that same,' are precisely similar in termination to یہ *yeh* in the foregoing example; hence it will suffice to give the nominatives, and one or two oblique cases of each, thus:—

*Remote Demonstrative.*

|    | Singular.                                  | Plural.  |
|----|--|--|
| N. | وہ <i>wuh</i> , he, she, it,<br>or that.   | وہی <i>wai</i> , they, those.                        |
| G. | اُس کا <sup>1</sup> <i>us-kā</i> , etc.    | اُن کا اُنہوں کا <i>un-kā</i> , or <i>unhōn-kā</i> . |
| D. | اُس کو اُسی <i>us-ko</i> , or <i>usi</i> . | اُن کو اُنہیں <i>un-ko</i> , or <i>unhōn</i> .       |

*Interrogative (applied to persons or individuals).*

|    |                               |   |
|----|-------------------------------|---|
| N. | کون <i>kaun</i> , who, which. | کون <i>kaun</i> , who, which.                               |
| G. | کس کا <i>kis-kā</i> , etc.    | کُن کا کُنہوں کا <i>kin-kā</i> , or <i>kinhōn-kā</i> , etc. |

*Interrogative (applied to matter or quantity).*

|    |                            |                       |
|----|----------------------------|-----------------------|
| N. | کیا <i>kyā</i> , what.     | Same as the singular. |
| G. | کاہی <i>kāhe-kā</i> , etc. |                       |

*Relative.*

|    | Singular.   | Plural.  |
|----|---|--|
| N. | جو <i>jo</i> or جُون <i>jaun</i> , He<br>who, she who,<br>that which. | جو <i>jo</i> or جَاون <i>jaun</i> , They who,<br>those who, or<br>which. |
| G. | جس کا <i>jis-kā</i> , etc.  | جِن کا جِنہوں کا <i>jin-kā</i> , <i>jinhōn-kā</i> ,<br>etc.              |
| D. | جس کو جِسی <i>jis-ko</i> , etc.                                       | جِن کو جِنہیں <i>jin-ko</i> , or <i>jinhōn</i> .                         |

*Correlative.*

|    |  |  |
|----|--|--|
| N. | سو <i>so</i> or تَوْن <i>taun</i> , That same. | سو <i>so</i> or تَوْن <i>taun</i> , These same.              |
| G. | تس کا <i>tis-kā</i> , etc.                     | تِن کا تِنہوں کا <i>tin-kā</i> or <i>tinhōn-kā</i> ,<br>etc. |
| D. | تس کو تِسی <i>tis-ko</i> , <i>tis</i> .        | تِن کو تِنہیں <i>tin-ko</i> , <i>tinhōn</i> .                |

<sup>1</sup> Sometimes وِس *wis* *kā*, etc.; and in the plur. وِنہوں *winhōn* or وِنہ *winh*, or *winhōn-kā*, etc.

## • POSSESSIVE PRONOUNS.

33. The genitives singular and plural of the personal and demonstrative pronouns are used adjectively as possessives, like the *meus, tuus, noster, vester*, etc., of the Latin, and in construction they follow the rule given respecting adjectives in \ á. There is, however, in addition to these, another possessive of frequent occurrence, viz. اِبْنَا *apná*, اِبْنِي *apne*, اِبْنِي *apni*, 'own,' or 'belonging to self; which, under certain circumstances, supplies the place of any of the rest, as will be fully explained in the Syntax. The word آَب *áp*, 'self,' is used with or without the personal pronouns; thus, مَيْنَ آَب *main áp*, 'I myself,' which meaning may be conveyed by employing آَب *áp* alone. But the most frequent use of آَب *áp* is as a substitute for the second person, to express respect, when it may be translated, 'you,' 'sir,' 'your honour,' 'your worship,' etc. When used in this sense, آَب *áp* is declined like a word of the second class of substantives under the singular form, thus:—

|          |               |   |
|----------|---------------|---|
| N.       | آَب           | <i>áp</i> , your honour.                    |
| G.       | آَب كَا - كِي | <i>áp-ká, -kə, -kí</i> , of your honour.    |
| D. & Ac. | آَب كُو       | <i>áp-ko</i> , to your honour, your honour. |
| A.       | آَب سِي       | <i>áp-se</i> , from your honour.            |
| L.       | آَب مَيْنَ    | <i>áp-məin</i> , in your honour.            |
| Ag.      | آَب نِي       | <i>áp-ne</i> , by your honour.              |

When the word آَب *áp* denotes 'self,' it is declined as follows:—

|    |                         |  |
|----|-------------------------|--|
| N. | آَب                     | <i>áp</i> , self, myself, etc.               |
| G. | اِبْنَا اِبْنِي اِبْنِي | <i>apná, apno, apni</i> , own, of self, etc. |

D. & A. { آپ کو اپنی کو } *ap-ko* or *apno-ko*, } to-self, self.  
 اپنی تین } or *apno ta,ti*, }

The phrase آپس میں *âpas-men* denotes 'among ourselves,' 'yourselves,' or 'themselves,' according to the nominative of the sentence.

## INDEFINITE PRONOUNS.

34. Under this head we class all those words which have more or less of a pronominal signification. The following are of frequent occurrence:— ایک *ek*, 'one;' دوسرا *dusrâ*, 'another;' دونو *dono*, or دونوں *donon*, 'both;' اور *aur*, 'other (more);' غیر *ghair*, 'other, (different);' بعضی *ba'ze*, 'certain;' بہت *bahut*, 'many,' 'much;' سب *sab*, 'all,' 'every;' ہر *har*, 'each;' فلاںہ *fulâna* or فلاںا *fulânâ*, 'a certain one;' کوئی *ko'i*, 'any one,' 'some one;' کچھ *kuchh*, 'any thing,' 'something;' کئی *ka,i* and چند *chand*, 'some,' 'several,' 'many;' کتنا *kitnâ* or کتا *kittâ*, 'how many?' جتنا *jitnâ* or جتا *jittâ*, 'as many;' اتنا *itnâ* or اتا *ittâ*, 'so many.' They are all regular in their inflections, with the exception of کوئی *ko,i*, 'any,' and کچھ *kuchh*, 'some,' which are thus declined:—

|      |                                  |                     |                            |  |
|------|----------------------------------|---------------------|----------------------------|--|
|      | Singular.                        | کوئی <i>ko,i</i> .  | Plural.                    |  |
| N.   | کوئی <i>ko,i</i> , Any one, some | کوئی <i>ko,i</i> or | کئی <i>ka,i</i> , some.    |  |
|      | one.                             |                     | several.                   |  |
| Obl. | کسی <i>kisî-kâ</i> , etc.        |                     | کینی <i>kinî-kâ</i> , etc. |  |
|      |                                  | کچھ <i>kuchh</i> .  |                            |  |
| N.   | کچھ <i>kuchh</i> , Any thing,    |                     | <i>kuchh</i> , any, some,  |  |
|      | something.                       |                     | etc.                       |  |
| Obl. | کسو <i>kisû-kâ</i> , etc.        |                     | کینو <i>kinû-kâ</i> , etc. |  |

\* We have given the oblique forms of the plural *kinî* and *kinû* on the authority of Mr. Yates; at the same time we must confess that we never met with either of them in the course of our reading.

a. The word *ko, i*, unaccompanied by a substantive, is generally understood to signify a person or persons, as *ko, i hai?* 'is there any one?' (vulgarly *qui hy*); and in similar circumstances *kuohh* refers to things in general, as *kuohh nahin*, 'there is nothing,' 'no matter.' When used adjectively, *ko, i* and *kuohh* may be applied to persons or things indifferently, particularly so in the oblique cases.

b. The following is a useful list of compound adjective pronouns; and as almost all of them have already been noticed in their simple forms, it has been deemed superfluous to add the pronunciation in Roman characters. They are for the most part of the indefinite kind, and follow the inflections of the simple forms of which they are composed; thus *ek ko, i*, 'some one,' *ek kist-ká*, etc., 'of some one.' If both members be subject to inflection in the simple forms, the same is observed in the compound, as *jo-ko, i*, 'whosoever,' *jis-kist-ká*, etc., 'of whomsoever,' so *jo-kuohh*, 'whatsoever,' *jis-kisú-ká*, etc., 'of whatsoever.'

The compound adjective pronouns of the indefinite kind are  
 اور ایک, ایک اور, 'another,' اور ایک, 'some one,'  
 اور ایک نہ, ایک اور, 'some other,' اور ایک, 'one or  
 other,' اور کوئی, 'some one else,' اور کچھ, 'something else,'  
 اور سب, 'the rest,' اور بعضی, 'some others,' اور بعضی,  
 'many a one,' اور بہت, 'much,' اور بہت, 'many more,' اور سب,  
 'every one,' اور سب, 'every thing,' اور کوئی,  
 'whoever,' اور کوئی, 'whichever,' اور کوئی,  
 'some other,' اور کوئی, 'whoever,' اور کوئی,  
 'whatever,' اور کوئی نہ, 'some one or other,' اور کچھ,  
 'somewhat,' اور کچھ, 'something or other.' The use and  
 application of all the pronouns will be fully explained under that  
 head in the Syntax.

## SECTION III.

## OF THE VERB (فِعْلٌ FI'L).

35. All verbs in Hindústání are conjugated in exactly the same manner. So far as terminations are concerned, there is not a single irregular verb in the language. There is, strictly speaking, but one simple tense (the aorist), which is characterized by distinct personal endings; the other tenses being formed by means of the present and past participles, together with the auxiliary 'to be.' The infinitive or verbal noun, which always ends in *ن* *ná* (subject to inflection), is the form in which verbs are given in Dictionaries; hence it will be of more practical utility to consider this as the source from which all the other parts spring.

36. From the infinitive are formed, by very simple and invariable rules, the three principal parts of the verb, which are the following:—1. The second person singular of the imperative or root, by rejecting the final *ن* *ná*; as from *بولنا* *bolná*, 'to speak,' comes *بول* *bol*, 'speak thou.' 2. The present participle, which is always formed by changing the final *ن* *ná* of the infinitive into *ت* *tá*, as *بولنا* *bolná*, 'to speak,' *بولتا* *boltá*, 'speaking.' 3. The past participle is formed by leaving out the *ن* *n* of the infinitive, as *بولنا* *bolná*, 'to speak,' *بولا* *bolá*, 'spoken.' If, however, the *ن* *ná* of the infinitive be preceded by the long vowels *ا* *á* or *و* *o*, the past participle is formed by changing the *ن* *n* into *ي* *y*, in order to avoid a disagreeable hiatus; thus from *لانا* *láná*, 'to bring,' comes *لایا* *láyá* (not *لا* *lá-á*) 'brought;' so *رونا* *roná*, 'to weep,' makes

رويا *royā* in the past participle. These three parts being thus ascertained, it will be very easy to form all the various tenses, etc., as in the examples which we are about to subjoin.

37. As a preliminary step to the conjugation of all verbs, it will be necessary to learn carefully the following fragments of the auxiliary verb 'to be,' which frequently occur in the language, not only in the formation of tenses, but in the mere assertion of simple existence.

*Present Tense.*

| Singular.                                  | Plural.                               |
|--|---------------------------------------|
| مَينَ هُونِ <i>main hūn</i> , I am.        | هَمَ هَيْنِ <i>ham hain</i> , we are. |
| تُو هَيِ <i>tū hai</i> , thou art.         | تُمْ هُو <i>tum ho</i> , you are.     |
| وَهُ هَيِ <i>wuh hai</i> , he, she, it is. | وَيِ هَيْنِ <i>we hain</i> , they r   |

*Past Tense.*

|   |  |
|---|--|
| مَينَ تَهَا <i>main thā</i> , I was.      | هَمَ تَهَيِ <i>ham the</i> , we were.  |
| تُو تَهَا <i>tū thā</i> , thou wast.      | تُمْ تَهَيِ <i>tum thē</i> , you were. |
| وَهُ تَهَا <i>wuh thā</i> , he or it was. | وَيِ تَهَيِ <i>we thē</i> , they were. |

a. The first of these tenses is a curiosity in its way, as it is the only present tense in the language characterized by different terminations, and independent of gender. Instead of the form هَيِ *hai*, in the second and third persons singular, هَايِ *haigā* is frequently met with in verse; and in the plural, هَايِنِ *haingē* for هَيْنِ *hain* in the first and third persons. In the past tense, تَهَا *thā* of the singular becomes تَهَيِ *thē* when the nominative is feminine, and in the plural تَهَيْنِ *thēin*. We may here remark that throughout the conjugation of all verbs, when the singular terminates in *d* (masculine), the plural becomes *e*; and if the nominative be feminine, the *d* becomes *t* for the singular, and *ti* (contracted for *eydān*) for the plural. If several feminine terminations in the plural follow in succession, the *ti* is added only to the last, but even here there are exceptions.

38. We shall now proceed to the conjugation of an intransitive or neuter verb, and with a view to assist the memory, we shall arrange the tenses in the order of their formation from the three principal parts already explained. The tenses, as will be seen, are nine in number—three tenses being formed from each of the three principal parts. A few additional tenses of comparatively rare occurrence will be detailed hereafter.

Infinitive, بولنا *bolnā*, To speak.

|                  |   |                     |       |                                |
|------------------|---|---------------------|-------|--------------------------------|
| Principal parts. | { | Imperative and root | بول   | <i>bol</i> , speak (thou).     |
|                  |   | Present participle  | بولتا | <i>boltd</i> , speaking.       |
|                  |   | Past participle     | بولا  | <i>bold</i> , spoke or spoken. |

#### 1. TENSES FORMED FROM THE ROOT :

##### *Aorist.*

English—'I may speak,' *eto.*

|            |                    |          |                   |
|------------|--------------------|----------|-------------------|
| مَين بولون | <i>main bolūn.</i> | هم بولين | <i>ham bolēn.</i> |
| تُو بولي   | <i>tū bole.</i>    | تُم بولو | <i>tum bolo.</i>  |
| وُه بولي   | <i>wuh bole.</i>   | وي بولين | <i>we bolēn.</i>  |

##### *Future.*

English—'I shall or will speak,' *eto.*

|              |                            |            |                            |
|--------------|----------------------------|------------|----------------------------|
| مَين بولونگا | <i>main bolūngd.</i>       | هم بولينگي | <i>ham bolēngē.</i>        |
| تُو بوليگا   | <i>tū bolegd.</i>          | تُم بولوگي | <i>tum bologē.</i>         |
| وُه بوليگا   | <i>wuh bolegd.</i>         | وي بولينگي | <i>we bolēngē.</i>         |
|              | <i>fem. bolūngti, etc.</i> |            | <i>fem. bolēngti, etc.</i> |

English—'Let me speak, speak thou,' *eto.*

|            |                    |          |                   |
|------------|--------------------|----------|-------------------|
| مَين بولون | <i>main bolūn.</i> | هم بولين | <i>ham bolēn.</i> |
| تُو بول    | <i>tū bōl.</i>     | تُم بولو | <i>tum bolo.</i>  |
| وُه بولي   | <i>wuh bole</i>    | وي بولين | <i>we bolēn.</i>  |

2. TENSES FORMED FROM THE PRESENT PARTICIPLE :

*Indefinite.*

English '(as a present tense)—'I speak, thou speakest,' *etc.* ; (conditional)—'If I spoke, had I spoken,' *etc.* ; (habitual)—'I used to speak.'

مَينَ بولتا *main boltá.*

هم بولتي *ham bolte.*

تُو بولتا *tú boltá.*

تُم بولتي *tum bolte.*

وُه بولتا *wuh boltá.*

وي بولتي *we bolte.*

*Present.*

English—'I speak or am speaking,' *etc.*

مَينَ بولتا هُون *main boltá hún.*

هم بولتي هِين *ham bolte hain.*

تُو بولتا هَي *tú boltá hai.*

تُم بولتي هُو *tum bolte ho.*

وُه بولتا هَي *wuh boltá hai.*

وي بولتي هِين *we bolte hain.*

*Imperfect.*

English—'I was speaking, thou wast,' *etc.*

مَينَ بولتا تها *main boltá thá.*

هم بولتي تهي *ham bolte the.*

تُو بولتا تها *tú boltá thá.*

تُم بولتي تهي *tum bolte the.*

وُه بولتا تها *wuh boltá thá.*

وي بولتي تهي *we bolte the.*

3. TENSES FORMED FROM THE PAST PARTICIPLE :

*Past.*

English—'I spoke, thou speakest,' *etc.*

مَينَ بولا *main bold.*

هم بولي *ham bole.*

تُو بولا *tú bold.*

تُم بولي *tum bole.*

وُه بولا *wuh bold.*

وي بولي *we bole.*

*Perfect.*

English—'I have spoken, thou hast,' *etc.*

مَينَ بولا هُون *main bold hún.*

هم بولي هِين *ham bole hain.*

تُو بولا هَي *tú bold hai.*

تُم بولي هُو *tum bole ho.*

وُه بولا هَي *wuh bold hai.*

وي بولي هِين *we bole hain.*



*Pluperfect.*

English—'I had spoken, thou hadst spoken,' etc.

|                                      |                                   |
|--------------------------------------|-----------------------------------|
| مَينَ بولا تها <i>main bold thā.</i> | هم بولي تهي <i>ham bole thē.</i>  |
| تُو بولا تها <i>tū bold thā.</i>     | تُم بولي تهي <i>tum bole thē.</i> |
| و بولا تها <i>wū bold thā.</i>       | وي بولي تهي <i>wē bole thē.</i>   |

## 4. MISCELLANEOUS VERBAL EXPRESSIONS :

*Respectful Imperative or Precative.*

بولي *boliye* or بوليُو *boliyo*, 'You, he, etc., be pleased to speak.'  
بوليِگا *boliyegā*, 'You, he, etc., will have the goodness to speak.'

*Infinitive* (used as a gerund or verbal noun).

Nom. بولنا *bolnā*, 'Speaking:' gen. بولني *bolne-kā*, etc., 'Of speaking,' etc., like substantives of the third class.

*Noun of Agency.*

بولني والا *bolne-waldā*, and sometimes بولني هارا *bolne-hardā*, 'A speaker,' 'one who is capable of speaking.'

*Participles, used adjectively.*

## Singular.

## Plural.

|   |   |
|---|---|
| Pres. بولنا <i>boldā</i> or بولنا هُوَا <i>boldā hūā</i> ,<br>fem. <i>bolli</i> or <i>bolli hūā</i> . | بولتي <i>bolte</i> or بولتي هُوِي <i>bolte hūi</i> ,<br>fem. <i>boltin</i> or <i>bolti hūin</i> . |
|---|---|

|   |   |
|---|---|
| Past. بولا <i>bold</i> or بولا هُوَا <i>bold hūā</i> ,<br>fem. <i>bolī</i> or <i>bolī hūā</i> . | بولي <i>bole</i> or بولي هُوِي <i>bole hūi</i> ,<br>fem. <i>bolin</i> or <i>bolī hūin</i> . |
|---|---|

*Conjunctive* (indeclinable). بول *bol*, بولي *bole*, بولكي *bolke*, بولكر *bolkar*, بول كركي *bol kar-ke*, or بول كركر *bol karkar*, 'having spoken.'

*Adverbial participle* (indeclinable). بولتي هي *bolte-hi*, 'On speaking, or on (the instant of) speaking.'

a. We may here briefly notice how the various portions of the verb are formed. The aorist, it will be seen, is the only part worthy of the name of tense, and it proceeds directly from the root by adding the terminations *ā, e, e*, for the singular, and *in, e, in*, for the

plural. The future is formed directly from the aorist by adding *ga* to the singular and *ge* to the plural for masculines, or by adding *gi* and *giyân* (generally contracted into *gin*) when the nominative to the verb is feminine. The imperative differs from the aorist merely in the second person singular, by using the bare root without the addition of the termination *e*. Hence, the future and imperative are mere modifications of the aorist, which we have placed first, as the tense *par excellencè*. It is needless to offer any remark on the tenses formed from the present participle, as the reader will easily learn them by inspection. The three tenses from the past participle are equally simple in all neuter or intransitive verbs; but in transitive verbs they are subject to a peculiarity of construction, which will be noticed further on. The proper use and application of the various tenses and other parts of the verb will be fully treated of in the Syntax.

b. As the aorist holds the most prominent rank in the Hindústání verb, it will be proper to notice in this place a few euphonic peculiarities to which it is subject. 1. When the root ends in *d*, the letter *w* is optionally inserted in the aorist between the root and those terminations that begin with *e*; thus *لانا* *ladná*, 'to bring,' root *لا* *ld*, Aorist, *لوي* *ldwé* or *لاي* *ld,é*. 2. When the aorist ends in *e*, the letter *w* is optionally inserted, or the general rule may be observed, or the initial vowels of the termination may all vanish, as will be seen in the verb *honá*, which we are about to subjoin. Lastly, when the root ends in *e*, the letter *w* may be inserted between the root and those terminations which begin with *e*, or the *w* being omitted, the final *e* of the root is absorbed in the terminations throughout. Thus *دينا* *dend*, 'to give,' root *دي* *de*, Aorist, *دوا*, *dowé*, *dowé*; *dowé* *de,o*, *dowé*; or, contracted, *دوا*, *de*, *de*; *دوا*, *do*, *deni*. It is needless to add that the future and imperative of all such verbs are subject to the same modification. With regard to the respectful form of the imperative and future, we see at once that it comes from the root by adding *tye*, *tye*, or *tyegá*; if, however, the root happens to end in the long vowels *i* or *é*, the letter *j* is inserted between the root and the termination. Thus *پينا* *piná*, 'to drink,' root, *pi*, respectful form, *pijiye*, *pijiyo*, and *pijiyegá*.

39. We now come to the verb هونا *honá*, 'to be, or become,' which, being of frequent occurrence, is worthy of the reader's attention. It is perfectly regular in the formation of all its tenses, etc., and conjugated precisely like *bolná*, already given. The past participle changes the *o* of the root into *ú*, instead of retaining the *o* and inserting the euphonic *y* (No. 36), thus هُؤا *hú,á*, 'been or become,' not هويا *hoyá*; so the respectful imperative is *hújiye*, etc.; but these slight peculiarities do not in the least affect the regularity of its conjugation, as will be seen in the paradigm.

Infinitive, هونا *honá*, 'To be, or become.'

Root هو *ho*, present participle هوتا *hotá*, past participle هُؤا *hú,a*.

*Aorist.*

'I may, or shall be, or become.'

|     |       |             |   |
|-----|-------|-------------|---|
| هون | -     | مَينَ هُونُ | <i>main ho,úñ</i> , or <i>hoñ</i> .               |
| هو  | -هوي  | تُو هُوِي   | <i>tú howe</i> , <i>ho,e</i> or <i>ho</i> .       |
| هو  | -هوي  | وُ هُوِي    | <i>wuh howe</i> , <i>ho,e</i> , or <i>ho</i> .    |
| هون | -هوين | هَم هُوِيْن | <i>ham howeñ</i> , <i>ho,eñ</i> , or <i>hoñ</i> . |
| هو  | -هو   | تُم هُوُو   | <i>tum ho,o</i> or <i>ho</i> .                    |
| هون | -هوين | وِي هُوِيْن | <i>we howeñ</i> , <i>ho,eñ</i> , or <i>hoñ</i> .  |

*Future.*

'I shall or will be, or become.'

|       |         |                   |   |
|-------|---------|-------------------|---|
| هونگي | -هونگي  | مَينَ هُوُونُگَا  | <i>main ho,úngá</i> , or <i>húngá</i> .                 |
| هوكا  | -هويگا  | تُو هُوُوِيگَا    | <i>tú howegá</i> , <i>ho,egá</i> , or <i>hogá</i> .     |
| هوكا  | -هويگا  | وُ هُوُوِيگَا     | <i>wuh howegá</i> , <i>ho,egá</i> , or <i>hogá</i> .    |
| هونگي | -هوينگي | هَم هُوُوِيْنُگِي | <i>ham howeñge</i> , <i>ho,eñge</i> , or <i>hoñge</i> . |
| هونگي | -هوكي   | تُم هُوُوِيگِي    | <i>tum ho,oge</i> , or <i>hoge</i> .                    |
| هونگي | -هوينگي | وِي هُوُوِيْنُگِي | <i>we howeñge</i> , <i>ho,eñge</i> , or <i>hoñge</i> .  |



*Perfect.*

'I have become,' etc.

| Singular. |                                     | Plural.          |
|-----------|-------------------------------------|------------------|
| هُوَ هُون | مَيْنَ <i>main</i> <i>hú,d hún.</i> | هَم هُونِي هَيْن |
| هُوَ هِي  | تُو <i>tú</i> <i>hú,d hai.</i>      | تُمْ هُونِي هُو  |
| هُوَ هِي  | وَه <i>wuh</i> <i>hú,d hai.</i>     | وِي هُونِي هَيْن |

*Pluperfect.*

'I had become,' etc.

|            |                    |                    |                 |                    |
|------------|--------------------|--------------------|-----------------|--------------------|
| هُوَ تَهَا | مَيْنَ <i>main</i> | } <i>hú,d thá.</i> | هَم <i>ham</i>  | } <i>hú,e thé.</i> |
| هُوَ تَهَا | تُو <i>tú</i>      |                    | تُمْ <i>tum</i> |                    |
| هُوَ تَهَا | وَه <i>wuh</i>     |                    | وِي <i>we</i>   |                    |

*Respectful Imperative, etc.*

هُوجِييَ *hújiye*, هُوجِيو *hújiyo*, or هُوجِييَغَا *hújiyegá*, 'be pleased to be, or to become.'

*Infinitive, or Verbal Noun.*

هونا *honá*, 'being,' *hone-ká*, etc., 'of being.'

*Noun of Agency or Condition.*

هونيوالا *honewáldá*, 'that which is, or becomes.'

*Participles.*

Pres. هوتا *hotá*, or هُوتا *hotá hú,d*, 'being, becoming.'

Past. هُوا *hú,d*, 'been, or become.'

*Conjunctive Participle.*

هو هوكر هوكي *ho, hokar, hoke*, etc., 'having been, or become.'

*Adverbial Participle.*

هوتي هي *hoto-hi*, 'on being, or becoming.'

a. We may here observe that the aorist, future, and indefinite of هونا *honá*, 'to be,' are sometimes used as auxiliaries with the present and past participles of other verbs, so as to give us three additional tenses. These, from their nature, are not of very frequent occurrence, and some forms of them we confess we have never met with in any work, printed or manuscript, except in grammars. They are, however, considered as distinct parts of the verb by native grammarians,

therefore it is but right that they should find a place here. We therefore subj in them, together with their native appellations, reserving the account of their use and application till we come to the Syntax.

1. *Hál-i mutashakki*, literally, 'present dubious.'

English—'I may or shall be speaking.'

هوونگا - هوون بولتا مَينَ main boltá ho,ún or ho,úngá.

هوويگا - هووي بولتا تُو tú boltá howe or howegá.

هوويگا - هووي بولتا وُه wuh boltá howe or howegá.

هووينگي - هووين بولتي هم ham bolte howen or howenge.

هووگي - هوو بولتي تُم tum bolte ho,o or ho,oge.

هووينگي - هووين بولتي وِي we bolte howen or howenge.

2. *Mázi mutashakki* or *Mashkúk*, 'past dubious.'

English—'I may or shall have spoken.'

هوونگا - هوون بولا مَينَ main boldá ho,ún or hoúngá.

هوويگا - هووي بولا تُو tú boldá howe or howegá.

هوويگا - هووي بولا وُه wuh boldá howe or howegá.

هووينگي - هووين بولي هم ham bole howen or howenge.

هووگي - هوو بولي تُم tum bole ho,o or ho,oge.

هووينگي - هووين بولي وِي we bole howen or howenge.

3. *Mázi shartiya* or *mázi mutamanni*.

*Past Conditional.*

English—'Had I been speaking,' or 'had I spoken.'

|                        |   |            |   |                           |
|------------------------|---|------------|---|---------------------------|
| بولتا هوتا - بولا هوتا | } | مَينَ main | } | boltá hotá, or bold hotá. |
|                        |   | تُو tú     |   |                           |
|                        |   | وُه wuh    |   |                           |

|                        |   |         |   |                           |
|------------------------|---|---------|---|---------------------------|
| بولتي هوتي - بولي هوتي | } | هم ham  | } | bolte hote, or bole hote. |
|                        |   | تُم tum |   |                           |
|                        |   | وِي we  |   |                           |

3. Of these three tenses, the first is of rare occurrence; the second is more common, and the future form of the auxiliary is more usual than the aorist in both tenses. The third tense, or past conditional, is of very rare occurrence under the above form, its place being generally supplied by the simpler form *بولتا مین main boltá*, the first of the tenses from the present participle, which on account of its various significations we have given under the appellation of the *Indefinite Tense*. In the 'Father of Hindústání Grammars,' that of Dr. Gilchrist, 4to. Calcutta, 1796, and also in two native treatises in our possession, the various forms '*main boltá*,' '*main boltá hotá*,' '*main boltá hú,á hotá*,' and '*main bold hotá*,' are all included under the appellation of *mázi shartí*, or *mázi mutamanní*, that is, 'Past Conditional.' It is true, the form '*main boltá*' has occasionally a present signification, but to call it a present tense, as is done in some of our grammars, is leading the student into a gross error, as we shall shew hereafter.

40. We shall now give an example of a transitive verb, which, as we have already hinted, is liable to a peculiarity in those tenses which are formed from the past participle. The full explanation of this anomaly belongs to the Syntax. Suffice it here to say that the construction resembles to a certain extent the passive voice of the corresponding tenses in Latin. Thus for example, the sentence, 'He has written one letter,' may in Latin, and in most European tongues, be expressed in two different ways, by which the assertion amounts to exactly the same thing, viz., '*Ille unam epistolam scripsit*,' or '*Ab illo una epistola scripta est*.' Now these two modes of expression convey the same idea to the mind, but in Hindústání the latter form only is allowed; thus '*us-ne ek chithí likhí hai*,' literally, 'by him one letter has been written.' Hence, in Hindústání those tenses of a transitive verb which are formed from the past

participle, will have their nominative cases changed into that form of the ablative expressive of the agent. What ought to be the accusative of the sentence will become the real nominative, with which the verb agrees accordingly, except in some instances when it is requisite that the accusative should have the particle *ko* affixed, in which case the verb is used in its simplest form of the masculine singular, as we have given it below.

a. It is needless to say that in all verbs the tenses from the root and present participle are formed after the same manner, and the peculiarity above alluded to is limited to transitive verbs only,—and to only *four tenses* of these,—which it is particularly to be wished that the student should well remember. In the following verb, *مارنا mārna*, ‘to beat or strike,’ we have given all the tenses in ordinary use, together with their various oriental appellations, as given in a treatise on Hindústání Grammar, compiled by a munshí in the service of Mr. Chicheley Plowden. It is a folio volume, written in Hindústání, but without author’s name, date, or title.

Infinitive (*maṣḍar*) *مارنا mārna*, ‘To beat.’

*مار mār*, ‘beat thou; *مارتا mārta*, ‘beating’; *مارا mārā*, ‘beaten.’

1. TENSES OF THE ROOT:—

*Aorist (muṣḍri’).*

| Singular.                          | Plural.                             |
|------------------------------------|-------------------------------------|
| <i>مَينَ مَارُونَا</i> I may beat. | <i>هَم مَارِينَا</i> we may beat.   |
| <i>تُو مَارِي</i> thou mayst beat. | <i>تَم مَارُو</i> you may beat.     |
| <i>وَهُ مَارِي</i> he may beat.    | <i>وَي مَارِينَا</i> they may beat. |

*Future (mustakbīl’).*

|  |   |
|--|---|
| <i>مَينَ مَارُونَا</i> I shall or will beat. | <i>هَم مَارِينَا</i> we shall or will beat.   |
| <i>تُو مَارِي</i> thou shalt or will beat.   | <i>تَم مَارُو</i> you shall or will beat.     |
| <i>وَهُ مَارِي</i> he shall or will beat.    | <i>وَي مَارِينَا</i> they shall or will beat. |



*Imperative (amr).*

| Singular.                   | Plural.                     |
|-----------------------------|-----------------------------|
| مَارُونِ مَينَ let me beat. | هَم مَارِينِ let us beat.   |
| مَارِ تُو beat thou.        | تَم مَارُو beat ye or you.  |
| وَهُ مَارِي let him beat.   | وَي مَارِينِ let them beat. |

*Respectful form—Máriyo, máriyo, or máriyegd.*

## 2. TENSES OF THE PRESENT PARTICIPLE :—

*Indefinite, or Past Conditional (mázi shartí or mázi mutamanni).*

|                             |                         |
|-----------------------------|-------------------------|
| مَارْتَا مَينَ I beat, etc. | هَم مَارْتِي we beat.   |
| تُو مَارْتَا thou beatest.  | تَم مَارْتِي ye beat.   |
| وَهُ مَارْتَا he beats.     | وَي مَارْتِي they beat. |

*Present (hál).*

|                                     |                                      |
|-------------------------------------|--------------------------------------|
| مَارْتَا هُونِ مَينَ I am beating.  | هَم مَارْتِي هِينِ we are beating.   |
| تُو مَارْتَا هَيِ thou art beating. | تَم مَارْتِي هُو you are beating.    |
| وَهُ مَارْتَا هَيِ he is beating.   | وَي مَارْتِي هِينِ they are beating. |

*Imperfect (istimráti).*

|                                       |  |
|---------------------------------------|--|
| مَارْتَا تَهَا مَينَ I was beating.   | هَم مَارْتِي تَهَيِ we were beating.   |
| تُو مَارْتَا تَهَا thou wast beating. | تَم مَارْتِي تَهَيِ you were beating.  |
| وَهُ مَارْتَا تَهَا he was beating.   | وَي مَارْتِي تَهَيِ they were beating. |

*Present Dubious (hál i mutashakki).*

English—'I may, shall, or will be beating.'

|                         |                       |
|-------------------------|-----------------------|
| مَينَ مَارْتَا هُوونْكَ | هَم مَارْتِي هُوونْكَ |
| تُو مَارْتَا هُوونْكَ   | تَم مَارْتِي هُوونْكَ |
| وَهُ مَارْتَا هُوونْكَ  | وَي مَارْتِي هُوونْكَ |

## 3. TENSES OF THE PAST PARTICIPLE :—

*Peculiarity.*—All the nominatives assume the case of the agent, characterised by the post-position *ni*, the verb agrees with the object of the sentence in gender and number, or is used impersonally in the masculine singular form.

*Past Absolute (mázi mutlak).*

English—'I beat or did beat,' etc. Literally, 'It is or was beaten by me, thee, him, us, you, or them.'

| Singular. |   | Plural. |   |      |       |
|-----------|---|---------|---|------|-------|
| مارا      | $\left\{ \begin{array}{l} \text{مَيْنِ فِي} \text{ main ne} \\ \text{تُونِي} \text{ tú ne} \\ \text{أَسْ فِي} \text{ us ne} \end{array} \right\}$ | márd.   | $\left\{ \begin{array}{l} \text{هَمْ فِي} \text{ ham ne} \\ \text{تُمْ فِي} \text{ tum ne} \\ \text{أَنْ فِي} \text{ un ne} \end{array} \right\}$ | مارا | márd. |

*Perfect or Past Proximate (mázi karib).*

English—'I have beaten.' Literally, 'It has been, (is) beaten, by me, thee, him,' etc.

|      |   |      |   |      |      |
|------|---|------|---|------|------|
| مارا | $\left\{ \begin{array}{l} \text{مَيْنِ فِي} \text{ main ne} \\ \text{تُونِي} \text{ tú ne} \\ \text{أَسْ فِي} \text{ us ne} \end{array} \right\}$ | márd | $\left\{ \begin{array}{l} \text{هَمْ فِي} \text{ ham ne} \\ \text{تُمْ فِي} \text{ tum ne} \\ \text{أَنْ فِي} \text{ un ne} \end{array} \right\}$ | مارا | márd |
| هي   |   | hai. |   | هي   | hai. |

*Pluperfect. or Past Remote (mázi ba'id).*

English—'I had beaten.' Literally, 'It was beaten by me, thee, him,' etc.

|      |   |      |   |      |      |
|------|---|------|---|------|------|
| مارا | $\left\{ \begin{array}{l} \text{مَيْنِ فِي} \text{ main ne} \\ \text{تُونِي} \text{ tú ne} \\ \text{أَسْ فِي} \text{ us ne} \end{array} \right\}$ | márd | $\left\{ \begin{array}{l} \text{هَمْ فِي} \text{ ham ne} \\ \text{تُمْ فِي} \text{ tum ne} \\ \text{أَنْ فِي} \text{ un ne} \end{array} \right\}$ | مارا | márd |
| تھا  |   | thá. |   | تھا  | thá. |

*Past Dubious (mázi mashkúk).*

English—'I shall have beaten,' i.e. 'It shall have been beaten by me, thee,' etc.

|      |   |       |   |      |       |
|------|---|-------|---|------|-------|
| مارا | $\left\{ \begin{array}{l} \text{مَيْنِ فِي} \text{ main ne} \\ \text{تُونِي} \text{ tú ne} \\ \text{أَسْ فِي} \text{ us ne} \end{array} \right\}$ | márd  | $\left\{ \begin{array}{l} \text{هَمْ فِي} \text{ ham ne} \\ \text{تُمْ فِي} \text{ tum ne} \\ \text{أَنْ فِي} \text{ un ne} \end{array} \right\}$ | مارا | márd  |
| هوكا |   | hogá. |   | هوكا | hogá. |

All the other parts formed as in the verb *bolnd*.

41. We have now, we trust, thoroughly explained the mode of conjugating a Hindústání verb. There is no such thing as an irregular verb in the language; and six words only are slightly anomalous in the formation of the past participle, which last being known, the

various tenses unerringly follow according to rule. We here subjoin the words to which we allude, together with their past participles.

|                            | INFINITIVES. |      | PAST PARTICIPLES. |                  |                  |                    |
|----------------------------|--------------|------|-------------------|------------------|------------------|--------------------|
|                            |              |      | Singular.         |                  | Plural.          |                    |
|                            | Mas.         | Fem. | Mas.              | Fem.             | Mas.             | Fem.               |
| جانا <i>jána</i> , To go   |              |      | گیا <i>gayá</i>   | گئی <i>ga,í</i>  | گئی <i>ga,e</i>  | گئیں <i>ga,tí</i>  |
| کرنَا <i>karná</i> , to do |              |      | کیا <i>kiyá</i>   | کی <i>ki</i>     | کیئی <i>ki,e</i> | کین <i>kin</i>     |
| مرنا <i>marná</i> , to die |              |      | مُؤا <i>mú,á</i>  | مُؤی <i>mú,í</i> | مُؤی <i>mú,e</i> | مُؤین <i>mú,tí</i> |
| هونا <i>honá</i> , to be   |              |      | هُوا <i>hú,á</i>  | هُوی <i>hú,í</i> | هُوی <i>hú,e</i> | هُوین <i>hú,tí</i> |
| دینا <i>dená</i> , to give |              |      | دیا <i>diyá</i>   | دی <i>dí</i>     | دیئی <i>dí,e</i> | دین <i>dín</i>     |
| لینا <i>lená</i> , to take |              |      | لیا <i>liyá</i>   | لی <i>lí</i>     | لیئی <i>lí,e</i> | لین <i>lín</i>     |

a. Of these, *jána* and *marná* are neuter or intransitive, and conjugated like *bolná*. The conjugation of *honá* we have already given in full, and that of *karná*, *dená*, and *lená*, is like *márná*, 'to beat.' It would be utterly ridiculous, then, to call any of these an irregular verb; for, at the very utmost, the deviation from the general rule is not so great as in the Latin verbs, *do*, *dedi*, *datum*; or *cerno*, *crevi*, etc., which no grammarian would on that account consider as irregular.

b. The peculiarities in the past participles of *honá*, *dená*,<sup>1</sup> and *lená*, are merely on the score of euphony. The verb *jána* takes its infinitive and present participle evidently from the Sanskrit root ज्ञा *yá*, the *y* being convertible into *j*, as is well known, in the modern tongues of Sanskrit origin. Again, the past participle *gayá*, seems to have arisen from the root गम्, which also denotes 'to go.' In the case of *karná*, 'to do, make,' it springs naturally enough from the modified form *kar*, of the root कृ *kri*, and at the same time there would appear to have been another infinitive, *kiná*, directly from the Sanskrit root, by changing the *ri* into *i*; hence the respectful imperative of this verb has two forms, *kariye* and *kijiye*, while the past participle *kiyá* comes from *kiná*, the same as *piyá* from *piná*, 'to

<sup>1</sup> The verb *dená* makes *dijiye*, etc., and *lená*, *lijiye*, etc., in the respectful imperative.

drink.' Lastly, *marnd*, *mar*, is from the modified form of मृ *mri*; at the same time the form *múnd*, whence *mú,d*, may have been in use; for we know that in the Prákrit, which is a connecting link between the Sanskrit and the present spoken tongues of Northern India, the Sanskrit vowel *ri* began to be generally discarded, and frequently changed into *u*, and the Prákrit participle is *mudo*, for the Sanskrit *mríto*; just as from the Sanskrit verbal noun *priohhana*, we have the Hindústání *púchhnd*, 'to ask,' through the Prákrit *puchhana*.

42. *Passive Voice*.—In Hindústání the use of the passive voice is not nearly so general as it is in English and other European languages. It is regularly formed by employing the past (or passive) participle of an active or transitive verb along with the neuter verb جانا *jáná*, 'to go,' or 'to be.' The participle thus employed is subject to the same inflection or variations as an adjective purely Indian (*v.* page 33), ending in *á*. Of the verb *jáná* itself, we have just shown that its past participle is *gayá*, which of course will run through all the tenses of the past participle, as will be seen in the following paradigm.

|                     |  |
|---------------------|--|
| Infinitive,         | جانا مارا <i>márá jáná</i> , 'To be beaten.' |
| Imperative,         | جانا مارا <i>márá já</i> , 'be thou beaten.' |
| Present Participle, | جانا مارا <i>márá játd</i> , 'being beaten.' |
| Past Participle,    | جانا مارا <i>márá gayá</i> , 'beaten.'       |

TENSES OF THE ROOT.

*Aorist.*

| Singular.                                  | Plural.                           |
|--|-----------------------------------|
| جانا مارا <i>máin</i> I may be beaten.     | هم ماري جاوين we may be beaten.   |
| جانا مارا <i>tu</i> thou mayest be beaten. | تم ماري جاو you may be beaten.    |
| جانا مارا <i>u</i> he may be beaten.       | وي ماري جاوين they may be beaten. |

*Future.*

| Singular.  | Plural.  |
|--|--|
| مِين مارا جاوڻگا I shall or will<br>be beaten.   | هم ماري جاوڻيگي we shall or<br>will be beaten.   |
| تُو مارا جاويگا thou shalt or<br>wilt be beaten. | تم ماري جاوڻيگي you shall or<br>will be beaten.  |
| وُه مارا جاويگا he shall or will<br>be beaten.   | وي ماري جاوڻيگي they shall or<br>will be beaten. |

*Imperative.*

|                                     |                                     |
|-------------------------------------|-------------------------------------|
| مِين مارا جاوڻ let me be<br>beaten. | هم ماري جاوڻ let us be<br>beaten.   |
| تُو مارا جا be thou beaten.         | تم ماري جاوڻ be ye beaten.          |
| وُه مارا جاوي let him be<br>beaten. | وي ماري جاوڻ let them be<br>beaten. |

## TENSES OF THE PRESENT PARTICIPLE.

*Conditional.*

|   |  |
|---|--|
| اگر مِين مارا جاتا if I be, or had<br>been, beaten.     | اگر هم ماري جاتي if we be, or<br>had been, beaten.   |
| اگر تُو مارا جاتا if thou be, or<br>hadst been, beaten. | اگر تم ماري جاتي if you be, or<br>had been, beaten.  |
| اگر وُه مارا جاتا if he be, or had<br>been, beaten.     | اگر وي ماري جاتي if they be, or<br>had been, beaten. |

*Present.*

|  |  |
|--|--|
| مِين مارا جاتا هون I am being<br>beaten.   | هم ماري جاتي هين we are be-<br>ing beaten.   |
| تُو مارا جاتا هي thou art being<br>beaten. | تم ماري جاتي هو you are be-<br>ing beaten.   |
| وُه مارا جاتا هي he is being<br>beaten.    | وي ماري جاتي هين they are be-<br>ing beaten. |

*Imperfect.*

| Singular.  | Plural.                               |
|--|---------------------------------------|
| مَينَ مارا جاتا تها I was beaten or<br>being beaten. | هم ماري جاتي تهي we were<br>beaten.   |
| تُو مارا جاتا تها thou wast<br>beaten.               | نُم ماري جاتي نهي you were<br>beaten. |
| وُه مارا جاتا تها he was beaten.                     | وي ماري جاتي تهي they were<br>beaten. |

## TENSES OF THE PAST PARTICIPLE.

*Past.*

|                               |                               |
|-------------------------------|-------------------------------|
| مَينَ مارا گيا I was beaten.  | هم ماري گئي we were beaten.   |
| تُو مارا گيا thou was beaten. | نُم ماري گئي you were beaten. |
| وُه مارا گيا he was beaten.   | وي ماري گئي they were beaten. |

*Perfect.*

|   |   |
|---|---|
| مَينَ مارا گيا هون I have been<br>beaten. | هم ماري گئي هين we have been<br>beaten.   |
| تُو مارا گيا هي thou hast been<br>beaten. | نُم ماري گئي هو you have<br>been beaten.  |
| وُه مارا گيا هي he has been<br>beaten.    | وي ماري گئي هين they have<br>been beaten. |

*Pluperfect.*

|   |  |
|---|--|
| مَينَ مارا گيا تها I had been<br>beaten.    | هم ماري گئي تهي we had been<br>beaten.   |
| تُو مارا گيا تها thou hadst been<br>beaten. | نُم ماري گئي تهي you had been<br>beaten. |
| وُه مارا گيا تها he had been<br>beaten.     | وي ماري گئي تهي they had been<br>beaten. |

a. Muhammad Ibrahim Munshi, the author of an excellent Hindústání grammar entitled 'Tuhfae Elphinstone,' printed at Bombay, 1823, would seem to conclude that the Hindústání has no passive voice at all. He says, p. 44, "Dr. Gilchrist and Mr. Shakspear are of opinion that there is a passive voice in Hindústání, formed by compounding the past participle of active verbs with the verb جانا; 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 verbs of other languages." Now, the fact is, that the worthy Munshí is carried too far, principally from a strong propensity to have a slap at his brother grammarians, Messrs. Gilchrist and Shakespear, whom he hits hard on every reasonable occasion; and, in addition to this, the passive voice in his native language is of rare occurrence. But there is undoubtedly such a thing as a regular passive voice occasionally to be met with, and it is formed with the verb جانا *jána*, 'to go,' as an auxiliary. Nor is the connection of *jána*, 'to go,' with the passive voice so very *irreconcilable* as the Munshí imagines. In Gaelic, the very same verb, viz., 'to go,' is used to form the passive voice, though in a different manner, the verbal noun denoting the action being used as a nominative to the verb 'to go;' thus the phrase, "he was beaten," is in Gaelic literally "the beating of him went," i. e., 'took place,' which is not very remote from the Hindústání expression. Again, in Latin, the phrase, "I know that letters will be written," is expressed by "Scio literas scriptum iri," in which the verb 'to go,' enters as an auxiliary: to say nothing of the verb *veneo* (*ven* + *eo*), 'to be sold.'

b. We have seen in the conjugation of *márnd*, 'to beat,' that those tenses which spring from the past participle, have a construction similar to the Latin passive voice. This construction is always used when the agent is known and expressed; as *اُس سپاهی نی ایک مرد مارا ہی* *us sipáhi-ne ek mard márd hai*, 'that soldier has beaten a man,' or (more literally) 'by that soldier a man has been beaten.' Again, if the agent is unknown or the assertion merely made in general terms, the regular form of the passive is used; as, *ek mard márd gayá*, 'a man has been beaten,' and even this might be more idiomatically expressed by saying *ek mard-ne mar khá,í hai*, 'a man has suffered a beating.'

c. One cogent reason why the passive voice does not frequently occur in Hindústání is, that the language abounds with primitive simple verbs of a passive or neuter signification which are rendered active by certain modifications which we are about to state. Thus جالنا *jalna* signifies 'to burn,' or 'take fire,' in a neuter sense; and becomes an active or transitive verb by inserting the vowel *á*, between

the root and the termination ن *nd* of the infinitive as, جالنا *jaldnd*, 'to kindle or set on fire;' and this becomes causal or doubly transitive by assuming the form جلوانا *jaldnd*, 'to cause to be set on fire,' as will be more amply detailed in the next paragraph.

## DERIVATIVE VERBS.

43. In Hindústání a primitive verb, if neuter, is rendered active, as we have just hinted, by certain modifications of, or additions to, its root. In like manner, an active verb may, by a process somewhat similar, be rendered causal or doubly transitive. The principal modes in which this may be effected are comprised under the following

*Rules.*

1. By inserting the long vowel | *d* between the root and the ن *nd* of the infinitive of the primitive verb; thus, from پکنا *paknd*,—a neuter verb, 'to grow ripe,' 'to be got ready' (as food),—becomes پکانا *pakánd* (active), 'to ripen, or make ready,' 'to cook.' Again, this active verb may be rendered causal or doubly transitive by inserting the letter, *w* between the root and the modified termination انا *dnd*; thus, from پکانا *pakánd*, 'to make ready,' inserting the letter *w*, we get the causal form پکوانا *pakwánd*, 'to cause (another) to make (any thing) ready.' To show the use of the three forms of the verb, we will add a few plain examples. 1. کھانا پکتا ہی *khánd paktá hai*, 'the dinner is getting ready, cooking, or being cooked.' 2. باورچی کھانا پکاتا ہی *báwarohi khánd pakátá hai*, 'the cook is (himself) cooking the dinner or food;' 3. مہماندار کھانا پکواتا ہی *mūmāndār khánd pakwátá hai*, 'the host is causing dinner to be cooked.' These examples show the copiousness of the Hindústání verb as compared with the English. For whereas we are obliged to employ the same verb both as neuter and active, like the word 'cooking' in the first and second examples, the Hindústání has a distinct expression for each. And the form پکوانا *pakwánd* in the last example is much more neat and concise



than the English 'is having,' 'is getting,' or 'is causing' the dinner (to be) 'cooked.' In like manner, the neuter جَلْنَا *jalná*, 'to burn,' *jalána*, 'to kindle,' and *jalwána*, 'to cause to be kindled'; for example, *batti jalti hai*, 'the candle burns;' a man will say to his servant, *batti-ko jaláo*, 'light the candle (yourself),' but he may say to his munshí, *batti-ko jalwáo*, 'cause the candle to be lit (by others).'

2. When the root of the primitive verb is a monosyllable with any of the long vowels ا *á*, و *o* or ú, and ي *e* or *í*, the latter are shortened in the active and causal forms, that is, the ا of the root is displaced by fatha, the و by *zamma*, and the ي by *kasra*; as, جاگنا *jágná*, 'to be awake,' جگانا *jagána*, 'to awaken,' or 'rouse up,' جگوانا *jagwána*, 'to cause to be roused up;' بولنا *bolná*, 'to speak,' بلانا *bulána*, 'to call,' بولوانا *buhwána*, 'to cause to be called, to send for;' so بولنا *bhúlná*, 'to forget,' بھلانا *bhulána*, 'to mislead,' بھلوانا *bhulwána*, 'to cause to be misled;' لیٹنا *lotná*, 'to lie down,' لیٹانا *litána*, 'to lay down,' لیٹوانا *litwána*, 'to cause to be laid down;' بھيگنا *bhigná*, 'to be wet,' بھگانا *bhigána*, 'to wet,' بھگوانا *bhigwána*, 'to cause to be made wet.' When the vowel-sound of the root consists of the strong diphthongs او *au*, and اي *ai*, these undergo no change, and consequently such words fall under Rule 1; as, دوڑنا *daurná*, 'to run,' دوڑانا *daurána*; پيرنا *pairná*, 'to swim,' پيرانا *pairána*. The verb بيٹھنا *baiṭhná*, 'to sit,' makes بيٹھانا *baiṭhána* or بيٹھوانا *baiṭhwána*, also بيٹھلانا *baiṭhlána*, etc. *Vide* No. 4, below.

3. A numerous class of neuter verbs, having a short vowel in the last syllable of the root, form the active by changing the short vowel into its corresponding long; that is, fatha becomes ا *á*; as *zamma* becomes و *o*<sup>1</sup> (or ú), and *kasra* becomes ي *e* (or *í*): as, پلنا *palná*, 'to

<sup>1</sup> The forms *e* and *o* are by far the most common; the *í* and *ú* comparatively rare.

thrive, or be nourished,' پالنا *palná*, 'to nourish;' کھلنا *khlná*, 'to open (of itself),' کھولنا *kholná*, 'to open (any thing).' These form their causals regularly, according to Rule 1; as, کھلوانا *khlváná*, 'to cause (another) to open (any thing).'

4. A few verbs add لانا *láná* to the root, modified as in Rule 2; thus, سیکھنا *sikhná*, 'to learn,' سیکھانا *sikháná*, and سیکھلانا *sikhláná*, 'to teach;' کھانا *khnána*, 'to eat,' کھلانا *khláná*, 'to feed;' سونا *soná*, 'to sleep,' سولانا *suláná*, 'to lull (asleep)'; بیٹھنا *baiṭhná*, 'to sit,' 'to be placed,' has a variety of forms, viz., *bīṭháná*, *baiṭháná*, *bīṭhláná*, and *baiṭhláná*; also *baiṭhálná* and *baiṭhárná*, 'to cause to sit,' 'to set,' or 'cause to be seated.'

5. The following are formed in a way peculiar to themselves:— بکنا *bikná*, 'to be sold,' بیچنا *bechná*, 'to sell,' رهنا *rahná*, 'to stay,' رکھنا *rakhná*, 'to keep, or place;' ٹوٹنا *túṭná*, 'to burst,' 'to be broken,' توڑنا *torná*, 'to break;' چھٹنا *chhutná*, 'to cease,' 'to go off (as a musket, etc.),' چھوڑنا *chhorná*, 'to let off,' 'to let go;' پھٹنا *phatná*, 'to be rent,' پھاڑنا *phárná*, 'to rend,' پھوٹنا *phúṭná*, 'to crack, or split,' پھوڑنا *phorhá*, 'to burst open' (actively).

6. Verbs are formed from substantives or adjectives by adding انا *áná* or نا *ná*; as from پانی *páni*, 'water,' پانیانا *paniyáná*, 'to irrigate;' so from چوڑا *chaurá*, 'wide,' چوڑاند *chaurándá*, 'to widen.' A few infinitives spring, as Hindústání verbs, regularly from Arabic and Persian roots, by merely adding نا *ná*. If the primitive word be a monosyllable ending with two consonants, a *fatha* is inserted between the latter, on adding the نا *ná*; as from ترس *tars*, 'fear, pity,' comes ترسنا *taras-ná*, 'to fear;' so from لرز *larz*, 'trembling,' لرزنا *laras-ná*; and from بحث *bahs*, 'argument,' باہسنا *bahas-ná*, 'to dispute,' etc.

*General Rule.*—Primitive words consisting of two short syllables, the last of which is formed by the vowel *fatha*, on the accession of an additional syllable beginning

with a vowel, whether for the purpose of declension, conjugation, or derivation, reject the *fatha* of the second syllable. Conversely, primitive words ending in two consecutive consonants, on adding a verbal termination beginning with a consonant, generally insert a *fatha* between the two consonants, as we have just seen in Rule 6.

## COMPOUND VERBS.

44. The Hindústání is peculiarly rich in compound verbs, though it must be admitted that our grammarians have needlessly enlarged the number. We shall, however, enumerate them all in the following list, and, at the same time, point out those which have no title to the appellation. Compound verbs are formed in various ways, as follows:—

## I. FROM THE ROOT.

1. INTENSIVES, so called from being more energetic in signification than the simple verb. *Ex.* مار ڈالنا *már-dālná*, 'to kill outright,' from مارنا *márná*, 'to strike,' and ڈالنا *dālná*, 'to throw down;'  
دینا رکھ *rakh-dēná*, 'to set down,' from رکھنا *rakhná*, 'to place,' and دینا *dēná*, 'to give; کھا جانا *khá-jáná*, 'to eat up,' from کھانا *kháná*, 'to eat,' and جانا *jáná*, 'to go,' etc. The main peculiarity of an intensive verb is, that the second member of it has, practically speaking, laid aside its own primary signification, while at the same time the sense of the first member is rendered more emphatic, as in our own verbs 'to run off,' 'to march on,' 'to rush away,' etc.; thus, *wuh háthi par se gir-pará*, 'he fell down from off (or, as the Hindústání has it, more logically, *from upon*) the elephant.'

2. POTENTIALS, formed with سکتنا *sakná*, 'to be able;' as بول سکتنا *bol-sakná*, 'to be able to speak,' جا سکتنا *já-sakná*, 'to be able to go,'

etc. The using the root of a verb in composition with *saknd* in all its tenses may be viewed as the potential mood of such verb; thus, *main bol-saktá hún*, 'I am able to speak,' or 'I can speak;' so *main bol-saká*, 'I could speak.'

3. COMPLETIVES, formed with *چُکنا chuknd*, 'to have done;' as *چُکنا کھا khá-chuknd*, 'to have done eating,' *چُکنا لکھ likh-chuknd*, 'to have finished writing.' The root of a verb with the future of *chuknd*, is considered, very properly, as the future perfect of such root; thus, *jab main likh-chukúngá*, 'when I shall have done writing,' that is, 'when I shall have written,' 'postquam scripsero.' So, *agar main likh-chukún*, 'if I may have written, or have done writing,' 'si scripserim.'

## II. FROM THE PRESENT PARTICIPLE.

1. CONTINUATIVES, as *بکتا جانا baktá jáná*, or *بکتا رهنا baktá rahná*, 'to continue chatting.' This is not a legitimate compound verb; it is merely a sentence, the present participle always agreeing with the nominative in gender and number, as, *wuh márd baktá játé hai*, 'that man goes on chatting;' *we márd bakte játe haiñ*, 'these men go on chatting;' *wuh randi bakti játi hai*, 'that woman goes on chatting.'

2. STATISTICALS, *آنا گاتی gáti áná*, 'to come singing,' or 'in singing;' *دوڑنا روتی rote daurná*, 'to run crying.' Here the present participle always remains in the inflected state, like a substantive of the third class, having the post-position *men*, 'in,' understood, hence this is no compound verb properly speaking.

## III. FROM THE PAST PARTICIPLE.

1. FREQUENTATIVES: *مارا کرنا márd-kárná*, 'to make a practice of beating;' *جایا کرنا jáyá-kárná*, 'to make a practice of going.'

2. DESIDERATIVES, as *بولا چاهنا bolá-ahná*, 'to wish, or to be about, or like to speak.'

## IV. FROM SUBSTANTIVES OR ADJECTIVES, HENCE TERMED NOMINALS.

From substantives, as from *جمع jam*, 'collection,' *جمع کرنا jam karna*

*jam' karná*, 'to collect, or bring together,' and *jam' honá*, 'to be collected, or come together;' also from *ghoṭa*, 'a plunge,' *ghoṭa mārná*, 'to dive,' *ghoṭa kháná*, 'to be dipped.' From adjectives, as from *chhotá*, 'small,' *chhotá karná*, 'to diminish;' *kálá*, 'black,' *kálá karná*, 'to blacken,' such forms of expression, however, are scarcely to be considered as compound verbs.

a. There is a very doubtful kind of compound called a reïterative verb, said to be formed by using together two verbs, regularly conjugated, etc., as *bolná chálná*, 'to converse;' but the use of these is generally confined to tenses of the present participle, or the conjunctive participle; and they are not regularly conjugated, for the auxiliary is added to the last only, as *we bolte chálte haiñ*, not *bolte haiñ chálte haiñ*, 'they converse (chit-chat) together;' so *bol-chál-kar*, not *bol-kar chál-kar*, 'having conversed.' Those which are called Inceptives, Permissives, Acquisitives, etc., given in most grammars, are not properly compound verbs, since they consist regularly of two verbs, the one governed by the other, in the inflected form of the Infinitive, according to a special rule of Syntax; as, *wuh bolne lagá*, 'he began to say;' *wuh jáne detá hai*, 'he gives (permission) to go;' *wuh jáne pátá hai*, 'he gets (permission) to go;' all of which expressions are mere sentences, and not compound verbs.

b. Hence the compound verbs in the Hindústání language are really five in number, viz.: the Intensive, Potential, Completive, Frequentative and Desiderative. In these, the first part of the compound remains unchanged throughout, while the second part is always conjugated in the usual way. But among such of the nominals as are formed of an adjective with a verb, the adjective will agree in *gender* with the object of the verb, unless the concord be cut off by *ko*. Thus: *gáři kharí kar*, or *gáři ko khará kar*, 'stop the carriage.' In the latter case only can the verb *khará-karná* be regarded as belonging to the class of compounds.

## SECTION IV.

ON THE INDECLINABLE PARTS OF SPEECH—CARDINAL AND ORDINAL NUMBERS—DERIVATION AND COMPOSITION OF WORDS.

## I. ADVERBS.

45. THE adverbs in Hindústání, like the substantives, adjectives, and verbs, are to be acquired mainly by practice. Hence it would be a mere waste of space to swell our volume with a dry detached list of such words, which in all probability no learner would ever peruse. We shall therefore notice only those which have any peculiarity in their character or formation. As a general rule, most adjectives may be used adverbially when requisite, as is the case in German, and often in English. A series of pure Hindústání adverbs of frequent use is derived from five of the pronouns, bearing to each other a similar relation, as will be seen in the following table. Dr. Gilchrist's old pupils will no doubt recollect with what pains the learned Doctor used to impress upon them the necessity of learning this 'quintuple series,' or, as he called it, 'The philological harp.'

a. Adjectives and adjective pronouns, when used adverbially, remain uninflected in the simplest form, viz., that of the nominative singular masculine; as, *وہ بہت اچھا لکھتا ہے* *wuh bahut achohhá líkhtá hai*, 'he writes very well.' This is exactly the rule in German, 'er schreibt sehr gut.' In the following series, accordingly, numbers 5, 6, and 7, are merely the adjective or indefinite pronouns, formerly enumerated, employed as adverbs.

TABLE OF A QUINTUPLE SERIES OF ADVERBS OF TIME, PLACE, MANNER, QUANTITY, AND NUMBER, FORMED FROM THE FIVE PRONOUNS, يَهُ، يَهُ، وَهُ، كُونُ، كُونُ، كُونُ، كُونُ، كُونُ، AS UNDER :

| REAL      | REMOTE                              | INTERROGATIVE                      | RELATIVE                                   | CORRELATIVE                               |
|-----------|-------------------------------------|------------------------------------|--|---|
| يهـ<br>1  | وَهُ، that.<br>وَهُ وَوَهُتْ، then. | كُونُ، who?<br>كَبْ، when?<br>كَدْ | جَوْنُ، who, which.<br>جَبْ، when.<br>جَدْ | تَوْنُ، that same.<br>تَبْ، then.<br>تَدْ |
| يهان<br>2 | وهانْ، there.                       | كهانْ، where?                      | جاهانْ، wherever.                          | تهانْ، there.                             |
| يهـ<br>3  | وههـ، thither.                      | كههـ، whither?                     | جاههـ، whither.                            | تههـ، thither.                            |
| يهون<br>4 | وهونْ، in that way.                 | كهونْ، how?                        | جيهونْ، as.                                | تهونْ، so.                                |
| يهسا<br>5 | وهيسا، like that.                   | كهيسا، like what?                  | جاهيسا، like which.                        | تهيسا، like that same.                    |
| يهتا<br>6 | وهتا، that much.                    | كهتا، how<br>كهتا، much?           | جاهتا، as much.<br>جيهتا، as much.         | تهتا، so much.<br>تتهتا، so much.         |
| يهنا<br>7 | وهنا، this<br>وهنا، many.           | كهنا، how<br>كهنا، many?           | جاهنا، as many.<br>جهنا، as many.          | تهنا، so many.<br>تهنا، so many.          |

a. From the first class we have other adverbs rendered more emphatic by the addition of **هي** *hi*, etc. Thus: **اِبهي** *abhī*, 'just now,' **كَبهي** *kabhī*, **كَبهو** *kabhū*, or **كَدهي** *kadhī*, 'ever,' etc. From the second class, by changing **ان** *ān* into **ين** *īn*; thus, **يَهين** *yahīn*, 'exactly here,' **كَهين** *kahīn*, 'whereabouts, somewhere,' etc. From the fourth, by adding **هين** *hīn*; **يُونهين** *yūnhīn*, 'in this very way,' **وُونهين** *wūnhīn*, 'thereupon, at that very time, exactly, the same as before,' etc.

b. From among these may also be formed, by means of post-positions, etc., a number of useful compounds; as **اب تكت** *ab-tak*, or **اب تلتك** *ab-talak*, 'till now;' **تكت كب** *kab-tak*, 'till when,' etc.; **كَبهي كَبهي** *kabhī kabhī*, 'sometimes;' **كَبهي نه كَبهي** *kabhī na kabhī*, 'some time or other' **نَهان جهان** *jahān tahān* 'here and there;' **جَهان كَهين** *jahān kahīn*, 'wherever;' **اور كَهين** *aur kahīn*, 'somewhere else;' **جب كَبهي** *jab kabhī*, 'whenever;' **كَيون كر** *kyūn kar*, 'how?'

c. A few adverbs of time have a twofold signification, i.e. past or future, according to circumstances; thus, **كل** *kal*, 'to-morrow, or yesterday;' **پَرسون** *parson*, 'the day after to-morrow, or the day before yesterday;' **تَرسون** *tarson*, 'the third day from this, past, or to come;' **نَرسون** *narson*, 'the fourth day from this.' The time is restricted to past or future by the tenses of the verb and by the context of the sentences in which such words are found.

d. Many adverbs occur from the Arabic and Persian languages; as **قصارا** *ḥazārā* (or **قضاكارا** *ḥazākār*), 'by chance,' from **قضا** *ḥazā*, 'fate,' etc., and **را** *ra*, the sign of the objective case; **چگونہ** *chigūna*, 'how;' **باري** *bāre*, 'once, at last;' **بارها** *bārḥā* (pl.), 'often (times)'; **شاید** *shāyad*, 'perhaps (Hindústānī هو تو هو *ho to ho*, it may be)'; **خواه** *shāyad*, 'perhaps (Hindústānī هو تو هو *ho to ho*, it may be)'; **خواه نہ خواہ** *khudh na khudh*, 'volens-nolens, positively, at all events;' **وَعَيْرہ** *wa ghaira*, 'et-cetera,' etc.; **فقط** *fakāt*, 'merely, finis.'

e. Adverbs purely Arabic occur chiefly as follows: 1. Simply a noun with the article; thus, **الْقَصَة** *al-ḥiṣṣa* (literally, 'the story'); and **الْغَرَض** *al-gharaz* (literally, 'the end, purport,' etc.), 'in short;' **الْحَال** *al-hāl* (the present), 'at this time;' **الْبَتَة** *al-batta*, 'certainly;' etc.



2. The Arabic noun in the accusative case, marked with the termination *an* (p. 20); thus, اِتِّفَاقًا *ittifāqan*, 'by chance,' (from اِتِّفَاق *ittifāq*, 'fortune, accident,' *etc.*); اصْلاً *aslan* (or اصْلاً *aslan*), 'by no means;'  
 مِثْلاً *mislan*, 'for example,' (from مِثْل *misal*, 'parable, similitude'); خُصُوصاً *khususān*, 'especially,' *etc.* Lastly, a noun with a proposition; as, بِالْفِعْلِ *bi-l-fi'l*, 'in fact;'  
 فِي الْحَالِ *fi-l-hāl*, (in the present), فِي الْفُورِ *fi-l-faur* (in the heat), all signifying 'instantly, immediately;'  
 فِي الْحَقِيقَةِ *fi-l-haqīqat* (in truth), 'really;'  
 يَعْنِي *ya'ni*, 'that is to say, to wit, viz.'

f. Many adverbial expressions occur consisting of a pronoun and substantive governed by a simple postposition understood, as, اِسْ طَرَحِ *is tarah*, 'in this manner;'  
 كَيْسِ طَرَحِ *kis tarah*, 'how?' *etc.*; كَيْسِ وَاِسْطِي *kis wāsti*, 'why?' *i.e.* 'for what reason?' and so on, with many other words of which the adverbial use is indicated by the inflection of the accompanying pronoun.

g. The pluperfect participle may also very often be elegantly applied adverbially; as, هِنْسِكِرَ *hanskar*, 'laughingly,' سُوچِڪَرِ *soohkar*, 'deliberately,' from هِنْسِنَا *hanēnā*, 'to laugh,' سُوچِنَا *soohnā*, 'to think,' اُسَ نِي هِنْسِكِرِ كَهَا *us-no hanskar kahā*, 'he laughingly (or having laughed) said.'

## II. PREPOSITIONS.

46. The prepositions in Hindústání are mere substantives in the locative case, having a postposition understood and sometimes expressed. Most of them are expressive of situation with regard to place, and thence figuratively applied to time, and even to abstract ideas. Hence as substantives, they all govern the genitive case, those of them which are masculine (forming the majority) require the word which they govern to have the postposition كِي *ke* after it; as, مَرْدِ كِي آگِي *mard-ke āge*, 'before the man,' literally, 'in front of the man'; while those that are feminine require the word they govern to have كِي *ki*; as, شَهْرِ كِي طَرَفِ *shahr-ki taraf*,

'towards the city,' literally, 'in the direction of the city.' It is optional to put the preposition before or after the noun which it governs; thus in the foregoing example we might have said *ágc mard-ke*, or *mard-ke ágc*, with equal propriety.

The following is an alphabetical list of masculine prepositions requiring the nouns which they govern to have the genitive with *ke*, for reasons explained in the beginning of the Syntax.

|  |   |
|--|---|
| آگي <i>ágc</i> , before, in front.                               | دَرْمِيَان <i>dar-miyán</i> , in the midst,<br>between, among.          |
| اَندَر <i>andar</i> , within, inside.                            |   |
| اُوپَر <i>úpar</i> , above, on the top.                          | سَاتِه <i>sáth</i> , with (in company).                                 |
| بَاعِث <i>bd'is</i> , by reason of.                              | سَامِهِنِي <i>sámhne</i> , before, in front.                            |
| بَاهَر <i>báhar</i> , or <i>báhir</i> , without<br>(not within.) | سَبَب <i>sabáb</i> , by reason of.                                      |
| بِجَايِي <i>ba-já, e</i> , instead.                              | سِوَا <i>siwá</i> or <i>siwá, e</i> , except.                           |
| بَدَلِي <i>badle</i> , or بدل <i>badal</i> , instead.            | عُوض <i>'iwáz</i> , instead, for.                                       |
| بِدُون <i>bidún</i> , without, except.                           | قَبْل <i>kábl</i> , before, (time).                                     |
| بِرَابَر <i>barábar</i> , equal to, oppo-<br>site to.            | قَرِيب <i>karib</i> , near.   |
| بِرَايِي <i>bará, e</i> , for, on account of.                    | كَنِي <i>kane</i> , near, with.   |
| بَعْد <i>ba'd</i> , after (as to time).                          | گِرَد <i>girá</i> , round, around.                                      |
| بَغَيْر <i>baghair</i> , without, except.                        | لِي <i>liye</i> , for, on account of.                                   |
| بِن <i>bin</i> , بِنَا <i>bindá</i> , without.                   | مَارِي <i>máre</i> , through (in conse-<br>quence of).                  |
| بِيچ <i>bich</i> , in or among.                                  | مُطَابِق <i>mutábik</i> , conformable to.                               |
| پَار <i>pár</i> , over (other side).                             | مُوَافِق <i>múáfik</i> , according to.                                  |
| پَاس <i>pás</i> , by, near.                                      | مُوجِب <i>mutjib</i> , or بِمُوجِب <i>ba-<br/>mutjib</i> , by means of. |
| پِيچِي <i>piçhhe</i> , behind, in the<br>rear.                   | نَزْدِيك <i>nazdik</i> , near.  |
| تَلِي <i>tale</i> , under, beneath.                              | نِيچِي <i>nichhe</i> , under, beneath.                                  |
| تَهِن <i>ta, ni</i> , to, up to.                                 | وَاسْطِي <i>wástte</i> , for, on account of.                            |
| خَارِج <i>khárij</i> , without, outside.                         | هَاتِه <i>háth</i> , in the power of,<br>by means of.                   |

The following prepositions being feminine, require the words they govern to have the genitive with *kī*.

|   |   |
|---|---|
| بَابِت <i>bābat</i> , respecting, concerning. | خَاطِر <i>khatir</i> , for the sake of.         |
| بِدَوْلَت <i>ba-dawlat</i> , by means of.     | طَرَح <i>tarah</i> , after the manner of, like. |
| بِمَدَد <i>ba-madaḍ</i> , by aid of.          | طَرَف <i>taraf</i> , towards.                   |
| بِحِثِّ <i>jihat</i> , on account of.         | مَعْرِفَت <i>ma'rifat</i> , by, or through.     |
|   | نِسْبَت <i>nisbat</i> , relative to.            |

Some of the feminine prepositions, when they come *before* the word they govern, require such word to have the genitive in *ke*, instead of *kī*. This is a point well worthy of examination, and we reserve the investigation of it till we come to the Syntax.

a. We have applied the term preposition to the above words with a view to define their *use* and *meaning*, not their mere *situation*. In most grammars they are absurdly called *Compound Post-positions*, on the same principle, we believe, that *lucus*, 'a dark grove,' is said to come from *lucere*, 'to shine,' or *lux*, 'light.' But in sober truth, what we have called prepositions here, are neither compounds, nor necessarily *post-positive*; and we make it a rule never to countenance a new term unless it be more explicit than those already established and familiar. In Greek, Latin, and Old English, the prepositions frequently follow the word which they govern, but this does not in the least alter their nature and use.

b. Besides the above prepositions, the following Arabic and Persian prefixes are occasionally employed with words from those languages.

|  |                                     |
|--|-------------------------------------|
| أَز <i>az</i> , from, by.                      | عَلِيٍّ <i>'ald</i> , upon, above.  |
| إِلَّا <i>illā</i> , except, besides.          | عَنْ <i>'an</i> , from.             |
| بِأَ <i>bā</i> , with (possessed of).          | عِنْدَ <i>'ind</i> , near, with.    |
| بِهِ or بِه <i>ba</i> (or <i>bi</i> ), in, by. | فِي <i>fī</i> , in.                 |
| بِئِ <i>be</i> , without (deprived of).        | كَ <i>ka</i> , according to, like.  |
| بِ <i>bar</i> , on, in, at.                    | لِ <i>la</i> or <i>li</i> , to, for |
| بِرَئِ <i>barā, e</i> , for (on account of).   | مَعَ <i>ma'</i> , with              |
| بِلا <i>bilā</i> , without ( <i>sine</i> ).    | مِنْ <i>min</i> , from.             |
| دَر <i>dar</i> , in, within.                   |                                     |

III. CONJUNCTIONS.

47. The conjunctions have no peculiarity about them ; we shall therefore add a list of the more useful of them in alphabetical order.

|  |  |
|--|--|
| از بسکه <i>az bas-ki</i> , since, for as much as.    | که <i>ki</i> , that, because, than.      |
| اگر <i>agar</i> , گر <i>gar</i> , if.                | تا که <i>táki</i> , that, in order that. |
| اگرچه <i>agarohi</i> , although.                     | کیونکه <i>kyúnki</i> , because.          |
| اما <i>ammad</i> , but, moreover.                    | گویا <i>goyá</i> , as if.                |
| اور <i>aur</i> , and, also.                          | گوکه <i>go-ki</i> , although.            |
| بلکه <i>balki</i> , but, on the contrary.            | لیکن <i>lekin</i> , but, however.        |
| بھی <i>bhi</i> , also, indeed.                       | مگر <i>magar</i> , except, unless.       |
| پر <i>par</i> , but, yet.                            | نہین تو <i>nahin-to</i> , otherwise.     |
| پس <i>pas</i> , thence, therefore.                   | نیز <i>niz</i> , also, likewise.         |
| تو <i>to</i> , then, consequently.                   | و <i>wa</i> , and, but.                  |
| جب تک <i>jabtak</i> , until, while.                  | و گر <i>wa-gar</i> , and if.             |
| جو <i>jo</i> , if, when.                             | ورنه <i>war-na</i> , and if not, unless. |
| حال آنکہ <i>hál-ánki</i> , whereas, notwithstanding. | هم <i>ham</i> , also, likewise.          |
| خواہ <i>khwah</i> , either, or.                      | هر چند <i>harchand</i> , although.       |
|  | هنوز <i>hanoz</i> , yet, still.          |
|  | یا <i>yá</i> , or, either.               |

IV. INTERJECTIONS.

48. These scarcely deserve the appellation of 'part of speech;' we shall therefore content ourselves by enumerating a few of common occurrence.

شادباش *shádábásh* (i. e. شاد باش *shád básh*), 'happiness or good luck to you!' آفرین *áfrín* 'blessings on you,' واہ واہ *wáh wáh* 'admirable!' کیا خوب *kyá khúb* 'how excellent!' دهن دهن *dhan-s*

*dhan* 'how fortunate!' *واہ جی wdh rī*, *کیا بات ہے kyd bat hai* 'what an affair!' all express joy, admiration and encouragement, like 'bravo! well done!' etc. But *باپ ری bāp rē* (*lit.*, O father) 'astonishing! dreadful!' *واہی wāhi*, *ہاہی hāhi*, *اے ہاہی āe hāhi*, or *ہاہی hai hai*, *واہی wāhi*, *واہی wāhi*, *واہی wāhi*, *واہی wāhi*, 'alas, alas! alackaday! woe is me!' *ہت hat*, *دُر dur*, *چھی چھی chhi chhi*, 'tush, pahaw, pish, fie fie!' 'avaunt!' express sorrow, contempt, and aversion. *اے ای ē ē*, *اے ای ē ē*, 'Oh!' *ری rē* or *اری arē*, 'holla you!' are used in calling attention: the two last in a disrespectful way. *ری rē* (m.) or *ری rī* (f.) agrees in gender with the object of address; as, *لوٹڈی ری laundē rē*, 'you boy!' *لوٹڈی ری laundī rī*, 'you girl!'

## NUMERALS.

49. The Hindústānī numeral adjectives, 'one,' 'two,' 'three,' etc., up to a hundred, are rather irregular, at least in appearance, though it would not be very difficult to account for the seeming irregularity on sound etymological principles. This, however, would not greatly benefit the student, who must, in the meantime, learn them by heart as soon as he can.

| FIGURES. |         |         | NAMES.             | FIGURES. |         |         | NAMES.          |
|----------|---------|---------|--------------------|----------|---------|---------|-----------------|
|          | ARABIC. | INDIAN. |                    |          | ARABIC. | INDIAN. |                 |
| 1        | ۱       | १       | ایک <i>ek.</i>     | 6        | ۶       | ۶       | چھ <i>chha.</i> |
| 2        | ۲       | २       | دو <i>do.</i>      | 7        | ۷       | ۷       | سات <i>sāt.</i> |
| 3        | ۳       | ३       | تین <i>tin.</i>    | 8        | ۸       | ۸       | آٹھ <i>āṭh.</i> |
| 4        | ۴       | ४       | چار <i>chār.</i>   | 9        | ۹       | ۹       | نو <i>nu.</i>   |
| 5        | ۵       | ५       | پانچ <i>pānch.</i> | 10       | ۱۰      | ۱۰      | دس <i>das.</i>  |

| FIGURES. |         |         | NAMES.               | FIGURES. |         |         | NAMES.                   |
|----------|---------|---------|----------------------|----------|---------|---------|--------------------------|
|          | ARABIC. | INDIAN. |                      |          | ARABIC. | INDIAN. |                          |
| 11       | ۱۱      | ११      | اِگَرَه igrah.       | 31       | ۳۱      | ۳۱      | اِکْتِیسِ ikhtis.        |
| 12       | ۱۲      | १۲      | بَارَه bārah.        | 32       | ۳۲      | ۳۲      | بَتِیسِ batīs.           |
| 13       | ۱۳      | १۳      | تیرَه tērah.         | 33       | ۳۳      | ۳۳      | تِیتِیسِ tētīs.          |
| 14       | ۱۴      | १۴      | چَوَدَه chaudah.     | 34       | ۳۴      | ۳۴      | چَوْتِیسِ chautīs.       |
| 15       | ۱۵      | १۵      | پَنْدَرَه pandrah.   | 35       | ۳۵      | ۳۵      | پَینْتِیسِ painītīs.     |
| 16       | ۱۶      | १۶      | سولَه solah.         | 36       | ۳۶      | ۳۶      | چِھتِیسِ chhattīs.       |
| 17       | ۱۷      | १۷      | سَترَه satrah.       | 37       | ۳۷      | ۳۷      | سَینْتِیسِ saintīs.      |
| 18       | ۱۸      | १۸      | اَتھارَه athārah.    | 38       | ۳۸      | ۳۸      | اَتھتِیسِ athtīs.        |
| 19       | ۱۹      | १۹      | اُنِیسِ unīs.        | 39       | ۳۹      | ۳۹      | اُنْتالِیسِ untālīs.     |
| 20       | ۲۰      | ۲۰      | بِیسِ bis.           | 40       | ۴۰      | ۴۰      | چَالِیسِ chālīs.         |
| 21       | ۲۱      | ۲۱      | اِکِیسِ ikhtīs.      | 41       | ۴۱      | ۴۱      | اِکْتالِیسِ ikhtālīs.    |
| 22       | ۲۲      | ۲۲      | بَایِیسِ bā,īs.      | 42       | ۴۲      | ۴۲      | بِیالِیسِ bē,ālīs.       |
| 23       | ۲۳      | ۲۳      | تِیِیسِ tē,īs.       | 43       | ۴۳      | ۴۳      | تِیتالِیسِ tētālīs.      |
| 24       | ۲۴      | ۲۴      | چَوْبِیسِ chāubīs.   | 44       | ۴۴      | ۴۴      | چَوالِیسِ chāu,ālīs.     |
| 25       | ۲۵      | ۲۵      | پَچِیسِ pachīs.      | 45       | ۴۵      | ۴۵      | پَینْتالِیسِ painītālīs. |
| 26       | ۲۶      | ۲۶      | چِھبِیسِ chhabbīs.   | 46       | ۴۶      | ۴۶      | چِھیالِیسِ chhī,ālīs.    |
| 27       | ۲۷      | ۲۷      | سَٹالِیسِ sat,ālīs.  | 47       | ۴۷      | ۴۷      | سَینْتالِیسِ saintālīs.  |
| 28       | ۲۸      | ۲۸      | اَتھالِیسِ ath,ālīs. | 48       | ۴۸      | ۴۸      | اَتھتالِیسِ athtālīs.    |
| 29       | ۲۹      | ۲۹      | اُنْتالِیسِ untālīs. | 49       | ۴۹      | ۴۹      | اُنچالِیسِ unchālīs.     |
| 30       | ۳۰      | ۳۰      | تِیسِ tīs.           | 50       | ۵۰      | ۵۰      | پَچالِیسِ pachālīs.      |

| FIGURES. |         |         | NAMES.                    | FIGURES. |         |         | NAMES.                    |
|----------|---------|---------|---------------------------|----------|---------|---------|---------------------------|
|          | ARABIC. | INDIAN. |                           |          | ARABIC. | INDIAN. |                           |
| 51       | ۵۱      | ۵۱      | اِڪاَوَن <i>ikdwan.</i>   | 71       | ۷۱      | ۵۱      | اِڪهَتَر <i>ikhattar.</i> |
| 52       | ۵۲      | ۵۲      | باَوَن <i>bdwan.</i>      | 72       | ۷۲      | ۵۲      | باهَتَر <i>bahattar.</i>  |
| 53       | ۵۳      | ۵۳      | تِرِپَن <i>tirpan.</i>    | 73       | ۷۳      | ۵۳      | تِهَتَر <i>tihattar.</i>  |
| 54       | ۵۴      | ۵۴      | چَوَن <i>chawwan.</i>     | 74       | ۷۴      | ۵۴      | چوهَتَر <i>chauhattar</i> |
| 55       | ۵۵      | ۵۵      | پَچِپَن <i>pachpan.</i>   | 75       | ۷۵      | ۵۵      | پچهَتَر <i>pachhattar</i> |
| 56       | ۵۶      | ۵۶      | چِهپَن <i>chhappan.</i>   | 76       | ۷۶      | ۵۶      | چههَتَر <i>chhhattar.</i> |
| 57       | ۵۷      | ۵۷      | سَتاَوَن <i>saddwan.</i>  | 77       | ۷۷      | ۵۷      | سهَتَر <i>sathattar.</i>  |
| 58       | ۵۸      | ۵۸      | اِٿاَوَن <i>athdwan.</i>  | 78       | ۷۸      | ۵۸      | اٿهَتَر <i>athhattar.</i> |
| 59       | ۵۹      | ۵۹      | اُنسَٿ <i>unsath.</i>     | 79       | ۷۹      | ۵۹      | اُناسِي <i>undsi.</i>     |
| 60       | ۶۰      | ۶۰      | ساٿ <i>sath.</i>          | 80       | ۸۰      | ۶۰      | اسِي <i>assi.</i>         |
| 61       | ۶۱      | ۶۱      | اِڪسَٿ <i>iksath</i>      | 81       | ۸۱      | ۶۱      | اِڪاسِي <i>ikdsi.</i>     |
| 62       | ۶۲      | ۶۲      | باسَٿ <i>basath.</i>      | 82       | ۸۲      | ۶۲      | بياسِي <i>be, ds.</i>     |
| 63       | ۶۳      | ۶۳      | تِرِسَٿ <i>tirsath.</i>   | 83       | ۸۳      | ۶۳      | تِرِاسِي <i>tirdsi.</i>   |
| 64       | ۶۴      | ۶۴      | چوسَٿ <i>chousath.</i>    | 84       | ۸۴      | ۶۴      | چوراسِي <i>chaurdsi.</i>  |
| 65       | ۶۵      | ۶۵      | پَينسَٿ <i>painsath.</i>  | 85       | ۸۵      | ۶۵      | پچاسِي <i>pachdsi.</i>    |
| 66       | ۶۶      | ۶۶      | چِهاسَٿ <i>chhisath.</i>  | 86       | ۸۶      | ۶۶      | چهاسِي <i>chhis, ds.</i>  |
| 67       | ۶۷      | ۶۷      | سَسَٿ <i>satsath.</i>     | 87       | ۸۷      | ۶۷      | ستاسِي <i>satsi.</i>      |
| 68       | ۶۸      | ۶۸      | اِٿسَٿ <i>athsath.</i>    | 88       | ۸۸      | ۶۸      | اٿاسِي <i>athdsi.</i>     |
| 69       | ۶۹      | ۶۹      | اُنهَتَر <i>unhattar.</i> | 89       | ۸۹      | ۶۹      | نواسِي <i>nau, ds.</i>    |
| 70       | ۷۰      | ۷۰      | سَٿ <i>sattar.</i>        | 90       | ۹۰      | ۷۰      | نَوِي <i>nauw.</i>        |

| FIGURES. |         |         | NAMES.                         | FIGURES. |         |         | NAMES.                           |
|----------|---------|---------|--------------------------------|----------|---------|---------|----------------------------------|
|          | ARABIC. | INDIAN. |                                |          | ARABIC. | INDIAN. |                                  |
| 91       | ۹۱      | ۷۹      | اِکَانَوِي <i>ikānawé.</i>     | 96       | ۹۶      | ۷۶      | چِهِيَانَوِي <i>chhi, ānawé</i>  |
| 92       | ۹۲      | ۷۲      | بَانَوِي <i>bānawé.</i>        | 97       | ۹۷      | ۷۷      | سَاتَانَوِي <i>satānawé.</i>     |
| 93       | ۹۳      | ۷۳      | تِرَانَوِي <i>tirānawé.</i>    | 98       | ۹۸      | ۷۸      | اِثَانَوِي <i>athānawé.</i>      |
| 94       | ۹۴      | ۷۴      | چَوْرَانَوِي <i>chaurānawé</i> | 99       | ۹۹      | ۷۹      | نِنَانَوِي <i>ninānawé.</i>      |
| 95       | ۹۵      | ۷۵      | پَچَانَوِي <i>paohānawé.</i>   | 100      | ۱۰۰     | ۹۰۰     | سَو <i>sau</i> or سَي <i>sai</i> |

a. Some of these have names slightly differing from the preceding, which we here subjoin :

|    |                                 |    |  |    |  |
|----|---------------------------------|----|--|----|--|
| 11 | گِيَارَه <i>gyārah</i>          | 51 | اِيكَوَان <i>ékāwan.</i>   | 85 | پَنچَاڤِي <i>panchāst.</i>                                       |
| 18 | اِثَارَا <i>athārā.</i>         | 54 | چَوڤِن <i>chaupan.</i>   | 86 | چِهَاڤِي <i>chhāst.</i>  |
| 19 | اُنِيَس <i>unnis.</i>           | 55 | پَچَاوَان <i>paohāwan.</i>                                       | 90 | نَوَد <i>nawod.</i>  |
| 21 | اِيكِيَس <i>éktis.</i>          | 61 | اِيكْسَاڤَه <i>éksāṭh.</i>                                       | 91 | { اِيكَانَوِي <i>ékānawé</i> or<br>اِکَانَوِي <i>ikānawé.</i>    |
| 31 | اِيكْتِيَس <i>éktis.</i>        | 66 | { جِهَاچِهَت <i>chhāchhat</i><br>or چِهَسَاڤَه <i>chha-sāṭh.</i> |    |  |
| 33 | تِيَنْتِيَس <i>taintis.</i>     | 68 | اِرِيَسَاڤَه <i>arīṣāṭh.</i>                                     | 92 | { بَانَوِي <i>bānawé</i> or<br>بِرَانَوِي <i>birānawé.</i>       |
| 34 | چَوْنْتِيَس <i>chauntis.</i>    | 71 | اِيكْهَاتَر <i>ékhattar.</i>                                     |    |  |
| 38 | اِرْتِيَس <i>artis.</i>         | 73 | تِرِهَاتَر <i>tirhattar.</i>                                     | 93 | تِرَانَوِي <i>tirānawé.</i>                                      |
| 39 | اُنچَالِيَس <i>unchālis.</i>    | 76 | چِهَهَاتَر <i>chha-hattar</i>                                    | 95 | پَنچَانَوِي <i>panchānawé</i>                                    |
| 41 | اِيكَتَالِيَس <i>éktālis.</i>   | 81 | اِيكَدِيَس <i>ékdēt.</i>   | 96 | چِهَانَوِي <i>chhānawé.</i>                                      |
| 43 | تِيَنتَالِيَس <i>taintālis.</i> | 82 | { بَاڤِي <i>bāst</i> or<br>بِرَاڤِي <i>birāst.</i>               | 99 | { نَوَانَوِي <i>nau, ānawé</i> or<br>نِنَانَوِي <i>ninānawé.</i> |
| 46 | چِهَاتَالِيَس <i>chhātālis.</i> |    |  |    |  |
| 48 | اِرْتَالِيَس <i>artālis.</i>    |    |  |    |  |



a. The numbers above one hundred proceed somewhat like our own, only the conjunction is generally suppressed; as **ایک سو پانچ** *ek sau pānch*, 'one hundred (and) five;' **دو سو دس** *do sau dās*, 'two hundred (and) ten,' etc. The present year, 1855, may be expressed as with us, **اٹھارہ سو پچھن** *aṭhārah sau paḥpan*, or **ایک ہزار آٹھ سو پچھن** *ek haṣār aṭh sau paḥpan*, that is, 'one thousand eight hundred,' etc., or 'eighteen hundred,' etc.

b. The following are used as collective numbers :

|   |   |
|---|---|
| <b>گنتا</b> <i>gandā</i> , a group of four. | <b>سیکڑا</b> <i>saiḱrā</i> , a hundred.                           |
| <b>گاہی</b> <i>gāhi</i> , a five.           | <b>ہزار</b> <i>haṣār</i> , a thousand.                            |
| <b>کڑی</b> <i>koṛī</i> , a score.           | <b>لاکھ</b> <i>lākh</i> , a hundred thousand.                     |
| <b>چالیسا</b> <i>chālīsā</i> , a forty.     | <b>کروڑ</b> <i>karor</i> , one hundred lākhs,<br>or ten millions. |

c. The Ordinals proceed as follows :

|  |      |   |
|--|------|---|
| <b>پہلا</b> <i>pahlā</i> or <i>pahlā</i> , | 1st. | <b>چوتھا</b> <i>chauthā</i> , 4th.                                      |
| <b>پہلا</b> or <i>pahlā</i> ,              |      | <b>پانچواں</b> <i>pānchvān</i> , 5th.                                   |
| <b>دوسرا</b> <i>dūsarā</i> , 2nd.          |      | <b>چھٹواں</b> <i>chhatvān</i> , } 6th.<br><b>چھٹھا</b> <i>chhatḥā</i> . |
| <b>تیسرا</b> <i>tīsarā</i> , 3rd.          |      |   |

The 'seventh' and upwards are regularly formed from the Cardinals by the addition of **وان** *vān*. The ordinals are all subject to inflection like adjectives in **ا** *ā* or **ان** *ān*, that is, *ā* becomes *e* for the oblique masculine, and *i* for the feminine. In like manner, *ān* becomes *en* and *in*.

d. Fractional Numbers.

|   |                 |   |                   |
|---|-----------------|---|-------------------|
| <b>پاؤ</b> <i>pāo</i> ,                     | } $\frac{1}{2}$ | <b>پون</b> <i>paun</i> ,                      | } $\frac{1}{2}$ . |
| <b>چوتھ</b> <i>chauth</i> ,                 |                 | <b>پونا</b> <i>paund</i>                      |                   |
| <b>چوتھائی</b> <i>chauthāi</i> ,            | } $\frac{1}{4}$ | <b>سوا</b> <i>sawā</i> , 1 $\frac{1}{4}$ .    |                   |
| <b>تھائی</b> <i>tihāi</i> , $\frac{1}{4}$ . |                 | <b>دیرھ</b> <i>derh</i> , 1 $\frac{1}{2}$ .   |                   |
| <b>آدھا</b> <i>ādḥā</i> , $\frac{1}{2}$ .   |                 | <b>آدھائی</b> <i>āḥāi</i> , 2 $\frac{1}{2}$ . |                   |

In the use of the fractional numbers, a few peculiarities occur

which it will be well to notice ; thus, پوني *pauno*, when prefixed to a number, signifies 'a quarter less' than that number ; سوا *sawd*, 'a quarter more ;' ساڑھی *sá:ho*, 'one half more,' etc. To the collective numbers for a hundred, a thousand, etc., they are similarly applied ; thus, پوني سو *pauno sau* = 75 ; سوا سو *sawd sau* = 125. The words *derh* and *arhā,i* denote multiplication ; as, هزار ڈیڑھ *derh hazār* = 1500, i. e.  $(1000 \times 1\frac{1}{2})$  ; هزار آڑھائی *arhā,i hazār* = 2500, or  $(1000 \times 2\frac{1}{2})$ .

e. It will be seen then, that altogether the management of the numerals, whole and fractional, is no easy matter. The *sure* plan is to commit them carefully to memory up to 100. As a check upon this the learner should get the first ten, and the multiples of 10, as 20, 30, 40, etc. ; then, if he is not *quite certain* of any number (not an unlikely occurrence), for example 35, he may safely say تیس پر پانچ *tis par pānoh*, 'five over thirty.' Lastly, let him get the first twenty thoroughly, and then count by scores کوری *korī* ; thus, 35 is *ek korī pandrah* ; but the more scientific mode is, of course, to carry the hundred numerals in his head, and be quite independent.

## DERIVATION OF WORDS.

50. The Hindústání abounds with derivative words both of native origin and of foreign importation. Those from the Arabic are generally single words modified from a trilateral root, according to the grammatical rules of that language. From the Persian, on the other hand, not only derivative words are freely borrowed, but also a multitude of compounds, for the formation of which the Persian language has a peculiar aptitude, and to the number of which there is no limit. In like manner, compositions in the Hindí dialect abound in Sanskrit words both derivative and compounded according to the genius of that highly-cultivated language. Hence, in order to know Hindústání on sound etymological principles, a slight knowledge of Arabic, Persian, and

Sanskrit is absolutely requisite. To the majority of students in this country, however, this is impracticable, their time being necessarily occupied in the acquisition of those essential branches of knowledge usually taught at schools. As a general rule, then, we may take it for granted that an acquaintance with the words of the Hindústání language, whether native or foreign, primitive or derivative, must be ultimately acquired by practice in reading, with the aid of a vocabulary or dictionary, together with exercises in composition. This being the case, it will not be necessary for us to enter deeply into the subject of derivation or composition; the reader, if inclined, may consult Dr. Gilchrist's quarto Grammar, edit. 1796, where he will find twenty-nine goodly pages devoted to this department.

NOUNS DENOTING AGENCY OR POSSESSION.

51. We have already seen that the agent of a verb is denoted by adding the termination *والا*, *wálá* (sometimes *هارا* *hárá*) to the inflected form of the infinitive, as *bolne-wálá* or *bolne-hárá*, 'a speaker.' The same terminations added to a substantive denote in general the possessor of such substantive, real or temporary; as *والا* *گھر* *ghar-wálá*, 'the master of the house;' *والا* *بیل* *bail-wálá*, 'the owner of the bullock;' or, simply, 'the man with the bullock.' A noun of the third class is inflected on the addition of *والا*, *wálá*, thus, *والا* *گدھی* *gadhe-wálá*, 'the owner of the ass;' or 'the man with the donkey.' Various nouns of agency, etc. are also formed by adding the following terminations, thus:—

|     |    |      |           |          |                                 |
|-----|----|------|-----------|----------|---------------------------------|
| بان | to | باغ  | a garden, | باغبان   | <i>bágh-bán</i> , a gardener.   |
| باز | —  | تہتا | a jest,   | تہتی باز | <i>thattihé-bás</i> , a jester. |

|                  |        |         |         |                  |                       |                 |
|------------------|--------|---------|---------|------------------|-----------------------|-----------------|
| بر               | to راه | a road, | راہبر   | <i>rah-bar</i> , | a guide.              |                 |
| بَرْدَار         | —      | حُقّہ   | ا حُقّہ | بَرْدَار         | <i>hukka-bardār</i> , | a pipe-bearer.  |
| بند              | —      | نعل     | ا نعل   | نعلبند           | <i>na'l-band</i> ,    | a farrier.      |
| چپی              | —      | مشعل    | ا مشعل  | مشعلچی           | <i>mash'al-ohi</i> ,  | a torch-bearer. |
| <sup>1</sup> دار | —      | زمین    | land,   | زمین دار         | <i>samin-dār</i> ,    | a landholder.   |
| ر                | —      | لواہ    | iron,   | لواہار           | <i>lohār</i> ,        | a blacksmith.   |
| کار              | —      | بد      | bad,    | بدکار            | <i>bad-kār</i> ,      | an evil-doer.   |
| گر               | —      | زر      | gold,   | زرگر             | <i>zar-gar</i> ,      | a goldsmith.    |
| گار              | —      | گناہ    | crime,  | گناہ گار         | <i>gunāh-gār</i> ,    | a sinner.       |
| وار              | —      | امید    | hope,   | امیدوار          | <i>ummed-wār</i> ,    | an expectant.   |
| وان              | —      | در      | door,   | دروان            | <i>dar-wān</i> ,      | a porter.       |
| ی                | —      | سپاہ    | army,   | سپاہی            | <i>sipāhi</i> ,       | a soldier.      |

## NOUNS DENOTING THE MEANS OR INSTRUMENT.

52. These signify the thing by which the action may be performed, and are derived from verbal roots by affixing

|    |    |      |           |       |                  |                     |
|----|----|------|-----------|-------|------------------|---------------------|
| ن  | as | بیل  | rolling,  | بیلان | <i>belan</i> ,   | a rolling-pin.      |
| نا | —  | رم   | playing,  | رامنا | <i>ramnā</i> ,   | a park.             |
| نی | —  | کتر  | clipping, | کترنی | <i>katarni</i> , | a pair of scissors. |
| و  | —  | جھاڑ | sweeping, | جھاڑو | <i>jhārū</i> ,   | a broom.            |

Others are formed from nouns, by affixing

|    |    |      |           |        |                   |               |
|----|----|------|-----------|--------|-------------------|---------------|
| ال | as | گھڑی | an hour,  | گھڑیال | <i>gharīyāl</i> , | an hour-bell. |
| آہ | —  | دست  | the hand, | دستانہ | <i>dastāna</i> ,  | a glove.      |
| ک  | —  | چشم  | the eye,  | چشمک   | <i>chashmak</i> , | spectacles.   |
| ہ  | —  | دست  | the hand, | دستہ   | <i>dasta</i> ,    | a handle.     |

<sup>1</sup> The terminations *dār*, *bās*, and perhaps a few more, require the noun to be inflected, if of the third class; as, *man-dār*, tasteful, *shu'fih-bās*, a jester.

## NOUNS DENOTING PLACE OR SITUATION.

53. These are formed partly by uniting two nouns together, and also by adding certain terminations; as,

|                      |                |   |
|----------------------|----------------|---|
| آباد a city,         | حیدر Haidar,   | حیدرآباد <i>haidar-dbād</i> , the city of Haidar. |
| باڑی a garden,       | پول a flower,  | پھلواڑی <i>phul-wāri</i> , a flower-garden.       |
| پور a city,          | غازی Ghāzī,    | غازی پور <i>Ghāzī-pur</i> , the city of Ghāzī.    |
| زار multitude,       | لالہ a tulip,  | لالہ زار <i>lāla-zār</i> , a tulip-bed.           |
| سال or سالا a place, | گھوڑا a horse, | گھوڑسال <i>ghur-sāl</i> , a stable.               |
| ستان a place,        | قبر a grave,   | قبرستان <i>kabr-istān</i> , a burying-ground.     |
| شن a place,          | گل a rose,     | گلشن <i>gul-shan</i> , a rose-bower.              |
| گاہ a place,         | آرام rest,     | آرامگاہ <i>ārām-gāh</i> , a resting-place.        |
| نگر city,            | کشن Kishn,     | کشن نگر <i>Kishn-nagar</i> , the town of Krishna. |

## ABSTRACTS.

54 Abstract nouns are formed chiefly from adjectives, by affixing some termination, of which the following are of common occurrence :

|               |               |                                   |
|---------------|---------------|-----------------------------------|
| ا to          | گرم warm,     | گرمی <i>garmī</i> , warm weather. |
| تہی —         | کم little,    | کمٹی <i>kamtī</i> , deficiency.   |
| پنا or پناہ — | بچکا a child, | بچپن <i>bachpan</i> , childhood.  |
| س —           | میتھا sweet,  | میتھاس <i>mithās</i> , sweetness. |
| گی —          | تازہ fresh,   | تازگی <i>tāzagi</i> , freshness.  |

|    |                 |                                       |
|----|-----------------|---------------------------------------|
| ن  | to اونچا high,  | اونچان <i>unchán</i> , height.        |
| ئي | — بُرا bad,     | بُرائي <i>burá, í</i> , badness.      |
| هت | — كُڑوا bitter, | كُڑواھت <i>karwáhat</i> , bitterness. |

To Arabic nouns ت is generally added to form abstracts; as, حُكْم *hukm*, 'a command,' حُكُومَت *hukúmat*, 'dominion;' so حَجَّام *hajjám*, 'a barber,' hajjámát, 'shaving.' A few abstracts are formed by a repetition of the word, with a slight alteration in the last, as جُهُوثُه *juhúth-múth*, 'falschood.'

## VERBALS.

55. The verbal noun denoting the action (in progress) is generally expressed by the infinitive. The action, in the abstract, is frequently expressed by the mere root; as, بول *bol*, 'speech,' چاه *cháh*, 'desire,' etc. Others are formed from the root by adding certain terminations; as,

|     |                    |  |
|-----|--------------------|--|
| ا   | to كہ speak,       | كہا <i>lahá</i> , a saying.                  |
| ائي | — بو sow,          | بُوائي <i>bo, á, í</i> , a sowing.           |
| آب  | — مِل mix,         | مِلآپ <i>miláp</i> , a mixing or union.      |
| آس  | — پي drink,        | پيآس <i>piyás</i> , desire to drink, thirst. |
| ش   | — دان know (Pers.) | دانش <i>dánish</i> , knowledge.              |
| ن   | — جل burn,         | جلن <i>jalan</i> , a burning.                |
| ا   | — بھلا deceive,    | بھلوا <i>bhuldwá</i> , a deception.          |
| وت  | — سجا prepare,     | سجاوت <i>sajdwat</i> , preparation.          |
| ائي | — کھل feed,        | کھلائي <i>khild, í</i> , a feeding.          |
| هت  | — بُلَا call,      | بُلَاھت <i>buldhat</i> , a calling.          |

## DIMINUTIVES.

56. These are formed from other nouns, by adding to them various terminations; as,

|           |    |       |             |          |                                      |
|-----------|----|-------|-------------|----------|--------------------------------------|
| ا         | to | بيٽي  | a daughter, | بٽيا     | <i>bitiyá</i> , a little daughter.   |
| چي or چه  | —  | ديگ   | a cauldron, | ديگچي    | <i>degohí</i> , a kettle.            |
| زي        | —  | پلنگ  | a bedstead, | پلنگزي   | <i>palangri</i> , a small bedstead.  |
| ك         | —  | توپ   | a cannon,   | توپك     | <i>topak</i> , a musket.             |
| وا        | —  | مرد   | a man,      | مردوا    | <i>marúdá</i> , a little man.        |
| يتا       | —  | برهمن | a brahman,  | برهمنيٽا | <i>brahmanetá</i> , a young brahman. |
| وتا       | —  | هرن   | a deer,     | هرنوٽا   | <i>hiranotá</i> , a fawn.            |
| يلا or يل | —  | مور   | a peacock,  | موريلا   | <i>morelá</i> , a pea-chicken.       |
| بچه       | —  | باغ   | a garden,   | باغچه    | <i>baghícha</i> , a kitchen-garden.  |

## FEMININES FORMED FROM MASCULINES.

57. Names of males ending in *á* or *a*, of the third class, have the corresponding females in *í*; as *بيٽا* *betá*, 'a son;' *بيٽي* *betí*, 'a daughter;' *گهوڙا* *ghorá*, 'a horse;' *گهوڙي* *ghorí*, 'a mare.' In a similar manner names of lifeless objects of the third class have sometimes a feminine form, generally significant of diminution, as *گولا* *golá*, 'a bullet;' *گولي* *golí*, 'a pill.' Substantives of the first and second classes form the corresponding feminine by adding either *ي* *ní*, or *ن* *in*, as follows:—

|       |                             |          |                     |
|-------|-----------------------------|----------|---------------------|
| مُلا  | <i>mullá</i> , a teacher,   | مُلاڻي   | <i>mulláni</i> .    |
| شير   | <i>sher</i> , a lion,       | شيرڻي    | <i>shorni</i> .     |
| مِهٽر | <i>mih̄tar</i> , a sweeper, | مِهٽارڻي | <i>mih̄tardni</i> . |

براهمن *brāhman*, a Brahman, برَاهْمَنِي *brāhmanī*.  
 . سُنار *sunār*, a goldsmith, { سُنارِن *sunārīn*, or  
 سُنارِنِي *sunārīnī*.

a. A few are irregular in their formation; thus, from بھائی *bhāī*, 'brother,' بہن *bahin*, 'sister;' بیگت *beg* or خان *khān*, 'lord,' بیگم *begam* or خانم *khānam*, 'lady;' راجا *rājā*, 'king,' رانی *rānī*, 'queen;' ہاتھی *hāthī*, m. 'an elephant,' ہاتھنی *hāthnī*, f. In other cases, as باپ *bāp*, 'father,' ما *mā*, 'mother,' the words are totally different, as in our own language, and often taken from different tongues, as مرد *marḍ*, 'man' (Persian), عورت *'aurat*, 'woman' (Arabic).

## ADJECTIVES.

58. Adjectives are formed from substantives by the addition of certain terminations, most of which will be found in the following alphabetical list: their ordinary meaning will be obvious from the various examples; thus, by adding

|          |    |        |                  |            |                                   |
|----------|----|--------|------------------|------------|-----------------------------------|
| ا        | to | بھوکھ  | hunger,          | بھوکھا     | <i>bhūkhd</i> , hungry.           |
| انہ      | —  | طفل    | a child,         | طفلانہ     | <i>ṭifāna</i> , childish.         |
| اور      | —  | زور    | strength,        | زوراور     | <i>zor-dwar</i> , strong.         |
| بند      | —  | ہتھیار | arms,            | ہتھیار بند | <i>hathyār-band</i> , armed.      |
| دار      | —  | وفا    | fidelity,        | وفادار     | <i>wafā-dār</i> , faithful.       |
| زا       | —  | ولایت  | foreign country, | ولایتزا    | <i>wilāyat-zā</i> , foreign-born. |
| سار      | —  | کوه    | a mountain,      | کوهسار     | <i>koh-sār</i> , mountainous.     |
| گیر      | —  | دل     | the heart,       | دلگیر      | <i>dil-gīr</i> , grieved.         |
| گین      | —  | غم     | sorrow,          | غمگین      | <i>gham-gīn</i> , sorrowful.      |
| لا or لو | —  | پچھا   | behind.          | پچھلا      | <i>picḥhlā</i> , hindermost.      |
| مند      | —  | دولت   | wealth,          | دولتمند    | <i>daulat-mand</i> , wealthy.     |



|              |                   |                                       |
|--------------|-------------------|---------------------------------------|
| نا to        | دو two,           | دونا <i>dúnd</i> , double.            |
| ناک —        | هول terror,       | هولناک <i>haul-nák</i> , terrible.    |
| و —          | دیدار view,       | دیدارو <i>didáru</i> , slightly.      |
| وار —        | سوغت grief,       | سوغوار <i>sog-wár</i> , grievous.     |
| ور —         | نام name,         | نامور <i>nám-war</i> , renowned.      |
| د —          | دوسال two years,  | دوساله <i>do-sála</i> , biennial.     |
| ی —          | بازار a market,   | بازاری <i>básári</i> , of the market. |
| یل or یلا —  | دانت tooth,       | دنتیل <i>dantel</i> , tusked.         |
| پن or پینه — | چوب to یانه wood, | چوبین <i>chobin</i> , wooden.         |

*fám* and *gún* are added to words to denote colour; as, *فام زعفران* *za'farán-fám*, 'saffron-coloured,' *نیل گون* *nil-gún*, 'blue-coloured.' *کونا* *koná* and *گوشه* *gosha* are added to numerals to express the figure of things; as, *چوکونا* *chau-koná*, 'quadrangular,' *شش گوشه* *shash-gosha*, 'hexagonal,' etc. *وش* *wash* and *وار* *wár* are added to express likeness; as, *برق وش* *bark-wash*, 'like lightning,' *وار مردانه* *wardána-wár*, 'like a brave man.'

a. Many adjectives are formed by prefixing certain words; as follows:—

|        |               |  |
|--------|---------------|--|
| ان to  | دیکھا seen,   | اندیکھا <i>an-dekhá</i> , unseen.      |
| با —   | وفا trust,    | باوفا <i>bá-wafá</i> , trusty.         |
| بی —   | صبر patience, | بیصبر <i>be-sabr</i> , impatient.      |
| بد —   | نام a name,   | بدنام <i>bad-nám</i> , infamous.       |
| غیر —  | حاضر present, | غیرحاضر <i>ghair-házir</i> , absent.   |
| خلاف — | عقل wisdom,   | خلاف عقل <i>khiláf'ahl</i> , foolish.  |
| کم —   | بخت fortune,  | کم بخت <i>kam-bakht</i> , unfortunate. |
| لا —   | چاره help,    | لاچاره <i>lá-chára</i> , helpless.     |

.. نا to خوش pleased, ناخوش *na-khush*, displeased.  
 هم — عَمْر age, هَمْعَمْر *ham-'umr*, coeval.

59. In concluding our remarks on the derivation of words, we would particularly direct the student's attention to the various uses of the termination *ی*. 1. It may be added to almost every adjective of the language, simple or compound, which then becomes the corresponding abstract substantive. 2. It may be added to all substantives denoting country, city, sect, tribe, physical substances, etc., which then become adjectives, signifying *of* or *belonging to*, or *formed from*, etc., the primary substantive. Lastly. It is used in forming feminines from masculines; and it is the characteristic of the feminine gender in all present and past participles, as well as in all adjectives purely Indian ending in *ی*.

## COMPOUND WORDS.

60. In all works written in the Urdu or mixed dialect of Hindústání, a vast number of compound words from the Persian may be met with in almost every page. These are generally formed by the union of two substantives, or of an adjective with a substantive. Many of them are given in dictionaries, but as there is no limit to their number, the student must not place much reliance on that source. A few weeks' study of Persian will make the matter clearer than any body of rules we could lay down on the subject; we shall therefore notice here only the more important compounds, referring the student for further information to our Persian Grammar, last edition.

## SUBSTANTIVES.

a. A Persian or Arabic substantive with its regimen is of frequent occurrence in Hindústání; as, آب حیات *áb-i-ḥaiyát*, 'water of immortality;' دیدۀ دانش *dīda, i-dánish*, 'the eye of discernment;' رُوی زمین *rú-i-zamín*, 'the face of the earth.' In a similar form a Persian substantive with its adjective occasionally occurs; as, مرد نیکو *mard-i-nikú*, 'a good man;' عالم فانی *'dlam-i-fánt*, 'the perishable world.' These, when introduced into Hindústání, are viewed as single words, and form their various cases by adding the post-positions like nouns of the first or second classes; as, *áb-i-ḥaiyát ká*, *áb-i-ḥaiyát se*, etc.

b. A numerous class of Compound Substantives is formed by the mere juxta-position of two nouns; as, باورچی خانه *báwar-ḥi-ḥána*, 'cook-house, or kitchen,' from باورچی 'cook,' and خانه 'a house;' so, رزم گاه *razm-gáh*, 'the battle-field,' from رزم 'contest,' and گاه 'a place;' in like manner, جهان پناه *jahán-panáh*, 'the asylum of the world,' i. e. 'your majesty,' from جهان 'the world,' and پناه 'refuge;' so, روز نامه *roz-náma*, 'a day-book,' خردنامه *khirad-náma*, 'the book of wisdom,' etc. In compounds of this kind, the two words are generally written separate, though they may also be united into one. These are upon the whole like our own compounds, *book-stall*, *coffee house*, *newspaper*, etc., of which it is customary to write some with a hyphen between, others quite separate, and a few united into one word.

c. There is a class of verbal Nouns, not very numerous, consisting, 1st. Of two contracted infinitives, connected with the conjunction و; as, گفت و شنود *guft o shanúd*, 'conversation,' literally, 'speaking and hearing;' آمد و رفت *ámád o raft* or *ámád o shud*, 'coming and going,' 'intercourse.' 2ndly. A contracted infinitive, with the cor-

responding root; as *جُست و جُو* *just o jú*, 'searching;' *گُفت و گُو* *guft o gú*, 'conversation.' The conjunction *و* in such cases is occasionally omitted; as, *گُفت گُو آمد شد*, the same as *شد و آمد*, *etc.*

d. There are a few compounds similar to the preceding, consisting of two substantives, sometimes of the same, and sometimes of different signification; as, *مَرز و مَرز و بُوم* or *مَرز و كِشور* *marz o búm* or *marz o kishwar*, 'an empire' or 'kingdom,' literally, 'boundary and region;' so, *هَوا و آب* *áb o havá*, 'climate,' literally, 'water and air;' *نَشو و نما* *nashv o namá*, 'rearing or bringing up' (a plant or animal). In these, also, the conjunction *و* may be omitted, as *نَشو نما*, *مَرز بُوم*, *etc.*

e. Compounds purely Hindústání or Hindí are not nearly so numerous as those borrowed from the Persian; the following are occasionally met with: 1st. A masculine and feminine past participle, generally the same verb, though sometimes different; as, *كُها كُهي* *kahá-kahí*, 'altercation,' *كُها سُنِي* *kahá-suní*, 'disputation.' 2nd. Two nouns of the same, or nearly the same signification; as, *نُوكِر چاكر* 'servants,' *رِيت رِسم* 'a custom or mode,' etc. Such expressions are very common in the '*Bágh o Bahár*,' which is the standard work of the language. 3rd. Two words having something of alliteration about them, or a similarity of rhyme; as, *شور زور* 'hurly-burly,' *نُهوم دُهام* 'uproar,' *مُكر چُكر* 'trickery,' *etc.*, all of which we should of course vote to be vulgarisms, only that they occur in the very best writers. Lastly, the Hindústání is particularly rich in imitative sounds, such as *جِهِن جِهِن* 'jingling,' *سِن سِن* 'simmering.'

f. Arabic phrases, such as we described in p. 19 (No. 18), are occasionally met with, such as *مُسْتَبِبُ السَّبَابِ*, 'the Causer of causes,' 'God,' *etc.*; but we believe that all such are explained in good dictionaries.

## ADJECTIVES.

a. A very numerous class of epithets is formed by the union of two substantives; as, لاله رخ *lála rukh*, 'having cheeks like the tulip;' پری روی *pári-rú, e* or *pári-rú*, 'having the face of a fairy;' سنگت دل *sang-díl*, 'having a heart like stone;' شکر لب *shakar-lab*, 'having lips (sweet) as sugar.' In English we have many instances, in the more familiar style, of this kind of compound; as, 'iron-hearted,' 'bull-headed,' 'lynx-eyed,' *etc.*

b. Another numerous class, similar to the preceding, is formed by prefixing an adjective to a substantive; as, خوب روی *khúb-rú, e*, 'having a fair face;' پاک رایی *pák-rá, e*, 'of pure intention;' تنگت دل *tang-díl*, 'distressed in heart.' We make use of many such compounds in familiar conversation and newspaper style, such as 'clear-sighted,' 'long-headed,' 'sharp-witted,' 'hard-hearted,' *etc.*

c. Perhaps the most numerous class of the epithets is that composed of verbal roots, joined to substantives or adjectives; as, عالم گیر *álam-gír*, 'world-subduing;' فتنه انگیز *fitna-angez*, 'strife-exciting;' آسا جان *ásá-ján*, 'giving rest to the soul;' دل ستان *díl-sítán*, 'ravishing the heart;' سبک رو *subuk-raw*, 'moving lightly.' Our best English poets frequently indulge in compounds of this class; thus, 'the night-tripping fairy,' 'the temple-haunting martlet,' 'the cloud-compelling Jove,' *etc.*

d. A knowledge of these Persian compounds will be absolutely necessary, in order to peruse with any advantage the finest productions of the Hindústání language. The poets in general freely use such terms; nor are they of less frequent occurrence in the best prose works. such as the 'Bágh o Bahár,' the 'Ikhwánu-ş-şafá,' the 'Khírad

Afroz,' etc., for the thorough understanding of which, a slight knowledge of the Persian is absolutely requisite. In proof of this, we could point out many compounds which occur in our own selections from the 'Khirad Afroz,' not to be found in any dictionary, the meaning at the same time being quite obvious to any one who knows Persian. Such, for example, are مرهم بها *marham-bahá*, 'medicine-money;' نفس كُشي *nafas-kushi*, 'mortifying of the passions;' مزاج صُفِي *sufi-mizáj*, 'of philosophic disposition,'

e. We may reckon among the compounds such expressions as ما باب *má-báp*, 'parents,' لار كپور *lar-kápúr*, 'Lár and Kapúr,' names of two brother minstrels who lived at the court of Akbar. It is barely possible that this may be an imitation of the Sanskrit compound called Dwandwa; though the probability is in favour of its being an idiomatic omission of the conjunction أور 'and,' between two such words as are usually considered to be associated together. In works purely Hindí, translated from the Sanskrit, such as the 'Prem Ságar,' it is most likely that such phrases as نندا جسودا *nanda-jasodá*, 'Nanda and Jasodá;' كُرشن بلام *krishna-balarám*, 'Krishna and Balarám,' are bonâ-fide Dwandwas; but it would savour of pedantry to apply the term to such homely expressions as روٹی مکھن 'bread and butter,' or the very *un-classical* beverage commonly called پانی برندی *pani brandi*, 'brandy and water.'

## SECTION V.

## SYNTAX, OR THE CONSTRUCTION OF SENTENCES.

61. IN all languages a simple sentence must necessarily consist of three parts, expressed or understood: 1st, a nominative or subject; 2nd, a verb; and 3rd, a predicate or attribute; as, 'fire is hot,' 'ice is cold.' In many instances the verb and attribute are included in one word; as, 'the man sleeps,' 'the horse runs,' 'the snow falls,' in which case the verb is said to be neuter or intransitive. When the verb is expressive of an action, and at the same time the sense is incomplete without stating the object acted upon, it is called an active or transitive verb, as, 'the carpenter made a table,' 'the masons built a church.' In each of these sentences it is evident that something is required beyond the verb to complete the sense, for if we merely said 'the carpenter made,' 'the masons built,' the hearer would instantly ask, 'made what?' 'built what?' In Hindústání and several of its kindred dialects, it is of the utmost importance that the learner should discriminate the active or transitive from the neuter or intransitive verb, in order that he may adopt that mode of construction peculiar to each. In a sentence whose verb is active or transitive, we shall designate the three parts as agent, verb, and object; thus, *the carpenter* is the agent; *made*, the verb; and *a table*, the object.

a. In the arrangement of the three parts of a sentence, different languages follow rules peculiar to themselves; for instance, in the

sentence, 'the elephant killed the tiger,' the Latin, Greek, and Sanskrit languages have the option of arranging the words in any order. The Arabic and the Gaelic put the verb first, then the nominative, and lastly the object. The English and French follow the logical order as we have given it, and the Hindústání and Persian have also an arrangement of their own, which we shall now proceed to explain, as our first rule of Syntax or construction.

62. The general rule for the arrangement of the parts of a sentence in Hindústání is, first, the nominative or agent; secondly, the predicate or object; and, last of all, the verb; thus, *آگ گرم ہے* *ág garm hai*, 'fire is hot,' *پرهیز اچھی دوا ہے* *parhez achchhí dawá hai*, 'abstinence is good physio,' *ہاتھی نی شیر کو مار ڈالا ہے* *háthí-ne sher-ko mār-dālá hai*, 'the elephant has killed the tiger.'

a. Though the above rule holds in short sentences, such as those we have just given, yet it is by no means of stringent application. In the first place, poets are freely allowed the proverbial license of the *genus*; that is, to adopt that arrangement of the words which best pleases the ear, or suits the metre. In prose, also, it may sometimes be more emphatic to put the object first; as, *اُن بتوں کو تو جُرا لایا* 'thou hast stolen those images.' Sometimes the object is, for the sake of contrast or emphasis, put last, in the place usually occupied by the verb; as follows, *جاہل طلب کرتا ہے مال کو—اور عاقل کمال کو* 'the fool seeks for wealth, and the sage for excellence,' where *mál-ko* and *kamál-ko* are put last.

b. The Hindústání makes no difference in the arrangement of a sentence, whether it be interrogative or affirmative. In conversation, the tone of the voice, or the look, suffices to indicate whether or not a question is asked, and in reading it must be inferred from the context; thus, *تُم جاؤگی* may signify 'you will go,' or 'will you go?' There are, however, several words which are used only in asking a question, such as those given in the middle column of p. 68. These, when used, come immediately before the verb, as *تُم کہاں جاؤگی* 'where



will you go?' The word *کیا* is sometimes employed at the beginning of a sentence to denote interrogation, like the Latin *num* or *an*; as, *کیا تم نی یہہ مثل نہین سنی* 'have you not heard this proverb?'

CONCORD OF ADJECTIVES WITH SUBSTANTIVES.

63. The adjective, as in English, generally precedes its substantive. If the adjective be capable of inflection, that is, if it be a purely Indian word ending in *ā*, the following rule holds: The termination *ā* is used before all masculine nouns in the nominative (or first accusative) case singular; the termination *e* is used before masculine nouns in any other case singular, or in the plural number; and the termination *i* is used before all feminine nouns, in any case, singular or plural; thus, *وہ بہلا مرد ہی* *wuh bhalā mard hai*, 'he is a good man,' *بہلی مرد سی* *bhale mard-se*, 'from a good man,' *بہلی مرد* *bhale mard*, 'good men,' *بہلی مردون سی* *bhale mardon-se*, 'from good men,' *بہلی عورت* *bhali 'aurat*, 'a good woman,' *بہلی عورتون کا* *bhali 'auraton-kā*, 'of good women.'

a. The same rule applies to such adjectives in *ān* and *ā*, as admit of inflection; as, *دسوان مرد کا* *dasvān mard kā*, 'the tenth man,' *دسویں رات* *dasvīn rat*, 'the tenth night;' so, *بیچارہ مسافر* *bīchārā māsafar*, 'the helpless traveller,' *بیچاری مسافر کو* *bīchārī māsafar ko*, 'to the helpless traveller,' *بیچاری رانی* *bīchārī rānī*, 'the helpless queen.'

b. If adjectives, capable of inflection, be separated by means of the particle *ko* from the noun which they qualify, and united with the verb, they undergo no change; as, *اُسکی مُتہہ کو کالا کرو* *uski mūtehē ko kālā karō*, 'blacken his face;' but in this sentence *kālā-karō* is to be reckoned a compound verb (p. 66, b). Adjectives, ending with any letter except *ā*, *ā* and *ān*, restricted as above, do not undergo any change

as, پاک آدمی 'a pure man, عورت پاک 'a pure woman,'  
نا پاک چیز 'an unclean thing.'

c. As a general rule, adjectives, when followed by their substantives, never receive the nasal terminations (*ān*, *en*, or *on*) of the plural; and the same rule applies to such tenses as are formed of participles with or without an auxiliary verb, it being deemed sufficient to add the nasal *n* to the last word only; as کتابیں اچھی *achhī* (not *achhī,ān*) *kitābēn*, 'good books;' بھلی آدمیوں نے *bhalē* (not *bhalōn*) *ādmiyōn-ne*, 'by good men;' وہ چلی جاتی رہتی تھیں *we chālī jāti rāhtī thīn*, 'they (females) continued going along.' Sometimes, however, the participle takes the plural termination; as پھرتیان کھین and کرتیان کھین. When the adjective comes last (which may happen in verse), it sometimes receives the plural termination; as, راتیں بھاریان 'heavy (tedious) nights.' (Yates's Grammar).

d. If an adjective qualify two or more nouns, some of which are masculine, and others feminine, the adjective is used in the masculine form, and the same rule applies to the participles and future tenses of verbs; as, اُسکی ما پاپ موی کھین 'his mother and father are dead;' اُسنی اپنی بیٹی کو مٹا دیکھ کر کہا 'he seeing his son and daughter dead, said,' etc. If, however, the substantives be names of inanimate things, the adjective generally agrees with that to which it stands nearest; thus, کپڑے بامں اور کتابیں بھت اچھی کھین 'the clothes, plates, and books are very good.'

#### CONCORD OF THE GENITIVE WITH ITS REGIMEN; ETC.

64. We have seen (p. 27, etc.,) that the genitive case has three distinct terminations, *kā*, *ke*, and *kī*, and the rule which determines the choice of these is exactly similar to that which regulates the termination of the

adjective; in fact, all genitives in Hindústání are *possessive adjectives*, subject to inflection, and, like adjectives, they are generally placed before the substantive which governs them. If the governing word be masculine and in the nominative case (or first form of the accusative) singular, *کا* *ká* is used, as, *مرد کا گھر* *mard-ká ghar*, 'the man's house,' or 'the house of the man,' *مرد کا کتا وفادار ہے* *mard-ká kuttá wafádár hai*, 'the man's dog is faithful,' *مرد کا کتا مت مارو* *mard-ká kuttá mat máro*, 'do not beat the man's dog.' If the governing word be masculine, and in an oblique case singular, or in any case plural, *کی* *ke* is used, as, *مرد کی گھر سے* *mard-ke ghar-se*, 'from the man's house,' *مرد کی گھروں کو* *mard-ke gharon-ko*, 'to the man's houses.' Lastly, if the governing word be feminine, in whatever case or number, *کی* *ki* is used; as, *مرد کی بیٹی* *mard-ki betí*, 'the man's daughter,' *مرد کی کتابیں* *mard-ki kitábeñ*, 'the man's books.'

a. Although the general rule is to put the genitive case before its regimen, yet the reverse is of frequent occurrence, particularly in such works as have been translated or imitated from the Persian; as *فید بدن کی* 'the thralldom of the body,' *سجده شکر کا* 'the worship of thanksgiving.' We may here state that the Persian genitive is formed by placing the governing word first, having its last letter marked with the vowel *kasra*; as, *گنج دانش* *ganj-i dánísh*, 'the treasury of wisdom,' where the short vowel *i* is the sign of the genitive, similar in its use to our particle *of* in English. Persian words ending with *s* and *ی* take *ه*; and those ending with *ا* or *و* take *ی* for the sign of the genitive; as, *بندہ خدا* 'a servant of God,' *هواي بحر* 'air of the sea.'

b. The genitive sign is employed *idiomatically* in such expressions.

as *sab-ká sab*, 'one and all,' *khot-ká khot*, 'the whole (field) of the field,' *bát-ki bát*, 'mere talk;' and *adjectively* to convert a substantive into an attributive; thus, *soné-ká takhta*, 'a golden plate,' or 'plate of gold;' *boi-ka* 'a boy with a large head.'

c. In some cases it is idiomatically omitted; as *daryá kandre*, 'on the river bank,' for *daryá-ko kandre-men*, 'on the bank of the river.' It is also omitted in many expressions in which the governing words denote weight or measure; as, *áik sira goshat*, 'one pound of flesh,' *áik bighá zemín*, 'a bighá of ground,' where the words are used merely in apposition, the same as in German.

d. The genitive is also used to signify possession, value, etc.; as, *padsháh-ke áik betá thá*, 'the king had a son;' in like manner, *us-ke áik beti thá*, 'he had also a daughter;' *ek rupee-ka cháiwal*, 'one rupee's (worth of) rice.'

e. Compounds formed of two common substantives in English will in Hindústání be expressed by the genitive case; as *likhne-ki mez*, 'a writing-table;' *kháno ka wakt*, 'dinner time;' and sometimes the genitive sign is used in Hindústání when in English it is inadmissible, as *fikr ka lafz*, 'the word *فكر*.'

f. Instances sometimes occur in which a genitive case is used in consequence of a noun or preposition understood; such as *tem us-ki suno*, 'hear ye him,' i. e. *us-ki bát*, 'his word;' so in the tale of the First Darwesh ('*Bágh o Bahár*,' p. 34,) we have *ab hamari tumhari* (where the word *bech* or *dermian* is understood), 'between you and me there has arisen a sincere friendship.' The

editors of a recent Calcutta edition have made an *amendment* here, by using *hamdri tumhári !*

GOVERNMENT OF PREPOSITIONS, ETC.

65. The list of prepositions, page 71, beginning with *آگي* *áge*, etc., govern the genitive with *کي* *ke*; as *آگي گھر کي* *ghar-ke áge*, 'before (in front of) the house;' *آگي دریا کي پار* *daryá-ke pâr*, 'over (on the other side of) the river,' etc. The less numerous list, beginning with *بابت* *bábat*, etc., page 72, govern the genitive with *کي* *kí*; as, *شہر کي طرف* *shahr-kí taraf*, 'towards (in the direction of) the city.' All the prepositions may be optionally put before or after the word which they govern, their effect on the substantive, with few exceptions, remaining the same.

a. The prepositions being all substantives in an oblique case whose termination is (No. 64, e) idiomatically omitted, it is easy to see from what we have just stated why they should govern the genitive in *ke* or *kí*, but never in *ká*. There is however one peculiarity attending some of the feminine prepositions which custom seems to have established; though the *rationale* of it be not at all evident. We have excellent authority for saying that the words *بمدد*, *بیمرضي*, *طرف*, and *مانند*, when they precede the substantive, require the genitive in *ke*; and when they follow, they require *kí*. In the second volume of the '*Khírad Afroz*,' p. 277, we have *بمدد عقل کي* *bamadad 'akl-ke*, 'by aid of the understanding.' In the '*Bágh o Bahár*,'<sup>1</sup> p. 40, we have *بي مرضي حضور کي*

<sup>1</sup> Whenever reference is made to the '*Bágh o Bahár*,' it is understood to be the edition recently edited by me, at the desire and expense of the Honourable the East-India Company. It is not only the cheapest, but in every respect the best work that the student can peruse, after he has gone through the Selections appended to this Grammar.—D. F.

*be-marzi huzúr-ke*, 'without consent of her highness the princess;' and in page 188 of the same work, we have *ایک طرف شہر کی* *ek taraf shahr-ke*, 'on one side of the city;' all of them with *ke* in every edition and copy, printed or manuscript. The wonder is, how it escaped the *critical amendments* of the Calcutta editors already alluded to; but so it has, for even *they* have here followed the established reading.

b. The preposition *مانند* *mánand* or *mánind* has been amply discussed by Dr. Gilchrist in several of his works, but it must be confessed that the learned doctor does not in this instance appear as a sound and fair critic. He assumes that one of the Munshís used *ke* instead of *ki* by *mistake*, and that he had sufficient influence with all the other learned natives of the country to make them take his part, and sanction the error. This argument is so very ridiculous that refutation is superfluous. Use is everything in language, and if in Hindústání custom has ordained that several of the prepositions when they precede the word which they govern, require the genitive with *ke*, and when they follow require *ki*, then it is the duty of the grammarian fairly to state the fact. It is quite probable that many instances of this mode of construction, in addition to those which we have shown above, may yet be detected.

c. The adverbs *یہاں* 'here,' and *وہاں* 'there,' govern the genitive with *ke*, like nouns or prepositions. When thus used, they convey idiomatically the signification of 'at, to, or in the house of,' or 'in the possession of.' *صاحب کی یہاں جاؤ* 'go to the gentleman's house,' which is not unlike the use of the French particle *chez*. The prepositions *پاس* and *نزدیک* are used in the same general sense as *اسکی پاس* 'near or with him,' and more generally 'in his possession,' '*chez lui*.' The word *نزدیک* denotes idiomatically 'in the opinion of,' as *نزدیک کی عقلمندوں* 'in the opinion of the wise;' '*apud sapientes*.'

d. Several of the prepositions, when they follow their substantives, may dispense entirely with the genitive signs *ko* and *ki*, thus shewing a tendency to become real postpositions; as, قاضی پاس 'near or before the judge.' If the word they govern be a noun of the third class, or a pronoun, the inflected form remains the same as if *ko* or *ki* had been expressed; as, لڑکی پاس 'near the boy; ' اُس بنا 'without him or her; ' and if the word governed be the first or second personal pronoun, when the genitive is thus dispensed with, the oblique forms *mujh* and *tujh* are used; as, مجھ پاس 'near me; ' تجھ پاس 'near thee.'

## DATIVE CASE.

66. The use and application of this case is very nearly the same as in most European languages. As a general rule, an English noun, governed by the prepositions *to* or *for*, will be expressed in Hindústání by means of the dative case.

a. The Hindústání dative sometimes corresponds with the Latin accusative, expressive of motion to a place; for instance, مین گھر کو 'I will go home,' 'ibo domum.' In this last sense also, the sign *ko* is often omitted, which brings it still nearer the Latin; as, مین گھر جاتا ہوں 'I am going home,' 'eo domum.' The dative case is also used to express time when; as, دن کو 'by day; ' رات کو 'by night; ' شام کو 'at evening.' In such expressions the post-position *ko* is frequently and even elegantly omitted; as, ایک دن 'one day; ' and if the word expressive of time be accompanied by an adjective or pronoun subject to inflection, the inflected form of the latter remains the same as if *ko* had been expressed; as, اُس دن 'on that day; ' کس وقت 'at what time?'

## ACCUSATIVE CASE.

67. The accusative in Hindústání, as in English, is generally like the nominative, but when it is desirable to render the object of an active verb very definite or specific, then the termination *ko* (of the dative) is added to the object.

a. We believe this rule to be quite sound as a general principle, though by no means of rigid application. Many words are sufficiently definite from accompanying circumstances, such as an adjective, a genitive case, a pronoun, etc., so as not to require any discriminative mark. Others again, though sufficiently definite in themselves, generally require the particle *ko*; such are proper names, names of offices, professions, etc.; as, *مانِكِ كو بَلّاو* 'call Mánik;' *سَرْدَارِ كو بَلّاو* 'call the Sardár.' In these instances, however, the Hindústání assimilates with the Greek, which would employ the definite article in like cases.

b. The use of the particle *ko* to denote the object of an active verb forms one of the niceties of the Hindústání, which can only be arrived at by practice. A well-educated native, and many Europeans who have studied the language and associated much with natives, will without effort supply the particle *ko* in its proper place, and nowhere else. It follows then that there must be some principle to regulate all this, though it may be difficult to lay hold of, or to express within a short compass. The rule given by Muḥammad Ibráhm of Bombay, and we assuredly know of no better authority, is in substance the same as we have just stated.—*Vide* 'Tuḥfae Elphinstone,' page 80.

c. When a verb governs an accusative and also a dative, both being substantives, the first or nominative form of the accusative is generally used, as the repetition of *ko* in both cases would not only sound ill, but in many instances lead to ambiguity; thus, *مَرْدِ كو گھوڑا دو* 'give the horse to the man.' If, however, it be deemed essential to add *ko* to the accusative, even this rule must give way; as in the following



sentence: 'اَسْ نِي اِئِنِي بَهَائِي كِي حِصِّي كُو اُسْكِ بِيبي كُو دِيا.' he gave his brother's share to his (brother's) wife.' When the dative is a pronoun, the repetition of *ko* is easily avoided by using the termination *e* or *en* for the latter; as, 'قَاضِي نِي لَرَكِي كُو اُسي سِپَرْدِ كِيا' the judge gave up to her the child.'

## ABLATIVE AND LOCATIVE.

68. The ablative denotes the source from which any thing proceeds; the locative, as its name imports, denotes situation. In their use and application, they generally correspond with the Latin ablative.

a. The ablative sign *سي se* signifies 'from' and 'with.' It is applied to the instrument *with which*, but very seldom to the agent *by whom*, any act is done, unless in connection with a neuter verb. *Example*: 'جَلَادِ نِي قَيْدِي كُو تَلَوَارِ سِي مارا' the executioner smote the prisoner *with* a sword.' In Dr. Gilchrist's Story-Teller (No. 97), we have an instance of *se* denoting the agent, the *only one* we have ever met with in our reading; 'اُجْبِه سِي رُوکھِي رُوکھِي کَبُونکر کھاي گِي تھي' how is it that stale bread was eaten by thee?' With a neuter verb *se* may be used to denote the source or origin of the event described; as follows, 'کِسي شاعرِ سِي کُجھ قُصور سِرزد هُو' by some poet (or through some poet) a fault took place.'

b. With the verb *کہنا kahna*, 'to say' or 'tell,' the particle *سي se* seems to be used idiomatically, and must often be translated in English by 'to;' as, 'مِين اُس سِي سچ کھتا هُون' 'I am saying *to* him,' or 'telling him, truth;' because the sentence 'مِين اُس کُو سچ کھتا هُون' will mean, 'I declare him (or her, or it) to be true,' or 'I call that truth;' so 'اُسکو لوگ مرَد نہین کہتي' means 'people do not call him a man.' The use of *سي se* with *کہنا* therefore is obvious.

c. The locative sign *میں men* generally denotes *in*, sometimes *to*

or *into*; as, شہر مین ھی 'he is in the city;' گیا 'وہ شہر مین گیا' 'he is gone to (into) the city.' The locative signs مین and پر have frequently the past-position سی joined to them; as, شہر مین سی تلوار لایا 'he brought a sword from in the city;' وہ اہنی گھوڑی پر سی گر پڑا 'he fell down from on his horse.' Here the English idiom is 'from off' his horse, which is less logical.

## CASE OF THE AGENT.

69. The case of the agent, characterized by the particle *ni ne*, is never used except with transitive verbs, and when used it is confined to those tenses only which are formed of the past participle (No. 40, page 55). The verb then agrees with the object in gender and number, unless it be deemed requisite to render the object definite by the addition of the particle *ko* (No. 67), in which case the verb remains in the simple form of the third person singular masculine.

*a.* In further illustration of this very simple rule, we here sub-join a sufficient number of examples; اُس ني ايڪ ڪتا ديکھا 'he saw a dog,' or, literally, 'by him a dog (was) seen;' likewise, اُس ني تين گھوڙي ديکھي 'he saw three horses,' or, 'by him,' etc.; اُس ني ايڪ لومڙي ديکھي 'he saw a fox;' اُس ني بهت لومڙيان ديکھين 'he saw many foxes;' in all which phrases the construction agrees precisely with the Latin passive voice. Again, if it be deemed necessary or elegant to add *ko* to the object, then the verb will be always the same, that is, the masculine singular form; thus, هم ني ڪتي ڪو ديکھا 'we have seen the dog;' تم ني گھوڙون ڪو ديکھا 'have you seen the horses?'; جب اُس مرڻ ني لومڙي ڪو ديکھا 'when that man saw the fox;' هم ني لومڙيون ڪو ديکھا 'we have seen the foxes.'

The same rule applies to all the tenses into which دیکھا enters (page 55); as, اُسَ نِي اِيڪَ ڪُتَا دِيڪَها هِي, 'he has seen a dog;' so, اُسَ نِي تِنِ گَڙِي دِيڪَهي تَهي, 'he had seen three horses.' As this is a subject of great importance in the language, we would advise the student to repeat each of the above phrases in all the tenses given in page 55.

b. It must be remembered that the case denoting the agent in the personal pronouns *I* and *thou*, are نِي مَينِ main-no and تُو ني tu-no or نِي تَينِ tain-no; as مَينِ نِي اُسَڪو دِيڪَها, 'I saw him (her or it);' تُو ني يَهِ مِثَلِ نَهِينِ سُنِي, 'hast thou not heard this proverb?' If, however, the pronouns be followed by a qualifying word (substantive or adjective), the inflected forms مَجهِ mujh and تَجهِ tujh are used; thus, in the 'Bāgh o Bahār,' page 20, مَجهِ فَقيِرِ نِي ما باپِ کي سائي مَينِ پُروِشِ پائي, 'I poor (or wretched) obtained nourishment under the shelter of my parents.'

c. The student should endeavour to remember the limited and restricted use of this case of the agent. 1st. It is never used before a neuter or intransitive verb. 2nd. It is never used before any of the tenses formed from the root or from the present participle of any verb whatever. 3rd. It is never used before the verb بولنا bolná, 'to speak or say,' nor before لانا láná, 'to bring,' although they both seem according to our notion to be intransitive. Bolná appears to differ very little from کَهنَا kahná, which last requires the use of the agent with *no*. The verb láná is a compound of le-dná, the last member of which is neuter or intransitive, and this leads us to a general rule, which is, that 'compound verbs, such as Intensives, of which the last member is neuter, though really transitive in signification, do not require the agent with *no*;' thus, وَي مَسافِرِ كَها نِي كَها گَهي هَينِ, 'those travellers have eaten up the dinner.'

d. When two sentences having the same nominative or agent are coupled by the conjunction اَور awr, 'and,' the first of which has a neuter verb, and the following a verb transitive, it is not

necessary to express the agent with *no* in the second sentence, but the construction goes on the same as if *no* had been expressed; thus, وہ جہت پھر آئی اور کہا *wuh jhat phir d,i aur (us-no) kahá*, 'she quickly returned and said.'

*e.* This very peculiar use of the particle *no* to denote the agent prevails, with slight modifications, throughout an extensive group of dialects spoken in Hindústán Proper. It is found in the Maráthí, the Guzeráti, and the Panjábí, in the West. In the Nepalese it assumes the form لي لي *le*; and it may be inferred that it prevails in most of the intermediate dialects of Hindí origin, amounting to nearly twenty in number. It does not exist in the group of dialects connected with the Bengálí, nor in those of the Deccan. In the grammars of the Maráthí language, it is called the *Instrumental case*, a term inapplicable in Hindí, as it never is used with the *instrument*, but solely with the *agent*. What is called the instrumental case in Sanskrit, is applied indifferently to the agent or instrument; but in the modern dialects above alluded to, particularly the Hindústání, *no* is restricted to the agent only.

*f.* Our *great* grammarians have succeeded wonderfully well in mystifying the very simple (though singular) use and application of this particle *no*. Dr. Gilchrist, in the first edition of his grammar, seems to have felt greatly embarrassed by it, without exactly knowing what to make of it. Those who have merely followed the learned doctor, with very few ideas of their own, have contented themselves by calling it an *expletive*, which luminous explanation has stood for years in one of the books hitherto read by beginners. Now, the term 'expletive' in philology is as convenient, in its way, as that of *the humours* in the jargon of quack doctors; it solves every difficulty, and forms a ready answer to all questions: it may mean anything or nothing. To account philosophically for the mode in which this particle is applied does not fall within our province; suffice it merely to say, that it is a form of construction very common in Sanskrit. With regard, however, to its practical use and application, we trust that all difficulty has been removed. The fact is, that the only real difficulty likely to arrest the progress of the learner consists, not in the use of *no* to express the agent, but in that of *ko* to define the object of a transitive verb.

## NUMERALS.

70. When a noun is accompanied by a numeral adjective, the plural termination *on* of the oblique cases is generally dispensed with. If the noun be of the third class, the inflected form in *e* is generally used.

a. Thus, تین سپاہی فی چار مرد کو مارا 'three soldiers beat four men.' We have reason to believe that the addition of the termination *on* would render the substantives more pointed or definite; thus, *tin sipdhiyon-no* would signify 'the three soldiers (aforesaid).' In the grammar prefixed to Dr. Gilchrist's Dictionary (London ed.), we have تبا کی یوان نواب کی 'a hundred horses were at the Nawwáb's,' which ought to be translated 'a hundred horse,' *i. e.* 'a troop or collective body of one hundred,' whereas, 'a hundred horses,' or 'a hundred boys,' would be سو لڑکی and سو گھوڑی.

b. Collective numbers add *on* to denote multiplication or repetition; as, هزاروں شہر 'hundreds of battles;' سیکڑوں لڑایان 'thousands of cities.' Any numeral by adding *on* becomes more emphatic or definite; as, وی چاروں شخص 'those four persons.' Words expressive of time, as year, month, day, etc., add *on* in the nominative plural; as, برسوں گذری 'years have passed away.'

c. In Hindústáni the conjunction, etc., is idiomatically omitted in such phrases as دو تین 'two (or) three,' دس بیس '(from) ten (to) twenty.' A doubtful number is expressed by adding ایک to the numeral; as, آدھی دس ایک 'about ten men;' سو ایک برس 'about a hundred years.' To signify 'fold,' چند or گنا is added to numerals; as دو چنڈ 'two-fold;' دس گنا 'ten-fold.' Distributives are formed by doubling the number; as, دو دو 'two by two,' or 'two

apiece.' Thus, suppose we wish to say, 'give these men three rupees each,' or 'three rupees apiece,' the Hindústání will be 'to these men, *three three* rupees give.'

## COMPARISON OF ADJECTIVES.

71. We have already observed that adjectives in Hindústání do not admit of comparison by any regular or systematic terminations. The comparative degree is indicated by merely putting the standard of comparison in the ablative, and the superlative by prefixing to that the word *sab*, 'all.'

a. The comparative and superlative are to be inferred in general from the context, as the adjective has only one form, that of the positive or simple word, thus *سَخِي سِي سُومَ بِهَلَا جَو تُرْت دِي جَوَاب* 'the miser is better than the liberal man if he (the miser) give an answer quickly.' It is obvious that if the standard of comparison should include the whole class spoken of, the adjective will express the superlative degree. *Ex.* *سَب هُنْرُون مِين سِي دُو خُوب هِين* 'of all accomplishments two are best' (viz. learning and the art of war).

b. To express the comparative degree, the particles *اور aur*, and *زیاده ziyáda*, 'more,' may also be employed exactly as in French and English; as, *وِي لَوگت كُتون سِي زِيَادَه خَرَاب هِين* 'those people are worse than dogs.' The adjective is sometimes doubled to express the superlative degree; as, *اچھا اچھا* 'very good;' but the words most commonly used and prefixed for this purpose are *بڑا* 'great, very;' *بہت* 'much;' *حدّ* 'beyond bounds;' *نہایت* 'extremely;' *سخت* 'very' (generally in a bad or disagreeable sense); and *سا* 'most, very,' which last is added. It is to be further observed that

بڑا, though thus used apparently as an adverb, agrees in gender and number with the substantive; as, وہ بڑا خراب لڑکا ہے 'he is a very wicked boy;' and again, وہ بڑی خراب لڑکی ہے 'she is a very wicked girl.'

c. The particle سا *sa* (*sa, sa*), when added to a substantive, converts such substantive into an adjective denoting similitude; as, کتا سا ناپاک جانور 'a dog like unclean animal.' When added to an adjective, it seems to render the same more intensive, though frequently it is difficult to find for it an equivalent English expression; as, بہت سی ہتھیار وہاں تھے 'bring a little water;' تھوڑا سا پانی لی آؤ 'there were many weapons there.' When the comparison made by سا alludes to one thing out of many, it governs the genitive case; as in the sentence تمہارا بیبی انہی کا سا جسم ہے 'you also have a body exactly like theirs;' شیر کی سی صورت 'a form like that of a tiger.'

#### USE OF THE PERSONAL PRONOUNS.

72. The personal pronouns, as in Latin, are very often merely understood, particularly before such tenses of the verb as possess distinct personal terminations; and as a general rule, the pronouns need not be expressed when the sense is quite clear without them, except it be by way of contrast or emphasis.

a. When the third personal pronouns become the object of an active verb, they are generally used in the second (or dative) form of the accusative; as, اُسکو مارو 'beat him;' اُنکو لاؤ 'call them;' اِسو لکھا 'take this away.' If, however, they are employed as adjectives, along with their substantives, they may be used in the nominative form: as, تم یہ بات سُنتی ہو, 'you hear this word.' With the conjunctive participle, they are elegantly used in the

nominative form; as, *بِهِ كَهَكَر* 'having said this.' Sometimes, though rarely, the nominative form may be used when a dative follows; as, *مَيْن وَه تُجَهِي دُون* 'I will give that to thee.' When the first or second personal pronouns are governed by an active verb, the dative form is always used; as, *وَه مُجَهِي مَارْتَا هِي* or *وَه مُجَهِي مَارْتَا هِي* 'he is beating me;' *مَيْن تُجَهِي (تُجَهِيكُو) دِيكَهْتَا هُون* 'I see thee.'

b. It may be observed that the personal, relative, and interrogative pronouns have two distinct terminations for the dative and accusative cases, viz. *ko* or *e* for the singular, and *ko* or *en* for the plural. Hence, when an active verb governs an accusative (second form) and dative at the same time, it will be easy to avoid a repetition of the termination *ko* by employing *e* or *en* in the one case, and *ko* in the other; thus, *قَاضِي نِي لَرَكِي كُو أُسِي سُبْرَد كِيَا* I will give it to you; *مَيْن أُسِي تَمَكُو دُونْگَا* 'the judge gave up the child to her.' In sentences of this kind, the accusative is generally put before the dative, but not always; thus, in the 'Baitál Pachísí,' a very sagacious young lady says to her father, *پَتَا جَو سَب گُن جَانْتَا هُو مُجَهِي أُسِي دِيَجُو* 'O father, whosoever may be acquainted with all the sciences, give me to him,' or 'bestow me upon him in marriage,' but then, in another part of the same work, we have a similar expression differently arranged, as *پَتَا أُسِي مُجَهِي دِيْنَا* where the dative is placed first.

c. When the first and second personal pronouns are accompanied by a qualifying word, the genitive of the whole expression is made by *kd*, *ke*, *ki*, not *rd*, *re*, *ri*, and the pronouns are used in the inflected forms *myñ* and *tyñ*; as, *مُجَهِي فَقِير كَا* 'of me wretched;' *تُجَهِي دَانَا كَا* 'of thee wise.' This oblique form is also used when the particle *sd*, *se*, *si* is added to denote similitude; as, *تُجَهِي سَا عَقْلَمَنْد* 'a sensible man like thee.'

d. In Hindústání, as in English, it is customary to address an



individual generally in the second person plural, the singular being used in prayer to a deity, or to express familiarity or contempt; but in the vulgar tongue they go a step further, and the speaker uses the plural هم 'we,' when it really refers to no more than himself. This abuse has led to the necessity of adding the word لوگت 'people,' to denote a genuine plural, as *ham log*, 'we (people),' *tum log*, 'you (people).' Thus, هم جانتی هین 'I know' (literally 'we know'); and if a real plural is meant, then they say *ham log jānte hain*; so, دو کتاب ہم کو دو 'give me (us) the book.' To testify great respect, the third person must also be used in the plural when speaking of a king, saint, or any illustrious or respected man in general; as, وہی سچ فرمائی هین 'he is speaking truth' (literally, 'they,' etc.). When the plural is thus used for the singular, it is generally uninflected; but when a still higher degree of respect, or a more decided plural is intended, it receives the inflection; as, انہوں نے کہا 'they or he (his honour, majesty, etc.) said.'

e. This confusion of numbers may have given rise to the following idioms: ہمارے ہاتھ ہمارے ہاتھ 'into our and your hands,' that is, 'into the hands of us two;' ہم تم چلیں گے *ham tum chalenge*, 'we and you (i.e. I and thou) will go,' meaning, 'we shall go.' The speaker *politely* assumes precedence to himself; and when two different persons thus occur in a sentence, the verb agrees with the first person in preference to the second, and with the second in preference to the third; as, ہم تم جاویں گے 'we and you will go;' تم وہی جاؤ گے 'you and they will go.'

f. We here subjoin the rules laid down by Muhammad Ibrāhīm of Bombay respecting the *etiquette* to be observed in the use of the pronouns. "1. When the speaker and the person whom he addresses are of the same rank, each should speak of himself in the singular number, and address the other in the second person plural. 2. A person of superior rank may speak of himself in the plural number, but this is not considered to be polite, nor is it thought correct to address even the lowest rank in the singular number. 3. The pronouns of the third person may be used in the singular when speak-

ing of any person in their presence, unless they be of superior rank, when they ought to be spoken of in the plural. 4. When one person of rank addresses another of the same or superior rank, or speaks of him in his presence, it is most correct to make use of the respectful pronoun **آب**, or the great man's title, or some respectful phrase, as **خُداوُند** 'your honour,' **حُضرت** 'honour, highness,' etc., and the like, with the third person plural (of the pronouns and verbs); 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." We may further add, that an inferior at the same time speaks of himself in the third person singular, under the appellation of **عُلام** 'your servant' or 'slave,' **فِدْوِي** 'your devoted,' **بندہ** 'your bondsman,' **مُخْلِص** 'your sincere friend,' etc.

g. When a person relates the speech of another, he makes use of the identical words which the person whose speech is reported is supposed to have used. *Example*, He said he should go next day, **اُس ني کہا کہ مین کل جاؤنگا** (*lit.* 'he said, I will go to-morrow.') So in the sentence, He told me to go home, **اُس ني کہا کہ گھر جاؤ** (*lit.* 'he said, go home.') This idiomatic use of the pronouns, and consequently of the persons and tenses of the verb, is well worthy of the student's attention. It is perhaps that point in which the Hindústáni differs most widely from the English, as will be seen in the following sentence, which to save room we shall give in the Roman character. *Kal main-ne ap-ke bete-ko shahr-men dekhá, wuh yahán dyá-cháhdá thá tum-se milne-ko, par kahá ki ghorá merá mar-gayá, aur hamen ishára kiyá ki ap-se zahir karná ki apni pálkí mere wáste bhej-dend; ji-l-hál jo tumhári pálkí maujúd na ho, to mukhlis apni pálkí us-ke wáste bhj-degd.* 'I saw your son yesterday in the city, he wished to come here to see you, but mentioned that his horse was dead, and desired me to tell you to send your pálkí for him; if your pálkí be not now at hand, I shall despatch mine for him.' From the preceding sentence it will appear that considerable attention and experience will be necessary before the student can readily apply the pronouns agreeably to the rules of grammar, idiom, and *etiquette*, which last is a point of great importance among the Orientals.

## USE OF THE POSSESSIVE 'APNÁ.'

73. When there occurs in the complement of a sentence a possessive pronoun belonging to the nominative or agent, such possessive is expressed in Hindústání by اپنا *apná* (-ne or -ní).

a. We may define the complement of a sentence in general, as that portion of it which in English follows the verb; thus, in the sentences, 'he returned to his house,' 'he was transacting his business,' the phrases 'to his house,' and 'his business,' form the complement. Again, in each of these, the possessive pronoun *his*, if it refers solely to the nominative *he*, will be expressed by *apná* in Hindústání; as, او اپنا گھر پھر آیا and او اپنا کام کرتا تھا; but if the pronoun *his* refers to another person, then it will be expressed by اسکا *us-ká* (-ko, -kí); for instance, وہ اُسکی گھر آیا, 'he came to his house,' meaning not his own house, but the house of some other third person.

b. When the nominative of a sentence consists of the first or second personal pronoun, and its possessive occurs in the complement, the matter admits of no hesitation; as, 'I am going to see my father;' 'we have seen our new house;' 'you are destroying your health;' in all of which *apná* would be used for 'my,' 'our,' and 'your,' respectively. In the use of the third person, however, the English language is liable to an ambiguity, for example, the sentence 'he was beating his slave' has two meanings; it might be his *own* slave, or another man's. The Hindústání is much more explicit; 'his own slave' would be expressed by *apno ghulám-ko*, and 'another man's slave' by *us-ke ghulám-ko*; hence, as a practical rule, if the possessive in the complement of a sentence denotes *own*, it will be expressed in Hindústání by *apná* (-ne, -ní). Sometimes, *apná* is elegantly repeated, to denote separation or distinction; as follows, وہ دونوں اپنی اپنی گھر گئی, 'they both went, each to his own house,' whereas *apno ghar* would merely denote 'their own house,' as common to both.

c. It is needless to add, that if a possessive pronoun occurs in the nominative part of a sentence, the use of *apnd* is inadmissible; as, مین اور میرا باپ اپنی ملک میں جائیگی 'I and my father will go to our own country.' Here *main aur merd bap* is the nominative of the sentence, and *apne mulk mein* is the complement; in the former, the regular possessive *merd* is used, and in the latter, *apnd*, according to our rule above stated.

d. When in the first clause of a sentence there occurs the conjunctive participle, the possessive in it will be *apnd*; as, مین اپنی باپ کو ساتھ لیکر اپنی ملک میں جاؤنگا 'I, having taken my father with me, will go to my own country.' Here, the use of *apnd* is strictly according to rule, for the sentence is equivalent to 'I will take my father with me; and I will go to my own country.'

e. We occasionally meet with *apnd* used irregularly instead of the other possessives; as, اپنا بھی مزاج بہت گیا 'my own disposition even was led astray.' ('Bāgh o Bahār,' p. 21.) In ordinary discourse, according to Dr. Gilchrist, we may hear such expressions as the following, namely, جو اپنا بیٹا ایسا کرتا 'if my son had done so.' Lastly, *apnd* is used substantively in the general sense of 'one's people, friends,' etc., like the Latin expression 'apud suos;' thus, وہ اپنوں کی پاس آیا - پر اپنوں نے اسی قبول نہ کیا 'he came to his own, but his own received him not.'

## DEMONSTRATIVE PRONOUNS.

74. The demonstratives یہ *yih*, 'this,' and وہ *wuh*, 'that,' together with their plurals, are sometimes used in the same sense as our definite article 'the.' They are applicable to both genders, and agree with their substantives in case, and generally in number.

a. We have seen it stated in some grammar, 'that a demonstrative pronoun in the singular may be used with an Arabic plural,' etc., from which the reader is left to infer that it is not used with any other plural. Now, the fact is, that *yih* and *wuh* are frequently used with any plural, and represent the plural even without the substantive; as, *يِه دونون بهايِ جاکمِ کي پاس گئی*, 'these two brothers went to the magistrate;' and again, *وہ بہ طریقِ خیرات کي گچھ دیتی هین*, 'they by way of alms give something.'<sup>1</sup> It would be needless to multiply examples, as they may be met with in any author. We have reason to believe, however, that when the singular is thus used, it is either to denote a collective group, or in a disrespectful sense; on a principle analogous to that of applying the plural to one person in order to denote respect or reverence.

## INTERROGATIVES.

75. The interrogative *کون kaun*, when used by itself, generally applies to persons, and *کیا kyā* to irrational or lifeless beings; but if the substantive be expressed, *kaun* will agree with it adjectively in case and number, whereas the inflection of *kyā* is never used adjectively.

a. For example, in the phrase *کون هے* 'who is there?' the inference is, 'what person?' so, *کیا هے* signifies 'what (thing) is it?' At the same time we may not only say *کون مرد* 'what man?' but also *کس مرد کو* 'to what man?' but also *کون چیز* 'what thing?' *کس چیز کا* 'of what thing?' We can also say, *کیا چیز* 'what thing?' but we cannot say *کاہی چیز کا* to denote 'of what

<sup>1</sup> Here is another instance of a feminine preposition requiring the genitive in *ke*, agreeably to what we stated page 98, a. The example is from the 'Bāgh o Bahār,' p. 144. It is the reading of half-a-dozen different copies (two of them manuscript), as well as of the Calcutta edition, 1836, printed in the Roman character.—D. F. •

thing.' The oblique form *kidhe* is used only as a substantive; as, کاهي کي گهري 'a watch of what (substance, etc.)?' the answer to which may be سوئي کي 'of gold,' etc. Sometimes *kyd* is applied to a person or thing by way of exclamation; as, کیا حرامزاده 'what a rogue!' کیا بات 'what an affair' When *kyd* is repeated, it seems to convey the idea of 'what various?' as, کیا کیا عجائب 'what various wonders?' Sometimes, *kyd* is used as a conjunction, meaning 'whether,' 'or;' like the Latin 'sive;' as, کیا باغ کیا کھیت مین 'whether in the garden or in the field.'

b. The interrogative is used for the relative in such sentences as مین جانتا ہون کہ کون ہی 'I know who it is.' Also adverbs derived from the interrogative (*vide* page 68) are in a similar manner substituted for those from the relative; for instance, مین نہین جانتا ہون کہ وہ کب جائیگا 'I do not know when he will go.'

c. Sometimes a question is used to denote negation or surprise; as, اٹنا ملکت جو لیا تیری کس کام آویگا 'all the territory which thou hast taken will be of no use to thee;' literally, 'of what use will it be to thee?' and again, کہان راجا کا بیٹا کہان یہ شہرہ 'where is the king's son? and where this report?' meaning 'the king's son has nothing to do with this report.'

## RELATIVE AND CORRELATIVE.

76. Strictly speaking, the Hindústání does not possess a relative pronoun corresponding with our 'who,' 'which,' and 'that,' and as this want is a source of much perplexity to the learner, we shall endeavour in the following paragraphs to explain fully how the place of the relative is supplied.

a. In page 88 we have given the declension of جو and سو which from want of a better term we called *relative* and *correlative*, respectively. The word جو signifies 'he who,' 'she who,' or 'that which,' and refers, not to an antecedent, like our relative 'who,' but to a noun following, like our words 'whosoever,' 'whatsoever,' 'whoso.' Hence جو usually begins the sentence, and is followed in a second clause by سو and the use of the two together generally forms a substitute for our relative pronouns 'who,' 'which,' and 'that,' as will be seen by the following examples; جو گبوري تُم ني بيهجي تهي - سو راجا ني بهت پسند کي 'the king much approved of the horses which you sent,' literally, 'what horses you sent, the king much approved of the same;' جو تُم ني کہا هي - سو سب سچ هي 'that is all true which you have said,' literally, 'whatever you have said, that is all true.' In like manner, the relative and correlative adverbs usually accompany each other; جهان گنج تہان مار - جهان پھول تہان خار 'where the treasure is, there is the snake; and where there is a flower there is a thorn.'

b. Sometimes, the remote demonstrative may be used instead of the correlative, both pronominally and adverbially; as follows, جسکي ديغ اُسکي تيغ 'he who has the pot has the sword' (he who pays best, is best served); جيسا دوکي ويسا پاوگي 'as you shall give, so shall you get.' In the following sentence, the demonstrative adverb وہان is used; whereas in a few sentences before, the author uses the correlative تہان for the same expression (*vide* Selections in Devanāgarī, page 8, lines 8 and 10); جهان ننانوي گهري دودھ کي هوئگي - وہان ايک گهرا پاني کا کیا جانا جائگا 'where there shall be ninety-nine pitchers of milk, how will a single pitcher of water be there discovered?' We may here at

the same time see the negative effect of the question, as the speaker means that 'there is no chance of detecting one pitcher full of water among ninety-nine of milk.'

c. The conjunction *کہ* frequently accompanies the relative, and sometimes occupies its place entirely; as in the phrases, جو اذیت کہ ہم کو پہنچی ہے خاطر میں نہ لوین 'let us not bring into mind the trouble which has come upon us;' so also, دانا وہ ہے کہ کام سے پہلے انجام کار کو سوچی 'he is a wise man, who, before the commencement, thinks of the end of his work;' وہ شخص کہ جس نے خط لکھا 'the man who wrote the letter.' Sometimes, the demonstrative is substituted, in imitation of the Persian; thus, ہتخانہ ہے کہ اُس میں کئی بت سونی کی ہیں 'there is a temple in which there are several idols of gold.'

d. In many instances the relative جو corresponds with our 'who,' 'which,' or 'that,' but the student must be careful not to consider this as a rule, for it is only the exception; as follows, دو روٹی جو بیٹی کھاتی ہیں 'the two loaves which my children eat.' Here the word جو is not put first, because there is another word دو already used to define *rotī*; but suppose the sentence were 'the bread which I ate was very good,' we should have to say in Hindústānī, 'jo rotī main-ne khā, i, so (or wuh) bahut achokhi thi.'

## INDEFINITES.

77. The indefinite کوئی *ko, i*, 'somebody' or 'anybody,' when used alone, refers to a person, whereas کچھ *kuchh*, 'something,' 'anything,' refers to matter in general. As an adjective, however, *ko, i* may agree with any substantive, as, کوئی آدمی 'any or some man,' کوئی چیز 'any or some thing.' کچھ is seldom applied to persons in



the nominative, but in the oblique cases; *kisī* or *kisū* seems to be equally applicable to persons or things.

a. The indefinites *ko,ī*, and *kuohh*, as well as the numeral ایک *ek*, 'one,' frequently supply the place of our articles 'a,' 'an,' or 'a certain;' as, *ایک دانشمند کسے شہر میں وارد ہوا* 'a sage arrived in a certain city;' *کسے وقت ایک شیر بیمار پڑا* 'on a certain time a tiger fell sick.' The indefinite article frequently occurs more than once at the beginning of a story, and it is a point of good taste to use *ko,ī* and *ek* alternately, as in the preceding examples, so as to avoid the clumsy repetition of the same word. The emphatic particle *ہے* or *ہی* *hi* may be affixed to many of the pronouns; as, *آپ ہی* 'my (your, etc.) own self;' *یہی* 'this same;' *وہی* 'that same.' Also in the oblique cases *اسی* etc., as in *اسی کو اسے* 'to this or that self-same person or thing.' Sometimes *ہیں* is added with the same effect.

#### CONCORD OF THE VERB WITH THE NOMINATIVE.

78. As a general rule, the Hindústání verb agrees with its nominative in number, person, and gender, subject, however, to the following exceptions: 1. To mark respect, a singular nominative has a verb in the plural; 2. If the nominative consist of different irrational objects in the singular number, they may take a singular verb; 3. If the nominatives be of various genders, the verb takes the masculine form, or agrees with that next to it; Lastly. If the verb be transitive, and in any tense formed of the past participle, the nominative assumes the case of the agent, and the verb follows a special rule already illustrated, p. 103, No. 69, etc.

a. We shall here add a few examples in illustration of the

preceding rule, embracing, as it does, the whole subject of verbal concord, which differs in some respects from that of the European languages. Thus, *وہ لکھتا ہے* 'he is writing;' *وہ ناچتی ہے* 'she is dancing;' *وی بولتی ہیں* 'they (males) are talking;' and *وی گاتی ہیں* 'they (females) are singing.' The following examples refer to the exceptions: 1. *بادشاہ دیکھ کر آبدیدہ ہوئی* 'the king having seen (this), became tearful,' or 'wept;' where the verb *ہوئی* is plural, expressive of respect to 'the king,' which is in the singular nominative. In like manner we have *مُناسب نہیں کہ جہان پناہ عاجزی کریں* 'it is not proper that your majesty should submit.' 2. In the following sentences we have two nouns in the singular number, coupled by a conjunction, whilst the verb is in the singular, agreeing with the nearest noun; as, *اہی بیل اور گھوڑا پہنچا ہے* 'the bullock and horse have just now arrived;' *جن ڈھن اور راج میرا کیوں نہ سب گیا آج* 'my people, my wealth, and my kingdom, why are they not all gone (from me) this day?' 3. Several nouns of different genders occur in the next two sentences, but the verb takes the masculine plural in preference to the feminine; as, *اُسکی ما باپ بھائی تینوں اُسکی شادی کی فکر میں تھی* 'her father, mother, and brother, were all three meditating the accomplishment of her marriage;' *اُسکی ہاتھی اونٹ گاڑی لادی جاتی ہیں* 'his elephant, camel, and carriage are being loaded.'

## GOVERNMENT OF VERBS.

79. In this department the Hindústání differs very little from the English. Actives or transitives naturally govern the accusative case, which, as we have shewn, is generally like the nominative, and sometimes like the dative (*vide p. 101, No. 67.*)

a. Causal verbs, verbs of clothing, giving, etc., may be considered

as governing two accusative cases, or the accusative and the dative; as, *لڙڪي ڪو ڪهانا ڪهلاڪر گهر جاو* 'having given the child food, go home;' *اُسڪو ايڪ روپيه دو* 'put on him these clothes;' and *اَسِي يِه ڪڙڙا پهنا* 'give him a rupee.'

δ. Some neuter verbs, as *آنا* 'to come,' *بنا* 'to become,' *بهانا* 'to suit,' *پڙنا* 'to fall,' *پهئجنا* 'to arrive,' *پهئنا* 'to become,' *چاهنا* 'to be desirable,' *رهنا* 'to remain,' *سوجهنا* 'to appear,' *لگنا* 'to unite,' *ملنا* 'to meet, to occur,' and *هونا* 'to be,' govern the dative case, and are frequently used impersonally; as follows, *مجھي رحم آتا هي* 'I feel compassion;' *مجھي اس بات مين سُبھ هي* 'I have some doubt in this matter;' *همڪو چاهئي ڪه وهان جاوين* 'it is desirable that we should go there.' We may here observe that the form *چاهئي* from *chāhnd*, is frequently used impersonally in the sense of 'it is proper,' 'it is fit;' like the Latin 'decet,' 'oportet.' When thus employed, governs the dative of the person, and either the past participle or the aorist of the accompanying verb, as in the preceding example, which might also be expressed *هم ڪو جايو چاهئي* 'we must go.' Sometimes, it may be used personally; as, *تُم ڪو ڪيا چاهئي* which may mean 'what is proper for you,' or 'what do you require,' etc. We could in this way say *تُمڪو وهان جانا چاهئي* 'you must go there,' or 'to go there behoveth you.'

ε. Verbs meaning 'to sell,' or implying 'gain,' have *هاتھ* 'hand,' connected with them; as *تُمني ڪسڪي هاتھ بيچا هي* 'to whom have you sold it?' *وه ڪام بهت محنت سي هاتھ آيا* 'that business was accomplished with great difficulty;' in like manner, *اُسڪا ايڪ پھول تحفہ هاتھ آيا* 'he gained a flower as his prize.' In such expressions the word *هاتھ* is used in the sense of 'possession.'

δ. Verbs which in English require 'with,' 'from,' or 'by' after them, govern the ablative, and those which require 'in,'

'within,' 'into,' the locative case; as in the following sentence: *بِهتر يه هِي كِه اُسْکِي دوستِي کي وسيلي سي دشمنون کي هاتِه* 'this is better, that by means of his friendship I should escape from the hand of my enemies;' in like manner *وَه اُڻي گهر مين جاڪر دل مين سوچني لگا* 'going into his house, he began to think within himself.' Verbs of fear and caution require the ablative case; as, *شاید وَه تُم سي ڏرنا هِي* 'perhaps he is afraid of you;' *عاقِل حرامزادون سي خبردار رهتا هِي* 'the sage keeps on his guard against reprobates.'

## TENSES OF THE ROOT.

80. We have already given the general signification of each tense, in the various paradigms of the verb, pp. 44 to 59. We shall now, following the same order, briefly notice such peculiarities as some of them present. The reader will recollect that they are three in number—the aorist, future, and imperative, of which the aorist is the most important, on account of its extensive use and application.

a. The *Aorist* generally corresponds with the present subjunctive of the Latin, or what in English grammar goes under the name of 'present potential'; hence the conjunctions *کِه* and *تاڪه* 'that,' *اگر* and *جو* 'if,' *اگرچِه* 'although,' *تک* 'until,' and *مبادا* 'lest,' generally require the use of this tense after them; as, *اگر مِي چاهون کِه جب يڪ مِين آون وَه تِهري تو تَجھي کيا* 'if I desire that he should stay till I come, what is it to thee?' It further implies possibility or obligation; as in the sentences, *آج جو کجھ هو سڪي وَهِي ڪرو* 'whatever it may be possible to do to-day, that do;' *همين اُميد هِي کِه يه ڪام سرانجام هوي* 'our hope is that this business may be brought to a conclusion;'

جو بادشاہ ایلچی کسی جگہ بھیجی — چاہٹی کہ وہ ائیی قوم میں  
 'if a king sends an ambassador to any  
 place, it is desirable that he should be the wisest and the most  
 eloquent man of his tribe.' When the power of doing a thing is  
 designed to be expressed, the verb سکتا 'to be able,' is used in  
 all its parts, with the root (or sometimes the inflected infinitive)  
 of the principal verb; as, وہ جا نہیں سکتا ہی or less frequently,  
 وہ جانی نہیں سکتا ہی 'he cannot go.'

b. The aorist is very frequently employed to denote present  
 time when general and unrestricted, hence it is used much in  
 proverbial expressions, with which the language abounds; as,  
 پاپی کا مال اکارتہ جانی 'the wealth of the wicked goes for  
 nought.' It also expresses time future or past, conditionally; as,  
 اگر پاپی گلی تیری تو بلبل گستان بیولی 'if the nightingale find  
 thy abode, then will the rose-garden be forgotten;' or, 'if the  
 nightingale found thy abode, then would the rose-garden be for-  
 gotten.' On the subject of this tense, Muhammad Ibráhm has given  
 several sound remarks in his grammar, already alluded to; p. 59, etc.  
 He gives it the name of 'future of the subjunctive or potential mood.'  
 We have discarded the term *mood* altogether, as utterly inapplicable  
 to the Hindústání language, and infinitely more perplexing than  
 useful. Lastly, the aorist is sometimes accompanied by the present  
 auxiliary tense ہوں, etc., page 43, the precise effect of which it  
 is difficult to determine; as, میں کون ہوں 'I may speak;' or  
 'Jasodá is or may be saying.'

c. The Future presents few peculiarities, save that in respectful  
 language it is often employed for the imperative, and occasionally  
 for the aorist; as, صاحب عنایت دکھی مجھی ایک کتاب دینگی  
 'have the kindness, Sir, to give me a book;' so, likewise,

‘مَينَ سَمجھتا هُونِ كِه جو گجھ وي كھتي هين سو حسد سي هوگا’ ‘I am thinking that whatever they say may be from envy.’ Our *Second Future* or *Future Perfect* is formed by the future of چُکنا ‘to finish,’ to the root of the verb; as, مَينَ کھا چُکونگا ‘I shall have eaten,’ وَه کھا چُکيگا ‘he will have eaten,’ etc.

d. The *Imperative* is confined in its application, strictly speaking, to the second person, singular and plural. The honorific form addresses itself as to a third person by way of respect; as, چُپ رھو ‘be silent;’ اِذھر آو ‘come hither;’ هَمکو مُعاف کيچئي ‘pardon me,’ or ‘may he pardon me.’ It is not considered polite to use the second person singular of the imperative to any one, however low his condition. The adverb مت is applicable to the imperative mood alone, نہ is applied to it in common with the other modes, نہين is never used with it; as, مت بھوليو or بھوليو مت ‘don’t forget;’ ايسا نکر ‘don’t do so.’ The imperative mood is sometimes used idiomatically, as in the following expressions: هو تو هو ‘perhaps it is,’ or ‘it may be;’ آو تو آو ‘come, if you mean to come.’

## TENSES OF THE PRESENT PARTICIPLE.

81. Of these, the Indefinite claims most attention. The name and signification given to it in most grammars, is ‘Present Indefinite Tense.’ The epithet of *present* is misapplied, as the tense generally refers to the *past*.

a. Among the tenses of the present participle, the *Indefinite* holds the same rank that the aorist does in those derived from the root. Its most ordinary significations are, first, to denote *conditional past time*, in which case it is generally preceded by اگر or جو ‘if,’ and followed by تو ‘then;’ as in the sentences, اگ وَه آتا تو گجھ نقصان نہ هوتا ‘if he had come, then there would

have been no loss;’ *‘if I had spoken, he would not have regarded what I said,’ or ‘if I should speak, he would not regard.’* So in the ‘*Bāgh o Bahār,*’ p. 71 :  
 بڑھيا بولي ڪه اڪر هماري دن گجه بهلي آي - تو حاتم ڪو ڪهين هم  
 ديهه پائي - اور اسڪو پڪڙڪر ڪوفل ڪي پاس ليجائي - تو وه پانچ سو  
 اشرفي ديتا - اور هم آرام سي ڪهائي - اس ڏکھ ڏهنڏهي سي جهوٽ  
 جائي *‘If our days were at all lucky, then we should have some-  
 where found Hātim, and having seized him, we should have  
 carried him to Naulul, then he would have given five hundred  
 ashraffs,’ etc.* The conjunction is frequently omitted in the  
 former or latter part of the sentence, and sometimes in both; as,  
 اڪر مين جاتا اسي خوب مارتا or مين جاتا تو اسي خوب مارتا  
*‘had I gone, I should have beaten him soundly;’* in like manner,  
 پاه مين هوتا گهوڙا جهوٽي نه پاه *‘had I been present, the horse should  
 not have been allowed to escape.’*

δ. In the second place, the indefinite is employed to denote  
 continuative past time, or to express an act or event that was  
 habitual; as the reader may observe in the following passage:  
 جب جوارِي جيتتا تب ايسا غافل هو جاتا ڪه ڪوئي اسڪي ڪڙي  
 اٿار ليتا توبهي اسي نه معلوم هوتا *‘When the gamester used to win  
 (jittā) he used to become (ho-jātd) so careless, that any one  
 might take off (utār-letā) his clothes; then even it would not be  
 (na hotā) known to him.’* In like manner, ‘*Bāgh o Bahār,*’ p. 9:  
 ساري رات دروازي گهرون ڪي بند نه هوي - اور ڏوڪانين بازار ڪي  
 ڪلهي رهين - راهي مسافر جنگل ميدان مين سونا اجهائڻي چلي  
 آئي *‘All night the doors of the houses used not  
 to be fastened, and the shops of the market used to remain open; the  
 travellers used to go along,’ etc.*

c. The indefinite is occasionally used for the present by omitting the auxiliary; as, *وہ کیا کرتا*, 'what is he doing?' The student must be careful, however, *not* to fancy that this tense corresponds with our present indefinite, as some of our grammars inculcate. Its use as a present tense is the exception, not the rule.

d. The *Present Tense* is used both to express the precise point of time when the action takes place, and also to denote a continuous or habitual state of action; hence it corresponds with both our forms of the present tense; as, *وہ گھر جاتا ہے*, 'he is (now) going home;' but in the sentence *وہ رات کو ہمیشہ گھر جاتا ہے* it must be translated, 'he always goes home at night.' The present is frequently used for the future, when it is meant that the action will be done quickly; as, *میں جلد کھانا لاتا ہوں*, 'I am bringing (shall bring) the dinner quickly.'

e. In vivid descriptions, when the narrator represents a past occurrence in the same manner as he or the person of whom he speaks originally saw it, and as if it were still apparent to the view, the present is frequently used; as in the following passage: *جب اُس درخت کی پاس پہنچا دیکھا کہ ہر ایک ڈالی میں اُسکی سیکنڑوں سر آدمیوں کی لٹکتی ہیں۔ اور اُسکی نیچی ایک تالاب نہایت خوش قطعہ ملتبب ہے۔ اور اُسی کا پانی جنگل کی طرف چلا جاتا ہے* 'When he arrived at the tree, he saw that on every branch of it *are hanging* hundreds of human heads; and under it *is* a beautiful tank full of water, and the stream of it *is flowing* towards the desert.' In such instances the past tense may be used, but it is less animated and impressive; as *وہ اُس درخت کی نزدیکی گیا تو گیا دیکھتا ہے کہ اُسکی تلی ایک سیل سنگ مرمر کی ڈھری ہے* 'he went near the tree, and what does he see but a marble slab *was* placed at the bottom of it.'



f. The *Imperfect* denotes a past action in progress, and corresponds with our own compound tense formed in a similar manner; as, **وَهُ لَكِهْتَا تَهَا** 'he was writing.' In most of our English grammars, the Indefinite Past Tense, such as 'he wrote,' 'he spoke,' is very improperly called the Imperfect. It is needless to state that these expressions in Hindústání must be rendered by **اُسْنِي لَكِهَا** and **اُسْنِي كِهَا** that is, the simple past, of which we shall say more immediately.

g. The tense called the *Present Dubious* (page 51) is generally employed to denote a future action of uncertain occurrence; as, **مَيْنَ مَارْتَا هُونُ** or **هُونُنگَا** '(perhaps) I may beat,' or 'be beating;' so in *Bágh o Bahár*, p. 38: **وَهُ اِنِّي جِي مَيْنَ كِيَا كِهْتَا هُوگا** 'What will he (or may he) saying in his own mind?'

#### TENSES OF THE PAST PARTICIPLE.

82. The main peculiarity in the use of these is, that when the verb is transitive, the nominative must be put in the case of the agent, as explained p. 103, etc.

The *Past Tense* corresponds with what is improperly called the imperfect in most English grammars; as, **وَهُ چَلَا گِيَا** 'he went away;' **تُم نِي لَكِهَا** 'you wrote;' which expressions, though indefinite as to time, convey the idea of a complete or perfect action; hence the absurdity of calling it the imperfect tense. In addition to its common acceptation, it is sometimes used with a present, and sometimes with a future meaning; as in the following: **جَو وَهُ مِلِي تَو هَمَارِي جَان رَهِي نِهِين تَو گِيِي** 'if she is found, then my life remains; if not, it is gone;' **جَو بُوِيَا سَو كَاتَا** 'what he sows, that he reaps.' We have already stated that the present is sometimes used for the future to denote speed; the past is employed for the same purpose. Thus a man says to his servant, **پَانِي لَو**

bring water,' and the answer will probably be لایا خُداوند 'I have brought it, Sir,' meaning, 'I will bring it immediately.' It is sometimes applied in an idiomatical manner; as, هُوَا تُو هُوَا 'if it be so, why be it so.'

b. The verb 'to be' has, in Hindústání, two tenses expressive of the past, viz. تَهَا 'was,' and هُوَا 'was' (or 'became'), which may often be translated by the same word in English. In many cases these appear to be synonymous in their application; the student, however, must pay particular attention to the following rule. تَهَا is used in reference to simple existence at a distant time or particular place, while هُوَا is applied to time or circumstances less remote, in the sense of 'became;' as follows: اُس مُلْك مین ايك پادشاه تَهَا 'there was a king in that country;' وَه حيران هُوَا 'he was (became) confounded.' In short, تَهَا denotes permanent existence, and هُوَا that which *was*, or *became* existing, through circumstances generally stated in, or easily inferred from the context.

c. The *Perfect* answers to the *Perfect* tense in English, being used to denote an action newly past and finished; as follows, مین نی پهل کو کھایا هَی 'my brother has arrived;' میرا بھائی پھنچا هَی 'I have eaten the fruit.' Sometimes it is used with adverbs of time, in a manner that cannot literally be rendered in English; as مین کل وہان گیا هُون 'I have gone there yesterday,' for 'I went there yesterday.' In this case, the usage of the French 'je suis allé,' would have come nearer the Hindústání.

d. The *Pluperfect* in English will generally be expressed by the *Pluperfect* in Hindústání, representing a thing not only as past, but as prior to some other event; as in the sentence, اُسکی پھنچنی کی آگی مین نی خط لکھا تَهَا 'I had written the letter previous to his arrival.' But the converse of this rule

does not hold, the pluperfect being frequently used in Hindústání where in English we employ the simple past; thus in Story 16, a learned Káyath orders his slave to get up during the night, and see if it rains. The slave, feeling himself very comfortable where he is, concludes, without getting up, that it does rain; and gives the following ingenious process of reasoning: بِلِّي آمي تهي - مَينِ ني اُسكو تَتولا تها - بهيگي تهي in, I put my hand upon her, she was wet' (*ergo*, it rains); but the literal meaning is, 'the cat had come in, I had put my hand upon her, she had got wet.' The general rule is, that when one definite past even precedes another past event in point of time, the former is expressed in the pluperfect. It may happen that the latter of the two events is not expressed, but merely passing in the speaker's mind; as in the above example, where the slave might have added, as he no doubt meant, 'thence, I have ascertained that it is raining,' which would have completed the chain of reasoning.

e. The tense called the *Past Dubious* (p. 51), formed of the past participle and the aorist or future of هونا is used to express remote probability past or future; as in the following examples: مَينِ نه جانتا هُونِ كِه وَه كِهانِ گيا هوكا 'I know not where he may (or will) have gone;' پَنه مَينِ تُم ني بهت كَشْتِ پايا هوكا 'on the way, you must have met with much difficulty.' The *Past Conditional* (p. 51.) is of very rare occurrence, and is understood to express the event in a more remote manner than the Indefinite (p. 45); thus, اكر مَينِ ني پَنجِرا كهولا هوتا تو وَه اَر جاتا 'if I had opened the cage, then it would have flown.' A kind of expression like the *Paulo-post-futurum*, is expressed by چاهتا 'to desire,' with the past participle of another verb; as, وَه مرا چاهتا هي 'he is about to die,' 'is dying,' or 'will soon die.' There are also other ways of expressing the same idea: thus, وَه مَرني كا هي or وَه مَرني والا هي or وَه مَرني يرهی.

## INFINITIVE.

83. The infinitive is used as a substantive to denote the state or action of the verb; it is frequently used for the imperative, and occasionally it is employed adjectively in connection with another substantive.

a. All *Infinitives* used as substantives or adjectives are subject to inflection like nouns of the third class; thus, اُسکا جانا مناسب هي 'his departure is proper;' اِنْتِقَامَ لِيْنِيْ كَا يَهِيْ وَتْ هِيْ 'this is the very time for taking revenge;' وَهْ گَهْرَ دِيْكُهْنِيْ كُو آيَا 'or وَهْ گَهْرَ دِيْكُهْنِيْ كِي وَاسْطِي آيَا 'he has come to see the house.' The infinitive is often used as an imperative, and as such it may even have the negative *mat* before it; as, هِرْگَرِ قَسْمِ نَكُهَانَا 'swear not at all;' وَهَانَ مَتِ جَانَا 'don't go there,' or 'you must not go there.' Sometimes it is used with the verb هونا, instead of the regular tenses of the verb which it represents; as follows, كِسِ مَلْكَتِ سِي آنا هُوَا 'from what country are you come?' instead of هُوَا مَلْكَتِ سِي آني هُو. It is also used with the verb 'to be,' like the Latin gerund, to denote necessity or obligation; as, تُمْ كُو وَهَانَ جَانَا هُوگا 'you must go there;' so, likewise, آخِرِ اِيْكَ رُوْزِ مَرْنَا هِيْ - اُوْر سَبِ كُجِهْ چِهُوْرُ جَانَا هِيْ 'one must die (*moriendum est*) some day at last, and must give up every thing.'

b. Sometimes the infinitive, together with its complement (that is, the noun which it governs, along with its circumstances), may form the subject or predicate of a proposition; as follows, پَادْشَاهُوْنِ كِي حُضُوْرِ مِيْنِ بِي سَبَبِ دَائِتِ كِهُوْنِيْ اَدْبَسِي بَاهِرْ هِيْنِ 'to laugh (*lit.* to display the teeth) in the presence of kings is unmannerly.' In the following sentence from the 'Khirad Afroz,' both the subject and the predicate are of this description: تَرْكَوْنِ كُو كِمِيْنُوْنِيْكَيْ صُحْبَتِ مِيْنِ رَكُهْنَا خِرَابِ كَرْنَا هِيْ 'to keep

children in the society of the vile, is to effect their ruin.' When an infinitive thus used has a feminine noun for its complement, it generally agrees adjectively with the substantive (like the Latin participle in *dus*) by changing *نا* into *نِي* or *نِينَ*; thus, *مَيْنِ نِي نَمَهَارِي زَان بُولَنِي نِهِين سِيكِي* 'I have not learned to speak your language;' *نَشْتَر پَر اَنگَلِي رِكْنِي مُشْكَل هِي* 'it is hard to put one's finger on a lancet.' So, in the 'Bágh o Báhar,' p. 32: *اِي صَاحِب ! اِگَر تُمْ كُو اَيَسِي هِي نَا اَشْنَامِي كَرْنِي تِهِي - تُو پَهْلِي دُوسْتِي اِنْتِي گَرَمِي سِي كَرْنِي كِيَا ضَرُور تِهِي ?* 'O Sir, if it was your intention thus to act the stranger, then where was the necessity of previously tendering your friendship with such ardour?' Here the infinitive *karni* agrees with *nd-dshnd,i* and *dsti* in the feminine gender; so, p. 35, *تَكْلِيْف مَهْمَان كُو دِينِي خُوب نِهِين* 'to give trouble to one's guest is not proper.' Sometimes (though rarely) the infinitive does not agree with the feminine noun which it governs; as may be seen in the following sentence: *دُنْيَا كِي واسْطِي بَهْت مَسْحَنَت كَرْنَا فِي اَلْوَاغِ زِيَادَه دَوْرْنَا هِي نَاچِر پَر* 'to toil much for this world is in fact much-ado about nothing.' If the infinitive, with the feminine noun which it governs, be not the subject or predicate of a sentence, this concord does not hold between the infinitive and the word which it governs; as *ايكٲ بُوڑھا اور اُسڪي بُوڑھيا لکڙيان توڙي کي واسْطِي آمي - اور لکڙيان گٽي لگي* 'an old man and his wife came to cut wood (sticks), and began to gather sticks.' Here the infinitives *tornd* and *chunnnd* do not agree with *lakriyán*, because they are neither subject nor predicate to a sentence. We have been rather diffuse in explaining this peculiarity of the infinitive, because the rule respecting it, as given in most grammars, is, to say the least of it, unsound. It runs thus: "The termination *ني* is used with certain verbs or with post-positions;

نِی (ni), نِین (nīn), or نِیان (niyān), when a feminine noun singular or plural is the object of the verb; and نا in all other cases!" We have just shewn from the best authority that *no* is used when there is neither 'a certain verb' nor 'post-position' in the case, and that *ni* is not necessarily used at all times when a 'feminine noun is the object of the verb.'

c. The inflected infinitive with *kā* (*ko* or *ki*) is also used adjectively in a sense somewhat like the Latin participles in *turus*; as, اب مین عجم نِهین جانی کا 'this cannot be;' یہ ہونی کا نِهین 'now I do not mean to go to Persia' (*non sum iturus*); so, مین نِهین ماتی کا 'I am not the man to believe, or submit.' Lastly, the inflected infinitive is used with لگنا when it means 'to begin;' with دینا 'to grant leave;' and with پانا 'to get leave;' as, وہ کہنی لگا 'he began to say;' ہم کو جانی دو 'allow us to go;' وی آتی پاتی ہین 'they are allowed to come.' The verb جانا 'to go,' may also govern the inflected infinitive of another verb (*ko* being understood); as, وی کھیلنی گئی 'they went to play.' The verb سکنا 'to be able,' generally governs the root of another verb, but it is often used with the inflected infinitive, particularly when accompanied by a negative particle; as, مین چل سکوٹگا 'I shall be able to move;' وہ چلنی نہ سکتا تھا 'he was not able to move;' مین بولنی نِهین سکتا 'I cannot say.' Lastly, the verb ہونا, denoting obligation, may govern the inflected infinitive; as, تمکو جانی ہوگا 'you must go;' تمکو لکھنی ہوگا 'you must write.'

## PARTICIPLES.

84. The present and past participles, when used participially and not forming a tense, generally add ہوا (p. 46), and agree, like adjectives, with the noun which they qualify. In many instances they are used adverbially

in the masculine inflection, or, more strictly speaking, they are verbal nouns in an oblique case.

a. The following examples will illustrate what we have just stated regarding the participles when accompanied by *hú,d*; *هَي كومي بُرج مين جو چلتی هومي گوپال کو رکھی* 'is there any one in Braj who will stop the departing Gopál?' So likewise, *مومي هومي شیر کی هدیان* 'the bones of a dead tiger;' and, *اُسنی ایک نقاری کو کسی درخت میں لٹکا ہوا دیکھا* 'he saw a kettledrum suspended in a tree.' Sometimes the past participle is used like a mere adjective; as, *ایک پھولا پہلا باغ تھا* 'there was a flowery and fruitful garden' (not 'flowered and fructified'); but the words *phúlá* and *phalá* here may be real adjectives (not participles) derived from *phúl*, 'a flower,' and *phal*, 'fruit,' by adding *á*, which is agreeable to analogy. In expressions like the following, they are used adverbially; as, *شام ہوتی سبج ہوتی* 'when it was morning;' 'when it was evening;' *جنگی دیکھی میری رہتی* 'while I remain;' 'at the sight of whom;' *بنا سمجھی* 'without understanding;' *دیتی وقت* 'at the time of giving.' The present participle is doubled, to express the continuation or frequency of the act; as, *ہمارا کام ہوتی ہوتی نہ ہوا* 'our work being and being, was not,' i.e. 'continuing to be done, was not completed.'

b. From the present participle is formed the compound verb called *statistical* (p. 65), by using the masculine inflection of the participle together with some verb of motion; as, *وہ گائی آتی ہی* 'she comes singing.' The present participle in this case is employed precisely like the ablative of the Latin gerund. Dr. Gilchrist has suggested that *ki hálát men* should be considered to be understood: thus, *vuh gáté ki hálát men áti hai*, 'she comes in the state or condition of (a person) singing;' but a moment's consideration will shew

that this theory is more ingenious than sound. For instance, *وہ گاتی (کی حالت میں) آتا ہے* 'he comes (in the state of) one singing,' is all very well, but, on the other hand, when the nominative is feminine, as, *وہ گاتی (کی حالت میں) آتی ہے* 'she comes (in the state of) one singing,' the expression is absurd; because *she* is a female, and the *one singing* is a male; and we leave the authors of the theory to account for the curious fact of *her* coming *in the state of (a male) singing*, at that particular juncture. We believe that in these instances the present participle is a verbal noun in the locative case, similar to those Sanskrit verbals in *ti*, etc. (corresponding to the *tio* of the Latin), which denote the abstract action or condition of the verb. In fact we could add many instances where the participle is clearly used like a mere substantive, as *سوئی سی* 'from sleep,' evidently the same as *سوئی سی*.

c. From the past participle are formed the compound verbs called frequentative and desiderative, by adding *karná* and *cháhnd* respectively to the simple masculine form of the participle. The only peculiarity about these is, that the verbs *مرنا* 'to die,' and *جانا* 'to go,' employ the regular forms of the participle *mará* and *jáyá*, in preference to the usual forms *mú,d* and *gayá*; as, *wuh mará cháhtá hai*, 'he is about to die,' or 'will die,' or 'wishes to die;' so, *wuh jáyá kartá thá*, 'he was in the habit of going.' The past participle with *hú,d* in the inflected state is sometimes used like the conjunctive participle, or, indeed, it may be a compound form of the latter, for ought we can say; thus, *ایک جوگی ڈھونڈی لگانی ہوئی بیٹھا ہے* 'a Jogí having applied the smoke (by way of penance) is seated;' so likewise, *وی رنگ برنگ کی پوشاکین پہنی ہوئی ناچتی تھیں* 'they having put on various coloured garments, were dancing.' Sometimes the past participle of a neuter verb is used adjectively (that



is, agreeing with the nominative), along with another verb; as, چلا جانا; thus, وي چلي جاتي هين 'they go along;' so, ايك لومڙي پڙي پهرتي هي 'a fox was roaming about.'

d. The conjunctive participle, by connecting the similar numbers of a sentence, saves the use of verbs and conjunctions; it commonly refers to the agent, sometimes to the object of the verb; as, آج وهان جاڪر هماري ڪتاب ليڪر پهر آو, 'having gone there to-day, and having taken my book, return;' and again, اس ڪام مين جلدي ڪر ڪي مڃي پهر پشيماني هوڻي هي 'this regret has come upon me (through) making haste in this business.' The student will recollect that this participle has several forms, the first of them the same as the root; the second, the same as the masculine inflection of the past participle, or the second and third persons singular of the aorist; but the context generally suffices to prevent any ambiguity.

e. The masculine inflection of the present participle with the addition of the particle هي hi, forms what may be called the adverbial participle. Its signification is very nearly the same as that of the conjunctive participle above described; the adverbial form conveying perhaps the idea of more speed or precision; as, پهر بات سُنڻي هي '(immediately) on hearing this statement. This participle may be applied in three ways, all of them tending to prove what we have stated above, that it is merely a verbal noun. Thus we may say, پهر بات سُنڻي هي where *yi h̄ bdt* is the first form of the accusative; we may also say, اس بات ڪو سُنڻي هي where *is bdt-ko* is the second form of the accusative; lastly, we may say, اس بات ڪي سُنڻي هي 'on the hearing of this statement.' Here, we see *suntis* in the first two expressions setting the part of a transitive verb, and in the last that of a substantive.

85. We have little more now to add on the syntax of the Hindústání language, which, we believe, we have discussed more fully, and we would fain hope, more intelligibly, than has yet been done. The following few remarks may be still added, as belonging to no particular department of the subject.

a. Sometimes a verb plural is used without a nominative case, some such word as 'they' or 'people' being understood; as in the following examples: *يُون كَهْتِي هِين* 'thus they say;' and *ايك تلوَار سي سيكُون كو مَارِي هِين* 'men kill thousands with one sword.' In negative sentences, the verb 'to be' is generally understood; as, *ظَلَم تِيرِي شَان كِي لِئِق بَهِين* 'oppression (is) not becoming your dignity.' The particle *كِه* *k* is frequently used after verbs of speaking, asking, etc., in the sense of 'thus,' 'as follows,' etc.; as, *اَس نِي كِهَا كِه مِين نِي نِه كِيَا* 'he said he had not done it;' lit. 'he said thus, I have not done it.' This is very like the use of the particle *οτι* as it frequently occurs in the Greek text of the New Testament. In a sentence consisting of two or more clauses, it is not necessary to repeat the auxiliary verb in each; as *بِيْمَارِي كِيد بدن كِي هِي - اَوْر غم كِيد رُوح كِي* 'sickness is the thralldom of the body, and sorrow that of the spirit.'

b. We may here state in conclusion, that throughout this long section on Syntax, it has been our principal aim to illustrate those peculiarities in which the Hindústání language differs from our own. Such rules and principles as completely accord with those of the languages supposed to be familiar to the reader, we have either passed over unnoticed, or handled very briefly. It may further be stated that there remains a difficult department of the language which must be overcome by practice, viz., the use of idiomatical expressions. These do not constitute the subject of grammar, and a knowledge of them is to be acquired by reading the best authors, and by free intercourse with the natives of the country.

## SECTION VI.

## THE NÁGARÍ OR DEVANÁGARÍ ALPHABET.

86. This is the character generally used by the Hindús. It is read and written from left to right, like our own. The alphabet, as used for the Hindústání, consists of eleven vowel sounds, and thirty-three consonants, all arranged as follows:—

*Vowels.*

|   |   |   |   |   |   |    |   |    |   |    |
|---|---|---|---|---|---|----|---|----|---|----|
| अ | आ | इ | ई | उ | ऊ | ऋ  | ए | ऐ  | ओ | औ  |
| á | á | í | í | ú | ú | rí | é | ai | ó | au |

*Consonants.*

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

a. To the above letters may be added the symbol ' , called *anuswára*, which represents the nasal *ñ* (page 6), and the *visarga* : , which corresponds with the final weak *s* (p. 6) of the Persian character. We would at the same time draw the student's attention to two compound characters, of which the elements are so disguised as to have the semblance of single letters; viz. *क्ष* *ksh*, compounded of *क* and *ख*, sounded like our *x* in *fluxion*, or *ct* in *faction*; and *ज्ञ* *gn*, sounded like our *gn* in *bagnio*, or the French *gn* in *ligno*, *champagne*, etc. The mark | is used in poetry to indicate the first member of a *sloka* or couplet; and at the end of a *sloka* it is generally doubled || .

| Vowels. |   |           |   | Consonants. |   |   |     |     |
|---------|---|-----------|---|-------------|---|---|-----|-----|
| Initial |   | Secondary |   |             |   |   |     |     |
| अ       | आ | ।         | । | क           | ख | ग | घ   | उ   |
| इ       | ई | ि         | ी | च           | छ | ज | झ   | ञ   |
| उ       | ऊ | ु         | ू | ट           | ठ | ड | ढ   | ण   |
| ऋ       | ॠ | ॄ         | ॡ | त           | थ | द | ध   | न   |
| ॡ       | ॢ | ॣ         | । | प           | फ | ब | भ   | म   |
| ए       | ऐ | े         | ै | य           | र | ल | व   | श   |
| ओ       | औ | ो         | ौ | ष           | स | ह | क्ष | ज्ञ |

COMPOUND LETTERS.

|     |      |     |     |     |       |     |     |     |     |     |
|-----|------|-----|-----|-----|-------|-----|-----|-----|-----|-----|
| क्व | क्त् | क्य | ग्न | ग्व | च्छ   | ञ्च | त्त | त्य | त्र | ल   |
| ky  | kt   | ky  | gn  | gv  | chch  | ch  | tt  | ty  | tr  | lm  |
| ल्य | ल्व  | द्व | द्व | द्व | द्व   | द्व | द्व | द्व | द्व | द्व |
| ly  | lv   | dv  | dv  | dv  | dv    | dv  | dv  | dv  | dv  | dv  |
| न्न | न्म  | न्य | न्ह | प   | प्प   | प्य | प्स | ब्  | भ्य | ल्ल |
| nn  | nm   | ny  | nh  | p   | pp    | py  | ps  | b   | bhy | ll  |
| ष   | ष्   | षा  | स्त | स्थ | स्त्र | स्म | स्य | स्स | स्न | ह्य |
| sh  | sh   | sha | st  | sth | str   | sm  | sy  | ss  | sn  | hy  |

Sur G. Mitter's script

Ed. Barley's script



In prose the same marks serve to denote stops. In many books lately published in India, in the Devanāgarī character, the English stops have been very properly and successfully introduced.

b. In naming the consonants, the short vowel *ā* (the *fatha* of the Persi-Arabic alphabet, p. 8) is inherent in each; thus *kā*, *khā*, *gā*, etc.: and in reading, this vowel is to be supplied after every letter (except the final letter of a word), provided it be not accompanied by any other symbol; thus, कनक *kāṅk*, 'gold,' नगर *nagar*, 'a city.' If a word terminates with a compound consonant, the short *ā* may be frequently supplied at the end, as in पुत्र *putra*, 'a son.' Whenever a consonant in the middle of a word is not to be uttered with the short *ā*, the consonant is marked underneath with the symbol (˘) called *virāma* or 'rest' (the same as the *jasm* of the Persi-Arabic, p. 10), as बोल्ना بولنا 'to speak;' or the *ln* may be combined into one compound character, as ल्न; but in works circulated among the natives this nicety is not attended to.

c. The first of the vowels, अ *a*, is never written except it begin a word or syllable. With regard to the remaining vowels, they have each two forms: that given above, which may be called their primary form, is used only when they begin a word or syllable; but when they follow a consonant, they assume a totally different shape, which may be called *secondary forms*; thus, ङ *ā*, ङि *i*, ङी *ī*, ङु *u*, ङू *ū*, ङ्री *ri*, ङे *e*, ङै *ai*, ङो *o*, ङौ *au*, as may be seen in the following exemplification of them with the letter ग *ga*: thus,

ग, गा, गि, गी, गु, गू, ग्र, गे, गै, गो, गौ.  
*ga, gā, gi, gī, gu, gū, gri, ge, gai, go, gau.*

And the same rule applies to the rest of the consonants.

d. It will be seen that the secondary form of इ, viz, ङि, is written before its consonant ग, though sounded after it; and

the student will do well to bear in mind this apparent anomaly. The ि and ि take their place after the consonant; the ि and ि are fixed to the letter beneath; the ि and ि above; and the ि and ि are merely the ि surmounted by the ि and ि. The vowels ि and ि in combination with the letter र *r*, are written र *ru*, and र or रू *ru*; and the vowel ि joined to ह *h*, is written ह *hri*.

87. The strict rule in Devanāgarī writing is, that when two or more consonants come together, without the intervention of a vowel, such consonants unite into one compound group; thus, in the word मत्स्य *matsya*, 'a fish,' the त ष and य are blended as it were into one character. For the formation of the compound letters no general rule holds, except that the last of the group remains entire, and the rest are more or less contracted by omitting the perpendicular stroke, and sometimes by changing their primitive form.

a. The letter र, being of frequent occurrence in compounds, is subject to two special rules of its own; 1st. It is written over a letter, or group of letters, in the form of a crescent (◌) when it is to be sounded first, as in the words तर्क *tarka*, 'reasoning,' and पार्श्व *pārshwa*, 'a side'; 2nd. When the र follows another letter, or group of letters, it is represented by an oblique stroke (◌) underneath, as in सूत्र *sūtra*, 'rule,' and चन्द्र *chandra*, 'the moon.'

b. In books recently printed at Calcutta, such as the *Prem Sāgar*, the *Baitāl Paohisi*, the *Adventures of Hātīm Tāt*, etc., all in the Devanāgarī character, very few compound letters occur; and as a general rule they are very little used in any of the spoken languages of India. being chiefly confined to manuscripts and printed works in

the Sanskrit language. The following, however, occur in our Selections, and a perusal of these will suggest the method by which others may be formed. Compounds of which the letter र forms the first or last element, are purposely omitted, that letter, as we have just seen, having special rules applicable to itself.

|     |     |     |     |     |       |     |     |     |
|-----|-----|-----|-----|-----|-------|-----|-----|-----|
| क्क | क्त | क्य | ग्न | ग्व | च्छ   | ज्ज | त्त | त्थ |
| kk  | kt  | ky  | gn  | gb  | ohchh | jj  | tt  | tth |
| न्न | न्म | न्य | न्व | द्द | द्ध   | द्व | द्व | न्त |
| tn  | tm  | ty  | tw  | dd  | ddh   | dm  | dy  | dw  |
| न्य | न्द | न्ध | न्न | न्म | न्य   | न्ह | प्त | प्व |
| nth | nd  | ndh | nn  | nm  | ny    | nh  | pt  | pv  |
| प्प | प्ब | भ्य | ल्ल | श्ट | श्ह   | श्व | स्त | स्थ |
| ps  | bd  | bhy | ll  | shṭ | shh   | shv | st  | sth |
|     | स्म | स्य | स्म | ह्य | ह्य   |     |     |     |
|     | sm  | sy  | ss  | hm  | hy    |     |     |     |

c. Compounds of three letters are very rare, and when they do occur, it will be found that they generally consist of one of the semi-vowels य र ल or व combined with a compound of two letters, thus : क्त *ktw*, न्व *ntr*, प्य *pty*, स्थ *sty*. As for compounds of four letters, they are merely matters of curiosity, as ल्पस्म *lpsm*, त्स्थ *tsny*.

88. The best dictionaries of the Hindústání language are printed in the Persian character; hence it will be necessary for the student to know exactly how he may convert the Devanágurí letters into the former. This he will be able to do efficiently by a reference to the following tables:—

I. Initial Vowels.

|   |   |   |    |   |    |   |    |    |    |
|---|---|---|----|---|----|---|----|----|----|
| अ | आ | इ | ई  | उ | ऊ  | ए | ऐ  | ओ  | औ  |
| ا | آ | ا | ای | ا | او | ِ | ای | اُ | او |



II. Consonants.

|   |    |    |    |   |    |    |    |        |   |   |
|---|----|----|----|---|----|----|----|--------|---|---|
| क | ख  | ग  | घ  | ङ | च  | छ  | ज  | झ      | ञ | ट |
| ک | خ  | گ  | گھ | ن | چ  | چھ | ج  | جھ     | ج | ت |
| ठ | ड  | ढ  | ण  | त | थ  | द  | ध  | न      | प | फ |
| ٲ | ٲ  | ٲھ | ن  | ت | تھ | د  | دھ | ن      | پ | ف |
| ब | भ  | म  | य  | र | ल  | व  | श  | ष      | स | ह |
| ب | بھ | م  | ی  | ر | ل  | و  | ش  | ش or س | س | ه |

III. Secondary Vowels.

|     |     |     |     |      |      |
|-----|-----|-----|-----|------|------|
| बद  | बाद | विद | वीद | बुद  | बूद  |
| بد  | بان | بد  | بید | بد   | بُود |
| दद  | वेद | वैद | वोद | बौद  | वः   |
| دَد | بید | بید | بود | بُود | به   |

a. In the preceding table it will be observed that the ten aspirated letters of the Devanāgarī alphabet are uniformly represented by the corresponding unaspirated letter, together with the round or butterfly form of the letter **د**, **دھ** *h*; thus, **घर** *ghar*, 'a house,' **گھر**; **धर** *dhar*, 'a place,' **دهر**. The real *h* **ह** of the Devanāgarī is represented in the middle of the word by **ह**; as, **कहा** 'he said,' **کہا**: if, however, the letter preceding the **ह** be **द**, **र**, or **व**, then the form **द** must be used, and the preceding letter marked with the appropriate vowel; as, **दहान** *dahan*, 'the mouth,' **دہان**. The cerebral letters **ट** and **ड** are represented by **ت** and **ٲ**, or **ت** and **ٲ**. Sometimes the **ड** and **ढ** have the sound of a cerebral *r* and *r̥h* respectively; in which case they are generally marked with a dot beneath, thus **ड** and **ढ**, and and with **ر** or **ر̄** in the Persian character; as, **बड़ा** *bará*, 'great,' **بڑا**. The various nasals of the Devanāgarī are represented by the Persian **ن**, which will be found sufficient for all useful purposes.

b. The letter **چ** is sometimes represented by **ج** : the letter **خ** generally by **ش**, sometimes by **س**; and the letter **ष** is more frequently **ک** than **ش**. The compound **چ** is generally represented by **چ** or **ک**, seldom by **کش**, its proper sound. The compound **خ** is represented by **گی**; as, **آب** *dyd* (*djnd*), **آگیا**; its real sound, as already stated, is that of *gn* in the French words *champagne*, *ligno*, etc.

89. It appears, then, that the Devanāgarī alphabet may be represented with tolerable exactness in the Persian character; but the converse does not hold, as the Persi-Arabic alphabet has fourteen letters which have no exact counterpart in the Devanāgarī. The plan adopted in this case is to represent the letters in question with such Nāgarī letters as approximate them in sound, which in some printed books are distinguished with a dot underneath; thus,

|   |   |   |   |   |        |   |   |   |
|---|---|---|---|---|--------|---|---|---|
| ط | ض | ص | ژ | ز | ذ      | خ | ح | ث |
| त | ज | ष | ज | ज | ज      | ख | ह | ष |
|   |   | ق | ف | غ | ع      | ظ |   |   |
|   |   | क | फ | ग | अ etc. | ज |   |   |

a. In a few printed books, attempts have been made to invent distinct letters for the various forms of the Persian and Arabic *s*, which, it will be observed, are all represented by **ज**; but in reality the subject is not worth the labour. In the first place, the Hindús, who alone use the Devanāgarī character, are sparing in the use of Persian or Arabic words, to one or other of which the various forms of the letter *s* belong; and, secondly, such words as they have in the course of centuries adopted have become naturalized, or, if the critic will have it, corrupted, so as to suit the elements of the Nāgarī:

thus, حَاضِرِي is written and sounded हाजिरी *hājiri*. In a new edition, in the Devanāgarī character, of the 'Adventures of Hātim Ṭā,ī,' which we have lately received from India, almost all dots and double letters are discarded, as a useless incumbrance.

b. The letter ع is generally represented in Nāgarī by employing the vowel with which it is connected, in the initial form, with a dot under it; as, بَعْدُ बअद *ba'd*; عِلْمٌ इल्म *'ilm*; عُمْرٌ उम्र *'umr*. This method is sufficient for practical use; but it is by no means satisfactory, as may be seen in the monosyllable बअद, which in Persian and Arabic is sounded *ba'd* (the *a* uttered from the bottom of the throat); but, according to the rules of the Devanāgarī alphabet, it makes *bd'dd*, unless we use the *virāma* (◌) under the अ, as बअद, which would amount to something like an absurdity.

c. When, in a word, two vowels follow each other, the rule is, to write the second vowel in the initial form; for though not at the beginning of a word, it is the beginning of a syllable; thus, हुआ *hu'ā*; होओ *ho'o*. This is precisely the same in principle as the use of the mark *hamza* (p. 17) in the Persi-Arabic alphabet.

d. The best mode of learning the Devanāgarī character is to write out several times the whole of the single letters in Plate II. The various elements of each letter will be found in Plate I. fronting the title page; the small dot accompanying each shews where the pen starts from in their formation. When the student has made himself tolerably familiar with the letters, he may commence with the first story, which is the same as the third story of the Extracts in the Persian character. In like manner he will find that the Devanāgarī Stories, from 2 to 7 inclusive, are old acquaintances. Stories 8, 9, and 10 also occur in the other Extracts, but some of the words differ, viz., those of Persian or Arabic origin are displaced in the Devanāgarī for words purely Indian and Sanskrit. The rest of the Extracts in

this character are taken from the scarce and valuable 'Hindústání and Hindí Selections,' edited by Táriní Charan Mitr, head Munshí in the Colloge of Fort William, Calcutta, 1827, in two vols. 4to. In their style and grammatical construction they offer no peculiarity differing from those of our Hindústání Extracts in the Persian character.

## OF MANUSCRIPTS.

90. We briefly alluded, at page 21, to the three most prevalent handwritings in use among the Arabs, Persians, and Musalmáns of India. Of these, the Naskhí, being like the type used in this country, requires no explanation; and the Shikasta, from its extreme irregularity, scarcely admits of any. We shall therefore confine ourselves at present to the description of the *Ta'lik*, of which we have given fourteen plates of engraved specimens at the end of this work.

a. Plate I. Division 1st presents all the simple elements of this character, the small cross mark showing the commencement of each. The 2nd elementary form, here marked ب, with one dot subscribed, so as to be equivalent to *be*, may, by a mere change of its dots, become ب ت ث (*p, t, s*). The third form, now a ج *j*, becomes in the same manner ح خ ح (*oh, kh, h*). The 4th makes two letters, ذ ذ. The 5th, ز ر and ز. The 6th is represented as consisting of two forms; one an indented, the other a protracted line, may in either shape form the *sin* and *shin* (*s* and *sh*), as the only distinction between them is that the *sin* (*s*) wants, and the *shin* (*sh*) has, three dots superscribed, whether short or protracted. The 7th form, ص and ض. The 8th, ط and ظ (*t, z*). The 9th, ع and غ. The next letters are ف و ن م ل ك ق and s. Then follow the initial, medial, and final forms of the s ه ه or *he* linked together.

Lastly, the ي \* لا (*lā, ḥamaa, and yo*), the latter under two varieties of form, the last of which is now conventionally used by the natives to denote the *yds majhūl* (p. 13).

b. Division 2nd exhibits the second elementary form (*viz.* that of ب ت ب ب), and likewise that of ن and ي, as they appear initially, when combined with each of the others following them. Division 3rd shews the ج (i.e. ج ج ج or خ), prefixed in the same manner to each of the others. Division 4th (Pl. II.), the ش س. Division 5th, the ض ص. Division 6th, the ظ ط. Division 7th (Pl. III.), the غ غ. Division 8th, ف and ق. Division 9th, the ك ك, and by leaving off the top part we shall in most instances have the initial ل. Division 10th (Pl. IV.), the م. Division 11th, the ه combined initially with the rest of the elementary forms. The tail of the *he* is given only in *hd, hā, hk, hl,* and *hld*, but omitted in all the rest, according to the practice of Oriental writers. Hence the initial form of this letter is often too apt to be mistaken for the *mim*. The 12th Division contains the combination of the characters as arranged in alphabetical notation, noticed in p. 20, forming the fanciful words, '*Abjad, hawaz, ḥuttī, kaliman, sa'fas, karashat, sakhas, zazagh,*' and the last line may be read thus, indicating the name of the chirographer: *Al'abd ul musnīb, al fakhr 'ubaid ullāhi husainī shir'in rakam ghaffara zunūbahu.*

c. Plates V. to XIV. inclusive, consist of a series of words in alphabetical order containing combinations of three or more letters. The student should endeavour to transcribe these into the Roman character, and after some time retranscribe them, as an exercise, into their original state. Thus, the first line of Plate V. forms the combinations *bkt, bjt, bsh, pnj, bkt,* and *bind*, and so on with regard to the rest. Coming now to complete words, we may premise, as a general

remark, that when these contain of the letters ي ن ث ت پ ب in the middle of a combination, it is usual to give the middle one a bold dash upwards, terminating in a sharp point vertically, like the *n* in تنبو *tnbw* (Plate V. line 8), or like the *y* in سيب *syb* (Plate VII. line 1).

*d. Concluding remarks.*—In manuscripts the short vowels and other marks seldom make their appearance; and even the diacritical dots are often either altogether omitted or irregularly placed. It may be useful to observe, then, that when from the ambiguous position of a dot, it may apply to more letters than one, it should of course be assigned rather to the letter, which is not complete without a point, than to one which may dispense with it. Thus the third combination Plate I. No. 2, should be read *bh*, and the eighth *ns*, though the dot be over the last letter as if it intended to be a ض. But in many cases the sense alone can determine *the point*. Thus the last word of No. 2 may be either *be* or *pe*; and the dot over the ninth word of No. 3 is so equivocally placed between that and the word above it, that it may be read either حفص *chf* or جف, according as the dot is conceived to belong to one or the other, above or below. The grand key, however, to the reading of manuscripts, is to *know the language*; at the same time many useful hints may be gleaned from Ouseley's 'Persian Miscellanies,' 4to. London, 1795; Stewart's 'Persian Letters,' 4to. London, 1825; and 'Essai de Calligraphie Orientale,' in the Appendix to Herbin's 'Développements des Principes de la Langue Arabe,' 4to. Paris, 1803. See also a work entitled 'Oriental Penmanship; an Essay for facilitating the Reading and Writing of the Ta'lsk Character,' by the author of this Grammar. London: Wm. H. Allen & Co. 1849.

MUHAMMADAN CALENDAR.

91. The Musalmáns reckon by lunar time, their æra called the *Hijra*, commencing from the day on which Muhammad departed, or rather *retreated*, from Mecca to

Medina; which, according to the best accounts, took place on Friday, the 16th of July (18th, new style), A.D. 622. Their year consists of 12 lunations, amounting to 354 days and 9 hours, very nearly; and hence their New-year's Day will happen every year about eleven days earlier than in the preceding year.

a. To find the Christian year corresponding to that of the Hijra, apply the following rule:—From the given number of Musalmán years, deduct *three per cent.*, and to the remainder add the number 621.54, the sum is the period of the Christian æra at which the given current Musalmán year ends. For example, we mentioned (p. 20), that the death of the poet Ahlí happened, A.H. 942; from this number deduct three per cent. or 28.26, and the remainder is 913.74. To this last add 621.54, and the sum = 1535.28, which shows that the Musalmán year 942 ended in the spring of 1536. This very simple rule is founded on the fact that 100 lunar years are very nearly equal to 97 solar years, there being only about eight days of difference. A more accurate proportion would be 101 lunar to 98 solar years, but this would lead to a less convenient rule for practical use.

b. When great accuracy is required, and when the year, month, and day of the Muḥammadan æra are given, the precise period of the Christian æra may be found very nearly, as follows:—*Rule.* Express the Musalmán date in years and decimals of a year; multiply by .97; to the product add 621.54, and the sum will be the period of the Christian æra. This rule is exact to within a few days, and if in the Musalmán date the day of the week be given, as is generally the case, the *very day* is easily determined.

c. The Muḥammadan or lunar months are made to consist of thirty and twenty-nine days alternately, but in a period of thirty years, it is found necessary to intercalate the last month eleven times so as to be reckoned thirty days instead of twenty-nine. The months retain their Arabic names in all Muḥammadan countries, as follows:—

LUNAR MONTHS.

|   | DATE. |                                    | DATE. |
|---|-------|------------------------------------|-------|
| محرم <i>muḥarram</i>                    | 30    | رجب <i>rajab</i>                   | 30    |
| صفر <i>ṣafar</i>                        | 29    | شعبان <i>shā'ban</i>               | 29    |
| ربيعُ الأول <i>rabi' ul-awwal</i>       | 30    | رمضان <i>ramazān</i>               | 30    |
| ربيعُ الثاني <i>rabi' us-sani</i>       |       | شَوَّال <i>shawwāl</i>             | 29    |
| ربيعُ الآخر <i>rabi' ul-ākhir</i>       | 30    | ذِي الْقَعْدَةِ <i>zi, l ka'da</i> | 30    |
| جُمَادُ الْأَوَّل <i>jumād-al-awwal</i> | 30    | ذِي قَعْدَةِ <i>zi ka'da</i>       | 30    |
| جُمَادُ الثَّانِي <i>jumād-as-sani</i>  |       | ذِي الْحِجَّةِ <i>zi, l hijja</i>  | 29    |
| جُمَادُ الْآخِر <i>jumād-al-ākhir</i>   | 29    | ذِي حِجَّةِ <i>zi hijja</i>        | 29    |

d. We here subjoin the days of the week ; on the left hand are the names in use among the Musalmáns of India, next those of the Hindús ; and on the right, the Persian names, which last are much used in the dates of letters, etc.

DAYS OF THE WEEK.

| MUSALMÁN.  | HINDÚ.                                  | ENG.  | PERSIAN.   |
|--|---|-------|--|
| اِثْوَار <i>itwār.</i>                           | رَبِيعَار <i>rabi-bār.</i>              | Sun.  | يَكشَنَبَه <i>Yakshuneh</i>                        |
| سَوَمَوَارِ or سَوَمَوَارِ <i>somwār or ptr.</i> | سَوَمَبَار <i>som-bār.</i>              | Mon.  | دُوشَنَبَه <i>Dushuneh</i>                         |
| مَنْگَل <i>mangal.</i>                           | مَنْگَلَبَار <i>mangal-bār</i>          | Tues. | سَبْتِشَبَه <i>Sabteshuh</i>                       |
| بُدَّه <i>budh.</i>                              | بُدَّهَبَار <i>budh-bār.</i>            | Wed.  | چَهَارَشَبَه <i>Chaharshuh</i>                     |
| جُمُعَة رَات <i>jum'a rat.</i>                   | بْرَهَسَبَتَبَار <i>brahaspati-bār.</i> | Thur. | پَنجَشَبَه <i>Paneshuh</i>                         |
| جُمُعَة <i>jum'a.</i>                            | سُكْرَبَار <i>sukra-bār.</i>            | Fri.  | اَدِينَه <i>Adineh</i>                             |
| سَبْتِچَر <i>santichar.</i>                      | سَبْتَبَار <i>sant-bār.</i>             | Sat.  | شَبْتِشَبَه or هَفْتَه <i>Shabteshuh or hafteh</i> |



92. The Hindús reckon by *solar* years, and *luni-solar* months. Their principal æra is that of the *Kali-Yug*, of which the year 4956 expired about the 11th of April, A.D. 1855, at which period their new year generally commences.

a. The Hindú year is divided into twelve equal portions, which may be called solar months; but all festivals and dates are reckoned, not by these simple months, but by the duration of the moon which terminates in each. Hence, although the month *baisakh* begins *de jure* about the 11th of April, it may have commenced *de facto* from one day to twenty-eight days sooner. When two new moons occur during one solar month, which happens once in three years, there is an intercalary month, and the month so intercalated receives the name of the one which preceded it, that is, of the solar month within which the two new moons may happen.

b. Beside the æra of the *Kali-Yug*, the Hindús in the northern half of India reckon from the time of a renowned prince, by name Vikramáditya, who lived (or died) about 57 years before the commencement of our æra. Another common æra is that of a prince named Sálaváhana, which commences 78 years after the birth of Christ. The former of these æras is called the Samvat, and the latter the Sáká æra. Several other æras are in use in certain parts of the country, for a full account of which the reader may consult a profound work devoted entirely to the subject, entitled 'Kála Sankalita,' 4to. Madras, 1825.

#### THE HINDÚ SOLAR MONTHS.

|                            |                                 |                                  |
|----------------------------|---------------------------------|----------------------------------|
| بیساکھ April.              | بھادون August.                  | پوس December.                    |
| جیٹھ May.                  | کوار or آس September.           | مادھ January.                    |
| اساڑہ June.                | کاتیک }<br>or کارتیک } October. | پھانن or }<br>پھالگن } February. |
| ساون or }<br>سراون } July. | انھن November.                  | چیت March.                       |

## मनोहर कहानियाँ

### सुगम वाली में

१ किसी मोची का घर जाड़े के मौसम में जलने लगा एक गरीब पड़ोसी वरां आकर सेंकने लगा. यह हालत देखके एक ठठोल ने कहा, क्या खूब ! किसीका घर जले कोई तापे.

२ एक कमीने और भले आदमी से इफ़लास में दोस्ती हुई. कमीनः दौलतमन्द होते ही नजीबजादे से आखें लगा चुराने. तब वह खफ़ा होकर बोला, यह सच है, कमीने की दोस्ती जैसी बालू की भीत.

३ अकबर ने बीर्बल से पूछा, कि लड़ाई के वक्त क्या काम आता है ? बीर्बल ने अर्ज किया, कि अहान पनाह ! औमान. बादशाह ने कहा, हथियार और जोर क्यूं नहीं कहता ? बीर्बल ने कहा, अहान पनाह ! अगर औमान ख़ता हो जावे, तो हथियार और जोर किस काम आवे ?

४ एक जंट और गधे से निहायत दोस्ती थी. इतिफ़ाक़नू . दोनों को सफ़र दर्पेग हुआ. दर्मिथान राह के एक नदी

मिली. पहले जंत पानी में पैठा. उसके पेट तक पानी डूबा. कहने लगा, ऐ धार! इधर आओ, पानी थोड़ा है. गधा बोला, सच है, तेरे भिकम तक है, तुझे थोड़ा मञ्जूम होता है; लेकिन मेरी पीठ तक होगा, मैं डूब जाऊंगा.

५ एक शख्स बादशाह के ऐन किल्ए के नीचे लूटा गया. उसने बादशाह की खिन्नत में अर्ज की, कि जहान पनाह! मुझे कज़ाकों ने ऊजूर के किल्ए की दीवार के नीचे लूट लिया. बादशाह ने फर्माया कि तू ऊश्यार क्यूं नरहा? बोला कि गुलाम को मञ्जूम गया कि हज़रत के जेर झरोखे मुसाफिर लूटे जाते हैं. बादशाह ने कहा, क्या तूने यह मसल नहीं सुनी? चिराग के नीचे अन्धेरा.

६ एक काथथ और उस का गुलाम दोनों एक घर में सोते थे. खाला ने कहा, राम चेरा! देख ता पानी बरस्ता है या खुल गया. उस ने कहा, बरस्ता है. पूछा तू किस तरह जान्ता है? तैं तो पड़ा सोता है. कहा बिझी आई थी, उस को मैं ने टटोखा था, भीगी थी. कहा, चिराग बुझा दे. कहा, मुह ठांप के सो रही, अन्धेरा हो जाएगा. फिर कहा, दर्वाज बन्द कर दे. कहा, भया जी! दो काम हमने किये, एक काम तुम करो. गरज ऐसा सुस्त था, आखिर न उठा; पड़ा पड़ा जवाब देता रहा.

७ एक मुसलमान बीमार था. गुलाम से कहा, कि फुलाने हकीम के पास जाकर दवा ला. उसने कहा, शाघद हकीम.

जी इन्वक्त घर में नहोवें. कहा, होंगे, जा. तब उसने कहा अगर मुलाकात भी होवे, लेकिन दवा नदें. तब कहा इक़्बल: हमारा खेजा, अल्बन्त: देंगे. फिर कहा, कि जो उन्हीं ने दवा भी दी, अगर फ़ाद्द: नकरे. कहा, ऐ कम बख़्त! यहीं बैठा तन्हीदें बान्धा करेगा या जाएगा? कहा, स़ाहिब! फ़र्ज़ किया कि अगर फ़द्द: भी करे, तो ह़ासिख क्या? आखिर एक दिन मर्ना बर हज़्ज़ है; जैसा अब मरे तैसा तब मरे.

८ कोई मनुष कहीं को चिठी लिखता था; एक पर्देशी उस के पास आ बैठा, और उस के लिखे को देखने लगा. तो उस ने चिठी में लिखा, जो बज्जत सी बातें लिखनी थीं, सो नहीं लिखी गईं क्यूं कि मेरे कने एक निपट चिबिल्ला बैठा है, और इस चिठी को देखता है. वुह बोला, अपने भेद की बात चीत जो लिखनी हो, सो लिखते क्यूं नहीं? मैं ने तो कुछ तुम्हारा लिखा ह़आ नहीं देखा. तब लेखक ने उत्तर दिया, भला, जो तुम ने मेरा लिखा ह़आ नहीं देखा; कहो तो, यह क्यूंकर जाना जो मैं ने खुं लिखा है? इस बात से बज्जत खजाया; और चुप हो रहा.

९ एक सिचक किसी गांव में कित्ने एक सोगों को सिचा देता था, इस में कोई गंवार भी वहां आ बैठा, और लगा उस का मुह देख देख बेचैन हो रोने. इस को रोता देख सब ने जाना कि यह कोई बड़ा कोमल सुभाव है जो इतना

रोता है. एक ने इस से पूछा, कि भाई! सब कह, तू जो इतना रोता है, तेरे मन में क्या आया है? सिचक को उंग्ली से बता बोला, कि इन मिचां की डाढ़ी हिलती देख मुझे अन्ना मुन्ना ह्मन्ना प्यारा बच्चा खरन आया, कि अब न तब उस की भी इसी भांत डाढ़ी हिलती थी, इस लिये मैं रोता हूं. यह सुन सब खिलखिला उठे, और सिचक लज्जित हो चुप रहा.

१० एक राजा ने अपना लड़का किसी जोतकी को सौंपा, जो इसे जोतिक सिखाओ; जब उस में यह पूरा हो, तो मेरे पास लाओ. पांडे ने बड़े प्यार और दुख से जितनी बातें उसकी थी, सो उसे अच्छे ढब से सिखाई. जब देखा वह लड़का बड़ा गुनी ह्मन्ना, तब राजा के साम्हने जाकर कहा, महाराज! आप का बेटा अब जातिक में चौकस ह्मन्ना; जब चाहिये उसे जांच लीजिये. राजा ने यह सुन्ते ही कहा, अबही बुलाओ. लड़का आया और हाथ जोड़के खड़ा रहा. राजा ने अपने हाथ की अंगूठी मुट्ठी में लेकर पूछा, कहो बेटा! हमारे हाथ में क्या है? उस ने कहा, कुछ गोल गोल सा है, जिस में छेद और पत्थर भी है. महाराज ने कहा, उसका नांव क्या है? बोला चक्की का पाट. तब राजा जोतकी क मुंह की और ताकने लगा. वुहीं वुह हाथ जोड़ कर बोला, महाबली! गुन का कुछ दोष नहीं, यह मत की चुक है.

११ कोई पोखी जंगल में बैठा कटोरी में पोखी ढोला रहा था. देवी किसी झाड़ूझूड़ से एक खरहा जो निकलके दौड़ा, तो उस के धक्के से इस की कटोरी लुढ़क पड़ी. यह रिमाथ के बोला, कि तुझ से क्या कहें ! भला, तेरे बाप ही से जा कर कहेंगे. इतना कह, झुंडी सींटा कांख में दबा, नगर में जा, हर एक चौपाये को देखता चला ; निदान एक गधे को जो उस के बरन के समान था, पाया. तो गधेवाले से जाकर कहा, कि तेरे इस पशु के बेटे ने मेरी पोखी की कटोरी भरी झाड़ू लुढ़ा दी. उस ने कहा, कि जिसके बेटे ने लुढ़ाई है किसी से जाके कहो. यह सुन, वह गधे के पास जा, उस की पीठ पर हाथ रख, चाहे कि कुछ कहे, वोंहीं उस ने फिरकर एक ऐसी दुलन्ती मारी, कि यह बिचारा हाथ कर बैठ गया, और हंसकर बोला, कि क्यों न हो, जिसका बाप ऐसा हो, तिस का लड़का वैसा झन्ना ही चाहे. इतना कह चला आया.

१२ दो जानपहचान मिलकर भ्रमन को निकले, और चले चले नदी के तीर पर पड़ें. तब एक ने दुसरे से कहा, कि भाई ! तुम यहां खड़े रहो, तो मैं शीघ्र एक डुब्की मार लूं. इस ने कहा बड़त अच्छा. यह सुन वह बीस रूपये इसे सींकर, कपड़े तीर सर रख, जो पानी में पैठा, तो इस ने चतुराई से वे रूपये किसी के हाथ अपने घर भेज दिये. उस ने निकल, कपड़े पहन, रूपये मांगे. यह बोला खेला सुन

खो. उस ने कहा, अभी देते अबेर भी नहीं हर्द, लेखा कैसा? निदान दोनों से बिबाद होने लगा, और चौ पचास लोग घिर आये. उन में से एक ने रूपयेवाले से कहा, कि अजी! क्यों झगड़ते हो, लेखा किस लिये नहीं सुन लेते? हार मान उस ने कहा, अच्छा कह. वह बोला, जिस काल आप ने डुबकी मारी, मैं ने जाना डूब गये; पांच रूपये दे तुम्हारे घर संदेशा भेजा; और निकले तब भी और पांच रूपये आनंद के दान में दिये; रहे दश, सो मैं ने अपने घर भेजे हैं, विन की कुछ चिंता हो तो मुझ से टीप लिख्वा लो. यह धांधलपने की बात सुन, वह बिचारा बोला, भला भाई! भर पाये.

१९ एक कच्छुए और कौवे से बड़ी ग्रीत थी, काम पड़ने से एक एक का सहारा करता. एक दिन किसी चिड़ीमार ने कौवे को पकड़ा, तब कच्छुए ने चिड़ीमार से कहा, कि तुझे इस के खोजने से हाट में क्या मिलेगा? बोला, दो पैसे. कहा, जो तू इसे छोड़ दे, तो मैं तुझे एक मोती दूं. कहा अच्छा. उस ने डुबकी मार के मोती ला दिया; पर इस ने कौवे को न छोड़ा. तब कच्छुए ने कहा, कि मैं ने मोती तो तुझे ला दिया, अब इसे क्यों नहीं छोड़ता; बोला, एक मोती और ला दे, तो छोड़ दूं, नहीं तो नहीं छोड़ूंगा. इस ने कहा, अच्छा. तू इसे छोड़ दे, मैं ला देता हूं. वह बोला, मैं तेरी बात को कैसे प्रतीत करूं? कहा इस ने, मैं झूठ नहीं.

बोल्ता. इस बात के सुनते ही उस ने कौवे को छोड़ दिया, और इस ने दूबरा मोती ला दिया. फिर चिड़ीमार दूबरे मोती को छोटा देख बोला, कि यह मैं न खूंगा, इसी के समान का ला दे. इस ने कहा, यों तो नहीं, पर जो तू यह मोती मुझे दे, तो मैं इस के समान का वहीं से देख लाऊँ. मारे लालच के इस ने मोती दिया, वह खे डुबकी मार, बैठ रहा. एक पहर के पीछे इस ने घन्नाके विषे पुकारा. तब उस ने आकर रिबियाथ के कहा, कि तू बड़ा मूढ़ है जो मुझे पुकारता है; क्या तैं ने यह कहावत नहीं सुनी? जो कुछ खुदा करे सो हो, लेना एक न देना दो. यह सुन चिड़ीमार निरास हो अपने घर गया.

१४ एक दिन अकबर बादशाह ने बीरबल से कोई बात कहुके उस का उत्तर पूछा. बीरबल ने वह उत्तर दिया, कि जो बादशाह के मन में ठहरा था. सुनकर शाह ने कहा, कि यही बात मेरे भी जी में आई है. बीरबल बोला, कि महाराज! यह वही बात है, जो सौ सियाने एक मत. शाह ने कहा कि, यह कहावत भी प्रगट है, जो सिर सिर अज्ञ, गुर गुर बिद्या. फिर बीरबल ने कहा कि, महाराज! जो मन में आवे तो इस बात को जांच लीजे. कहा बज्जत अच्छा. इतनी बात के सुनते ही बीरबल ने नगर में से सौ बुद्धिवान बुला भेजे, और दो पहर रात के समय बादशाह के योंहीं उन्हें एक सूना कुंड बताकर कहा, महाराज की आज्ञा है कि इसी



बिरियां हर एक लोग एक एक घड़ा दूध का भरकर इस कुंड में ला डाले. बादशाह की आज्ञा को सुन्ते ही हर एक ने अपने जी में यह बात समझके, कि जहां निनानवे घड़े दूध के होंगे, तहां मेरा एक घड़ा पानी का क्या जाना जायगा ? पानी ही ला डाला. बीरबल ने शाह को दिखाया ; शाह ने उन सब से कहा, तुम ने क्या समझके मेरी आज्ञा को न माना ? सच कही, नहीं तो भला न होगा. विन में ये हर किसी ने हाथ बांध बांध कर कहा, कि महाराज ! चाहो मारिये, चाहो छोड़िये, हमारे जी में यह बात आई, कि जहां निनानवे घड़े दूध के होंगे, वहां एक घड़ा पानी का क्या जाना जायगा ? यह बात सब के मुख से सुनकर बादशाह ने बीरबल से कहा, जो कानों सुन्ते थे सो आंखों देखा, कि सौ सियाने एक मता.

१५ अक्टूबर बादशाह की यह रीति थी, कि सदा फकीर का भेष ले, रात को नगर की गली गली नाके नाके में फिरते, और जिस दरिद्री कंगाल दुखी को देखते, उस का दुख दूर करते. एक दिन जौ निकले तौ देखते क्या है, कि कोई साहूकार की बेटी पार के ऊपर गोख में खड़ी रो रो बिस्तर रही है. ये बोले, माई ! टुकड़ा भेजियो. वह रोटी देने आई ; इन्हों ने उस से पूछा, तू क्यों रोती है ? उत्तर दिया मेरा खामी बारह बरस से जहाज ले बनज को निकला है, उस का कुछ समाचार नहीं पाया, इस दुख से रोती हूं.

इतना सुन, रोटी ले, अबीस दे, आगे बढ़े, तो देखा कि कोई रंडी रो रो चक्की पीस रही है. उसी भांति उस से भी पूछा. उन्ने कहा, मेरा खामी चोरी को गया है, उसे तीन दिन झए, न जानूं जीता है कै मारा गया, इस दुख से रोती हूं. यह सुन वहां से भी चल निकले. फिर देखा, कि एक स्त्री नवयौवना खिड़की में बैठी डाढ़ें मार मार रोती है. उस से पूछा, तू क्यों रोती है? उन्ने कहा, मेरा खामा अल्प बयस्क है. इस बात के सुनके ही बादशाह उदास हो घर आये, और दूसरे दिन राजमंदिर में बैठ, बीरबल की ओर देख बोले, बीरबल ! वे तीनों बिल्लाथं. बीरबल ने कुछ उत्तर न दिया. फिर बादशाह ने कहा, बीरबल ! वे तीनों बिल्लाथं. बोला, हां महाराज ! इतनी बात के सुनते ही, बादशाह ने खिली पीली आंखें कर कहा, बीरबल इस का बखान कर, नहीं तो अभी मार डालता हूं. तू ने क्या समझके मेरी बात का उत्तर न दिया? बोला, एक समंदर बनज करे, और नित उठ चोरी जायं; बालक ही से नेह लगावे, वे तीनों बिल्लाथं. इस बात के सुनते ही प्रसन्न हो बादशाह ने बीरबल को निहाल कर दिया.

१६ शाहजहां बादशाह ने दीवानिखास से से गढ़ के पौर तक एक रस्सा बंधवा दिया था, और उस में घंटालियां गुंवा, छोर उस का बीच बाजार में डलवा दिया था, इस लिये कि जो कोई बादी आवे, सो उस रस्से को खैचे,

घंटाखियां बाजें, और बादी की पुकार महाराज के निकट बिन बीचबिचाव के पहुंचे। एक दिन किसी भिखी का बैल भरी पखाल समेत उस रस्से के पास आकर खड़ा हुआ, भिखी किसी के यहाँ मशक डालने गया था; बैल ने रस्से से सिर खुजलाया; उस के सींग का झटका जो लगा, एको दांव सब घंटाखियां बाज उठीं; सुनते ही बादशाह ने कहा, देखो, कौन है? लोगों ने झट समाचार दिया, धर्मावतार! और तो कोई नहीं, एक भिखी का बैल है। आज्ञा की, कि उसे उस के स्वामी समेत ले आओ। लोग वहाँ ले गये। बादशाह ने आज्ञा की, कि इस की पखाल का पानी तोलो कि कितना है? तोलकर निवेदन किया, कि पृथ्वीनाथः साढ़े पांच मन है। सुनते ही बादशाह ने आज्ञा की, कि आज से साढ़े तीन मन पानी से अधिक नगर में कोई पखाल न बनावे। उसी बड़ी डोंडी फिर गई, तभी से साढ़े तीन मन पानी से अधिक पखाल नहीं बनती।

१७ लाड़ कपूर एक दिन अकबर बादशाह के वहाँ आया गाये; शाह ने रीझकर हाथी दिया, ये ले आये। बरस एक पीछे इन दोनों भाइयों के जी में आया कि आज हाथी का आहार चलकर देखें कितना खाता है, और किस प्रकार खाता है? निदान आहार के समय मूँठा बिछा बिछा हाथी के पास जा बैठे, और उसका खाना देख निपट चकित और सोच में हो आपस में कहने लगे, कि भाई जी! बादशाह

ने यह हमारे पीछे कोई बड़ी विपत्त लगा दी, न इसे बँच सकें; न किसी को दे सकें; जो यह कई दिन यहाँ रहा, तो इसके खाने के आगे हमारा गाना बजाना सब मिट्टी में मिल जायगा. इतना कह, कुछ मन में समझ, ढोलक तंबूरा उसके गले में डाल छोड़ दिया. उसने नगर में जा धूम की. और नगर के लोगों ने जा बादशाह के यहाँ पुकारा की. शाह ने कहा, देखो किस का हाथी है? किसी ने आ कहा, महाराज! लाड़ कपूर का. आज्ञा की कि उन्हें बुलाओ. कहने के साथ ही वे आन उपस्थित हुए. देखते ही क्रोध कर महाराज ने कहा. कि क्यों वे! तुम ने हाथी क्यों छोड़ दिया? उन्होंने हाथ बांधकर कहा, महाराज! हम को जो बिद्या आती थी सो बरस दिन में सब बिखला, ढोलक तंबूरा उस के हाथ दिया, इस लिये कि बादशाही नगर है, इस में जाकर कमावे, और कुछ बिस में से आप खा हमें खिलावे. इस रहस के सुनते ही प्रसन्न हो बादशाह ने उनका अपराध क्षमा किया, और हाथी के लिये एक गाँव दिया.

१८ कोई कायथ सदा अपने बेटे को समझाता, और यह कहता, कि बाबा! संसार बुरी ठौर है, कर तो उर, न कर तो भी उर. उस का बेटा सुनकर यह उत्तर देता, लाला जी! बुरी बुरे के लिये है, कर तो उर, न कर तो न उर. निदान जब न तब उन दोनों में यही बातचीत होती. एक दिन उस ने अपना वह छोड़ा असवारी को मंगवाया, कि जिस

पर कभी न चढ़ा था. घोड़े के आते ही, बाप ने बेटे से कहा, बाबा ! इस पर तुम चढ़ो, हम देखें. बेटे ने भी यही कहा. निदान बड़त सी कहा सुनी के पीछे उस का बाप ही असवार ऋआ, और बेटा पीछे पीछे देखता चला. इस में कई एक जनों ने देखकर कहा, यह क्या अभागी है ? कि गोर में पांव लटका चुका, और तौ भी इस की चोप नहीं गई ; जुवा घेटा पीछे जूती चटकाता आता है, और आप घोड़े पर चढ़ा जाता है. यह सुन वह उतर पड़ा, और बेटे को चढ़ा, आप पीछे पीछे देखता चला. फिर कई लोग देखके बोले, कि देखो, यह क्या निकम्मा और कपूत है, जो आप आरूढ़ हो बाप को जलेव में दौड़ाता है. यह सुन, आगे बढ़, वे दोनों चढ़ लिये. तब कोई बोल उठा, कि ये क्या निलज्ज हैं जो एक घोड़े पर दो लद लिये हैं. यों सुन, वे दोनों उतर पड़े, और सार्दस ने घोड़ा डुरिया लिया, ये पीछे पीछे देखते चले ; तब इन्हें देख एक ने एक से कहा, कि भाई ! देखो, हराम का माल मुफ्त जाता है, और किसी के काम नहीं आता. इस बात के सुनते ही कावच ने बेटे से कहा, क्यों बाबा ! खोगों के मुख से बचने का कोई और उपाय हो तो करो, मुझ से तो अब कुछ नहीं बन आती. निरुत्तर हो वेता बोला, खाला जी ! तुम सच कहते थे, संसार बुरी ठीर है, कर तो उर, न कर तौ भी उर. इस का कुछ उपाय नहीं.

१८ किसी ठीर पर कोई मुझा बैठा लड़के पढ़ाता था,

कि एक लड़के के बाप ने आकर उसे उलहना दिया, मिथां खाद्विब ! मेरे बेटे को आप ने कुछ न सिखाया पढ़ाया ; देखो, अबतक छोकरों के साथ वह खेलता फिरता है, और मेरा कहा नहीं मानता. इतनी बात के सुनते ही मिथां जी रोसकर बोला, कि हां जी, नेकी बरबाद गुनह खाजिम. मैं ने एक बरस परिश्रम कर, लिखा पढ़ा गधे से मनुष बनाया, और तुम ने यह बात कही, अब मुझे तुम से कुछ खेने पाने की आस न रही. यह गिरास की बात सुनकर लड़के का बाप तो मिथां जी को बज्जत सा भरोसा देके चला गया ; पर एक धोबी और धोबिन बड़े धनी, जिन्हों ने मिथां जी को मुंह यह बात गैल में खड़े होके सुनी थी, कि मैं ने तुम्हारे लड़के को बरस दिन में लिखा पढ़ा गधे से मनुष किया, वे दोनों स्त्री पुरुष आ उपखित हुए, और हाथ जोड़कर बोले, कि मिथां जी ! जितने रुपये चाहिये लीजे, और मेरे भी गधे को मनुष बना दीजे. मुझा ने उन दोनों की बात सुनके मन में बिचारा कि ये हिये के अंधे, मत के हीन, गांठ के पूरे, मेरे भाग से आन मिले हैं, इन से रुपये क्यों नहीं लेता ? यह समझ, हजे उन से कहा, सहस्र रुपये दो, और गधे को बांध जाओ. इस बात के सुनते ही, वे झट तोड़ा दे गधा बांध गये ; और एक बरस पीछे फिर आन उपखित हुए. उन के देखते ही मिथां जी ने कहा, कि दो दिन पहले आते तो उसे पाते ; अब तो वह जाके जीनपुर का काजी हुआ. उन्होंने ने पूछा.

कि अब हम उसे खींचकर पावें? मिथां जी ने कहा, कि तुम उस के बांधने की रस्सी और दाना खाने का मंदोला ले जाके वहीं खड़े हो दिखलाओ; जब वह पहचानके तुम्हें पास बुलावे, तब तुम निराले ले जाके सब दृष्टांत कहियो, अपना बीरा सुनकर वह तुम्हें बज्जतेरा उरावेगा, पर तुम न उरियो, और कहियो, जो तुम हमारी बात न मानो, तो चलकर मिथां जी से पूछ लो. निदान वे दोनों जौनपुर गये, और उसी भांति करने लगे; तब काजी ने इन दोनों को पास बुलाकर पूछा, कि तुम यह क्या करते हो? बोले, निराले चलो तो इस का दृष्टांत कहें. काजी उन्हें निराले ले गये; फिर उन्होंने ने सब दृष्टांत कह सुनाया. काजी समझा, किसी ने इन्हें बहकाया है, इस से इन की बात बिन माने किसी भांति मेरा पीछा न छोड़ेंगे. यों समझ, काजी ने कहा, जो तुम ने कहा सो सब सच; पर अब तुम हम से क्या चाहते हो? ये बोले, हम अपुत्रक हैं, हमारा धन संपत का मीरा होके मरने से मिट्टी दीजो, यही हम चाहते हैं. निदान मारे साज के काजी ने उन की बात मान ली इस लिये कि कोई और न सुने.

२० अकबर बादशाह के सान्दने एक दिन मिथां तानसेन ने सूरदास का यह बिसनपद गाया; जसुदा बार बार यह भावै, है कोई ब्रज में हित्त हमारी चलत गोपालहि राखै. बादशाह ने इस के अर्थ पूछे; मिथां ने कहा, जसुदा चड़ी

घड़ी यह कहे है, है कोई ब्रज में मित्र हमारा जो चलते हुए  
 गोपाल को रखे? मित्रों तो गाय समझाय चले गये; इसमें  
 आये बीरबल; महाराज ने उन ने भी उस का अर्थ पूछा;  
 बीरबल बोले, धर्मावतार! बार कहते हैं पौर को, सो  
 जसुदा पौर पौर यह कहती है कि है कोई ब्रज में मित्र  
 हमारा जो गोपाल को न जाने दे? इतने में राजा टोड़लमल  
 आये; महाराज ने उस से भी अर्थ पूछा; कहा पृथ्वीनाथ!  
 जसुदा कृष्ण की मा, बार कहते हैं पानी को, और द्वार  
 को; सो पानी का द्वार हुआ घाट; इस से अर्थ यह हुआ,  
 कि जसुदा घाट घाट यह कहती है, कि है कोई ब्रज में मित्र  
 हमारा कि गोपाल को चलने से फेर रखे? इस बीच आये  
 मुहम्मद फौजी; बादशाह ने उन से भी विस का अर्थ पूछा; उत्तर  
 दिया, कि बार व मन्त्री आव ओ दर; यहाँ आव से मुराद  
 है आंसू, और दर से मुराद है आंख; इस से मन्त्र ने ये  
 निकले, कि जसुदा रोकर यह बात कहती है, कि है कोई ब्रज  
 में दोस्त हमारा जो गोपाल को न जाने दे? इस बीच आये  
 नवाब खानखानान; बादशाह ने उन से भी उस का अर्थ  
 पूछा; तब नवाब ने कहा, कि धर्मावतार! इस विसमपद  
 का अर्थ किसी और ने भी कहा है? इस बात के सुनते ही,  
 जिस जिस ने जो जो अर्थ कहे थे, महाराज ने कह सुनाये.  
 तब नवाब ने कहा, महाराज! ये तो उस विसमपद के अर्थ  
 नहीं, पर हाँ, हर किसी ने अपने मन का अनुभाव बखान



किया. बादशाह ने पूछा, यो क्या? बोला, वह विचारा कलावंत जैसे एक नौम तीम शब्दों को षड़ी षड़ी कहता है, उस के मन में यही ध्यान बंधा, कि जसुदा षड़ी षड़ी कहती है. और बीरबल जात का ब्राह्मण, पौर पौर का फिरनेवाला; उस के भी मन में यही ध्यान बंधा, कि जसुदा पौर पौर कहती है. और टोड़लमल मुतसद्दी, उस के ध्यान में यह बूझ पड़ा, कि जसुदा घाट घाट कहती है. और फ़ैजी कवि, बिन रोने के और अर्थ न सूझा, इस से उस के ध्यान में आया, कि जसुदा रो रो कहती है. यह बात सुनकर बादशाह ने कहा, भला अब तुम कहो, उस का क्या अर्थ है. निवेदन किया, कि पृथ्वीनाथ! बार कहते हैं बाल को, यो जसुदा का बाल बाल यह कहता है, कि है कोई ब्रज में मित्र हमारा जो गोपाल को न जाने दे. अर्थ के सुनते ही, बादशाह ने प्रसन्न हो सब को प्रसंभा की, और ब्रज भाषा के विस्तार को बल्लत बरादा.

چانڊنيان ڪسين هونين - ڪيا دخل ڪه ايڪ مو برابر ان مين رخنا يا سوراخ هووي؟ چنانچه نواب خاندوران و مظفر خان مرحوم ڪي ناموس ڪي رٿون پر بيشترو موٽي مڀلي چانڊنيان هوتين تهين \* عليٰ هذا اَلْقِياس ميانون پر بهي - باوجود اسڪي ڪه ايڪ بهاي مير بخشبي تها - اور دوسرا هفت هزاري \* في الِاَواقِع تقاضا غيرت ڪا پوي هي - ڪيونڪه جس ڪا ميانه رٿه ايڪ جهمڪري ڪي ساٿه نڪلي - مقرر تماشايون بازاريون ڪي جي مين آوي ڪه اس مين ڪومي چمڪ چانڊني رشڪ پري جلوه گر هوگي \* پس زاني سوري ڪي رٿه يا مياي ڪا پرتڪلف هونا بعضي بعضي ٿفه اميرون ڪي نزديڪ بهي سخت معيوب هي \* اصل يه هي ڪه سوري اسڪي في الحقيقت اچهي هي - طور طرز اپني اپني پسند پر موقوف هي \* پر هچڪولي بهت بري \* اور سوامي اس ڪي بهي بهت سي سواريان صاحب سليقه لوگون ني اور ڪاريگرون ني بناوين اور بناوين \* چنانچه ملوڪ و سلاطين ڪي واسطي تخت و نالڪي - اميرون ڪي لٽي جهاندار پالڪي - اور شهزاديون وزيرزاديون و اميرزاديون ڪي واسطي مهادول چونڊول سگهال مياي - اور غريبن ڪي عورتون ڪي لٽي ڏولي \* تا ڪومي نچيب زادي اشراف زادي پياده پا نه نڪلي - اور اس ڪي قد و قامت ڪو ڪومي نه محرم نه ديگهي \*

ديکھي تو اُپني تخت پر پير پاؤن نرکھي \* پر ساٿه ان خوبون کي بهي  
 اُمر اُس مينَ برايِ تَفَننِ طَبَعِ کَبُوهو کَبُوهو سوار هوتي هين \* اور بعضي  
 بڙي آدمي ميرزا منش هر چند که چڙهتي کم هين - ليکن هر موسم  
 کا ساز اُنکي سوارِي کي رتھ پر هوتا هي \* چنانچھ گرميون مينَ خس  
 کا - اور برسات مينَ موم جاميکا - جازون مينَ باناتي \* پر اڪثر اُس  
 مينَ مهاجن صراف جوهري مُتصدِي سوار هوتي هين - يا عورات هندو  
 مُسلمان کي \* اور بعضي اوباش بيگمين يا بانکي کسيان اُپني رتھون  
 پر نهايت جهڙجهماتي ساز سڄوا - بيلون کي گلون مينَ گھنڳھرو سينگون  
 پر سوني روپي کي سنگوڻيان - اور ساونگيون مينَ ٿالين جهانچھ - جوون  
 مينَ رنگ لڳوا بندھوا رکھوا - سوار هوکر بڙي ٿهسي سي ميلي ٿهيلي  
 مينَ پهڙيان هين - يا باغون کي سيرين کڙيان هين \* واقعي اُنکي آمد  
 سي تماشاينون کي هوش و حواس جاتي هين - گويا جهن جهن کڙي  
 هوي پر يون کي تخت چلي آتي هين \*

بيت \* جهان هوتا هي يون اُنکا گذارا - کسي رهتي هي وهان  
 تاب نظارا؟ کهان هوتا هي حاصل لطفِ ديدار؟ هرايڪت بن جاني  
 هي بس نقشِ ديوار \* جو اس مينَ اُٿه گيا پرده هوا سي - جهمڪڙا  
 ايڪ نظر آيا ادا سي \* جو وه بجلي کي بهي يون سامني آسي - تڙيه  
 کراسکي آگي لوٽ هي جاني \*

اور صاحبِ عصمت بيبيون کي رتھون پر گھڻا ٿوپ پڙي هوي -

بعضي اشرار عيار احمد آباد گجرات مين وهان کي بيلون کو گارڙيون مين جوت سوار هو رهڙني کو جنگل مين آي تهي - اور مال متاع مسافرون سوداگرون کا لوٽ ليجاتي تهي \* هر چند سوار گهوڙي ان کي پڇهي ڏالتي - ليکن ان کي گرد بهي نپائي \* اور به بهي مشهور هي - که گاڙي خاص اختراع اهل هند کا هي \* بيٽهي والي اس کي گرمي سردي آندهي مينه مين نهايت آرام پائي هين \* فراغت سي چار آدمي گپ شب کڙي هوني بيٽهي چلي جاتي هين - اور سفر مين كيفيت حضر کي اٿڻائي هين \* ليکن اس کي پهڻي دو هوني هين - چهڙي دار هو يا منڏي \* اگر ڏهاڻچا اس کا گچھ چهڻاپي کي ساٿه هلکا هو تو منجهولي کهلايگي - اور بهت چهوٿا اور سبک هوگا تو گيني - اس کي بيل بهي حد چهوٿي هوني هين - انهن گيني کهڻي هين - قسم هين انکي عليحدہ هي \*

اور چار پهڻيون کي رٿه وه اس سي کهڻين بهتر هي - به نسبت اسکي اونچي نيچي سي کم کڙي هي - هچکولا بهي اس مين تهوڙا لڳتا هي \* امير امرا کي ساري کي قابل هوني هي \* في الواقع بعضي تو ايسي هي خوش ڏول سبک نقاشي دار هوني هي که ديکهندي والي نقش ديوار بن جاتي هين \* اور ساز بهي اس پر باناتي سادي يا کارچوبي و غيره نيٺ صفائي اور چمک کي ساٿه \* اگر سورج اسوقت زمين پر هوي - تو اڀني رٿه سي اتر اس مين آبيٽهي \* اور راجه اندر بهي

ديکھا مَينَ نِي کِه اِيکٔ کُتَا کِيسِي لومڙِي کِي پِجڄِي دَوڙتَا هِي اُورِ  
 دانٽون سِي هڏِي اُسکِي پاڙن کِي چابٽا هِي - بيجاري لومڙِي لنگڙِي  
 پاڙن سِي غار مِينَ بھاگ گُئي اُور کُتَا پھرا \* وهين اِيکٔ پيادي ي  
 پتھر کُتي کو مارا کِه پاڙن اُسکا ٿوٺ گيا \* پياده هِنوز کُئي قَدم نہ گيا  
 تها کِه اِيکٔ گھوڙِي نِي لات جو پاڙن پَر اُسکِي ماري تو اُسکِي بھي ٿانگ  
 ٿوٺ گُئي \* وه گھوڙا بھي دُور نہ گيا تها کِه پانو اُسکا سُوراخ مِينَ آگيا  
 اُور ٿوٺ گيا \* تب مِينَ مستي سِي هوش مِينَ آيا اُور دِل سِي اپني  
 کها ديکھا تو نِي اِن سِھون نِي کيا کيا کام کُئي اُور کيا کيا پائي؟ خبَر دار  
 هو کِه ٽڄي دِکھلاي هين کِه جو کوئي وه کام کري کِه لائق اُسکِي نھين  
 وه ايسا کُچھ ديکھي جو نہ ديکھا هو \* آخِر مِينَ غفلت سِي باز آيا  
 اُور توفيق کا دروازه مُجھ پَر کھلا \*

EXTRACT FROM THE 'ARĀ'ISH-I MAHFIL'

ھندوستان کي بيلون مِينَ گجراتي بيل سب طرح سِي اچھا هِي \*  
 هر چنڊ کِه ناگورا بھي اُور بيلون سِي بمرتبہ بھتر هِي - ليکن اُسکو  
 نھين لکنا \* صورت شڪل اُس کي نہايت خوب - ڏيڍ ڏول نيت  
 خوش اسلوب - قد و قامت مِينَ بھي بلند - بادشاہ وزير و فقير هر  
 کِيسِي کي پسند \* قَدم ايسا چلي کِه رھوار تُرکي نہ پھنچ سڪي -  
 دَوڙي اُتِنا کِه چالاک تازي پِجڄي رھ جاسي \* يون سَنا هِي کِه ساڻي

عالم تها اُسکو الھام ھو۔ بادشاھي نہ عبارت ھي اس سي کہ دروازہ عيش و کامراني کا اپني اُوپر کھولي بلکہ پادشاھي پاسباني ھي کہ اُورون کي رنج کو اُتھا کر خلائق کي نگاھباني کري۔ اُور ظالمون کي دستِ ظلم کو مظلومون کي دامن سي کوتاہ کري \* جب شکارگاہ سي بارگاہ کي طرف چلا اُور ميدان سي شھر مين پھنچا خلقت کو بلاکہ فرمايا کہ اي گروه اب تک مير ا ديده دل حق بيني سي بند تها۔ آج الھام سي مين ني دريافت کيا اُور خوابِ غفلت سي جاگا \* اُميدوار ھون کہ آج کي دن سي کسي ظالم کا دستِ ظلم رعيت پر نہ پھنچي اُور کسي جفاکار کا پاڻو کسي غريب کي گھر کي گرد نہ جاري \* حاجبون کو فرمايا کہ يہ خوش خبري شھر کي چھوڻي بڑون کو پھنچا دو \* اس منادي سي رعيت کي جان مين جان ھوئي۔ اُور گل مراد کي اُنکي اُميدواري کي باغ مين کھلي \* القصہ مظلوم نوازي و ظلم گدازي اُسکي کمال مرتبي پر ھوئي۔ اُور عدالت اُسکي ايسِي پھيلي کہ بکري کا بچہ شيرني کي تھن سي دودھ پيتا اُور تدرُو باز کي ساتھ بازبان کرتا \* اسواسطي لقب اُسکا شاہ داد ھو \* درگاہ کي محرم رازون مين سي کسي ني پوچھا کہ اگلي آئين کو چھوڑ طريق عدالت کي شروع کري کا سبب کيا ھي؟ بادشاھ ني ماجرا بيان کيا اُور کہا کہ سبب اس غفلت سي بيدار ھوني کا اُور ھشياري کا يہ ھي۔ کہ ايک روز شکارگاہ مين ھر طرف گھوڑا دوڑاتا تها اُور نظر کرتا تها۔ اکايک

سي ڪوئي ايسا هي جو اس مشورت مين حاضر نهيڻ هي؟ سهيون  
 ني عرض ڪي ڪه فلانه بگلا نهيڻ هي \* حضرت ني گهوڙي ڪو اُسڪي بلائي  
 ڪي لئي بهيجا - اُسني ايڪ گوشي مين قناعت ڪرڪي خلق سي ملنا  
 ترڪ ڪيا تها گهوڙي ڪي بات نماني اور باهر نه نڪلا \* دوسري ٻار ڪتي ڪو  
 بهيجا ڪه اُسي لي آ - بگلا اُسڪي ڪهني سي حضرت ڪي بارگاه مين  
 حاضر هوا - حضرت ني فرمايا ڪه ٽجهي ايڪ مشورت ڪي واسطي  
 بلايا هي - تب آب حيات پيني ڪا ذڪر درميان لايا \* اُسني ڪها  
 آب حيات آپ هي اڪيلي پيوينگي يا دوستون خيڙخواهون ڪو پي  
 پلاوينگي؟ حضرت ني فرمايا ڪه صرف ميري لئي آيا هي اورون ڪي  
 ديني ڪي اجازت نهيڻ هي ڪيونڪرڻون؟ اُسني عرض ڪي اي جهان  
 پناه همدم اور دوستون سي جدا هوڪر زندگي ڪرني ڪيا ڪيفيت رڪهتي  
 هي؟ آپ ڪو خدا ني دنيا مين سردار ڪيا هي بغير مددگارون ڪي ڪوئي  
 ڪام سرانجام نهوڪا \* حضرت ني اُس سچي دورانديش ڪي بات پر  
 آفرين ڪي اور آب حيات پهير ديا \*

۹ نقل هي ڪه اگلي زماني مين ايڪ بادشاه ني دست ظلم ڪا  
 دراز ڪيا تها - اور قدم عدالت ڪي راه سي باهر رکها تها \* رات دن  
 لوڪ ظلم سي اُسڪي خدا ڪي درگاه مين نالن تهي - اور اُسي لعنت  
 ڪرني تهي \* ايڪ دن بادشاه شڪار ڪوگيا اور به سبب اِسڪي ڪه فضل  
 الٰهي شامل حال تها ايسي ايڪ ميدان مين جهان بي تعلقي ڪا

جُوهَا سَوَ مِنْ لُوہَا كَهَاتَا هَي وَهَانَ كَا چُوہِي مَارِ بِيہِي اِيڪَ لَرُڪِي كُو اُنْهَآ سَكْتَا هَي \* اُسَني حَقِيقَتَ دَرِيانَتِ كِي اُورُ كَهَا كُجھِ اَنَدِيشَ نَڪرُ چُوہِي نِي تِيرَا لُوہَا نَهِيَن كَهَايَا هَي \* جَوَابِ دِيَا كَه تُو بِيہِي پَرِيشَانَ نَهو كَه مُوشِگِيرِ تِيرِي لَرُڪِي كُو نَهِيَن لِي گِيَا هَي - مِيرَا لُوہَا مُجھِي دِي اُورِ اِپنَا لَرُڪَا تُو لِي \*

۸ نقل هَي كَه حَضْرَتِ سُلَيْمَانَ كِي حُكُومَتِ كِي آيَامِ مِينِ (كَه وَهَ تَمَامِ جَانْدَارُونِ كِي كِيَا آدَمِي كِيَا سِوَايِ اُنْڪِي بَادِشَاهِ تَهَا) اُسْڪِي حُضُورِ اِيڪَ دَانَا عَالَمِ غَيْبِ سِي پِيَالَهِ آبِ حَيَاتِ كَا بَهْرُ كَرِ لَايَا اُورِ عَرْضِ كِي كَه اِلْهَامِ سِي مُجھِ پَرِيُونِ كَهْلَا هَي كَه اِگَرِ آبِ اِسِ پِيَالِي كُو نَهِ پِيُوِيَن جَلَدِ اِسِ جِهَانَ سِي رُخْصَتِ هُوُوِيَن - اُورِ جُو پِيُوِيَن تُو عُمُرْدَرَازِ هُو \* اَبِ يِهَ پِيَالَهِ آبِ حَيَاتِ سِي بَهْرُ كَرِ لَايَا هُون - جِي چَاهِي پِيَجِي اُورِ قِيَامَتِ تَلْكَ زَبِيسَتِ كِيَجِي - يَا نَهِ پِيَجِي اُورِ مُلْكَ عَدَمِ كُو كُوجِ فَرْمَايِي \* حَضْرَتِ سُلَيْمَانَ دِلِ مِينِ اِپنِي سُوچَا اِسِ كَامِ مِينِ عَقْلَمَنْدُونِ سِي مَشُورَتِ كِيَا چَاهِي \* حَسْبُ اَلْحُكْمِ اُسِ كِي دَانَا اُورِ دُورَانْدِيشِ هَرِ گُرُوهِ كِي كِيَا اِنْسَانَ كِيَا حَيَوَانَ سَبِ حَاضِرِ هُوِي - اُسِ مَخْفِي بَهيدِ كُو اُنِ سِي ظَاهِرِ كِيَا \* تَبِ هَرِ اِيڪَ نِي زِنْدَگِي كِي لِي دِلِ پَسَنْدِ بَاتِيَن كَهِيَن \* حَاصِلِ اُنْڪَا يِهَ هَي - كَه نَقْدِ عُمُرُوهِ دَوْلَتِ هَي كَه بَمَدَدِ عَقْلِ كِي اُسِ سِي خُوبِيَانَ بَهْمِ پُهَنچَايِي - اُورِ رِضَا خُدا كِي حَاصِلِ كِيَجِي \* غَرَضِ سَبِ كِي رَايِ يِهِي تَهْمِرِي كَه حَضْرَتِ پِيَالَهِ آبِ حَيَاتِ كَا پِيُوِيَن \* سُلَيْمَانَ فَرْمَايَا كَه مِيرِي مُلْكَ كِي دَانَاوُنِ



ڪو آيا اور لوها مانگي دوست کي پاس ٿيا - وه ٻيڇ ڪر تصرف مين  
 ليا تها \* ڪهنئي لگا آي بهائئي تيري لوهي ڪو مين ني گهر کي ڪوئي مين  
 رکها تها - اور اس بات سي مين غافل تها ڪه اس ڪوئي مين چوهي ڪا  
 بل هي - جب تلڪ معلوم هو چوها فرصت پاڪر سب ڪا سب ڪها  
 ٿيا \* سوڊاگر اس بات ڪو جهوٽه سمجه ڪر ڪوئي تدبير سوچتا تها -  
 اور بظاهر ڪهتا تها ڪيا بعيد هي؟ چوهي ڪو تو لوهي سي ڪمال  
 لفت هي - اور وه دانتون سي لوها چبا سکتا هي \* وه جهوٽها اس  
 بات سي خوش هوا اور دل مين ڪها يهه ٻڙا نادان هي ڪه ميري باتون  
 پر بهول ٿيا اور لوهي سي دست بردار هوا - بهتر هي ڪه اپني ڪام کي  
 مضبوطي کي ٿي اُسکي آج کي روز ضيافت ڪرون \* تب اُسڪو گهر مين  
 ليڳيا اور دعوت کي تيار ڪرني لگا \* سوڊاگر ني ڪها آج مجھي ضرور  
 ڪام هي ڪل اونگا \* غرض اُسکي گهر سي چلا اور اُسکي جهوٽي لڙڪي ڪو  
 چرا اپني گهر لٽجاڪر چهپا رکها \* فجر وعدي پر دوست کي گهر آيا اور  
 اُسڪو پریشان ديهڪر پوچها آي بهائئي تم ڪيون گھبرائي هوي هو؟ ڪها  
 ڪل سي بيٽا مير جا نور چشم اور سرور دل تها غائب هوا هي - بهتيرا  
 ڏهونڏها گجه پتا نپايا \* بولا ڪل جو مين تمھاري گهر سي نڪلا اسي  
 شڪل کي ايڪ لڙڪي ڪو جو تم بتائي هو مين ني ديهڪا ڪه ايڪ  
 چوهي مار اٿهائي اڙا چلا جاتا هي \* تب وه چلايا ڪه آي بيوقوف نا  
 مڪن بات ڪيون زبان پر لاتا هي؟ موش گير لڙڪي ڪو ڪيونڪر لي اڙيگا؟  
 سوڊاگر ني هنسڪر ڪها اس سي گجهه تعجب نڪر ڪيونڪه جس شهر ڪا

ني ڪمال تَشَنگِيءَ کي سبب پي ٿا مل باز کي زمين پر پڦڪت ڏيا آڻو و  
 مرگيا \* اس مين رکابدار آ پهنجا - باز کي موڙا اور بادشاهه کي پياسا پايا \*  
 في آفٽور چهاگل شڪار بند سي کهول پيالي کي خوب دھو دھا کر  
 چاھا کي بادشاهه کي پاني پلاوي \* اُسني فرمايا کي مَجھي اس خالص  
 پاني سي جو يھاڙ سي جھرتا هي ڪمال رغبت هوڻي هي \* ٿو پھاڙ پر  
 چڙھ اور اس چشمي سي پاني کا پيالھ بهر کر لي آ - کيونڪي پھر  
 يھ تاب نھين هي کي جب تلک پيالي مين قطره قطره جمع هو  
 مين اِنْتَظار کرون \* رکابدار جب چشمي کي ڪناري پهنجا ڏيکھتا  
 کيا هي کي ايڪ اڙدھا موڙا هوا اُسکي ڪناري پڙا هي - اور زھر بهرا لعاب  
 اُسکا پاني مين مل کر قطره قطره پھاڙ پر سي ٽپڪتا هي \* وه گھبرا کر  
 اُترا اور يھ احوال عرض کر ايڪ پيالھ ٿنڀندي پاني کا چهاگل سي  
 بهر کر بادشاهه کي ايا \* وه پيالھ منھ سي لگا کر روئي لگا - اور رکابدار کي  
 باز کي ماجري سي آگاه کرکي اپني جلدي اور اضطراري پر بہت  
 سي نفرين کي - اور جب تلک جيا يھ داغ حيرت اُسکي دل سي  
 نگيا \* فائده اس قصي کا يھ هي - کي عقلمند اپني کام کي بغير خوب  
 تاثر کي شروع نھين کرڻي هين \*

۷ نقل هي کي کوڻي ٿڻ پونجيا سوڊاگر سفر کي جاتا ٿا - سو من

بوھا کسي دوست کي گھر مين امانت رکھا کي تنگ دستي کي وقت  
 موجب فراغت کا هو \* جب ڏور دراز سفر کرکي مدت کي بعد گھر

پهان ايڪ آفتابه اشرفيون سي بهرا هُئا گُڙا هي - نڪال کي اپني کا مين لا \* کسان ني جب وه جگه ڪهودي اور بلبل کي بات سچ هونئي ڪها - اي بلبل عجب هي ڪه آفتابه زمين کي نڀڇي نڀڇي نظر آيا - اور دام خاڪ کي اوپر توني نه ديڪها \* بلبل ني جواب ديا تو نهن جاننا هي جب قضا پهنڇي نه ديده دانش مين ووشني رهي - نه تدبير عقل کي ڪجه فائده ڪري \*

۶ نقل هي ڪه اگلي زماني مين ڪوئي بادشاه ايڪ بازڪو بهت پيار ڪرتا ٿها - اور وه هميشه بادشاه کي هاتھ پر بيٺا رهتا ٿها \* ايڪ روز باز ڪو هاتھ پر بيٺا ڪر شڪار ڪوگيا - اتفاقاً ايڪ هرن سامهني نظر آيا \* بادشاه ني ڪمال شوق سي اُسکي پڇهي گهوڙا ڏالا اور اُسڪو پکڙا \* ملازم درگاه اڪرڇه پڇهي لڳي چلي آني ته پي پر ڪوئي بادشاه تلڪ نه پهنڇا ٿها \* اس مين بادشاه پياسا هوڪر هر طرف پاني کي تلاش مين گهوڙا ڏوڙاتا ٿها \* آخر ايڪ دامن ڪوه مين پهنڇر ديڪها ڪه پهاڙ پرسي پاني ٿپڪتا هي \* ترڪش مين سي پيالھ نڪال نڀڇي رکها ڪه قطري جو ٿپڪتي هين اُس مين جمع هون - اور پيالھ بهر جاوي \* جب پيالھ بهر چڪا چاها ڪه پٺي باز ني وونمين پر مارا - تمام پاني گرگيا \* بادشاه ني اس حرڪت سي خفا هوڪر پهر پيالي ڪو اسي پتھر کي نڀڇي رکها \* دير کي بعد جب بهر چڪا چاها ڪه منھ لڳاوي - باز ني پهر وهي حرڪت کي - اور اُس پاني ڪو پهي گرا ديا \* بادشاه

شاد مائي سي هرايڪ شاخ اُسڪي زياده \* هر صبح پھول کھلتي اور  
 باغبان انھين ديكھ ڪر خوش هوتا \* ايڪ روز پھولونڪا تماشا ديكھني  
 ڪو نڪلا تها - ايڪ بلبل ڪو ديكھا ڪه منھ ڪو گل ڪي صفحي پر رکھي  
 ڇڄھي مارھي تھي - اور اُسڪي رنگين پتيون ڪو اپني تيز چونچ سي  
 توڙي تھي \* باغبان گل ڪي پریشاني ديكھ بي صبر هوا - اور بلبل سي  
 رنجيده هوڪر فريب ڪا جال راه مين بچھايا - اور حيلي ڪي داني ڏال  
 ڪر اسي پڪڙ پنجري مين بند ڪيا \* اُس بيدل بلبل ني طوطي ڪي مانند  
 زبان کھولي اور ڪها - آي عزيز مڃھ آزرده خاطر ڪو ڪيون قيد ڪيا توني ؟  
 جو ميري خوش آوازي مڃھي اِس بات پر لائي تو ميرا آشيانه تيري  
 هي باغ مين هي \* اگر ڪوئي اور بات تيري خاطر مين آئي هو اُس  
 سي مڃھي اطلاع ڪر تو صبر ڪر ڪي چپ رھونگي \* ڪسان ني ڪها نھين  
 جانتھي هي ڪه توني ميرا ڪيا احوال ڪيا - اور گلون پر جو وسيله ميري  
 زندگي ڪا هي ڪيا خرابي لائي - اور مڃھي بسبب اُسڪي ڪيسا آزرده  
 ڪيا ؟ بلبل بولي اِس بات سي درگذر - اور سوچ تو سھي ڪه مين  
 اتني قصور سي جو ايڪ گل ڪو پریشان ڪيا پنجري مين بند هوئي -  
 اور تو جو دل ڪو رنجيده ڪر تها هي تيري حالت ڪيا هوگي ؟ اِس بات  
 ني اُسڪي دل مين اثر ڪيا بلبل ڪو آزاد ڪر ديا \* بلبل اُسکا شڪر ادا  
 ڪر ڪي بولي - جب توني مڃھ سي نيڪي ڪي تو البته مين بيبي اُسڪي  
 بدلي بھلائي ڪرون \* معلوم ڪر جس درخت ڪي نيچي تو کھڙا هي

خُداکي پڻي هُوتِي هِي - علوهُ پڻه كه اِسي دُنيا مِين سِيگَرُون رُسواڻِي  
 سِي بَدِي كِي مِزَا اُسي مِلتِي هِي - خُصُوص اِن بِنجَارُون پَر ظَلَم  
 كَرِي سِي جو سِوَاي دِرگَاه خُدا كِي كُوڻِي آسرا نِهِيَن رِڪهتِي هِين •  
 اِيسِي بَد سُلُوكِي نِڪر كه اِس حَال سِي شِتابِي بلا مِين گِرِفَتار هُوگا •  
 وَهُ ظَالِم جو شِرابِ غفلت كا نِشا اِپنِي دِمَاغ مِين رِڪهتا تها اُسڪِي  
 راسِت گُوڻِي اُور نِيڪِتا اِنْدِشِي سِي برهم هُوڪر بولا كه اِن باتُون سِي  
 مُجھي دَرِدِ سر ندي - اُور اِن اِنسانُون سِي رنجيدِه نِڪر اُور خِفا هُوڪر  
 اِپنِي گھر گِيا • اِزسڪه مآلِ كار ظالِمُون كا اِچھا نِهِيَن هِي - قِضا  
 اِلهِي سِي اُسي رات لَکڙِيُون كِي ڏهِيَر مِين آگ لِگِي - اُور وهان سِي  
 گھر تَلڪ پُهَنجِي - جو گُجھ اسباب تها جَلڪر خاڪ هُوگيا • فِجرِڪي  
 وقت اِپنِي دوستُون مِين بِيٽھڪر اِنسوس مال كا كرتا تها - اُور كهتا تها  
 پڻه آگ كهان سِي لِگِي ؟ وَهُ دروِش جِسنِي اِگلي روز نِصِبحت كِي  
 تھي وهان آيا اُور كهيا - اِي ظالِم اب تَلڪ تُو ني نِهِيَن معلُوم كِيا هِي  
 كه پڻه آگ مظلُومُون كِي دِل كِي دھوئِين كِي هِي • اُسڪي جو طالِح  
 ياور تھي اِس بات ني دِل مِين اُسڪي تائِيَرِڪي - شرمندِه هُو ڪر كھنِي  
 لگا سچ هِي كه بيج ظَلَم كا جو مِين ني بويَا تها اُسکا ثمره مُجھي ملا •  
 آخِر اُس زبردِستي سِي درگُذرا اُور ظَلَم چھوڙ دِيا •

۵ نقل هِي كه كِسي كِسان كا اِيڪ پھُولا پھلا باغ تها • گوشه چمن  
 مِين اِيڪ جھاڙ گُلَب كا تها نِھالِ ڪامراڻِي سِي تازِه - اُور درِختِ

ور خدا کي سُکرمين مُسغري \* جب بحال آيا حلوائِي ني اُس سي سبب خوشي کا پُوچها \* اُسني کہا آي بهائي مين اس طشت کو دُنيا اور شہد کو دُنيا کي نعمتين اور مگهون کو شڪم پرور نعمت خوارون کي مانند سمجها \* اور انھين جو طشت کي کِناري بيٽھين تھين مردان آزاد کہ تقدير کي حُکم سي دُنيا مين آئي پر اسمين جي نہ لگائي - اور تھوڙي پر قناعت کي اور دُنيا کو ناچيز جانا \* اور جانيو کہ جب چُونڙي موت کي هلي جنھون ني اپني دل کو تھوڙا سا اُسکي عشق مين آلودہ کيا هي وي سھج مين اس بلا کي دام سي چھوٽينگي - اور جنھون ني تمام همت اپني دُنيا مين صرف کي هي اور اُس تلخ مٹھاس ني اُنکي مزاج کو خدا کي راه سي پھيرا هي آخروي رسوا هونگي \*

۴ نقل هي کہ اگلي زماني مين ايک ظالم تھا کہ غريبن کي لکڙيان ظلم سي مول ليتا - اور جتني مول کي هوتين اُس سي قيمت بہت کم ديتا - اور آپ مھنگي کر کي دولت مندون کي سرکار مين بيچتا \* غربا اُسکي ظلم سي عاجز هونئي تھي اور دولت مند بيبي تنگ آئي تھي \* ايک دن اُسني ايک مُحتاج بي بس کي لکڙيان ظلم سي مول لين - اور آدھي قيمت دي \* وہ مظلوم خدا کي درگاہ مين آہ و ناله کړي لگا \* اس مين کسي صاحب دل ني اس احوال سي مطلع هو کر اُس ظالم کو نصيحت کي اور کہا - ظلم کرنا اور کسيکا حق مار رکھنا دُون همتي او بي مروتِي هي - اُسکي سوا ناخوشي

آخر لومڙي ڏوراند پيشي کي مدد سي مُردِي کا خيال جهوڙ سلامت رهي \* اس مين ايڪت بهوڪها چيتا بهار پر سي اُترا اور اُسکي بو پر اپني تئين کُوئي کي اندر گرايا \* شڪاري ني جب آهت دام کي اور جانور کُوئي کي اندر گرنِي کي سُنِي کمالِ حرص کي ماري اپني تئين معاً کُوئي کي اندر گرايا \* چيتي ني اس خيال پر که وه شڪاري مُجھي اس مُردِي کي کھاني سي باز رکھيگا جست کي اور صياد کي پيٽ کو بهار ڏالا \* غرض وه لالچي شڪاري حرص کي شامت سي دام مين پهنسا اور قانع لومڙي ني هلاکت سي مخلصي پاڻي \*

۳ نقل هي که ايڪت درويش دانا جسکا طريقه قناعت تها بازار مين گيا \* ايڪت حلواڻي ني جو فقير کي چاشني سي کچھ بهره رکھتا تها اُس عزيز سي التماس کي که ايڪدم ميرِي دُوکان مين ٿهر تا آپکي نصيحت آميز باتون سي مين فائده مند هون \* وه مرد خداشناس دل نوازي سي وهان بيٿها \* حلواڻي ني ايڪت طشت شهد سي بهر کردروي ش کي آگي رکھا \* مکھيان جو طور اُن کا هي که مٿھائي پر جمع هوتي هين ايڪبارگي اُسپر گرِين \* بعضي کناري پر بيٿمين اور بعضي درميان مين \* حلواڻي ني چوڙي هلاڻي تا مکھيون کو هانگي - وي جو کناري تھين سهج سي اڙگئين - اور وي جو بيچ مين تھين جب اُنھون ني چاھا که اڙين شهد اُنکي پرون مين لپت گيا اور دام هلاکت مين پهنسين \* درويش اس احوال کو دیکھکر خوش هوا

بیاہ کرونگا \* کو مہیني کي بعد ايڪ لڙڪا پيدا هوگا \* تب اُسکو تربيت کرونگا اور علم و ادب سکهاونگا - اگر کهي بي ادبي کريگا تو اسي عصابي جو ميري هاتھ مين هي اسي ادب دونگا \* غرض اس خيال مين بي ادب لڙڪي کو اپني سامهني حاضر جان کر عصابا شهد اور گهي کي گھڙون پر مارا \* وي طاق پر دھري تھي اور آپ نيچي اُسکي مقابل بيٺا تھي - جون مين عصابا پر لگا وي ٿوڻ گھني \* تمام شهد اور گهي اُسکي سر اور منھ اور ڌارھي اور کڙون پر پڙا - اور وي سب خيال ايڪبارگي جاتي رھي \*

۲ نقل هي ڪه کوئي شڪاري ايڪ دن کسي جنگل مين چلا جاتا نھا \* ايڪ لومڙي نهايت خوب صورت خوش آيند نظر آئي \* شڪاري کو پشم اُسکي بهت خوش آئي \* خيال کر ليا ڪه گويا بڙي قيمت مين اسي بيجا هي \* لومڙي کي پڇهي چلا اور بل سي اُسکي مطلع هوا \* اسي کي نزديڪ راه مين ايڪ کوا ڪھوڊ کر کوڙي سي چپا ديا اور ايڪ مردار اُسکي اوپر رکھ آپ گھات مين جا بيٺا \* لومڙي کو اُس مردئي کي بو ڪھنيچ ڪھنيچ کوئي پر لائي پر سوچ مين تھي ڪه اگر ڪجهه طعمي کي بو دماغ کو معطر کرني هي ليکن بلا کي بو بهي دوراندوشي کي مغز مين پھنجتي هي \* اگر ڪجهه هو سکتا هي ڪه کوئي مورا جانور هو - پر به بهي ممکن هي ڪه اُسکي نيچي دام لگايا هو - اور دانا جس کام مين احتمال زبان کا هو وه نھين کرني هين \*



عطار ديکھتا تها آور ڏرتا \* جب بادشاه کي سوارِي نڪل گھي - عطار  
 ني دانشمند سي کہا - کہ جسوقت تمني مجھي ريني سوني تهي -  
 مين کھان تها؟ کوئي آور بهي ميري نزديڪ تها؟ پھر کھو شايد مين  
 بهول گيا هون \* دانشمند ني پھر سب ماجرا بيان کيا \* عطار ني  
 کہا - کہ تو سچ کھتا هي - اب مجھي ياد آيا \* حاصلِ کلام يھ هي \*  
 کہ اُسي هزار رُپي دانشمند کو دُئي آور بهت عذر کيا \*

EXTRACTS FROM THE 'KHIRAD AFROZ.'

۱ نقل هي کہ ايڪ مردِ پارسا کسي سوداگر کي همسائي مين رهتا  
 تها - آور اُسکي بدولت پارسا کي اوقات خوشي آور کامراني مين گذرني  
 تهي \* سوداگر هميشه شهيد آور گهي کي نجات کيا کرتا - آور هر روز  
 اُس مين سي تهوڙا پارسا کي يهان بيچتا - آور وه اُس مين سي ٽُڇھ  
 خرچ کرتا آور باقي گھڙون مين رکھتا جاتا \* ايڪدن گھڙون کو بهرا ديکھ  
 کر سوچا کہ اگر يھ دس سیر هو دس درم کو بيچونگا - آور اپنا سر  
 انجام کرونگا - آور اُس زرسي پانچ بکريان مول لونگا \* وي چه چه  
 مھيني مين جنينگي - آور هرايڪ کي دو دو بچي هونگي \* هر سال  
 بيس بچي هونگي - دس برس مين اُنکي بچون سي کُئي گلِي هو  
 جائينگي \* اُن مين سي بعضونکو بيچونگا - آور اُس سي اوقات بسري  
 کرونگا \* آور ايڪ رنڊي کسي بڙي گھرائي کي ڏھونڏھڪر اُس سي

نَسِرَ آ لَگِين - تُو مِيرِي بَات جِهَوِٽَه - اُور جو نِهِن تُو سِج هي \* اُسَڪي  
 کِهني پِر رَات کو شَهْد کا باسَن جو رَکھوایا - تُو اِیکَه مَتَّهِي بِيهي نِه  
 آئي \* خُلاصَه اِسکا بِه هي - جَب اِني فَوَج اِني قَبضي سي گِئي -  
 پِهروزي سِياه مين مال بِيهي خَرچ کِيجِئي تُو وِسي مِيسَر نِهوگي \*  
 ۵۰ اِیکَ دانِشَمَنَد هزار رُپئي اِیکَ عَطَار کو سَپَرَد کَرکي سَفر کو  
 گِيا \* اِیکَ مَدَت کي بَعَد پِهَر آيا - اُور رُپئي عَطَار سي مانگي \* عَطَار  
 ني کَها تُو جِهَوِٽَها هي \* آخِر گُفَتگو بَڙهي - بَهت لوگَ جَمع هو گِئي \*  
 سَبوَن ني دانِشَمَنَد کو جِهَوِٽَها ٿهرايا اُور کَها - کِه بِه عَطَار بَڙا  
 دِيانَت دار هي - اُسَني کِبيهي خِيانَت نِهِن کِبي \* اِگر تُو اُسَ سي  
 اَلجَهيگا - تُو سزا پاويگا \* دانِشَمَنَد چَپ رَها - اُور سَوال اُسَ مَطَلَب کا  
 بادشاهَ کو گُذَرانا \* بادشاهَ ني اُسَکو فرمايا کِه تِين روز اُسَڪي دُوکان  
 پاس بِيٿو - اُسَ سي گُچَهِ نِه کِه \* چَوِٽهي دِن مِين اُسَ طرف اَوُنکا  
 اُور تَجهي سلام کَرُونگا - سلام کي جَوَاب کي سِوا مَجهَ سي گُچَهِ نِه  
 کِبيو \* جَب مِين وِهان سي چَلا جاوَن - عَطَار سي رُپئي مانگِيو - اُور  
 جو گُچَهِ وَه کِبي مَجهَکو اِطَّلَاع کِريو \* دانِشَمَنَد ني وِسا هي کِيا \*  
 چَوِٽهي روز بادشاهَ کي سَوارِي اُدَهر گِئي - دِيکِهتي هي بادشاهَ ني  
 دانِشَمَنَد کو سلام کِيا \* اُسَني سلام کا جَوَاب دِيا \* بادشاهَ ني کَها -  
 کِه اَبي بِيائِي ! کِبهو مِيرِي پاس نِهِن آتا هي - اُور مَجهَ سي گُچَهِ  
 اِپنا حال نِهِن کِهتا \* دانِشَمَنَد ني ذَرَا سِر هَلايا اُور گُچَهِ نِه کَها \*

کِسي آدمي ني ميرِي هلاکت کي لِي ڀيہ ڪام کيا هي \* مين نِهين  
جاننا که ڀي کِسي اشرفيان هين \* بادشاه ني تسلي ديکر کہا - آي  
عزيز! خدا ني ڀيہ اشرفيان نُجھي دي هين - عوض اُس نيکي کي که  
تو ني کي هي \* ان اشرفيون کو اڀني ما پاس بهيج - اور مين تيري  
ما کي خبرگيري کرونگا - ڀيہ بات اُسکو لکھ بهيج \*

۱۴۹ ايڪ بادشاه ني اڀني وزير اور مير بخشِي سي صلاحاً پوچها -  
مال اور لشکر کي جمع کرني مين ميرِي عقل گُجھ ڪام نِهين کرتي \*  
اگر مال جمع کرون تو لشکر نِهين رهتا - اور جو فوج رکھون تو دولت  
نِهين رھتي \* وزير ني عرض کي - خداوند! دولت جمع کيجئي -  
جو فوج نه رھيگي تو گُجھ نقصان نِهين - ڪيونکہ جب ضرور هوگي  
رکھ ليجئيگا \* جو ميري بات کا آپکو اعتبار نهو - تو اُسکي ڀيہ دليل  
هي - که ايڪ برتن مين تهوڙا شهيد رکھو اڀيڃئي - اڀي هزارون  
مکھيان گرد اُسکي آ جمع هونگين \* جونھين شهيد کا باسن رکھو ديا -  
لاھون مکھيان بات کھتي هي اُسکي گرد آ لڀيان \* تب اُسني کہا  
که دیکھئي حضرت جو فدوي ني عرض کي تهِي - سو آپ ني  
ديکھا \* پھر مير بخشِي ني کہا - اگر ميري عرض سُنئي تو فوج  
رکھئي - جو وقت پر ڪام آوي اُسوقت مال هرگز گُجھ فائده نه  
کريگا \* اگر آپکو يقين نه هو تو ميري بات کو امتحان کر ليجئي \*  
ايڪ هاندي مين شهيد رات کو اس جگھ رکھو اڀيڃئي - جو مکھيان

سي - که هونا ايک خوبِي کا دير کر بهتر هي نه هوني سي - اور  
جِئني جلدِي هو سڪي بُري کام کو چھوڙ کر بهلي کي طرف آنا  
اچها هي \*

۴۸ ايک بادشاه ني ناگهان اپني خدمت گار کو پکارا \* جب آواز  
کسي کي نه پائي - تب دروازه کھول کر باهر گيا \* ايک چھوٽي  
لڙکي کو جو اسکا نوکر تها ديکھا \* اسڪي پاس گيا که اسکو جگا ديوي \*  
کيا ديکھتا هي؟ که ايک لکھا هوا کاغذ اسڪي جيب مين پڙا هي \*  
بادشاه متعجب هوا که ديکھون اس کاغذ مين کيا لکھا هي \* اس کاغذ  
کو جيب سي نکال کر ديکھا - که اسڪي ما کا خط هي - اور ٻه رات  
لکھي هي \* که بر خوردار ميري! تمني بڙي تصديق اٿها کر اپني تنخواه  
سي تھوڙي روپئي همکو بهيجي \* نہايت سعادت مندي جو فرزندونکو  
لائي هي تم بجا لائي - خدا تمکو اسکا عوض ديگا \* بادشاه اسکو اپني  
کمرې مين لي گيا - اور ايک کاغذ مين کئي اشرفيان لپيٽ کر اسڪي  
جيب مين رکھ دین - اور اسي چلا کي پکارا که اٿھ بيٿھا \* بادشاه ني  
کھا - تم کيا ايسي بي خبر هو جاني هو؟ لڙکا گچھ جواب نه ديسکا -  
اور جب اُسي اپني جيب مين هاتھ ڏالا - تو خط مين لپيٽي هوئي  
اشرفيان پاڪر نہايت حيران هوا - اور خوف سي بادشاه کي پاڻ  
پر گر پڙا - اور اشرفيان ديکھکر روني لگا \* بادشاه ني کھا - تم کيون  
روني هو؟ لڙکي ني کمال عاجزي سي جواب ديا - که آي بادشاه!

في بادشاهه كمي دربار مين سنا كه بادشاهه مُجھه كو بڑا كام ديا چاهتا هي \*  
 خدا كا شڪر كر - تور تبه اعلي پايگا - مين دوسرا نائب تلاش كرونكا \*  
 آخر قاضي ني اس بهاني سي اسكو رخصت كيا \*

۴۷ دولڙڪي نو جوان ايڪ هي ساٿه علم سيڪهني لڳي \* ان مين  
 سي ايڪ لڙڪا بهت اچها نيڪ بخت تها - استاد جو سبق اسي پڙها  
 ديتا سو ياد كر ليتا - اور اپني ڪتاب اپني گهر مين پڙها كيا ڪرنا \* دوسرا  
 غافل بڙا شريبر تها - جو اپني هم نمرڪي محنت پرهنسا ڪرنا تها - اور  
 هميشه ٻيه بات اپني هم مڪتب سي ڪها ڪرنا تها - كه توگدها هي \*  
 وه اسي اڪثر ٻيه جواب ديا ڪرنا - كه يار! تهوڙي دنون مين ديڪها  
 چاهئي ڪيا هو \* آخر امتحان كا روز آ پهتچا - ان دنون كو علم كي دريا  
 مين پيري پڙا \* دانا لڙڪي ني اس احمق كو بهت پڇهي جهالت كي  
 گرداب مين شرم سي ڏوٽي هوئي جهوڙا - اور پڪارني لگا - آي  
 يار! جو تمهاري خيال مين بي وقوف نظر آي هين - سو اڪثرون كي  
 نزديڪ عقلمند هو نڪلينگي - اور جو ايسي وقت تمني سيڪها تو تمهاري  
 كام نهين آني كا - لاحاصل هي \* اگر اپني هم جولي پر اب هم ٻي  
 تهههي مارين - تو هماري بازي هوتي - موافق اس مثل كي - كه جو  
 جيتي سو هئسي \* ليڪن داناون كي نزديڪ نهايت بعيد هي ڪيا  
 دوستي ڪيا دشمني سي ايسي حالت مين افسوس كي جگه تشحڪ  
 ڪرنا \* اب مين اپني بات كو موقوف ڪرونكا اس نصيحت اور كهوت

جَاهِئِي - كِسْوَاطِي كِه تَلَوَار اَكْرَجِه دِيكُهِي مِين سُوَدُول هِي - پَر كام اُسْكَا بُرَا هِي \* جَو كُوِي اَجِي خُو رَكُهْتَا هِي - بِيگَانِي اُسْكَي دُوسْت هُوتِي - اُور بَدَخُو وَاوِي كِي يِگَانِي دُشْمَن هُوَجَاتِي هِين \* جَو جِيَسَا بُوِيگَا سُو وِيَسَا هِي پَاوِيگَا \*

۴۶ ايڪٽ شَخْص نِي بَهْت سا مال ايڪٽ صَرَف كُو سُبُرَد كِيَا \* اُور اَپ سَفَر كُو گِيَا \* جَب پَهَر آيَا صَرَف سِي تَقَاظَا كِيَا - اَسْنِي تَسْم كِهَئِي كِه تُو نِي مَجْهِي نِهِين سَوُنِيَا هِي \* مَدْعِي نِي قَاظِي كُو اِطْلَاع كِي \* قَاظِي نِي تَاْمَل كَر كِي كِهَا - كِه كِسُو سِي مَت كِهِيُو كِه فُلَانَا صَرَف مِيرَا مال نِهِين دِيَتَا - مِين تِيرِي مال كِي لُئِي ايڪٽ تَدْبِير كَرُونْگَا \* دُوسَرِي دِن قَاظِي نِي اُس صَرَف نُو بُلَا كِي يِهه كِهَا - كِه مِيرِي پَاس بَهْت كام هِي - اَكِيلا نِهِين كَر سَكْتَا هُون - چَاهُتَا هُون كِه تَجْهِي اِپْنَا نَائِب كَرُون - كِسْوَاطِي كِه تُو بَرَا اِيْمَان دَار هِي \* صَرَف نِي قَبُول كِيَا اُور بَهْت خُوش هُوَا \* جَب وَه اِپْنِي گَهَر گِيَا - تَب قَاظِي نِي مَدْعِي سِي كِهَا - كِه اَب مال كِي دَرخُواَسْت صَرَف سِي كَرُو - اَلْتَه دِيگَا \* وَد شَخْص صَرَف كِي گَهَر گِيَا \* صَرَف نِي اُسْكَو دِيكُهِي هِي بُلَايَا - كِه اَجِي اَدَهَر آو - بَهَلِي آئي - مِين تَمَهَارَا مال بِيُول گِيَا تَهَا - اِگْلِي رَاَت مَجْهِي يَاد آيَا \* خُلَاصَه يِهه هِي - كِه مال اُسْكَا پَهِير دِيَا - اُور نِيَابَت كِي طَمَع سِي قَاظِي كِي پَاس گِيَا \* قَاظِي نِي فَرْمَايَا كِه آج مِين .

حاکم کو قتل ڪرڻا ٿاها \* وي دونون مسافر جدي جدي مڪانون مين بازار  
 ڪي پيچ تهئي \* ڪه انهن خونبون ني انهن پکڙا - اور الڪ لڄاڪر هر  
 ايڪ سي پوچھني لگي - ڪه تمھارا يھان ڪيا ڪام هي؟ جس ني محاوره  
 وهان ڪا سيڪھا تها - خوب سي جواب ڏيا \* اس کو انهن ني سلامت  
 چهوڙا \* اور دوسرا مسافر جس ني صرف حاڪمون هي ڪي زبان سي  
 جواب ڏيا - اس انبهه ني جلڪر خفگي سي سر اسڪا ڪاٺ ڏالا \*

۱۴۵ ڪهتي هين ڪه ايڪ مرئي لقمان ڪي صاحب ني آسي ڪها -  
 ڪه فلاني ڪهيت مين جو بو \* لقمان ني اس زمين مين چينا بوياء \*  
 لقمان ڪا مالڪ اس جگه مين گيا اور هري ڪهيتي ديكه لقمان سي  
 بولا - ڪه مين ني تجھ سي ڪها تها اس ڪهيت مين جو بو - ڪسواسطي  
 تو ني چينا بوياء؟ لقمان ني جواب ڏيا - اس اميد پر مين ني  
 چينا بوياء ڪه جو پهليگا \* مالڪ ني ڪها - يه ڪيا بيندي سمجه  
 هي؟ ڪهن ايسا هوتا هي؟ لقمان ني فرمايا ڪه تم هميشه دنيا ڪي  
 ڪهيت مين گناهونڪا پيچ بوتې هو - اور گمان رڪهتي هو ڪه قيامت ڪي  
 دن صواب ڪا پهل پاوگي \* اس سبب سي مين ني بهي خيال ڪيا -  
 ڪه اس چيني سي جو پيدا هونگي \* اس بات سي شرمنده هو اسڪي  
 صاحب ني لقمان کو آزاد ڪيا \* بي باتين بهي لقمان ڪي فرماي هوني  
 هين - ڪه نادان هرچند خوبصورت هو اسڪي سانه صحبت نه رکها

چورانا هي - نرين نو جواهرخاني مين اسکا کيا کام هي؟ بادشاه ني فرمايا که جب اڻني آنکھ سي دیکھون - تب باور ڪرون \* دوسري دن لوگون ني سلطان کو خبر دي - که آياز جواهرخاني مين گيا - محمود ني فوراً جهروکهي سي جهانکا - ديکها که آياز ني ايک صندوق کھول کي پرانا ميلا کپڙا پھنا هي \* بادشاه مکان کي اندر گيا - آياز سي پوچھا که آيسي کپڙي کيون پھني؟ اُسي عرض کي - که جب مين حضور کي بندگي مين نه تها آيسي کپڙي پھنتا تها - اب خداوند کي عنايت سي نفيس پوشاک ميسرهي - اس لئي پرانا جامه هر روز پھنتا هون - که اڻني قديم حالت فراموش نه ڪرون - اور بادشاه کي نعمت کي قدر سمجھون \* سلطان کو پھ بات پسند آئي - اسکو چھاتي سي لگايا - اور اسکا مرتبه بڙھايا

\* ۱۴۴ دو آدمي باهم هوکر نکلي - که کسي دورديس مين جا رھي \* تھوڙي دنون کي بچ ايک ملڪ مين جا پھنجي \* ايک ني دريافت کيا که دل جمعي اور خوبوي کي ساڻھ جو بھان رھي - تو ضرور هي که پھلي بھان کي رھني والون کي بھانکا سيکھي \* غرض اُسي سيکھي \* دوسرا اتنا مغرور تها که عوام آلتاس کي زبان کو حقارت سي نه سيکھا - صرف درباري اور عالمن کي زبان تحصيل کي \* قضاڪار بعد کڻي برس کي دنون کسي بستني مين آي \* وهان کي بھانکا اور اس ملڪ کي ايک تھي - پر وهان کي رھني والون ني هنگامه مچاڪر غير ملڪ کي



بيٽها تها \* انهن دور سي آي ديڪھ - ان في اپني جي مين جانا - نه  
 شايد يي اسي ڪا پيغام لئي آي هين \* به سمجه اٿنا ڪه اپني ڪه  
 بهيتر بهانگ ڪيا - ڪه اس بدذات ڪي بات مين ڪهي نه سونگا \*  
 ۴۲ ايڪ بادشاه وزير ڪي سانه سير ڪو ڪيا تها \* گيهون ڪي درخت  
 آدي ڪي قد سي لسي ديڪھ ڪي متعجب هو اور بولا - ڪه ايسي بلند  
 درخت گيهون ڪي ڪهي نهن ديڪھي \* وزير ني عرض ڪيا ڪه ميري  
 وطن مين هانهي ڪي ڏيل برابر هوي هين \* بادشاه مسڪرايا - وزير ني  
 حانا ڪه بادشاه ني ميري قول ڪو دروغ سمجها - اسي سي هنسا \* آخر  
 گهر پهچتي هي اسي وطن ڪي لوگون ڪو لڪها - ڪه تهوڙي درخت گيهون  
 ڪي بهجوا دو \* خط پهچني تڪ فصل آخر هو ڪئي \* ايڪ سال ڪي بعد  
 گيهون ڪي درخت وهان سي آي \* وزير بادشاه ڪي حضور مين لي  
 ڪيا \* بادشاه ني سب استفسار ڪيا \* اسي عرض ڪي - ڪه پار سال مين  
 ني ڪها تها - ڪه گيهون ڪي درخت هانهي ڪي برابر لسي هوي هين -  
 تب جهان پناه هنسي تهي - اپني بات ڪي تصديق ڪي لئي ليا هون \*  
 بادشاه ني فرمايا ڪه اب مين ني باور ڪيا - پر هرگز ڪسي سي اسي بات  
 مت ڪه جو ايڪ برس گذرني ڪي بعد اعتبار ڪي جاوي \*  
 ۴۳ ڪهتي هين ڪه سلطان محمود غزنوي آياز ڪو بهت دوست  
 رکها تها \* حسد ڪي سبب سب اميرون ني بادشاه سي ڪها - ڪه  
 آياز هر روز اڪيلا جواهرخاني مين جانا هي - معلوم هوتا هي ڪه گجه

۴۰ دو مسافر ايڪت سڙي مين جا اٿري \* صبح هون هي چل ڪهڙي  
 هڙي \* ايڪت ني دوسري سي پوچها ڪه تم ني اپني اونٽ پرڪون سي  
 جنس لادي هي؟ ڪها ايڪت آڪهي مين گيهون اور دوسري مين ريت -  
 تاڪه دونون ڪا بوجه برابر هي \* ڪها ريت ڪو ڏال دي - اور گيهون  
 ڪو دونون طرف ادھيا لي شتر سبڪت بار هوگا اور تم هشار \* اس ني  
 ڪها - آي دوست! تمھاري يھان اٿني دانامي پر ڪٿني دولت هي؟  
 بولا يھي فقط ميري جان جو ديڪھتي هو - اس ڪي سوا اور گجهه اپني  
 قبضي مين نھين رکھتا هون \* ڪها تم آڪي جاؤ - مين پچھي رهون -  
 نھين تو مين آڪي جاؤن - تم پچھي آؤ \* خدا نه ڪري تمھاري افلاس  
 ڪي هوا مچھي لگي \* مين باز آيا ايسي دانامي سي - ميري ناداني  
 هي بھتر هي \*

۴۱ ايڪت بھرا گدڙيا جنڪل مين اپني بھيڙين چراتا نها \* قضاڪار  
 اسڪي ايڪت بھلي بھيڙ ڪهڙي گئي \* تب اس ني ايڪت لنگڙي بھيڙ ڪي  
 طرف ديڪھ ڪر ڪها - ڪه جو وھ بھيڙ ملي - تو اسي مين ڪسي ڪو خدا ڪي  
 راه پر دونگا \* اٿنا ڪھتي هي بھيڙ ملي - تد وھ لنگڙي بھيڙ ڪا کان پڪڙ  
 ڪسي ڪو ديني لي چلا \* اس مين سونھين سي ايڪت اور بھرا آيا \*  
 اس ني وس سي ڪها - ڪه يھ بھيڙ ٿو لي \* وھ بولا - خدا ڪي قسم! مين  
 ني اسڪي ٿانگ نھين توڙي \* غرض يھي ڪھتي ڪھتي دونون قاضي ڪي  
 يھان گئي \* قاضي يھي بھرا نها - اور اپني گھر مين ڪسي سي خفا هو

واعظ کو اُنکلي سي بنا بولا - که ان ميان کي ڏاڙهي هلي ديکھ  
 مڃي اپنا مڙا هڙا پيارا بکرا ياد آيا - که جب نه تب اُس کي بهي  
 اسي طرح ڏاڙهي هلي تهي - اس لئي مين روتا هون \* يه سن سب  
 کيل کيلا اُٿي - اور واعظ شرمندہ هو دم کما رها \*

۳۹ کسي بادشاهه ني اپنا فرزند ايک معلم کو سونپا - که اسکو علم  
 نجوم سکهاؤ - جب اسمين لائني هو - تو اسي حضور مين لاؤ \*  
 آخون بڙي شفقت اور مڃنت سي جتني مراتب اُس علم مين  
 تهي - خاطر خواه جتامي \* جب ديکها که لڙکي کو اُس علم مين  
 خوب مهارت هو چکي - تب حضور مين آکر عرض کي - که  
 جهان پناه ! شهزاده اب نجوم مين لائق و فائق هڙا - جب مرضي  
 مبارک مين آوي - تب اسکا امتحان ليجي \* فرمايا که اسي وقت  
 حاضر کرو \* حڪم کي ساهه هي لڙکا آ پهتجا - اور بادشاهه کي خدمت  
 مين آداب بجا ليا \* حضرت ني اپني دست مبارک کي انگوڙهي  
 مڙهي مين ليکر فرمايا - بوجهو تو ! هماري مڙهي مين کيا هي ؟ لڙکي  
 ني عرض کي که پير مرشد ! گجه گول گول سا هي - اُس مين سوراخ  
 اور پتھر بهي نظر آتا هي \* حضرت ني کہا - اسکا نام کيا هي ؟ لڙکا  
 بولا - چکي کا پاٽ \* تب عالم پناه معلم کي چهری کي طرف  
 ديکھي لگي - اُسني عرض کي که خداوند ! علم کا نقص نهين - يه  
 عقل کي کوتاهي هي \*

کہا مین چاہتا ہوں کہ تیری آنکھیں روشن ہوں۔ تاکہ سیاہ اور سفید مین تفاوت کر سکی۔ پھر کبھی جلی ہوٹی روٹی نکھاری \* پس تیری آنکھوں کی دوا پیٹ کی علاج سی واجبتر ہی \*

۳۷ ایک مرتبی ایک کی گھر مین بڑی آگ لگی۔ چارون طرف لوکا اڑی لگی \* گھر والی دو بھاٹی تھی۔ اور اُنکی ما باپ نہایت ضعیف۔ کہ ہلنی کی طاقت نہین رکھتی تھی۔ اور اُس آگ سی بچ نہین سکتی۔ بلکہ خوف سی کانپتی تھی \* وی دو بھاٹی اُس مصیبت مین حیران۔ ایک نی ارادہ کیا کہ گھر سی اسباب باہر نکالی \* تب انہوں نی آپسمین یہ کہا۔ کہ کہان پاونگی ہم ایسی بی شمار دولت جس سی ہمنی زندگانی پائی؟ آؤ۔ اسباب چھوڑ کی اُنکو نکال لوین \* یہ بات کہی ایک نی باپ کو کاندھی پر چڑھا لیا۔ اور دوسری نی ما کو۔ اور اُس آگ سی بچا کر اُنکو ایک جگہ مین بیٹھا دیا۔ اور کسی چیز کا خیال نہ کیا۔ سب اسباب جل گیا \*

۳۸ ایک واعظ کسی گائو مین کٹنی ایک آدمیون کو وعظ کرتا تھا \* اس مین کوئی گنوار بھی وہان آ بیٹھا۔ اور لگا اُس کا منہ دیکھ دیکھ بیقرار ہو روئی \* اس کو روتا دیکھ۔ سب نی جانا۔ کہ یہ کوئی بڑا موم دل ہی جو اٹنا روتا ہی \* ایک نی اس سی پوجھا کہ بھاٹی! سچ کہ تو جو اٹنا روتا ہی تیری دل مین کیا آیا ہی؟

۳۵ کِسي وقت مين ايڪ شيرِ بيمار پڙا \* سب درندي اُسڪي  
 عيادت ڪو آئي۔ مگر لومڙي نه آئي \* بهيڙي ني اُسڪي جُعلِي  
 ڪي \* يه خبر لومڙي ڪو پهتچ گئي \* شير ني بهيڙي سي ڪها ڪه جب  
 لومڙي آوي تب مڃهي خبر ڪرنا \* جسوقت ڪه وه آئي بهيڙي ني  
 اشاره ڪر ديا \* شير ني پوچها ائني دن تڪ تو ڪهان تهبي ؟ اُسني  
 ڪها ۔ دوا ڪي تلاش مين \* پهر اُسني ڪها ۔ ڪيا دوا لائي ؟ ڪها بهيڙي  
 ڪي ساق ڪا مهره آپ ڪي دوا هي \* شير ني اسيوقت چنگل بهيڙي ڪو  
 مارا ۔ اور هڏي اُسڪي نڪال ڪر ڪها گيا \* لومڙي رخصت هوئي اور  
 بهيڙيا پڇهي سي لوهو مين ترپتر نڪلا \* لومڙي ني ڪها جب بادشاهون  
 ڪي پاس بيٺهي ۔ تو اُس بات ڪو ڪه منهن سي ڪيا نڪلتا هي خيال  
 رکهن ضرور چاهي \*

۳۶ نقل هي ڪه ايڪ شخص ڪسي طبيب پاس آيا \* پيٽ ڪي  
 درد سي بي قرار هو ڪر زمين پر لوٺني اور بيتابي سي ناله ڪري هوئي دوا  
 مانگني لگا \* طبيب ني اُسڪي همراهيون سي پوچها ۔ اُسني آج ڪيا  
 ڪهايا هي ؟ ڪها جلي روئي ڪا ٽڪڙا \* اُسني فرمايا جو دوا آنڪه ڪي  
 بصارت ڪو زياده ڪري هي سو لاو تاڪه اس بيمار ڪي آنڪهون مين  
 لڳون \* وه چلايا ڪه آي طبيب ! يه ڪون سا مقام خوش طبعي اور هزل  
 ڪا هي ؟ مين پيٽ ڪي درد سي چلاتا هون ۔ اور تو آنڪهون ڪي دوا  
 بتاتا هي \* آنڪه ڪي دوا درد شڪم سي ڪيا علاقه رکهي هي ؟ طبيب ني

في تلوار نڪالي۔ اور مسخره تلوار کي ٻيچي گهٻراتا ٿيا۔ اور سر کي اڏهر اڏهر ڪرنا۔ اس واسطي ڪه بادشاه کي خو پر اعتماد نه رکهتا ٿيا۔ اور تلون مزاجي اس کي جانتا ٿيا \* مصاحبون مين سي ايڪڻ في ڪها۔ آي نامرد ڪيا گهٻراتا هي؟۔ مردانه وارو ڪه آڏمي ايڪڻ روز جهان مين آتا هي۔ اور دوسري روز جاتا هي \* ٻيہ ڪيا بي جگري هي؟ مسخره ٻولا۔ اگر تو مرد هي۔ اور تيرا ٻڙا ڪليجه هي۔ تو آ۔ ميري جگهه ٻيٽه۔ مين اٿيون اور تيري جوان مردي ديکيون \* بادشاه بي اختيار هنسا۔ اور اس کي گناه سي درگذرا \*

۳۴ ايڪڻ دانشمند ڪسي شهر مين وارد هوا۔ سنا ڪه يهان ايڪڻ ٿرا سخي هي۔ سب مسافرون ڪو ڪهانا ڪهلانا هي \* دانشمند پيٽي پراي ڪپڙون سي اسڪي گهر ڪيا \* اسني ڪجهه الٺفات نه ڪيا۔ بلڪه بات ٻي نه پوچهي \* دانشمند شرمندو هو ڪي پهر آيا \* دوسري دن پاڪيزه ڪپڙي ڪرائي منگوا پهن ڪي اسڪي گهر ڪيا \* اسني ديکهي هي لسي تعظيم ڪي۔ اپني پاس بٽهايا اور لڏيد ڪهانا منگوايا \* جب دسترخوان پر بيٺا۔ دانشمند لقمي اپني ڪپڙي مين رکهي لگا \* تب اسني پوچها ڪه ٻيہ ڪيا حرڪت هي؟ دانشمند في جواب ديا ڪه ڪل پراي ڪپڙي پهن هوني آيا ٿيا۔ ذره طعام نهن پايا \* آڄ معلوم هوا ڪه ٻيہ نفيس ڪهانا اس ڪپڙي کي سبب سي ملا هي \* صاحب خانو بهت شرمايا اور ڪجهه نه ڪها \*

اُن مین منطقيٰ تھا - دوسرا پیراک \* منطقيٰ ني پیراک سي پوجھا \*  
 کہو یار تمنيٰ گچھ علم منطقی کا بھی سیکھا ہی کہ نہیں؟ وہ بولا کہ  
 مین ني اب تک منطقی کا نام بھی نہیں سنا - سیکھنی کا تو ذکر  
 کیا ہی؟ سنکر افسوس لگا کرني - کہ تمنيٰ اپنی آدھی عمر جہالت کی  
 دریا مین ڈبائی \* اتنی مین طوفان نمودار ہوا \* پیراک ني تھہولہ  
 سي منطقيٰ کو کہا - کہو صاحب گچھ پیرنا بھی آپ کو آتا ہی کہ  
 نہیں؟ یہ بولا سواي منطقی کی مین ني گچھ نہ سیکھا ہی \* تب اُسنی  
 حیف کہا کہ تمنيٰ اپنی ساری عمر بر باد کی \*

۳۲ ایک درویش کسی بنٹی کی دوکان پر گیا - اور سوڈی کی

لٹی شتاپی کرني لگا \* بقال ني گالی دی \* درویش ني ایک جوتی  
 اُسکی سر پر ماری \* اُسنی کتوال سي نالشی کی \* کتوال ني فقیر سي  
 پوجھا - کہ بنٹی کو کسواسطي مارا؟ فقیر ني کہا - کہ اُسنی دُشنام دی  
 تھی \* کتوال بولا کہ تچھ سي بڑی تقصیر ہوئی - پر فقیر ہی - اس  
 لٹی سیاست نہیں کرتا ہون \* جا آتھ آنی فریادی کو دی - تیری  
 قُصور کی سزا یہی ہی \* درویش ني ایک رُویا جیب سي نکال  
 کتوال کی ہاتھ مین دیا - اور ایک پاپوش کتوال کی سر پر مارکر یہ  
 کہا - کہ اگر ایسا انصاف ہی - تو آتھ آتھ آتی تم دونوں بانٹ لو \*

۳۳ ایک روز کسی مسخري سي بڑی تقصیر ہوئی \* بادشاہ ني اُس

کی گردن مارني کا حکم کیا - اور فرمایا - میری روبرو گردن مارو \* جلال

۲۹ کومي شخص ڪهين کو خط لکھتا تھا - ايڪ بيگانه اُس کي نزديڪ آبيھا - اور اُس کي خط کو ديکھني لگا \* تب اُس ني خط مين لکھا - کہ بہت سي راز کي باتين لکھني تھين - سو نھين لکھي گھين - اس واسطي کہ ميري نزديڪ ايڪ بڑا بيوقوف بيھا هي \* اور اس خط کو ديکھتا هي \* وه بولا اپني راز کي حقيقت جو لکھني هو - سو کس واسطي نہ لکھتي ؟ مين ني تو تمھاري خط کو مطلق نہ لکھا \* تب کاتب ني جواب ديا - خير اگر تم ني ميرا خط نہ ديکھا - کہو تو کس طرح معلوم کیا کہ مين ني يون لکھا هي ؟ اس بات سي وه بہت شرمندہ هوا اور دم کھا رھا \*

۳۰ دو مصور ني آپس مين کھا کہ ہم دونون تصوير کھيڻچين - ديکھين کون اچھي کھيڻچتا هي \* ايڪ ني انگور کي خوشي کي شيبھ کھيڻچي - اور دروازي پر لٽکا دي \* چٿريان اُسپر چھوڻچ مارني لگين \* ديکھني والي بہت خوش هوئي \* ايڪ دن لوگ دوسري مصور کي گھر گئي - پوچھا کہ تمني کھان تصوير کھيڻچي هي ؟ اُسي کھا کہ اس پردي کي پيچھي \* پھلي مصور ني پردي پرھاتھ رکھا - سمجھا کہ پرده نھين - ديوار مين پردي کا نقش کھيڻچا هي \* تب دوسري مصور ني کھا - تمھاري کام سي چٿريون ني فریب کھايا - اور ميري نقاشي سي تمني \*

۳۱ نقل هي کہ ايڪ کشتي مين دو شخص سوار هوئي - ايڪ



کي دو ٿڳي مت ڪر۔ اڪر آيسا انصاف هي نو مين ٿڳا نهين  
چاهتي هون \* قاضي کو يقين هوڻا كه ٿڳي کي ما پيڙي هي \* ٿڳي  
کو اسي سپرد ڪيا۔ اور دوسري کو کوڙي مار کي نکال ديا \*

۲۷ ايڪ شخص هر روز چهه روڻيان خريد ڪرڻا تها \* ايڪ دوست  
ني اُس سي پوچها كه چهه روڻي سي ڪيا ڪرڻا هي؟ اُسي ڪها۔ ايڪ  
رکھتا هون۔ ايڪ ڏال ديتا هون۔ دو پهير ديتا هون۔ دو قرض ديتا  
هون \* دوست ني ڪها مين پهه معما نهين سمجها۔ صاف ڪه \* اُسي  
جواب ديا۔ ايڪ روڻي جو رکھتا هون۔ اُسکا پهه مطلب كه مين  
ڪھاتا هون \* ايڪ روڻي ميري ساس ڪھاتي هي۔ وه ڏال ديني مين  
داخل هي \* دو جو واپس ڪرڻا هون۔ اُس سي پهه مراد كه ما باپ،  
ڪھاتي هين \* دو روڻي جو بيٺي ڪھاتي هين۔ وه قرض ديتا هون \*

۲۸ ايڪ دن سنڪندر ني اڻني مجلس مين ڪها۔ كه جسني  
جو ڪجهه مڃهه سي مانگاسو پايا۔ کوڻي محروم نهين ڪيا \* ايڪ شخص  
ني عرض ڪيا۔ كه آي خداوند! مڃهه ايڪ درم درڪار هي عنايت  
ڪر \* سنڪندر ني فرمايا بادشاهون سي چهوڻي چيز کي درخواست  
ڪرڻا بي ادبي هي \* اُسي التماس ڪيا۔ كه جو بادشاهه کو ايڪ درم  
کي ديني سي شرم آڻي هي۔ تو ايڪ ملڪ مڃهه بخشڻي \* سنڪندر  
ني ڪها تُو ني دو سوال بيجا ڪي۔ پهلا ميري مرتبي سي ڪم۔ دوسرا  
اڻني قدر سي زياده \* وه لاجواب اور شرمنده هوڻا \*

۲۴ دو آشنا اپني شهر سي تباد هوڪر ڪيسي مُلڪت مين گئي \*  
 ايڪت ان مين سي پڙه سڪتا تھا - سو لڙڪي پڙهائي لگا - اور دوسرا جو  
 هنر جانتا تھا - سو اپنا پيشه ڪرني لگا \* اتفاناً وي دونون بيمار پڙي \*  
 جو پڙها تھا سو اُس حالت مين پڙهاتا تھا - اور پيسي پيدا ڪرنا تھا \*  
 اور جو هنرمند تھا - سو ماري مُفلسي ڪي مرتا تھا \* ڪيونڪه وه تو ليڻي  
 ليڻي هي پڙها سڪتا تھا - اور اسڪا ڪام بي هاتھ پاڻو ڪي هلاڻي هو  
 نسڪتا تھا \* پس لازم هي ڪه پڙهنا سيڪهي ڪه يه سب سي بهتر هي \*  
 ۲۵ ايڪت شخص ڪي گهر مين روپي ڪا توڙا گم هوڻا تھا \* اُسي  
 قاضي ڪو خبر دي \* قاضي ني گهر ڪي سب آدميون ڪو طلب ڪيا  
 - اور ايڪت ايڪت لڙڪي طول مين برابر سب ڪي حوالي ڪي - اور ڪها  
 ڪه چور ڪي لڙڪي ايڪت انگل بڙه جايگي - تس پنجهي سبڪورخصت  
 ڪيا \* جس ني چوري ڪي تهي - خوف سي ايڪت انگل لڙڪي ڪات  
 ڏالي \* دوسري روز قاضي ني سبڪي لڙڪيان ديكهين - چور ڪو پنجانا \*  
 اُس سي روپي لڻي اور سزا دي \*  
 ۲۶ دوعورتنن ايڪت لڙڪي ڪي واسطي آپس مين جهڙا ڪرني تهن -  
 اور گواه نهين رڪهتئين \* دونون قاضي ڪي پاس گهين - اور اِنصاف  
 چاها \* قاضي ني جلد ڪو بلا ڪي فرمايا - ڪه اس لڙڪي ڪي دو لڙڪي  
 ڪر ايڪت ايڪت دونون ڪو دي \* ايڪت عورت يه بات سُنتي هي چپ  
 رهي - دوسري ني فرياد شروع ڪي - ڪه خدا ڪي واسطي ميري لڙڪي

ديکھو - ڪه ڏم کي جڳهه گهوڙي کا سر هي • شهر کي لوگ جمع  
 هوڻي • وه شخص ڪجهه نقد لیتا - تب آدميون کي واسطيل مين جاني  
 ديتا • جو کوڻي طويلي سي پهڙتا شرم سي ڪجهه نه ڪهڻا • وه مفلس  
 تها - اس بهاني سي اپنا کام کر ليا •

۲۲ ايڪٽ بخيل مسجد کي طرف واسطي نماز کي چلا جاتا تها •  
 اٺنهي راه مين اس کو ياد آيا - ڪه چراغ گهر کا بجهاکر نهين آيا  
 هون • وهان سي پهرا - اور دروازي پر آ لونڌي سي پکارکر کہا - چراغ  
 کو گل کر - اور دروازه مت کھول - ڪه گھسيگا • لونڌي ني کہا - آي  
 صاحب ! اٺني راه جو آهي گھي جوتا نه گھسا هوگا؟ بولا آي عقلمند  
 لونڌي انديشه مت کر - ڪه مين ننگي پاڻن آيا هون - اور بغل مين  
 جوتي کو ليا هون •

۲۳ ايڪٽ مسلمان بيمار تها • غلام سي کہا - ڪه فلاني حڪيم کي  
 پاس جاکر دوا لا • اٺني کہا - شايد حڪيم جي اسوقت گهر مين  
 نهووين • کہا • هونگي - جا • تب اٺني کہا - اگر ملاقات بهي هوي  
 ليکن دوا ندين؟ تد کہا - رقعہ همارا ليجا - البته دينگي • پهر کہا - ڪه  
 جو انهن ني دوا بهي دي اگر فائده نڪري؟ کہا - آي کم بخت ! ڀرين  
 بيٺها تمهيدين باندها کريگا يا جايگا؟ کہا - صاحب ! فرض ڪيا ڪه اگر  
 فائده بهي کري - تو حاصل ڪيا؟ آخر ايڪڏن مرنا برحق هي • جيسا  
 اب مري تيسا تب مري •

مُساڻر لُوڻي جاتي هين \* بادشاهه ني کہا کيا تُوڻي پيه مثل نهين سني؟  
چراغ کي نيجي انڏهيرا \*

۱۹ کيسي کو بادشاهه کي يهان سي بڙا کام ملا \* يه خوش خبري  
سُن کر اُس کا ايڪ دوست مبارڪ بادي ديني کو ايڪ دن اُس کي گهر  
آيا \* اُس ني اپني دوست سي ائجان هوکر پوچها تم کون هو؟ اور يهان  
کيون آئي هو؟ وه غريب نهايت خفيف هو اور کهنِي لگا - کيا مَجھي  
تم نهين پڇانتي هو؟ مين تمھارا قديم دوست هون \* سنا تھا کہ انڏھي  
هو گئي هو - اس لِي تمھاري خبر کو آيا هون \*

۲۰ ايڪ بڙا سوداگر تھا - اُس کي دو بيٽي تھي \* تھوڙي دنون  
مين وه سوداگر مر گیا \* تب باب کي دولت دنون ني بانٺ  
لي \* ايڪ ني دو تين مھيني مين اپني سب دولت اڙا دي -  
بُري آدميون کي صلاح سي \* دوسري ني سوداگري اختيار کي - بهلي  
آدمي کي کهنِي سي \* ايڪ فقير هو - دوسرا دولت مند \* پس جو  
کوئي بهلي آدمي کي بات مانيجا اُس کا بهلا هوگا \* اور جو کوئي بُري  
کي بات مانيجا اُس کا بُرا هوگا - جيسا اُن دنون کا هو \*

۲۱ ايڪ شخص سوئي ايڪ گھوڙي کي اور کچھ نهين رکھتا تھا \*  
اُسني اُس گھوڙي کو اِصطبل مين باندھا - پر اِطرح کہ اگاڙي کي  
طرف پچھاري کي \* اور شهر مين منادي دي - کہ عجب تماشا

۱۶ ايڪٽ ڪاٺيهه آور اُس ڪا غلام دونون ايڪٽ گهر مين سوڻي ٿي ٿي \*  
 لالا ٿي ڪها - رام چيرا ! ديڪهه تو پاني برستا هي يا ڪهل گيا ؟ اُس ٿي  
 ڪها - برستا هي \* پوچها - تو ڪس طرح جانتا هي - تين تو پڙا سوتا هي \*  
 ڪها - ٻلي آهي ٿي - اُس ڪو مين ٿي ٿولا ٿي - بهيگي ٿي \* ڪها -  
 چراغ بجها دي \* ڪها - منهن ڏهانپ ڪي سو رهو - اندهيرا هو جاڳا \*  
 پهر ڪها - دروازه بند ڪري \* ڪها - بهيا جي ! دو ڪام همني ڪي \*  
 ايڪٽ ڪام تم ڪرو \* غرض ايسا حجت ٿي اور سست ٿي - آخر نه اٿها -  
 پڙا پڙا جواب دينا رها \*

۱۷ ايڪٽ ٿي ايڪٽ سي ٻه شرط ڪي ٿي - ڪه اکر مين بازي نه  
 جيتون - تو سير بهر گوشت ميري بدن سي تراش لو \* ايسا هو ڪه  
 اُس ٿي بازي نه پاڻي \* حريف ٿي ڪها شرط ادا ڪر \* اُس ٿي نه مانا \*  
 دونون قاضي ڪي پاس نالشي گئي \* قاضي ٿي مدعي سي فرمايا معاف  
 ڪر \* اُس ٿي انڪار ڪيا \* قاضي ٿي برهم هو ڪي ڪها ڪه تراش لي - پر  
 جو ايڪٽ سير سي ايڪٽ رتي زياده ڪاٿيگا تو سزا پاويگا \*

۱۸ ايڪٽ شخص بادشاه ڪي عين قلعي ڪي نيچي لوٿا گيا \* اُسي  
 بادشاه ڪي خدمت مين عرض ڪي ڪه - جهان پناه ! مجھي قضاوتون  
 ٿي حضور ڪي قلعي ڪي ديوار ڪي نيچي لوٿ ليا \* بادشاه ٿي فرمايا ڪه تو  
 هٿيار ڪيون نرها ؟ بولا ڪه غلام ڪو معلوم نھا ڪه حضرت ڪي زير جھروڪي

۱۲ ايڪٽ شير آور ايڪٽ مرڊ ني اڀني تصوير ايڪٽ گهر مين  
 ديکي \* مرڊ ني شير سي ڪها - ديکها هي انسان کي شجاعت ڪو؟  
 ڪيسا شير ڪو اپنا تابع ڪيا هي \* شير ني جواب ڏيا ڪه مَصور آدمي  
 ٿها - اڪر اسڪا مَصور شير هوتا تو ايسا نه هوتا \* . .

۱۳ ايڪٽ درويش ني ايڪٽ بخيل سي گچھ سوال ڪيا \* بخيل  
 ني ڪها اڪر تو ايڪٽ بات ميري قبول ڪري - تو جو گچھ ڪهنگا سو  
 ڪرونگا \* فقير ني پوچها وه ڪيا بات هي؟ اُس ني ڪها مچھ سي  
 ڪهي گچھ مت مانگ \* اُسکي سوا جو گچھ تو ڪهنگا سو مانونگا \*

۱۴ نقل هي ڪه ايڪٽ حڪيم بيمار هوا \* بهت لوگ اُس کي  
 عيادت ڪو آهي - اور دير تڪ بيهي رهي \* حڪيم اُن سي بهت  
 ناخوش هوا \* ايڪٽ ني اُن مين سي ڀه دريافت ڪيا اور ڪها - ڪه  
 حڪيم صاحب! گچھ همين نصيحت ڪرو \* حڪيم ني ڪها ڪه اڪر ڪسي  
 کي عيادت ڪو جاڻي - تو دير تڪ نه بيهي \*

۱۵ ايڪٽ شخص ڪسي بخيل سي دوستي رکها ٿها \* ايڪٽ دن  
 اُس سي ڪها - مين سفر ڪو جاتا هون - تو اڀني انگوڻي مچھي دي -  
 تو مين اڀني پاس رکون \* جب اُسکو ديکونگا تجھڪو ياد ڪرونگا \*  
 بخيل ني جواب ڏيا - جو مچھي ياد رکها چاهئي هو \* تو اڀني  
 انگلي ڪو خالي ديڪھ ڪرياد ڪرنا ڪه فلاي شخص سي انگوڻي مانگي  
 ٿهي - اُس ني نه دي \*

ٻين \* اور دُورا اُس مُنڊ زور خچر کي برابر هي - جو لگام ٺهين  
مانتا \*

۸ ايڪت کميني اور بهلي آڏمي سي اڦلاس مين دوستي هومي \*  
کمينه دولتمند هوتي هي نجيب زادي سي آنکهن لگا چراني \* تب  
وہ خفا هوکر - بولا - ٻه سچ هي کميني کي دوستي جيسي بالو کي  
بهيت \*

۹ ايڪت شخص ني اڦلاڻون سي پوچها - که تم ني بهت برسون  
دريا کا سفر کيا \* دريا مين کيا کيا عجائب ديکهي؟ اڦلاڻون ني  
جواب ديا - که ٻي عجوبه ديکها - که مين دريا سي کناري کو  
سلامت پهتچا \*

۱۰ اکبر ني بيرل سي پوچها - که لڙمي کي وقت کيا کام آتا  
هي؟ بيرل ني عرض کيا - که جهان پناه! اوسان \* بادشاه ني کہا -  
هتيار اور زور کيون نهين کهتا؟ بيرل ني کہا - جهان پناه! اگر اوسان  
خطا هو جوي - تو هتيار اور زور کس کام آوي؟

۱۱ ايڪت هرن پياسا هوکر پاني کي چشمي پاس آيا - که اُس سي  
پاني پئي \* وه چشمه بڙي غار مين تھا \* جب پاني پيکر چاهه که  
اوپر چڙهي - چڙه نه سکا \* ايڪت لومڙي ني ديکهر کہا - آي بهائي!  
تو ني بهت بُرا کام کيا - کيونکه اُترني سي پھلي چڙهنی کا رسته  
ديکھ نه ليا \*

۴ بي ڪٿي ڪه آپس مين شور ڪرتي هين - اور بهونگتي هين -  
 گيسِي تڪليف هي؟ مگر وي لوگ جو آپس مين جهڙا ڪرتي هين -  
 اور گاليان ديتي هين - اور قصيه اور فساد بريا ڪرتي هين - ڪتون سي  
 زياده خراب هين - ڪيونڪه وي لوگ واقف هين ڪه به گناه هي \*

۵ هندوستان مين ايڪ بڙا درخت هي - جس سي بهت ڪام  
 نڪلتي هين \* اس ڪي سايي ڪي نيچي هر ايڪ آدمي آرام پاتا هي \*  
 اور پتي بجائي دوا ڪي ڪام آتي هين \* اور اس ڪي لاڻ سي نارين  
 بنتي هين - اور شاخون سي مستول \* اس ڪي پتي بهت بڙي هين -  
 جب اڪهي هو جاتي هين - تر پال بنايا جاتا هي \*

۶ ايڪ اونٽ اور گدهي سي نهايت دوستي تهي \* اتفاقاً دونون  
 ڪوسفر درپيش هو \* درميان راه ڪي ايڪ ندي ملي \* پهلي اونٽ  
 پاني مين پيها - اس ڪي پيٽ تڪ پاني هو \* ڪهي لگا - اي يار!  
 ادر آو - پاني تهوڙا هي \* گدھا بولا - سچ هي - تيري شڪم تڪ  
 هي - تجھي تهوڙا معلوم هوتا هي - ليڪن ميري پيٽ تڪ هوگا -  
 مين ڏوب جا ونگا \*

۷ جو دانا لڙڪا هي - وه اپني ڪتاب اپني گهر مين بي ڪهي پڙهتا  
 هي \* اور نادان لڙڪا اپني ڪتاب ڪو ڪهيل ڪي واسطي طاق پرڏال رکھتا  
 هي - اگرچھ اس ڪي ما باپ اس بد چال سي هزار منع ڪرين \* پهلا  
 لڙڪا اس اصيل گهوڙي ڪي طرح هي - ڪه جس ڪي واسطي ڪوڙا ضرور



## مُنْتَحَبَاتِ مُخْتَلَفَه

زبانِ رِخْتَه مِين

۱۔ سَسْتِي سِي زِيَان هِي • جَلْدِي كَا پَهْل نَدَامَت هِي • قِنَاعَت  
 آوَام كِي كُنَجِي هِي • مِحْنَت سِي بڑِي هِي • پْرَهِيَز اَجِي دَوَا  
 هِي • عَاقِل كُو اِشَارَه بَس هِي • خُدا كَا خَوْف دَانِش كِي اَصْل  
 هِي • گُونِگِي زِيَان بَهْتَر هِي جَهُوْئِي زِيَان سِي • عِلْم كِي آنت يَهْوَل  
 هِي • اِنصاف سِي خَلْق كُو آرَام هِي •

۲ تَهوڑَا كَهَانَا بَهْت بِيْمَارِي سِي بَهَاتَا هِي • طَلَب كَر عِلْم كُو  
 طِفْلِي سِي جَوَانِي تَك • بِيْمَارِي قَيْد بَدَن كِي هِي - اُور غَم قَيْد  
 رُوح كِي • دَانِشْمَنْد بِي سَبب كَام نَهِيَن كَرْتَا هِي • جَاهِل طَلَب كَرْتَا  
 هِي مَال كُو - اُور عَاقِل كَمَال كُو • عِلْم كِي تَحْصِيل سِي عَقْل صَاف  
 هُوْتِي هِي • جَب دُو بَلَا مِين پڑو - تُو آسان كُو اِخْتِيَار كَرُو • دُنْيَا كِي  
 خُوشِي مِين غَم مَلَا هِي - اُور اُس كِي شِيْرِي سِي مَم •

۳ كِسي مَوْجِي كَا گَهْر جَاڑِي كِي مَوْسَم مِين جَلْنِي لگا • اِيك  
 قَرِيْب پڑوسِي وَهَان آكِر سِيَنگِي لگا • يِه حَالَت دِيكِه كِي اِيك  
 تَهْتَهْوَل نِي كَهَا - كِهَا خُوب! كِسي كَا گَهْر جَلِي - كُوِي تاپِي •

## VOCABULARY.

[N.B.—The letter *m.* signifies masculine, *f.* feminine, *a.* active, *n.* neuter. It has not been deemed necessary to give the names of the different parts of speech, except when a word belongs to more than one division. In the Hindústání words and phrases, *k.* stands for *karná*; *h.* for *honá*; *d.* for *dená*; *j.* for *jdna*; and *l.* for *lena*. The letters *a*, *p*, *s*, and *h*, at the end of each definition, denote respectively the Arabic, Persian, Sanskrit, or Indian origin of the word explained.]

|   |   |
|---|---|
| <p>اب <i>ab</i>, now, presently; <i>ab tak</i>, till now; <i>ab-ká</i>, of now, of the present time. <i>s</i></p> <p>آب <i>áb</i>, <i>m.</i> water, lustre. <i>p</i></p> <p>ابتدا <i>ibtidá</i>, <i>f.</i> beginning. <i>a</i></p> <p>ابهاگي <i>abhágti</i>, ill-starred, wicked. <i>s</i></p> <p>ابھی <i>abhi</i>, just now, immediately. <i>s</i></p> <p>اَبیر <i>aber</i>, <i>m.</i> time, delay. <i>h</i></p> <p>آپ <i>áp</i>, self, selves; your honour. <i>s</i></p> <p>اپترک <i>aputrak</i>, childless. <i>s</i></p> <p>اِپرادھ <i>aparádih</i>, <i>m.</i> fault, transgression. <i>s</i></p> <p>اِپس <i>apas</i>, our-, your-, or them-, selves, one another; <i>apas-men</i>, among themselves, etc. <i>s</i></p> <p>اِپسہت <i>upasthit</i>, arrived, present. <i>s</i></p> <p>اپنا <i>apná</i>, belonging to self, own. <i>s</i></p> <p>آپہنچنا <i>a pahunchná</i>, <i>n.</i> to arrive at. <i>h</i> [strip off. <i>s</i></p> <p>اِتا، نا <i>utárná</i>, <i>a.</i> to cause to descend,</p> | <p>اِتر <i>uttar</i>, <i>m.</i> an answer; the north. <i>s</i></p> <p>اِترنا <i>utárná</i>, <i>n.</i> to descend, to alight. <i>s</i></p> <p>اِتفاَقًا <i>ittifákan</i>, accidentally. <i>a</i></p> <p>اِتا <i>itná</i>, so much, so many. <i>s</i></p> <p>اِتھ <i>atih</i>, eight. <i>s</i></p> <p>اِٹھا <i>uṭháná</i>, <i>a.</i> to lift or raise up, to take away. <i>s</i></p> <p>اِٹھنا <i>uṭhná</i>, <i>n.</i> to rise up, to be abolished, to go away; <i>uṭh-jáná</i>, <i>n.</i> to depart. <i>s</i></p> <p>اِٹھنا <i>asndé</i>, in the midst, in the course of. <i>a</i></p> <p>اِثر <i>asar</i>, <i>m.</i> impression, effect. <i>a</i></p> <p>اِج <i>aj</i>, to-day. <i>s</i></p> <p>اِجازت <i>ijázat</i>, <i>f.</i> permission, orders. <i>a</i></p> <p>اِجی <i>aji</i>, an interjection to call or bespeak attention, as: Sir, hark you! <i>h</i></p> <p>اِچھا <i>achchhá</i>, good, excellent, well. <i>s</i></p> <p>اِحمد آباد <i>Ahmad-ábád</i>, the capital of Gujerát. <i>p</i></p> |
|---|---|

احمق *ahmaq*, very foolish, a fool. *a*  
 احوال *aḥwāl*, m. condition, circum-  
 stances, events. *a*  
 اختراع *ikhtirā'*, m. contrivance, in-  
 vention. *a*  
 اختيار *ikhtiyār*, m. choice, power. *a*  
 آخر *ākhir*, last, at last, the end. *a*  
 آخرت *ākhirat*, f. futurity, a future  
 state. *a*  
 آخون *ākḥūn*, m. teacher, preceptor. *p*  
 ادا *ādā*, performance; payment; blan-  
 dishment. *a*  
 اداس *udās*, grieved, dejected. *s*  
 ادب *adab*, m. institute; politeness,  
 manners; plur. *ādāb*, ceremonies,  
 etc. *a*  
 آدمي *ādmi*, m. f. a descendant of  
 Adam, a human being (man or  
 woman), people. *a*  
 آدما *ādḥā*, half, *s*  
 ادھر *udhar*, thither. *h*  
 ادھر *idhar*, hither. *h*  
 ادھک *adhik*, more, exceeding. *s*  
 ادھیانا *adhyāna* or *adhyā-lēnā*, a. to  
 halve. *h*  
 ارادہ *irāda*, m. desire, purpose. *a*  
 آرام *ardm*, m. comfort, health, re-  
 pose. *p*  
 ارتھ *arth*, m. substance, purport. *s*  
 آرزو *arsū*, f. wish, desire, want. *p*  
 آروڑ *arūṛh*, mounted, riding. *s*  
 آڑانا *urānā*, a. to dissipate, squander;  
 to cause to fly. *s*  
 آڑنا *urnā*, n. to fly, to soar up. *s*

آزاد *asād*, free, solitary; a hermit. *p*  
 ازبسک *az-bas-ki*, inasmuch as. *p*  
 آزدگی *azurdagi*, f. affliction; dis-  
 pleasure, vexation. *p*  
 آزرده *azurda*, afflicted, vexed. *p*  
 آزمایش s. f. *dsmd, ish*, trial. *p*  
 آڑھا *azhdahā*, m. a dragon. *p*  
 اس *us*, that; *is*, this; inflections of  
 the pronouns *wuh* and *yih*; *is-men*,  
 during this, in the meantime. *h*  
 آس *ās*, f. hope, desire, reliance. *s*  
 آسان *asān*, easy; *asānt*, facility. *p*  
 اسباب *asbāb*, m. causes; goods and  
 chattels. *a*  
 استاد *ustād*, m. a teacher, master. *p*  
 استفسار *istifsār*, m. searching for in-  
 formation, inquiry. *a*  
 آسرا *asrā*, m. refuge. *s*  
 اسراف *israf*, m. prodigality, ruin. *a*  
 اسطرح *is-tarah*, in this manner;  
*us-tarah*, in that manner, *h a*  
 اسلیبی *is-liye*, on this account. *h*  
 آسمان *asmān*, m. the sky, the firma-  
 ment, heaven. *p*  
 اسوار *aswar*, riding, mounted; *aswari*,  
 act of riding. *s*  
 اسواسطی *iswasṭe*, for this reason,  
*uswasṭe*, for that reason.  
 اسیس *asis* (or *asis*), f. a benedic-  
 tion. *s*  
 اشارہ *ishāra*, m. a hint, a signal. *a*  
 اشرار *ashrār*, miscreants, scoundrels. *a*  
 اشراف *ashraf*, nobles, grandees  
*ashraf-ud-dī*, daughter of a grandee. *a*

شرفي *ashrafi*, f. a gold coin so called.

The Calcutta ashrafi is worth a guinea and a half. *a*

آشنا *ashná*, an acquaintance, lover, friend. *p*

آشیانه *ashiyána*, m. a nest. *p*

اصطبل *astabal*, m. a stable. *a*

اصل *asl*, f. root, origin, foundation, capital. *a*

اصیل *asil*, noble (as to blood or origin). *a*

اطلاع *ittilá'*, f. manifesting, declaring; investigation, knowledge. *a*

اضطرابي *istirabi*, f. vehemence, passionateness. *a*

اعتبار *'tibár*, m. confidence, credit, respect; *'tibár-k.* to believe, or confide in. *a*

اعتماد *'timád*, m. reliance, trust, *a*.

اعلی *a'id*, higher, highest. *a*

اعمال *'mál*, (plur. of *'amal*) actions, conduct. *a*

آفات *dfát*, f. calamities, misfortunes, evils. *a*

آفت *dfat*, f. calamity. *a*

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

آفتابه *dfába*, m. an ewer. *p*

آفرین *dfrin*, f. praise, applause. *p*

افسانه *afsaná*, m. tale, story. *p*

افسوس *afsoos*, m. sorrow, regret, vexation, *intory.* ah! alas! *afsoos-k.* or *afsoos-khána*, to lament. *p*

افلاس *iflás*, m. poverty, destitution. *a*.

افلاطون *Aflátún*, m. Plato. *a*

آكايك *ikáyak*, on a sudden. *p*

أكبر *Akbar*, name of the best and greatest of the Mogul emperors. *a*

اکتھا *ikatthá*, united, together, *h*

اکثر *akthar*, most, many, much; for the most part. *a*

آكھا *akhd*, m. a bag, sack. *h*

اکیلا *akhd*, a. alone. *s*

آگت *ag*, f. fire, *ag-d.* or *lagáná*, to set on fire; *ag-lagáná*, to take fire. *s*

آگرتي *agartí*, f. the fore part. *s*

آگاہ *agáh*, acquainted with, aware of. *p*

اگر *agar*, if, when. *p*

اگرچه *agarohi*, although. *p*

اگلا *aglá*, prior, past, ancient. *s*

آگتي *ago*, before, in front, formerly, forwards; in future. *s*

آگيا *agyá*, f. an order, command. *s*

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

الپ *alp*, small, few; *alp-bayashk*, of a tender age. *s*

آلتفات *iltifát*, f. courtesy, respect, notice. *a*

التماس *iltimás*, m. f. beseeching, petitioning. *a*

الجهنا *ulajhá*, n. to be entangled, to quarrel. *h*

الجهنا *uljhána*, a. to entangle. *h*

القصة *al-kisssa*, in short. *a*

الگت *alag*, separate, apart. *s*

آلفت *ulfat*, f. habit, familiarity. *a*

آلودہ *dlúda*, sullied, contaminated. *s*

الہام *ilhádm*, divine inspiration. *a*

الہی *ilāhī*, divine. *a*  
 امام *imām*, m. a leader in religion,  
 a prelate, priest. *a*  
 امانت *amānat*, f. trust, deposit. *a*  
 امتحان *imtihān*, m. proof, trial,  
 examination. *a*  
 آمد *dmaḍ*, f. arrival, coming. *p*  
 امرا *umard* (pl.) nobles, grandees. *a*  
 امید *umēd* or *ummed*, f. hope; *ummed-*  
*wār*, hopeful. *p*  
 امیر *amīr*, m. a commander, a noble-  
 man, a grandee, a lord; *amīr-*  
*zāda*, son of a grandee; *amīr-*  
*zādī*, daughter of a grandee. *a p*  
 آمیز *dmēz*, (in comp.) mixed with,  
 full of. *p*  
 ان *in*, (inflection), plur. of *yih*, this;  
*un*, plur. of *wuh*, that; (vide Gram.) *h*  
 آنا *dnd*, n. to come; s. m. the  
 sixteenth part of a rupee. *s*  
 انبوه *ambōh*, m. a crowd, multitude,  
 mob, concourse. *p*  
 انبوه *anubhav*, m. imagination, idea. *s*  
 انتظار *intizār*, waiting, expectation. *a*  
 انجان *anjān*, strange, unknown;  
*anjān-h.* to act the stranger. *s*  
 اندر *andar*, within, inside, *p*; *Indar*,  
 the god of Swarga or the higher  
 regions. *s*  
 اندھا *andhā*, blind, dark, *s*  
 اندھیرا *andherā*, dark. *s*  
 اندھیری *andherī*, f. darkness. *s*  
 اندیشہ *andēshā*, m. thought, sus-  
 picion, anxiety. *p*  
 انسان *insān*, m. man, a human being,  
 mankind. *a*

آنسو *ānsō*, m. a tear. *s*  
 انصاف *insāf*, m. equity, justice. *a*  
 انعام *in'am*, m. a present, a gift, *a*  
 انکار *inkār*, m. refusal, denial. *a*  
 آنکھ *ānkh*, f. the eye. *s*  
 انگل *ūngal*, m. a finger's breadth. *s*  
 انگلی *ūnglī*, f. a finger. *s*  
 انگوتھی *āngūṭhī*, f. a ring worn on  
 the finger. *s*  
 انگور *āngūr*, m. a grape. *p*  
 آند *ānand*, m. joy, happiness. *s*  
 انہ *and* انہوں *inh* and *inhōn*, same as  
*an*; *in*; *unh* and *unhōn*, same as *un*,  
 (q.v.) *h*  
 آواز *āwāz*, f. noise, sound, voice. *p*  
 اوباش *aubāsh*, dissolute, depraved. *a*  
 اوپر *ūpar*, up, upwards, upon. *s*  
 اور *or*, f. direction, side. *h*  
 اور *aur*, (conj.) and, but; (adj.) more,  
 other; *aur kuchh*, anything else. *h*  
 اوسان *ausān*, m. courage, presence of  
 mind. *h*  
 اوقات *aukāṭ* (pl. of *wakt*), times (of  
 devotion). *a*  
 اونٹ *ūnt*, m. a camel. *h*  
 اونچا *ūnchā*, high, height. *h*  
 آہ *āh*, f. a sigh. *p*  
 آہار *dhār*, m. food, subsistence. *s*  
 آہٹ *dhat*, f. a sound, noise. *h*  
 اہل *ahl*, m. people. *a*  
 ای *ai*, O, Oh. *p h*  
 ایاز *Ayyāz*, a man's name. *s*

ایام *aiyam* (pl. of *yaum*), days, seasons. *a*

ایسا *aisā*, such as this, so. *h*

ایک *ek*, one; (art.) *a*, *an*, frequently joined to its substantive, as ایکدن *ek-din*, one day. *s*.

ایکبارگی *ekbār-gi*, all at once. *p*

ایمان *imān*, m. faith, belief, religion, conscience. *a*.

ایماندار *imān-dār*, faithful, honest;

*imān lānd*, to believe. *p*

آئین *ā'in*, m. rule, law. *p*

## ب

بابا *bābā*, father, son, sir. *h*

باپ *bāp*, m. father. *h*

بات *bāt*, f. a word, affair; *bāt kahte hē*, on the speaking of a word, immediately; *bāt-ohit*, f. conversation, chit-chat. *h*

باد *bād*, f. wind. *p*.

بادشاه *bādshāh*, m. a king; *bādshāhī*, royal. *p*.

بادی *bādī*, m. a complainant, speaker. *s*

باجنا *bājna*, n. to sound, to ring. *s*

بار *bār*, m. load; fruit; time; door; water. *p h*

بارہ *bārāh*, twelve. *h*

بارگاہ *bārgāh*, f. a king's court. *p*

باز *bās*, back; *bās-ānd*, to decline, reject; *bās-rakhnd*, to keep from, to prevent; (s.m.) a hawk. *p*.

بازار *bāzār*, m. a market; *bāzārī*, one who attends a market. *p*

بازی *bāzī*, f. play, sport, a game. *p*

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

باغ *bāgh*, m. a garden. *p*

باغبان *bāghbān*, m. a gardener. *p*

بال *bāl*, m. hair. *s*. ear of corn. *h*. wing. *p*

بالا *bālā*, above, up, high. *p*

بالک *bālak*, m. a boy. *s*

بالو *bālū*, f. sand. *s*

بانائی *bānāī*, made of broad cloth, woollen. *h*

بانٹنا *bāntna*, a. to share, to distribute, to divide; *bānt-l*. to divide and take. *s*

باندھنا *bāndhnd*, a. to bind, to shut up; to frame. *s*

بانکا *bānkā*, foppish, impudent. *s*

باوجود *bā-wujūd*, notwithstanding. *p a*

باور *bāwar*, m. credit, faith; *bāwar-k*. to believe. *p*

باہر *bāhir* or *bāhar*, without, outside. *s*

باہم *bāham*, together. *p*

بیاد *bībād*, m. quarrel, fight. *s*

بیت *bīpat*, f. misfortune, calamity. *s*

بتانا *batāna*, a. to point out, to teach. *h*

بتی *battī*, f. a candle, lamp. *s*.

بتھانا *bīthāna*, a. to cause to sit, to seat. *h*

بجالانا *ba-jā lāna*, a. to perform, carry into effect. *h*

بجانا *bajāna*, a. to sound, to play on a musical instrument. *s*

بجاي *ba-jai* or *ba-jd*, in place, instead of. *p*

بجلی *bijli*, f. lightning. *h*

بچنا *bajnd*, n. to be sounded, to sound. *s*

بچھانا *bujhānd*, a. to explain; to extinguish (a candle). *h*

بچارا *bichārd*, helpless, wretched. *p*

بچانا *bachānd*, a. to save, protect. *h*

بچنا *bachnd*, n. to be saved, to escape. *h*

بچھہ *bachoha*, m. an infant, a child, the young of any creature. *p*

بچھانا *bichhānd*, a. to spread. *s*

آن بحال *ba-hāl ānd*, to recover. *s*

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

بخشنا *bakhshnd*, or *bakhsh d*. or *bakhshish-k*. a. to give, to bestow. *p*

بخشی *bakhshi*, m. a general, a commander in chief. *p*

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

بخیل *bakhi*, a. a miser, niggard. *a*

بد *bad*, evil, bad; used in compounds, as *bad-ghāt*, a rascal; *bad-kho*, ill-disposed; *bad-ghurat*, ugly, ill-favoured. *p*

بدبخت *bad - bakh*, unfortunate, wicked. *p*

بد سلوکی *bad-sulūki*, f. ill-usage. *p a*

بدن *badan*, m. the body. *p*

بدولت *ba-daulat*, by favour of. *a*

بدھوان *buddhiwān*, wise, intelligent. *s*

بدی *badī*, f. badness, evil. *p*

بدیا *bidyd*, f. science, knowledge. *s*

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

برا *burd*, bad, wicked. *h*

برابر *barābar*, equal, like, level. *p*

برابری *barābarī*, f. equality; competition. *p*

برباد کرنا *barbād k*. or *bar-bād d*. a. to cast upon the wind; to destroy or waste. *p s*

برپا کرنا *bar-pā k*. to excite. *p*

برتانٹ *brītant*, m. affair, circumstance. *s*

برتن *bartan*, m. a dish, plate, vessel, utensil. *h*

برج *Braj*, name of a district, *h*

برخوردار *bar-khurdār*, happy; a term applied to a son (p. 22). *p*

برس *baras*, a year. *s*

برسات *barsāt*, rain, the rainy season. *s*

برسنا *barasnd*, n. to fall (as rain), to shower. *s*

برن *baran*, m. colour, complexion. *s*

برھم *barham*, offended, confused, angry. *p*

بریان *biriyān*, f. time. *h*

بڑا *barā*, large, great, (adv.) very. *s*

بڑائی *barāī*, greatness. *s*

بڑھانا *barhānd*, a. to increase, to promote. *s*

بڑھنا *barhnd*, n. to increase. *s*

بس *bas*, enough, abundantly. *p*

بستر *bistār*, m. extent, latitude. *s*  
 بستی *bastī*, f. an abode, a village. *s*  
 بسری کرنا *ba-sarī karnā*, a. to pass, to  
 spend (one's time). *p*  
 بسن پد *bisan-pād*, a song in praise  
 of Vishnu. *s*  
 بسورنا *bisurnā*, n. to weep, to sob. *h*  
 بصارت *baṣārat*, f. sight, vision. *a*  
 بظاهر *ba-zāhīr*, ostensibly. *a*  
 بعد *bā'd*, after, afterwards, at the  
 end. *a*  
 بعض *bā'z*, some, certain ones. *a*  
 بعضی *bā'z* or *bā'sī*, some, certain. *a*  
 بعید *bā'id*, remote, far off. *a*  
 بغل *baghāl*, s. f. the arm-pit. *p*  
 بغیر *baghīr*, ad. without, besides,  
 except. *a*  
 بقال *bakkāl*, m. a grain-merchant, a  
 shopkeeper. *a*  
 بکرا *bakrā*, m. a he-goat. *s*  
 بکری *bakrī*, f. a goat, a female goat. *s*  
 بکھان *bakhān*, m. explanation. *s*  
 بگلا *baglā*, m. a crane, a heron. *s*  
 بل *bil*, m. a hole. *s*  
 بلا *bālā*, f. calamity. *a*  
 بلانا *bulānā*, a. to call for, to summon.  
*billānā*, to cry. *h*  
 بلبل *bulbul*, f. a nightingale. *p*  
 بلکه *balkī*, yea, on the contrary. *p*  
 بلند *buland*, high, lofty. *p*  
 بلی *billī*, f. a cat. *s*  
 بمدد *ba-madād*, with the help of, by  
 means of. *p a*

بمرتبه *ba-martaba*, in a degree, con-  
 siderably. *p a*  
 بموجب *ba-mujīb*, by reason, on  
 account of. *p a*  
 بن *bin*, without, not having. *s*  
 بنانا *bandānā*, a. to make, to form. *h*  
 بنج *banaj*, m. trade, traffic. *s*  
 بند *band-k.* to shut up, to make fast. *p h*  
 بندگی *bandagī*, f. slavery, service,  
 devotion. *p*  
 بندھوانا *bandhōwānā*, a. to cause to be  
 fastened. *h*  
 بننا *bandnā*, n. to be made. *h*  
 بنوانا *banōwānā*, a. to cause to be  
 made. *h*  
 بنی *banī*, pl. sons, children; *banī*  
*Isrā'īl*, the Israelites. *a*  
 بنیا *banyā*, m. a shopkeeper, mer-  
 chant. *s*  
 بو *bū* or *bō*, f. smell, fragrance. *p*  
 بوجھ *bojh*, m. a load, weight. *h*  
 بوجھ *būjh*, f. understanding, idea. *s*  
 بوجھنا *būjhnā*, a. to understand,  
 comprehend. *s*  
 بولنا *bolnā*, to speak, say. *h*  
 بونا *bonā*, a. to sow, plant. *s*  
 بہ *bā*, by, with, in; *bā-nisbat*, with  
 regard to. *p*  
 بہا *bahā*, m. price, value. *p*  
 بہاشا *bhāshā*, see *bhākhā*. *s*  
 بہاشنا *bhāshnā*, to speak, say. *s*  
 بہاکھا *bhākhā*, f. language, dialect. *h*  
 بہاگت *bhāg*, m. good luck; destiny. *s*



بہاگنا *bhāgnā*, n. to flee, to run away;  
*bhāg-j.* to run off. *h*  
 بہانت *bhānti*, m. manner, mode,  
 way. *h*  
 بہاندہ *bhānda*, m. pretence, evasion,  
 contrivance. *p*  
 بہائی *bhāi*, m. brother, friend. *s*  
 بہت *bahut*, much, many, very. *s*  
 بہتر *bihitar*, good, well, better. *p*  
 بہتیرا *bahutera*, much. *s*  
 بہجوانا *bhijwāna*, a. to cause to be  
 sent. *h*  
 بہر *bhar*, full; 'umr-bhar, during life;  
*din-bhar*, all day; *bhar-d.* a. to pay,  
 to fill; *bhar-pāna*, to be satisfied. *s*  
 بہرا *bahra*, deaf; *bhara*, full. *h*  
 بہرمن *bhraman*, a walk. *s*  
 بہرنا *bharna*, a. to fill. *h*  
 بہروس *bharosa*, m. hope, faith. *s*  
 بہرد *bahra*, m. portion, lot. *p*  
 بہستی *bhisti*, *bhishti* or *bhishti*, m. a  
 water-carrier. *p*  
 بہکانا *bahkāna*, a. to delude, to mis-  
 lead. *h*  
 بہلا *bhalā*, good, worthy; *bhalā admi*,  
 a gentleman. *s*  
 بہلائی *bhalāi*, f. kindness, good  
 deed. *h*  
 بہم *baham*, together, one with  
 another, one against another. *p*  
 بہوکہ *bhūkhā*, hungry. *s*  
 بہول *bhūl*, f. forgetfulness. *s*  
 بہولت *bhūlā*, n. to forget, to mistake,  
 to be deceived. *s*

بہونکنا *bhawinkā*, n. to bark. *s*  
 بہی *bhi*, even, also. *h*  
 بہیا *bhaiyā*, m. friend, brother. *s*  
 بہیت *bhit*, f. a wall. *s*  
 بہیتر *bhitar*, within, inside. *h*  
 بہجنا *bhejā*, a. to send, convey. *h*  
 بہید *bhed*, m. a secret, separation,  
 secrecy. *s*  
 بہیر *bher*, f. a sheep, an ewe. *s*  
 بہیری *bheri*, f. an ewe. *s*  
 بہیریا *bheriyā*, m. a wolf. *s*  
 بہیش *bhosh* or *bhes*, m. garb, habit. *s*  
 بہیگا *bhigā*, wet, moist (past part. of  
 بیگانا, to be wet).  
 بی *be* (also *abe*), an interjection of  
 reproach, as: sirrah! you rascal! *h*  
 بی *be*, (prep.) without; much used in  
 forming negative adjectives, as  
*be-adab*, unmannerly, and these  
 again become substantives by adding  
*i*, as *be-adabi*, rudeness. *p*  
 بیان *bayān*, m. explanation, relation. *a*  
 بیاب *byāh*, m. marriage. *s*  
 بی بس *be-bas*, helpless, destitute. *p*  
 بی بی *bibi*, f. a lady; (vulgarly) a  
 wife. *h*  
 بیت *bait*, f. a couplet, poetry. *a*  
 بیتاب *be-tāb*, powerless, without  
 endurance; *be-tābi*, helplessness. *p*  
 بی تعلتی *be-ta'allūti*, f. freedom from  
 worldly ties, immediate communion  
 with God *p a*

بیٹا *betá*, m. a son, a child. *h*  
 بیٹھانا *baithána*, a. to set down, to place. *h*  
 بیٹھنا *baithná*, n. to sit, to be placed. *h*  
 بیج *bij*, m. seed; principle. *s*  
 بیجا *be-já*, ill-timed, ill-placed, improper. *p*  
 بیجاگر *be-jigar*, cowardly; *be-jigari*, cowardliness, want of 'pluck.' *p*  
 بیچ *bich*, (prep.) among, between, during. *h*; the middle. *s*; *bich-bicháw*, mediation, intermediate means. *h*  
 بیچارہ *bechára*, helpless. *p*  
 بیچنا *bechná*, a. to sell. *h*  
 بیشتر *beshtar*, generally, for the most part. *p*  
 بیدار *bedár*, awake, wakeful. *p*  
 بیربل *Birbal*, name of one of Akbar's ministers. *h*  
 بیس *bis*, twenty. *h*  
 بیشمار *be-shumár*, incalculable. *p*  
 بی قرار *be-karár*, uneasy, restless. *a p*  
 بیگانہ *begána*, strange, undomestic, foreign. *p*  
 بیگم *begam*, (fem. of *beg*), a lady. *p*  
 بیل *baíl*, m. a bullock. *h*  
 بیمار *bimár*, sick, a patient. *p*  
 بیماری *bimári*, f. sickness. *p*  
 بینڈا *benḍá*, crooked; absurd. *h*  
 بیورا *byaurá*, m. account, history. *s*  
 بیوقوف *be-wukúf*, foolish, stupid. *p a*

## پ

پاپوش *páposh*, f. a slipper. *p*  
 پات *pát*, a mill-stone. *h*  
 پادشاہ *pádsháh*, m. a king (same as *bdásháh*). *p*  
 پار *pár*, m. the opposite bank; (adv.) over, beyond; *pár sál*, last year. *s*  
 پارسا *páresá*, devout, pious *p*  
 پاس *pás*, near, before. *h*  
 پاسبانی *pásbáni*, f. keeping watch. *p*  
 پاکیزہ *pákizá*, clean, fine, elegant. *p*  
 پال *pál*, m. a shade, shelter.  
 پالکی *pálki*, f. a sedan-chair common in India. *h* [cept. *s*  
 پانا *páná*, a. to get, find, reach, accomplish.  
 پانچ *pánch*, five. *s*  
 پانڈا *pánḍá*, a master; priest. *s*  
 پاؤ *páw*, m. leg, foot. *s*  
 پانی *páni*, m. water; lustre. *s*  
 پتا *patá*, m. token, indication, *h*  
 پتا *patá*, m. a leaf. *s*  
 پتھر *patthar*, m. a stone, a rock. *s*  
 پتی *patthi*, f. a leaf; hemp. *s*  
 پٹکنا *patákna*, a. to dash, to beat. *h*  
 پچاس *pachás*, fifty. *h*  
 پچھارتی *pichhári*, f. the rear; the hind-quarter of an animal. *s*  
 پچھلا *pichhlá*, latter, last, modern. *s*  
 پچیس *paohis*, twenty-five. *s*  
 پدر *padar*, m. (*pidar*, *h*), a father. *p*

پر *par*, (conj.) but; (postp.) on or upon, at. *h*

پر *par*, m. a wing. *p*

پرانا *purānd*, old, ancient. *s*

پر تھویناتھ *prithvī-ndāh*, Lord of earth, your majesty. *s*

پر تیت *prathī*, f. trust, confidence. *s*

پرد *parda*, m. a curtain, a screen. *p*

پردیشی *pardeshī* (or *pardesi*), a stranger. *s*

پر سر *parisram*, m. care, labour. *s*

پر سن *prasanna*, pleased, content. *s*

پر سنسا *prasānsā*, f. praise. *s*

پر ش *purush*, man, a person. *s*

پر کار *prakār*, m. mode, manner. *s*

پر گت *pragat*, current, well-known. *s*

پر ند *parandā*, m. a bird. *p*

پر ورش *parwarish*, f. breeding, nourishment. *p*

پر هیز *parhez*, m. temperance, continence, control of the passions. *p*

پر ی *parī*, f. a fairy. *p*

پر یت *prī*, f. love, friendship. *s*

پر یشان *parashān*, scattered, ruined, distressed. *p*

پر یشانی *parashāntī*, f. destruction, distress. *p*

پر ینا *parnd*, n. to fall, to happen. *h*

پر وسی *parosī*, m. a neighbour. *s*

پر ھانا *parhānā*, a. to teach to read, to instruct. *s*

پر ھنا *parhnd*, a. to read, to repeat, to say, to speak. *s*

پس *pas*, hence, therefore. *p*

پسند *pasand*, f. choice, approbation. *p*

پشم *pashm*, f. wool, fur. *p*

پشو *pashu* (or *pasu*), m. an animal, beast. *s*

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

پکڑنا *pakārnd*, a. to catch or seize. *h*

پکھال *pakhāl*, f. a leathern bag for carrying water. *s*

پلانا *pilānā*, a. to give to drink. *s*

پنجر *pinjra*, m. a cage. *s*

پنڈت *pandit*, a learned brahman. *s*

پوچھنا *pūchhnd*, a. to ask, inquire. *s*

پور *paur*, f. a door, gate. *s*

پورا *pirā*, full; accomplished. *s*

پوری *puri*, f. a kind of cake. *s*

پوست *post*, m. poppy; *posth*, one who intoxicates himself with infusion of poppy. *p*

پوشاک *poshāk*, f. vestments, dress, habits, garments. *p*

پہاڑ *pahār*, m. a mountain. *h*

پھاڑنا *phārnd*, a. to rend, to tear. *s*

پھاٹا *phatā*, rent, torn (from *phatnd*, n. to be rent). *s*

پہچاننا *pahchānnd*, a. to know, to recognize. *s*

پہر *pahar*, a space of about three hours, a watch (of the day or night). *p*

پھر *phir*, again, back. *h*

پھرنا *phirnd*, n. to turn back, return. *h*

پہل *phal*, m. fruit; effect; advantage; progeny. *s*

پہلا *pahlá* or *pahlíá*, first, before; rather; *pahlé*, at first, previous to. *h*

پہلنا *phalná*, n. to bear fruit, to be produced. *s*

پہنچانا *pahunchná*, a. to convey; *ba-ham pahunchná*, to get together, to store up. *h*

پہنچنا *pahunchná*, n. to arrive. *h*

پہنسا *phansná*, n. to be caught in a noose, to be strangled. *h*

پہننا *pahanná*, a. to put on, to wear. *h*

پھولنا *phúlná*, n. to blossom, to bloom. *s*

پھیلا *phiyá*, m. a wheel (of a chariot, etc.) *h*

پھیر *pher*, back, again. *h*

پھیرنا *pherná* or *pher-dená*, a. to turn, to circulate, to give back. *h*

پھیلنا *phairlná*, n. to spread, to be divulged. *h*

پیادا *piyáda*, m. a pedestrian, an attendant on foot; *piyáda-pá*, on foot, as a pedestrian. *p*

پیار *pyár*, m. affection. *s*

پیارا *piyárá*, dear, beloved. *s*

پیاسا *piyásá*, thirsty. *s*

پیالہ *piyála*, m. a cup, goblet. *p*

پیت *pet*, m. the belly, stomach, womb. *s*

پیٹھ *piih*, f. the back. *s*

پیٹھنا *piithná*, n. to rush in, to enter. *s*

پیچھا *picchá*, m. pursuit, following. *h*

پیچھاری *picchári*, f. the hinder part. *h*

پیچھی *picchhe*, after, in the rear, in pursuit of. *h*

پیدا کرنا *paidá-k.*, a. to produce, to procure; *paidá-h.*, to be born; to be found. *h p*

پیر مرشد *pir murshid*, your highness, sire, your worship. *p a*

پیراک *pairák*, m. a swimmer. *h*

پیرنا *pairná*, n. to swim. *h*

پیسا *paidá*, m. a copper coin, money, cash. *h*

پسنا *psná*, a. to grind, triturate. *s*

پشہ *peshá*, m. trade, profession. *p*

پیغام *paighám*, m. a message. *p*

پیمان *paimán*, m. a promise, an oath, a compact. *p*

پینا *piná*, a. to drink. *s*

## ت

تاب *táb*, power, endurance. *p*

تابع *tábi'*, m. a subject; (adj.) submissive. *a*

تاپنا *tápná*, a. to warm one's self before a fire. *s*

تائیر *ta, sir*, f. impression. *a*

تازہ *táza*, fresh, new, green, young; fat; happy. *p*

تازی *tázi*, Arab, Arabian. *a*

تاکنا *tákna*, a. to look, stare at. *s*

تاکہ *tá-ki*, so that, to the end that. *p*

تامل *ta, ammul*, m. meditation, reflection, purpose. *a*

تانسین *Tán-sen*, name of a musician. *s*

**تب** *tab*, then, at that time, afterwards; *tabhi se*, from that very time. *s*  
**تباہ** *tabāh*, ruined, lost; *tabāh-h*. to be in misery. *p*  
**تجارت** *tijārat*, f. trading, traffic. *a*  
**تجه** *tujh*, inflection of *tū*, thou. *h*  
**تحصيل** *tahsil*, f. acquisition. *a*  
**تخت** *takht*, m. a throne. *p*  
**تد** *tad*, conj. or adv. then. *h*  
**تدبير** *tadbir*, f. deliberation, counsel; management. *a*  
**تدرو** *tadarv*, a pheasant. *p*  
**تر** *tar*, moist; **تر تر** *tar ba tar*, all wet or weltering. *p*  
**تراشنا** *tardāshnā*, a. to cut or clip, to shave, to shape out. *p h*  
**تربيت** *tarbiyat*, f. education. *a*  
**ترك** *tark*, abandoning, leaving. *a*  
**تركش** *tarkash*, a quiver. *p*  
**تركي** *Turki*, of or belonging to Turkomania. *p*  
**تترپنا** *tarāpnā*, n. to tremble, quiver. *h*  
**تس** *tis* (inflect. of *so*), which; *tispar*, whereupon. *h*  
**تسلي** *tasalli*, f. consolation, soothing. *a*  
**تشنگی** *tishnagi*, f. thirst. *p*  
**تصدیع** *tasdi'*, f. trouble, privation. *a*  
**تصدیق** *tasdik*, f. verifying, attesting. *a*  
**تصرف** *tasarruf*, possession, use. *a*  
**تصویر** *tasvir*, f. a picture, an image. *a*  
**تضحیک** *tazhik*, f. ridicule, sport. *a*  
**تعجب** *ta'ajjub*, wondering, astonishment. *a*

**تعریف** *ta'rif*, f. praise, description. *a*  
**تعظیم** *ta'zim*, f. reverence, honouring. *a*  
**تفاوت** *tafdwut*, m. distance, distinction, difference. *a*  
**تفنی** *tafannun*, m. recreating, refreshing. *a*  
**تقاضا** *takāzā*, m. demanding, exacting; urgency. *a*  
**تقدیر** *takdir*, f. predestination. *a*  
**تقصیر** *takbir*, f. fault, crime, blame. *a*  
**تک** *tak*, postp. up to, as far as. *h*  
**تکلف** *takalluf*, m. ceremony, pomp. *a*  
**تکلیف** *taklif*, f. trouble, annoyance. *a*  
**تلاش** *taldsh*, f. search, seeking. *a*  
**تلخ** *talkh*, bitter. *p*  
**تک** *talak*, up to (same as *tak*). *h*  
**تلاوار** *tahwār*, f. a sword. *s*  
**تلونمزاجی** *talawoun-misdjt*, f. fickleness of disposition. *a*  
**تم** *tum*, you (*tumh* and *tumhoñ* in the inflection). *h*  
**تماشا** *tamāshā*, m. an entertainment, show, spectacle, sight; *tamāshā'i*, a spectator. *a*  
**تماش بین** *tamāsh-bin*, a spectator. *p*  
**تمام** *tamām*, entire, perfect, complete. *a*  
**تمبورا** *tamburā*, m. a kind of drum. *a*  
**تمهید** *tamhid*, f. subterfuge, shift. *a*  
**تنخواہ** *tan-khwāh*, f. wages, salary. *p*  
**تنگ** *tang*, narrow, strait; *tang dnd*, to be disquieted, annoyed. *p*  
**تنگ دستی** *tang-dasti*, f. distress, poverty. *p*

تو *to* or *taw*, adv. then; *tú*, pron. thou. *h*

تور *torá*, m. a purse containing 1000 rupees. *h*

تورنا *torná*, a. to break, to change (as coin) *s*

توديق *taufik*, f. divine direction. *a*

تولنا *tolná*, a. to weigh. *s*

تون *ton* or *taun*, then, in that manner. *h*

تھا *thá*, was (verb auxil.). *h*

تھن *than*, m. breast. *s*

تھوڑا *thorá*, little, scarce, seldom, less, few. *h*

تھیلی *thaili*, f. a purse tied round the waist, a bag. *h*

تیار *taiyár*, ready, prepared, finished, complete. *a*

تیاری *taiyári*, f. preparation. *p*

تیرتی *tírti*, f. a butterfly. *h*

تیر *tír*, m. the bank of a river. *s*

تیر *tír*, m. an arrow. *p*

تیر *tes*, sharp. *p*

تیس *tis*, thirty. *s*

تیسرا *tisrá* (f. *tisri*), the third. *s*

تین *tin*, three; *tain*, thou; *ten*, from.

ت

تالی *táli*, f. a sort of musical instrument. *h*

تانگ *táng*, f. the leg, foot. *h*

تپکنا *tapakná*, n. to drip. *h*

تپنچیا *tap-púnjyá*, bankrupt. *h*

تتولنا *tatolná*, a. to feel, to handle. *h*

تکڑا *tukrá*, m. a piece, a bit, a morsel. *s*

توتنا *tútná*, n. to break. *h*

تورمال *toral-mal*, a man's name. *h*

تھٹھا *thathá*, m. a joke, a jest. *h*

تھتھول *thathol*, m. a jester, a buffoon. *h*

تھتھولی *thatholi*, f. fun, humour, sport, joking. *h*

تھہرنا *thaharná*, n. to stay, to rest, to be settled. *h* [decim. *h*

تھہرانا *thahráná*, a. to determine, to

تھسا *thassá*, m. vanity, ostentation. *h*

تھندا *thandá*, cold. *h*

تھور *thaur*, f. place, spot. *h*

تھپ *thip*, m. a note of hand. *h*

ث

ثانی *tháni*, second, equal. *a*

ثقه *thika*, trusty, confidential. *a*

ثمره *thamra*, m. fruit; result. *a*

ثواب *thawáb*, m. the future reward of virtue. *a*

ج

جازا *járá*, m. cold, winter. *s*

جاگنا *jágná*, n. to awake, to be awake. *s*

جال *jáal*, m. net. *s*

جامه *jáma*, m. a garment, robe, vest. *p*

جان *ján*, f. m. life, soul, spirit, dear, beloved; *ján pahohán*, an intimate friend. *p*

جانا *jānd*, n. to go; to be; to pass; to reach; to continue. *jātd-rahnd*, to vanish. *s*

جانچنا *jānchnā*, a. to test, to try, prove. *s*

جاندار *jān-dār*, a living being. *p*

جاننا *jānnā*, a. to know, to understand, to consider. *s*

جانور *jānoar*, m. an animal, a bird. *p*

جاهل *jāhil*, m. a fool; (adj.) barbarous, brutal. *a*

جب *jāb*, when, at the time when; *jāb-na-tab*, now and then. *s*

جبا *jubā*, young, youthful. *s*

جب تک *jābtak* or *jāb-talak*, so long as, till when. *s h*

جتا *jittā*, as much (as), whatever much. *h*

جتانا *jatānā*, a. to point out, to teach. *s*

جتنا *jittnā*, as many (as), how many soever. *h*

جدا *judā*, separate, apart. *p*

جس *jis*, the inflection of the relat. *jo*, who, which. *h*

جست *jast*, f. a leap. *p*

جفاکار *jafā-kār*, m. a tormentor, oppressor. *a p*

جگانا *jagānā*, a. to waken, to rouse up. *s*

جگہ *jagāh*, f. place, quarter, room, vacancy, stead. *h*

جلاد *jallād*, m. an executioner; (adj.) cruel, hard-hearted. *a*

جلد *jald*, expeditious, quick, quickly. *p*

جلدي *jaldi*, f. quickness, rashness. *p*

جلنا *jālnā*, n. to burn, to be kindled; to get into a passion. *s*

جلوا *jāwā*, m. light; *jāwā-gar*, brilliant, beautiful. *a*

جلیو *jālev*, f. retinue, attendance. *h*

جمع *jam'*, f. a congregation, collection; sum total, number; *jam'-k*. or *-rakhnā* or *-kar-rakhnā*, to collect; *-hond*, to be collected. *a*

جن *jan*, m. person, individual. *s*

جنس *jins*, f. genus; goods, commodity. *a*

جنگل *jangal*, m. a forest, a wood. *s*

جننا *jānnā*, a. to bear, to bring forth. *s*

جو *jo*, (rel. pron.) he who; *jo-ko*, *t*, who-soever; *jo-kuchh*, whatsoever. *h*

جو *jau*, m. barley; *jō*, if, when; *jū*, searching. *p s*

جوا *jū*, *d*, m. a yoke; dice, gambling. *s*

جواب *jawāb*, m. an answer. *a*

جوان *jawān*, young, a young person; *jawān-murdī*, valour, *p*

جواني *jawānt*, f. youth or rather that period of life to which the Romans applied the term *juventus*. *p*

جواهر *jawāhir*, f. (plur. of جوهر), gems, jewels; *jawāhir-khāna*, a jewel-house or treasury. *a*

جوہری *jāwharī*, m. a jeweller. *a*

جوتا *jūtā*, m. a shoe, a pair of shoes. *h*

جوتک *jotik*, m. astrology. *s*

جوتکی *jotiki*, an astrologer. *s*

جوتی *jūtī*, a slipper, a small shoe. *h*

جوتنا *joṭnā*, to yoke. *h*

جوڑنا *joṛnā*, a. to join, clasp. *h*

جون *joṅ* or *jaun*, when, as; *joṅ-hin*,  
or *jaun-hin*, the instant when. *h*

جونپور *Jaunpūr*, name of a city. *s*

جھاڑ *jhār*, m. bushes; continued rain. *h*

جھوڑ *jhōṛ*, *jhār-jhūr*, f. a thicket. *h*

جہاز *jahāz*, m. a ship. *a*

جہالت *jahālat*, f. ignorance. *s*

جھال *jhālar*, f. a fringe; *jhālar-dār*,  
possessed of a fringe, fringed.

جہان *jahān*, m. the world; *jahānī*,  
of or belonging to the world, man-  
kind. *p*

جہان *jahān*, where, in whatever  
place. *h*

جہان پناہ *jahān panāh*, m. refuge of  
the world; your majesty! *p*

جہانچہ *jhānochh*, f. a cymbal. *s*

جہانکنا *jhānkna*, a. to peep, to spy. *h*

جہت *jhāt*, quickly. *h*

جھرننا *jharnā*, n. to ooze, to flow. *h*

جھروکھا *jhārokhā*, m. a lattice, a  
window. *s*

جھگڑا *jhagṛā*, m. wrangling, quar-  
relling. *h*

جھگڑنا *jhagarā*, n. to quarrel. *h*

جھمکھاتا *jhāmjhātā*, glittering. *h*

جھمکڑا *jhāmakṛā*, m. splendour,  
beauty. *h*

جھن *jhan*, m. a clashing sound of  
metals, etc. *h*

جھوٹا *jhōṭā*, false; a lie. *s*

جھوٹھا *jhōṭhā*, a liar; false. *s*

جی *ji*, m. life, soul, mind: (added  
to names, professions, etc., it  
signifies sir, master). *s*

جیب *jeb*, f. a pocket. *p*

جیتا *jitā*, alive, living. *s*

جیتنا *jitnā*, a. to win (at play), to  
conquer.

جینا *jinā*, n. to live, to be alive. *s*

جیسا *jisā*, in the manner which, as,  
such as. *s*

چ

چابک *chābuk*, m. a horsewhip. *p*

چابنا *chābnā*, a. to gnaw. *h*

چاشنی *chāshnī*, f. taste. *p*

چال *chāl*, f. way, practice. *s*

چالاک *chālāk*, active, fleet. *p*

چاندنی *chāndnī*, f. a kind of cloth;  
moonlight. *s*

چاہنا *chāhnā*, a. to love, to like, to  
desire, to choose; *chāhiye* (in Braj.  
*chāhiyatū*), it is fit, proper, neces-  
sary, etc. *s*

چابنا *chābnā*, a. to gnaw. *h*

چبلا *chibillā*, stupid, impudent. *h*

چپ *chup*, } silent, speechless. *h*

چپکا *chupkā*, }

*chatur*, clever; *chaturdāt*, ex-  
pertness. *s*

چٹکانا *chatkānā*, a. to rend, split. *h*

چٹھی *chiṭhī*, f. a letter, an epistle. *h*

چراغ *chirāgh*, m. a lamp, a light. *p*



چراگا *charágáh*, f. a pasture, a meadow. *p*

چرانا *charánd*, to graze; *churánd*, a. to steal; *ánkhon churánd*, to withdraw the eyes. *s*

چرھنا *charhnd*, n. to ascend, to come up. *h*

چرھانا *charhánd*, a. to raise up. *h*

چریا *chiryá*, f. a bird. *h*

چریمار *chirímár*, a bird-catcher, a fowler. *h*

چشم *chashm*, the eye. *p*

چشمہ *chashma*, m. a spring, a well, a fountain. *p*

چغلی *chughli*, slandering, backbiting. *p*

چکت *chakit*, astonished. *s*

چکنا *chukná*, n. to have done, to have completed. *h* (Vide Gram. p. 65).

چکی *chakki*, f. a mill, a mill-stone. *s*

چلانا *chillánd*, n. to scream out. *h*

چلنا *chalnd*, n. to move, to go, proceed, go off, pass (as coin), to be discharged (as a gun); *chald-j.* to go; *chald-ánd*, to come. *s*

چمک *chamak*, f. brilliancy, glitter, beauty. *h*

چمن *chaman*, m. a lawn, a meadow. *p*

چنانچہ *chunánchi*, thus, accordingly. *p*

چنتا *chintá*, f. care, anxiety. *s*

چنگل *changul*, m. a claw; *changul márná*, to grasp with the claw. *p*

چوپ *chop*, f. desire, selfishness. *h*

چوپایہ *chauptáya*, four-footed, a quadruped. *s*

چوتھا *chauthá*, the fourth. *s*

چور *chor*, m. a thief, a robber. *s*

چورانا *choránd*, a. to steal. *s*

چوری *chori*, f. theft, robbery. *s*

چوٹ *chúk*, f. defect, error; *chauk*, an open place in a city. *h*

چوکس *chaukas*, expert, alert. *s*

چوگنا *chaugund*, a. fourfold. *s*

چونچ *chonoh*, f. beak, bill. *s*

چوندول *chavindol*, m. a kind of sedan or *palki*. *s*

چونری *chauri*, f. a whisk, a fly-flapper. *h*

چوہا *chúhá*, m. a mouse; *chúhe-már*, a kind of hawk which feeds on mice. *h*

چہ *chha*, six. *h*

چھاتی *chhátí*, f. the breast; *chhátí se lagánd*, to embrace. *h*

چھپنا *chhipná*, n. to be concealed, hidden, absent. *h*

چھتری *chhatri*, f. a covering or hood; *chhatri-dár*, covered, hooded. *s*

چھٹاپا *chhutápa*, m. smallness. *h*

چھبھ *chahohaha*, m. warbling. *h*

چھہرہ *chihra*, m. the face. *p*

چھوٹا *chhotá*, little, small. *h*

چھوٹنا *chhútnd*, n. to escape. *h*

چھور *chhor*, m. end, extremity. *h*

چھوڑنا *chhorná*, a. to release, leave, let go. *h*

چھوکرا *chhokarā*, m. a boy, *h*  
 چھید *chhed*, m. a hole, an opening. *s*  
 چیتا *chitā*, m. a leopard. *s*  
 چیز *chiz*, f. a thing. *p*  
 چینا *chāind*, m. a kind of corn. *s*  
*chēnd*, millet. *h*

## ح

حاجب *hājib*, m. an usher. *a*  
 حاجت *hājat*, need, want. *a*  
 حاصل *hāsīl*, m. produce, result, pur-  
 port, profit, revenue; *hāsīl-i-kalām*,  
 in fine, in short; *hāsīl-h.*, to be  
 obtained; *hāsīl-k.*, to obtain. *a*  
 حاضر *hāsīr*, a. present, willing; *hāsīr-*  
*jawābī*, ready wit. *a*  
 حاکم *hākīm*, m. a ruler. *a*  
 حال *hāl*, m. state, condition, busi-  
 ness, affair; present time. *a*  
 حالت *hālat*, f. state, condition. *a*  
 حبشی *habshī*, m. Abyssinian, Caffre. *a*  
 حجتی *hujjātī*, cavilling, arguing the  
 point. *a*  
 حد *hadd*, extreme, extremely. *a*  
 حرص *hirs*, avidity, greediness. *a*  
 حرکت *harakat*, f. proceeding, con-  
 duct. *a*  
 حریف *harīf*, an opponent (in play),  
 a rival, an associate. *a*  
 حسب الحکم *hasbu-l-hukm*, according  
 to command. *a*  
 حسد *hasad*, f. envy, malice; emula-  
 tion, ambition. *a*

حصہ *hissā*, m. share, lot, portion,  
 division. *a*  
 حضر *hazr*, m. rest, repose. *a*  
 حضرت *hazrat*, your or his majesty,  
 your or his excellency, etc. *a*  
 حضور *huzūr*, m. presence, appearance;  
 a regal court; his majesty. *a*  
 حق *hakk*, just, true; the Deity;  
 right, justice; lot. *hakk-bini*, per-  
 ception of right. *a*  
 حقارت *hikdrat*, f. contempt, dis-  
 grace, baseness. *a*  
 حقیقت *hakkhat*, f. truth, a true  
 statement, an account.  
 حکایت *hikāyat*, f. a history, tale,  
 narration. *a*  
 حکم *hukm*, m. order, decree. *a*  
 حکمت *hikmat*, f. wisdom, know-  
 ledge, skill, contrivance. *a*  
 حکومت *hukumat*, f. reign, rule. *a*  
 حکیم *haktm*, m. a sage, a philosopher,  
 a physician. *a*  
 حلوائی *halwāī*, m. a confectioner. *a*  
 حواس *hawās*, (pl.), senses. *a*  
 حوالی *hawāle-k.* to give in charge, to  
 consign. *a*  
 حیات *hayāt*, life. *a*  
 حیران *hairān*, confounded, [cr-  
 plexed. *a*  
 حیرت *hairat*, f. confusion. *a*  
 حیف *haif*, (interj.) ah! alas! m.  
 iniquity, a pity; *haif-k.* or *-khānā*,  
 to sigh, to express one's sorrow. *a*  
 حیلہ *hīla*, m. artifice, ruse. *a*  
 حیوان *haiwān*, m. animal. *a*

## خ

- خاص *khāṣṣ*, select, peculiar. *a*  
 خاطر *khāṭir*, *f.* the heart, mind;  
*khāṭir khwāḥ*, cheerfully, heartily;  
*khāṭir jam'*, with heart at ease,  
 contented. *a*  
 خاک *khāk*, *f.* earth, dust; *khāk-h.*  
 to be destroyed. *p*  
 خالص *khāṣṣ*, pure. *a*  
 خالی *khālī*, bare, empty. *a*  
 خان *khān*, a lord, a grandee; *khān-*  
*daurān* (p. 29), a man's name;  
*khān-khānān*, a man's name. *a*  
 خانه *khāna*, *m.* house, place; (much  
 used in composition, as *bāwārchī-*  
*khāna*, a cook-house or kitchen.) *p*  
 خبر *khābar*, *f.* news, information,  
 report, notice; *khābar-dār*, careful,  
 attentive; *khābar-gīri*, taking care  
 of. *a*  
 خیر *khāchehar*, *m.* a mule. *p*  
 خدا *khudā*, *m.* God; *khudā-shīnd*,  
 God-knowing. *p*  
 خداوند *khudāwān*, master, your  
 majesty, your worship, etc. *p*  
 خدمت *khidmat*, *f.* presence, service,  
 duty; *khidmat-gār*, an attendant, a  
 servant. *a*  
 خراب *khārdāb*, bad, depraved, ruined,  
 depopulated. *a*  
 خرابی *khārdābi*, *f.* ruin, destruction. *a*  
 خرج *khāroh*, *m.* expenditure. *p*

- خرید کرنا *khārid-k.* *a.* to purchase. *h p*  
 خس *khās*, *m.* grass, straw. *p*  
 خصوص *khūṣṣ*, especially. *a*  
 خط *khatt*, *m.* a letter; a line; mous-  
 taches, beard. *a*  
 خطا *khātā*, defect, error, missing,  
 deficient. *a*  
 خفا *khafā*, angry. *p*  
 خفگی *khāfagi*, *f.* displeasure, anger. *p*  
 خفیف *khāfiy*, vilified; *khāfiy-h.* to  
 feel one's self affronted. *a*  
 خلاصه *khuldāsa*, essence, the upshot or  
 finale; the moral (of a tale, etc.) *a*  
 خلائق *khāḷāq*, people, mankind. *a*  
 خلق *khāḷk*, *m.* people, the world,  
 creation. *a*  
 خلقت *khilqat*, *f.* people. *a*  
 خو *khō*, *f.* disposition. *p*  
 خواب *khwāb*, *m.* sleep. *p*  
 خوب *khūb*, good, excellent, well;  
*khūb-sūrat* (adj.), beautiful, well-  
 favoured. *p*  
 خوبی *khūbi*, *f.* beauty; comfort; good  
 deed, virtue. *p*  
 خوش *khush*, pleased, cheerful; ele-  
 gant; *khush-and*, to be agreeable;  
*khush-āyān*, comely, elegant;  
*khush-uslūb* or *khush-dāul*, well-  
 proportioned, elegant. *p*  
 خوش خبری *khush-khābri*, *f.* good  
 news, pleasing tidings. *p*  
 خوش طبعی *khush-tābi*, *f.* pleasan-  
 try, mirth. *p*

خوشه *khosha*, m. a cluster of grapes, etc. *p*

خوشي *khushi*, f. delight, pleasure. *p*

خوف *khauf*, m. fear; *khauf-k.* or *-khána*, to fear. *a*

خوني *khuni*, a murderer; sanguinary. *p*

خیال *khiyál*, m. thought, consideration; phantom, vision; *khiyál-k.* to fancy; *khiyál-rakhnd*, to keep in mind. *a*

خیانت *khiyánat*, f. perfidy, treachery, embezzlement. *a*

خیر *khair*, good, best, well; m. goodness; health; *khair-khwáh*, well-wisher. *a*

## د

دخول *dákhil-h.*, n. to enter, to arrive. *h a*

داد *dád*, justice. *p*

دارو *dáru*, f. medicine. *p*

داغ *dágh*, spot, stigma. *p*

دام *dám*, m. a snare. *p*

دامن *dáman*, m. skirt. *p*

دان *dán*, m. alms, charity. *s*

دانا *dánd*, wise, learned; a sage. *p*

دانای *dánd,t*, f. wisdom. *p*

دانت *dánt*, m. tooth. *s*

دانش *dánish*, f. knowledge, science, wisdom. *p*

دانشمند *dánishmand*, wise, a learned man. *p*

دایه *dáno*, m. time. *p*

دانه *dána*, m. grain, seed; speck. *p*

دبانا *dabána*, a. to press down. *h*

دبلا *dublá*, thin, lean, poor. *s*

دبنا *dabná*, to be pressed. *h*

دخول *dákhil*, m. entrance, intrusion; possibility. *a*

در *dar*, (prep.) in; (used in comp. as *dar-guzárná*, to pass away.) *p*

دراز *daráz*, long; *daráz-k.*, to stretch out. *p*

دربار *darbár*, m. the court of a king or prince. *p*

درباری *darbári*, m. a courtier. *p*

در پیش هونا *dar pesh honá*, n. to occur, to await. *p*

درخت *darakht*, m. a tree, a stalk. *p*

درخواست *darakhwást*, f. application, request, wish, desire. *p*

درد *dard*, m. pain, affliction, pity. *p*

دردری *daridri*, poor, miserable. *s*

دردکار *darkár*, useful, requisite. *p*

درگاه *dargáh*, f. a regal court. *p*

درم *diram*, m. money; a coin about sixpence in value. *p*

در میان *dar-miyán*, in the midst; between. *p*

دردند *daranda* or *darinda*, m. a beast of prey. *p*

دروازه *darwáza*, m. door, gateway. *p*

دروغ *darogh*, m. a lie. *p*

درویش *darwesh*, m. a dervise, a beggar. *p*

دریا *daryá*, m. the sea, a river. *p*

- کړنا *daryáfti-k.*, a. to conceive, understand. *h p*
- دش *das* (or *dash*), ten. *s*
- دست *dast*, m. the hand; *dast-bar-dár-h.*, to forbear, to desist. *p*
- دسترخوان *dastar-khúdn*, m. the cloth on which orientals eat. *p*
- دشمن *dushman*, m. an enemy. *p*
- دشمني *dushmani*, f. enmity. *p*
- دشنام *dushnam*, f. abuse. *s p*
- دعا *du'd*, f. benediction, prayer, wish. *a*
- دعوت *da'wat*, f. entertainment, banquet. *a*
- دکھ *dukh*, m. pain, labour; *dukhi*, grieved, afflicted *s*
- دکھانا *dikháná* and *dikhlánda*, a. to shew, to point out. *s*
- دل *dil*, m. heart, mind, soul; *dil-pasand*, pleasing, agreeable. *p*
- دلانا *diláná*, a. to cause to give. *s*
- دو لني *du-latti*, f. a kick with the two hind legs. *h*
- دو لمعي *dil-jam'-i*, f. ease of mind. *p*
- دليل *dalil*, f. argument, proof. *a*
- دم *dam*, m. breath, life. *p*
- دم *dum*, f. tail, end. *p*
- دن *din*, m. a day, *s*
- دنيا *dunyá*, f. the world; people. *a*
- دو *do*, a. two. *p*
- دوا *dawá*, f. medicine; a remedy. *a*
- دوار *dawár*, m. a door, a gate. *s*
- دود *dúdh*, m. milk. *s*
- دور *dúr*, f. distance; distant; *dúr-andesh*, far-sighted, wise; *dúr-andeshi*, prudence, foresight.
- دوژانا *dauránd*, a. to cause to run, to drive. *s*
- دوژنا *daurnd*, n. to run. *s*
- دوست *dost*, m. a friend, lover; *dost-rakhnd*, to hold dear, to love. *p*
- دوستي *dosti*, f. affection, friendship. *p*
- دوسرا *dúsrá*, the second, other, next. *s*
- دوش *dosh*, m. fault, defect. *s*
- دوكان *dúkán*, f. a shop. *p*
- دولت *daulat*, f. riches, fortune, empire; *daulat-mand*, a. wealthy. *a*
- دون *dún*, low, vile, abject; *dún-himmatí*, low-mindedness *a*
- دونو or دونون *dono* or *donon*, the two, both. *h*
- دهرم *dharm*, m. virtue; *dharm-avatár*, incarnation or personification of virtue; sire, your majesty. *s*
- دهرنا *dharná*, a. to place, to lay. *s*
- دهکا *dhakká*, m. a push, jolt. *h*
- دهن *dhan*, m. wealth; wealthy. *s*
- دهندهلپنا *dhandhalpand*, m. fraud, trickery. *h*
- دهوان *dhú,dán*, m. smoke. *s*
- دهوي *dhobi*, a washerman; *dhobin*, a washerwoman. *h*
- دهوم *dhúm*, f. noise, tumult. *h*
- دهونا *dhona*, a. to wash; *dko-dhánd*, to wash thoroughly. *s*

دهيان *dhyán*, m. mind, thought. *s*  
 ديانت *diyánat*, f. conscience, honesty,  
 piety; *diyánat-dár*, honest, just. *a*  
 ديبي *daibi*, f. fate, by chance. *s*  
 دیدار *didár*, viewing, seeing. *p*  
 دید *dida*, m. the eye. *p*  
 دير *der*, f. a long time, late. *p*  
 دیس *des*, m. country, region. *s*  
 دیکھنا *dekhnd*, a. to see, experience. *s*  
 دینا *dená*, a. to give, grant. *s*  
 دینار *dínár*, m. the name of a coin, a  
 ducat. *a*  
 دیندار *dindár*, faithful, true. *p*  
 دیوار *diwár*, f. a wall. *p*  
 دیوان *diwán*, m. a hall of audience. *p*

ڈ

ڈاڑھ *dárh*, f. a tooth. *h*  
 ڈاڑھی *dárhí*, f. the beard. *s*  
 ڈالنا *dálná*, a. to throw down, to pour  
 out, to rush forth; *dál-d.*, a. to  
 throw away. *h*  
 ڈانڈ *dánd*, m. retaliation; an oar; a  
 stick; *dánd-l.*, to take revenge. *s*  
 ڈبانا *dubána*, a. to cause to sink. *h*  
 ڈبکی *dubki*, f. a dip, dive; *dubki-*  
*márnd*, to bathe. *h*  
 ڈر *dar*, m. fear. *s*  
 ڈرنا *darná*, n. to fear. *s*  
 ڈریا لینا *duríyd-l.*, to lead by the  
 bridle. *h*  
 ڈالوانا *daloána*, a. to cause to be thrown,  
 \* placed. *h*

ڈوبنا *dúbná*, to sink, to be drowned. *h*  
 ڈولی *doh*, a plain kind of litter or  
 sedan. *h*  
 ڈونڈی *donđi*, f. a proclamation. *h*  
 ڈھانپنا *dhámpnd*, a. to cover up, con-  
 ceal. *h*  
 ڈھانچا *dhánchá*, m. a frame, frame-  
 work. *h*  
 ڈھب *dhab*, m. mode, manner. *h*  
 ڈھول *dhol*, m. a drum; *dholak*, a  
 little drum. *h*  
 ڈھونڈھنا *dhundhnd*, a. to seek, to  
 search for. *s*  
 ڈھیر *dher*, m. a heap. *h*  
 ڈیرا *derá*, m. a dwelling, a tent;  
 (adj.) squint-eyed. *h*  
 ڈیل *dil*, m. stature; *dil-daul*, size  
 and shape; *del*, a clod. *h*

ذ

ذرا *zarrá*, m. an atom, a little; the  
 least bit. *a*  
 ذکر *ziker*, m. remembrance; *ziker-k.*,  
 mention, to praise. *a*

ر

رات *rát*, f. night. *s*  
 راجا *rájá* or راجہ *rája*, a king. *s*  
 راجمندر *ráj-mandír*, m. a palace. *s*  
 راز *rás*, m. a secret, a mystery. *p*  
 راست *rást*, right, true; *rást-go.*,  
 speaking truth, veracity. *p*  
 رکھنا *rákhnd*, to keep, stop. *s*

رام *rdm-ohorá*, a name frequently given to slaves. *s*

راحت *rdhat*, f. quiet, ease. *a*

راه *rdh*, f. road, way. *p*

رای *rd, e*, f. sense, opinion. *a*

رتبه *rutba*, m. rank, dignity. *a*

رته *rath*, m. f. a chariot (four-wheeled). *s*

رتبی *rath*, f. a weight of about eight barley-corns. *s*

رخصت *rukhsat*, f. leave, discharge, *rukhsat-h.*, to depart. *a*

رخنا *rakhnd*, m. rent, hole. *p*

رسا *rassá*, m. a rope. *h*

رسانا *risndá*, n. to be enraged. *h*

رسته *rasta*, m. a road, way, mode. *p*

رسوا *ruswd*, exposed, disgraced. *p*

رسوائی *ruswd, i*, f. ignominy, disgrace. *p*

رسی *rassé*, f. a string, cord. *p*

رشک *rashk*, m. envy, jealousy *p*

رضا *rizá*, f. favour. *a*

رعیا *ra'tyyat*, f. subjects, people. *a*

رغبت *raghbat*, f. desire, liking. *a*

رفیق *rafik*, m. a friend, ally. *a*

رقعه *ruk'á*, m. a letter, note. *a*

رکابدار *rikáb-dár*, m. a stirrup-holder, groom. *a p*

رکھنا *rakhnd*, a. to place, possess, save; *rakh-d.*, to put down, to place; *rakh-l.*, to establish. *s*

رکھوانا *rakhwánda*, a. to cause to be placed, or put. *s*

رنج *ranj*, pain, grief. *p*

رنجیدہ *ranjida*, annoyed, vexed. *p*

رنڈی *randi*, a woman. *h*

رنگ *rang*, m. colour; pleasure. *p*

رنگین *rangin*, coloured, gaudy. *p*

رو *ru*, m. face, surface. *p*

رو برو *ru-ba-ru*, in the presence of; face to face, before. *p*

روپا *rúpá*, m. silver. *s*

روپیہ *rúpiya*, m. a rupee. *s*

روتی *roti*, f. bread, a loaf. *s*

روح *rúh*, f. soul, spirit. *a*

روز *roz*, m. a day. *p*

روس *ros*, m. anger; *ros-k.*, to feel wroth. *s*

روشن *roshan*, clear, illumined. *p*

روشنی *roshni*, light, brightness. *p*

رونا *rond*, n. to weep; m. lamentation, grief. *s*

رہزنی *rahsani*, f. robbery, plunder. *p*

رہس *rahas*, m. witticism. *s*

رہنا *rahnd*, a. to stay, be, live, continue; *rahne-wáldá*, an inhabitant. *h*

رہوار *rahwár*, swift; (lit., fit for the road.) *p*

ریت *ret*, f. sand, filings; *rit*, custom. *h*

ریتی *riti*, f. custom, habit. *s*

رچھنا *rijhnd*, n. to be pleased, satisfied. *s*

## ز

زاد *zadda*, m. a son, child; (used in composition, as *sháh-zadda*, a king's son, a prince.) *p*

زبان *zabán*, f. the tongue, language, dialect; *zabán-i rókhta*, the Urdú or mixed Hindústání. *p*

زبردستی *sabar-dasti*, f. tyranny, oppression. *p*

زر *zar*, m. gold, wealth, money. *p*

زمین *zamin*, ground, a field. *p*

زنائی *zanánt*, belonging to women. *p*

زنبور *zambúr*, m. a bee. *p*

زندگی *zindagi*,  
زندگانی *zindagáni* } f. life, existence *p*

زنگ *sang*, m. a small bell. *p*

زور *zor*, m. force, strength. *p*

زورآور *zoráwar*, powerful, strong. *p*

زهر *zahr*, m. venom, *p*

زیاد *siyáda*, m. addition, additional; (adv.) more; *siyáda-k.* to increase. *a*

زیان *siyán*, m. loss, damage. *p*

زیر *zor*, under, beneath. *p*

زیست *sist*, life. *p*

## س

سا *sá* (*es*, *si*), a termination added to substantives or adjectives to denote similitude or intensiveness. *h*

سابق *sábik*, formerly. *a*

ساتھ *sáth*, (prep.) with. *s*

ساتھی *sáthi*, m. a companion. *s*

ساد *sáda*, plain, unadorned. *p*

سارا *sára*, all, the whole. *s*

سازھا *sárhá*, with a half added. *s*

ساز *sás*, m. furniture, harness, etc. *p*

ساس *sás*, f. a mother-in-law. *s*

ساق *sák*, f. the leg, thigh.

سال *sál*, m. a year. *p*

سامہنی *sámhni*, (prep.) in front of. *s*

ساونگی *sá,úngi*, f. a support for the pole of a chariot. *h*

ساھوکار *sáhukár*, m. a great merchant. *s*

سایس *sá,ís* m. a groom. *p*

سایہ *sáya*, m. shadow, protection. *p*

سب *sab*, all, every, the whole. *s*

سبب *sabáb*, m. cause, reason, motive; (prep.) on account of. *a*

سبق *sabák*, m. a task, lesson. *a*

سبک *subuk*, light, not heavy; *subuk-bár*, lightly burdened. *p*

سبھاو *subháw*, m. nature, disposition. *s*

سپرد کرنا *supurd-k.* a- to give in charge, to consign. *p*

ستری *stri*, a woman. *s*

سجوانا *sajwána*, a. to cause to be fitted, prepared. *s*

سچ *sach* or سچا *sachhá*, m. truth, true. *s*

سخت *sakht*, hard, severe; very. *p*

سخی *sakhi*, generous liberal. *a*

سدا *sáda*, always, *s*

سڈول *sudául*, well-shaped, graceful. *l*

سر *sar*, head; *sar-anjám*, m. livelihood success; *sar-anjám-h.* to succeed. *l*

سر *sir*, m. the head, the top. *s*

سراھنا *saráhna*, a. to praise, extol. *l*

سرائی *saráe*, f. a caravansary, house. *l*

سردار *sardár*, m. chief, ruler. *p*



سردی *sardī*, f. coldness, cold weather. *p*

سرزمین *sar-samīn*, f. empire, region. *p*  
سرکار *sarkār*, f. court, mansion. *p*

سرور *surūr*, f. joy. *a*

سزا *sasā*, f. punishment. *p*

سست *sust*, lazy, idle. *p*

سستی *susti*, f. laziness, dilatoriness. *p*  
سعادت *sa'ddat*, f. felicity; *sa'ddat-mandi*, gratitude, felicity. *a*

سفر *safar*, a journey, voyage. *p*

سفید *sufed*, *sufaid*, white. *p*

سکنا *saknā*, n. to be able. *s*

سکندر *Sikandar*, m. Alexander. *p*

سکھا *sikhā* (*sikshā*), a lecture. *s*

سکھانا *sikhānā*,

سکھلانا *sikhlanā*, } a. to teach. *s*

سکھپال *sukh-pāl*, m. a kind of sedan. *s*

سکھت *sikhak* (*sikshak*), a teacher, preacher. *s*

سلام *salām*, salutation; hail! *a*

سلامت *salāmat*, f. safety, safely. *a*

سلطان *sultān*, m. a sovereign; Ar. pl. *salāṭīn*, sovereigns. *a*

سلوک *sulūk*, f. behaviour, treatment. *a*

سلیقہ *salīka*, m. skill, taste. *a*

سلیمان *Sulaimān*, Solomon. *a*

سم *samm*, m. poison. *a*

سماچار *samachār*, m. news, tidings. *s*

سمان *samān*, like, similar. *s*

سمت *samt* or *simt*, f. a way, path; point of the compass. *a*

سمجھ *samajh*, f. comprehension. *s*

سمجھنا *samajhā*, a. to comprehend, understand. *s*

سمرن *emaran*, m. remembrance, recollection. *h*

سمندر *samundār*, m. the sea, the wide ocean. *s*

سمی *samay*, m. time, season. *s*

سنانا *sunānā*, a. to cause to hear. *s*

سنپت *sampat*, f. wealth. *s*

سنديسا *sandesa*, m. a message. *s*

سنسار *sansār*, the world. *s*

سنگوٹی *singautī*, f. an ornament of gold, etc., on the horn of a bullock. *s*

سننا *sunnā*, a. to hear. *s*

سو *so*, correlat. pron. that very, that same; *sau*, a hundred. *h*

سوا *siwā*, except, besides. *a*

سوار *sawār*, a rider, one mounted or riding; embarked. *p*

سواری *sawārī*, f. riding; equipage. *p*

سوال *sawāl*, m. request, begging, petition. *a*

سوامی *swāmi*, m. master, husband. *a*

سواي *siwāe*, same as *siwā*. *a*

سوچ *soch*, thought. *s*

سوچنا *sochnā*, to consider, reflect. *s*

سودا *sauddā*, m. a bargain, purchase. *p*

سوداگر *sauddāgar*, m. a merchant. *p*

سوداگری *sauddāgarī*, f. merchandize, trade. *p*

سوڈول *sū-daul*, elegant, well-shaped. *s*

سوراخ *sūrākh*, m. a hole, cavity. *p*

سورج *sūraj*, m. the sun. *s*

سورداس *Sūrdās*, name of a poet. *h*

- سومپنا *saumpna*, a. to deliver over, consign. Also سونپنا *saunpna*. *s*  
 سونا *sona*, m. gold; *sána*, void, empty. *s*  
 سونا *sona*, n. to sleep, to die. *s*  
 سونتا *sonṭa*, m. a pestle. *h*  
 سونهين *sonhīn*, in front. *h*  
 سهارا *sahāra*, m. aid, assistance. *s*  
 سهج *sahaj*, ease, facility. *s*  
 سهسر *sahasra*, a thousand. *s*  
 سهي *sahi*, sure, certain. *s*  
 سياست *siyāsāt*, f. punishment. *a*  
 سيانا *siyāna*, wise, intelligent. *s*  
 سياه *siyāh*, black; unfortunate. *p*  
 سيدها *sidhā*, straight, opposite. *s*  
 سير *sair*, f. a walk, perambulation. *a*  
 سير *ser*, a certain weight, nearly two pounds. *h*  
 سيکزون *saikron*, hundred, *h*  
 سيکھنا *sikhna*, a. to learn. *s*  
 سينکنا *senkna*, a. to parch, to warm one's self. *h*  
 سينگ *siṅg*, m. a horn. *s*

## ش

- شاخ *shākh*, a branch; horn. *p*  
 شادماني *shādmāni*, f. joy, gladness, *p*  
 شامت *shāmat*, f. spot, blemish. *a*  
 شامل *shāmīl*, comprehensive; extending to. *a*  
 شاه *shāh*, m. a king, prince; *shāh-zāda*, a royal son, a prince. *p*  
 شاهجهان *shāhjahān*, name of one of the Emperors of Delhi.

- شايد *shāyād*, possibly, probably, perhaps. *p*  
 شبد *shabd*, m. a voice, sound. *s*  
 شبیه *shabih*, f. a picture, likeness. *a*  
 شتابي *shitābi*, f. quickness, haste; quickly. *p*  
 شتر *shutur*, m. a camel. *p*  
 شجاعت *shuj'āt*, f. bravery. *a*  
 شخص *shakhs*, m. a person, individual. *a*  
 شدت *shiddat*, f. violence, force; adversity, affliction. *a*  
 شراب *sharāb*, f. wine. *a*  
 شرط *shart*, f. condition, stipulation, wager. *a*  
 شرم *sharm*, f. bashfulness, modesty, shame; *sharm-āna*, n. to feel ashamed. *p*  
 شرمندگي *sharmandagi*, f. bashfulness, shame. *p*  
 شرمنده *sharmanda* or *sharminda* ashamed, abashed. *p*  
 شروع *shurū'*, f. beginning, commencement. *a*  
 شرير *sharir*, vicious, wicked. *a*  
 شفقت *shafakat*, f. kindness, affection. *a*  
 شکار *shikār*, m. hunting, prey; *shikār-gāh*, f. hunting-field. *p*  
 شکاری *shikāri*, relating to hunting; m. a fowler, hunter. *p*  
 شکر *shukr*, m. thanks, gratitude. *a*  
 شکل *shakl*, f. shape, figure. *a*  
 شکم *shikam*, m. the belly; *shikam-parwar*, a pamperer of his belly. *p*

شور *shor*, m. cry, noise, disturbance. *p*  
 شوق *shauk*, m. desire, love. *a*  
 شوقین *shaukin*, desirous; amateur  
 fanciers. *a*  
 شهد *shahd*, m. honey. *p*  
 شهر *shahr*, m. a city. *p*  
 شہزادہ *shahsadda*, a prince; *shahsaddi*,  
 a princess. *p*  
 شیر *shor*, m. a tiger, a lion. *p*  
 شیرینی *shorni*, f. a tigress. *p*  
 شیرینی *shirini*, f. sweetness; elo-  
 quence. *p*  
 شیکر *shigra*, quickly. *s*

## ص

صاحب *shahib*, m. a lord, master;  
 companion; possessed of, as, *shahib-  
 khana*, the master of the house;  
*shahib-i 'ismat*, possessed of chastity. *a*  
 صاف *saf*, clean, clear, candid. *a*  
 صبح *subh*, f. morning, dawn. *a*  
 صبر *sabr*, f. patience, endurance. *a*  
 صحبت *suhbat*, f. society. *a*  
 صراف *sarraf*, m. a banker, a money-  
 changer. *a*  
 صرف *sarf*, expenditure; *sarf-k.*, to  
 spend. *a*  
 صرف *sirf*, merely, only. *a*  
 صفائی *safdai*, f. purity, beauty. *a*  
 صفت *sifat*, f. praise, quality. *a*  
 صفحہ *safha*, face, surface. *a*  
 صلاح *saldh*, f. counsel, advice. *a*  
 صلاحاً *saldhan*, peaceably, advisably,  
 by way of advice. *s*

صندوق *sanduk*, m. f. a box, a trunk. *a*  
 صواب *sawab*, m, rectitude, a virtu-  
 ous action; success. *a*  
 صورت *surat*, f. form, face. *a*  
 صیاد *saiyad*, a hunter. *a*  
 صید *said*, f. game, hunting, chase. *a*

## ض

ضرور *zarur* or *zurur*, necessary, ex-  
 pedient. *a*  
 ضعیف *za'if*, frail, bedridden. *a*  
 ضیافت *ziyafat*, f. entertainment. *a*

## ط

طاق *tdk*, m. a shelf, a recess. *a*  
 طاقت *tdkat*, f, power, endurance. *a*  
 طالع *tdli*, fortune; star. *a*  
 طبع *tab*, m. constitution, nature. *a*  
 طبیب *tabib*, m. a physician, doctor. *a*  
 طرح *tarah*, f. manner, mode. *a*  
 طرز *tars*, m. make, shape. *a*  
 طرف *taraf*, f. side, direction; ex-  
 tremity. *a*  
 طریق *tarik*, f. way, path. *a*  
 طریقہ *tarikha*, m. way, rule of life. *a*  
 طشت *tasht*, m. a basin. *p*  
 طعام *ta'am*, m. food, victuals. *a*  
 طعامہ *tu'ma*, m. food, bait.  
 طفلی *tijli*, f. infancy. *a*  
 طلب *talab*, f. search; demand, sum-  
 moning; pay; *talab-k.*, to seek for,  
 to send for. *a*  
 طمع *tam*, f. avarice, greediness. *a*

طور *ṭawr*, m. mode, manner. *a*  
 طوطي *ṭūṭī*, f. a parrot. *p*  
 طوفان *ṭūfān*, m. a storm of wind and rain. *a*  
 طول *ṭūl*, m. length. *a*  
 تويلة *ṭawīla*, m. a tether, footband;  
*ṭawwala*, a stable, stall. *a*

ظ

ظاهر کرنا *ẓāhir-k.*, a. to manifest, display. *a ḥ*  
 ظالم *ẓālim*, an oppressor, a tyrant. *a*  
 ظلم *ẓulm*, m. injustice, violence; *ẓulm-gudāz*, a melter of injustice, a crusher of oppression. *a*

ع

عاجز *ʿajiz*, weak, helpless. *a*  
 عاجزي *ʿajizi*, f. weakness, helplessness. *a*  
 عاقل *ʿāqil*, wise, a sage. *a*  
 عالم *ʿālam*, m. the world, universe; *ʿālam-pandh*, the asylum of the universe, his majesty. *a*  
 عالم *ʿālim*, a. learned, knowing. *a*  
 عبارت *ʿibārat*, f. term, expression. *a*  
 عجائب *ʿajāib*, m. wonders, curiosities. *a*  
 عجب *ʿajab*, m. wonder, admiration; a. wonderful rare. *a*  
 عجبونه *ʿajūba*, a. wonderful, a strange thing. *a*  
 عدالت *ʿaddalat*, f. justice. *a*  
 • عدم *ʿadam*, non-existence. *a*

عذر *ʿuzr*, m. excuse. *a*  
 عرض *ʿarṣ*, f. representation; a petition, request. *a*  
 عزیز *ʿazīz*, precious, eminent, dear; (used substantively, like 'mon cher,' 'my dear friend.') a

عشرت *ʿishrat*, enjoyment. *a*  
 عشق *ʿishq*, m. love. *a*  
 عصا *ʿaṣā*, m. a stick. *a*  
 عطار *ʿattār*, m. a perfumer, druggist. *a*  
 عقل *ʿaql*, f. wisdom, opinion. *a*  
 عقلمند *ʿaklmand*, a. wise. *a*  
 علاج *ʿildj*, m. cure, remedy. *a*  
 علاقه *ʿalāqa* (or *ʿilāqa*), m. connection. *a*  
 علاوه *ʿalāwa*, moreover, *a*  
 علم *ʿilm*, m. science, knowledge; *ʿilm-i-nujūm*, astrology.  
 علی *ʿalā*, upon, after; *ʿalā ḥāz-a-kiyās*, in like manner. *a*  
 علیحدہ *ʿalāḥida*, distinct, peculiar. *a*  
 عمدہ *ʿumda*, noble, fine. *a*  
 عمر *ʿumr*, f. age, life, lifetime. *a*  
 عمل *ʿamal*, m. action, practice, conduct. *a*  
 عنایب *ʿindyat*, f. favour, gift. *a*  
 عوام الناس *ʿawām-unnās*, m. the common people. *a*  
 عورت *ʿaurat*, f. a woman, a wife (Arab. plur.) *ʿaurāt*. *a*  
 عوض *ʿiwāz*, m. return, substitute. *a*  
 عیادت *ʿiyādat*, f. visiting the sick.  
 عیار *ʿaiyār*, cunning; a knave. *a*  
 عیش *ʿaiṣh*, m. pleasure, delight. *a*  
 عین *ʿain*, m. the eye, essence, tli very (thing, etc.). *a*

## غ

- غار *ghār*, m. a pit, cavern, hole. *a*  
 غافل *ghāfil*, careless, negligent. *a*  
 غائب *ghāib*, missing. *a*  
 غرأ *gharra*, impudence. *a*  
 غرض *gharas*, f. design, view; (ad.)  
 in short, in fine. *a*  
 غريب *gharīb*, poor; a stranger. *a*  
 غربا *ghurabā*, the poor; pl. of *gharīb*. *a*  
 غزنوي *ghaznavi*, a. residing at  
 Ghazna. *p*  
 غفلت *ghaflat*, f. carelessness; moral  
 torpor. *a*  
 غلاف *ghilāf*, m. a covering. *p*  
 غلام *ghulam*, m. slave. *a*  
 غم *gham*, m. grief, sorrow. *a*  
 غيب *ghaib*, the invisible world. *a*  
 غير *ghair*, other, different. *a*  
 غيرت *ghairat*, f. jealousy. *a*

## ف

- فأد *fāda*, m. profit, gain; *fā, ida-*  
*mand-h.*, to benefit. *a*  
 فائق *fāiq*, superior, excelling. *a*  
 فجر *fajr*, f. morning, dawn of day;  
 early. *a*  
 فدوي *fidwi*, devoted, loyal subject or  
 slave. *a*  
 فراغت *farāghat*, f. comfort, leisure. *a*  
 فراموش کرنا *farámosh-k.* to forget. *p h*  
 فرزند *farzand*, m. a son, boy. *p*

- فرصت *fursat*, f. opportunity. *a*  
 فرض *farā-k.* to grant, assume. *a*  
 فرمانا *farmána*, a. to order, say,  
 speak. *p*  
 فریاد *faryād*, f. complaint. *p*  
 فریادی *faryādi*, a. complainant,  
 plaintiff. *p*  
 فریب *fareb*, fraud, a trick. *p*  
 فساد *fasād*, m. depravity, violence. *a*  
 فصل *fasl*, f. time, season, harvest. *a*  
 فضل *fazl*, bounty, munificence. *a*  
 فقط *faqat*, merely, only, no more. *a*  
 فقیر *fakir*, m. a beggar, dervise; poor,  
 indigent. *a*  
 فکر *fikr*, m. f. thought, reflection. *a*  
 فلانا *fulānā* or *fulāna*, a certain one. *a*  
 فوج *fauj*, f. army, a multitude. *a*  
 فوراً *faurān*, quickly, instantly. *a*  
 فی *fi*, in (used in Ar. phrases, as,  
*fi, l-wākt*, in truth; *fi, l-faur*, in-  
 stantly; *fi, l-hakikat*, of a verity). *a*

## ق

- قابل *kābil*, fit, worthy. *a*  
 قاضی *kāzi*, m. a judge. *a*  
 قامت *kāmat*, f. bulk, height, size. *a*  
 قانع *kāni*, contented, frugal. *a*  
 قبضه *kabza*, m. grasp, possession. *a*  
 قبول *kabūl*, m. consent; *kabūl-k.* to  
 agree, accept. *a*  
 قتل *katl*, m. slaughter, killing. *a*  
 قد *kadd*, m. stature, size. *a*  
 قدر *kadr*, f. worth, price. *a*

قدم *kadam*, m. foot, footstep. *a*  
 قدیم *kadim*, ancient, old. *a*  
 قرار *kardr*, confirmation, rest. *a*  
 قرض *karz*, m. a loan; *karz dend*, to lend. *a*  
 قسم *kasam*, f. an oath; *kisim*, kind, species. *a*  
 قصور *kusur*, m. want, fault *a*  
 قصه *kissa*, m. a story. *a*  
 قضا *qazd*, m. decree. *a*  
 قضاقت *kassdq*, m. a robber; (hence Cossack).  
 قضاکار *kazdkdr*, by chance. *a p*  
 قضاية *kaziya*, m. a quarrel. *a*  
 قطرة *katra*, m. a drop. *a*  
 قلعة *kil'a*, m. a fort, palace. *a*  
 قناعت *kinad'at*, f. contentment. *a*  
 قول *kaul*, m. a statement, a word. *a*  
 قيامت *kiyat*, f. the general resurrection; calamity. *a*  
 قيد *kaid*, f. fetter, imprisonment. *a*  
 قیمت *kimat*, f. price, value. *a*

ک

کاتب *kاتب*, m. a writer. *a*  
 کاٹنا *katina*, a. to cut. *s*  
 کار *kar*, m. use, business, service, work, deed. *p*  
 کار چوبی *kar-chobt*, embroidered cloth. *p*  
 کاریگر *kartgar*, skilful; a cunning workman.  
 کاغذ *kdghaz*, m. paper, a scrap of paper. *p*

کافر *kafir*, m. infidel. *a*  
 کال *kāl*, m. time. *s*  
 کام *kām*, m. business, action, use; desire; *kām anā*, to be useful, of service. *s p*  
 کامرانی *kāmranī*, f. happiness. *p*  
 کان *kān*, m. the ear. *s*  
 کانپنا *kāmpnā*, m. to tremble, to shiver. *s*  
 کاندھا *kāndhā*, m. the shoulder. *s*  
 کانکہ *kānkā*, the armpit. *h*  
 کانہکوجی *kānhkūjya*, the city of Kanoj. *s*  
 کایٹھ *kayath*, m. name of a caste of Hindūs; a scribe, a copyist. *s*  
 کب *kab*, when? *s*  
 کبی *kabi*, m. a poet. *s*  
 کبھی *kabhū*, ever, some time or other; *kabhū-kabhū*, occasionally; کبھی کبھی, same as *kabhū*. *s*  
 کپڑا *kaprā*, m. cloth, clothes. *s*  
 کپوت *kapūt*, unfilial. *s*  
 کتا *kuttā*, m. a dog. *s*  
 کتاب *kitāb*, f. a book, writing. *a*  
 کتنا *kitnā*, how much? how many? *s*  
 کتوال *kutwāl*, an officer of police. *s*  
 کتوری *katōri*, f. a small metal cup. *h*  
 کچھ *kuchh*, any, some, something, a little; *kaochhu*, any, the least. *h*  
 کچھوا *kaochhū'd*, m. a tortoise. *s*  
 کرای لینا *kirās lena* or *kirās mang-wānā*, to get on hire, to borrow. *h*  
 کرشن *Krishn*, the god Krishna. *s*  
 کرنا *karnā*, a. to do, to place. *s*  
 کروتھ *krodh*, angry, wrath. *s*

کس *kis*, inflection of *kaun*, who? frequently joined to the following word, as *kis-tarah*, how? *kis-wadste* or *-liye*, why? *h*

کسان *kisdn*, m. a peasant, farmer. *h*

کسبی *kasbt*, a prostitute, courtesan. *a*

کسنا *kasnd*, a. to draw, cover. *h*

کسی or کسو *kisi* or *kisú*, inflection of *ko, í* or *kuohh*, some, certain, any. *h*

کشت *kisht*, m. f. a sown field. *p*

کشتی *kishtt*, f. a boat, ship. *p*

کل *kal*, to morrow, yesterday. *s*

کلام *kalám*, m. a word, speech. *a*

کلاونت *kaldwnt*, m. a minstrel, musician. *h*

کلیجہ *kaleja*, m. the liver; courage. *h*

کم *kam*, deficient, less, little, rarely; (used in composition: as *kam-bakht*, ill-starred; a rascal). *p*

کمال *kamál*, m. perfection, excellence; (used adjectively, as: extreme, the utmost, etc.) *a*

کمانا *kamáná*, a. to earn one's living. *h*

کمرہ *kamará* (camera), m. a room, chamber. (Port.)

کمینہ *kamína*, base, mean fellow. *p*

کنارہ *kinára*, m. shore, side, limit. *p*

کنجی *kunji*, f. a key. *s*

کنڈ *kund*, m. a cistern, basin. *s*

کنگال *kangál*, poor, wretched. *h*

کنی *kane*, near, beside. *h*

کو *kaud*, m. a crow; *kú, d*, a well, a draw-well, a pit. *s*

کوتاہ *kotáh*, short; *kotáh-h*. to hold back, to refrain. *p*

کوٹاہی *kotáht*, smallness, deficiency. *p*

کوتوال *kotwál*, m. the chief officer of police.

کوٹھری *kothrt*, f. a room. *s*

کوچ *kúch*, departure. *p*

کوچہ *kúcha*, m. a lane, a street. *p*

کوڑا *kord*, m. a whip, a lash; *kúrd*, rubbish. *h*

کومل *komal*, soft, weak. *s*

کون *kaun*, who? which? what? *h*

کونا *kond*, m. a corner. *s*

کونڈی *kúndi*, f. a mortar. *h*

کونسا *kaunsá*, what-like? of what sort? *h*

کوه *koh*, a mountain. *p*

کوئی *ko, í*, any, some (artic.) a or an, a certain (person etc.). *s*

کہ *ki*, that, thus, as follows: (sometimes a relative, who? which?) *p*

کہا *kahá*, m. bidding, order; *kahá-sunt*, f. altercation. *s*

کہال *khál*, f. skin, hide. *s*

کہان *kahán*, where? whither? *h*

کہانا *khánd*, a. to eat, suffer; m. food, dinner. *s*

کہاوت *kaháwat*, f. a byword, a saying. *s*

کھیلانا *khuylána*, a. to tickle, to rub. *s*

کھراہا *kharahá*, m. a hare. *s*

کہڑا *khárd*, erect, standing. *h*

کہڑکی *khúrkí*, f. a window. *h*

کھلنا *khlnd*, n. to be opened, to be revealed; to clear up after rain. *s*  
 کھلانا *khlndn*, a. to give to eat, to feed. *s*  
 کھلانا کھل *khl-khlnd*, n. to laugh. *h*  
 کھلنا *khlnd*, n. to blow (a flower). *h*  
 کہنا *kahn*, a. to tell, say, bid, call, affirm. *s*  
 کھودنا *khoand*, a. to dig. *h*  
 کھولنا *kholnd*, a. to open, untie, let loose. *s*  
 کھونا *khond*, a. to lose, to waste. *s*  
 کھیت *khet*, m. a field. *s*  
 کھیتی *kheti*, f. husbandry, crop. *s*  
 کھیل *khol*, m. play, game, sport. *s*  
 کھیلنا *kheind*, n. to play, to sport. *s*  
 کھین *kahn*, somewhere, anywhere, somewhat. *s*  
 کھینچنا *khenchn* or *khainchn*, a. to delineate, draw. *h*  
 کئی *ka,i* or *ka,e*, some, a few. *h*  
 کیا *kyd*, (pro.) what? how? why? whether (or not); *kyd khab*, how glorious! what fun! *s*  
 کیا *kiyd*, done, a deed; (past part. of *karn*, to do, make.) *s*  
 کیسا *kaisd*, how? in what manner? of what sort? what like? *h*  
 کیفیت *kaiyyat*, f. nature, state, condition, pleasure. *s*  
 کیوں *kyun*, *kyawn*, why? how? well? what? *kyun ki*, because; *kyun-kar*, how? *h*

گ

گاری *gar*, f. a chariot, cart. *h*  
 گالی *gali*, f. abuse. *s*  
 گانا *gand*, a. to sing. *s*  
 گانتھ *gant*, a knot; *gant-kd purd*, very rich. *h*  
 گانو *ganw*, m. a village. *s*  
 گاو *gaw*, f. a cow. *p*  
 گپ شب *gap shap*, chit-chat, conversation. *h*  
 گجراتی *gujardti*, belonging to Gujerat. *h*  
 گدھا *gadhd*, m. an ass, (metaph.) a fool. *s*  
 گدڑیا *gudaryd*, a shepherd. *h*  
 گزارا *guzard*, m. passing. *p*  
 گزارنا *guzardnd*, a. to forward. *p*  
 گزارنا *guzardn*, n. to pass; *dar-guzardn*, to refrain, to forbear. *p*  
 گر *gur*, m. a preceptor. *s*  
 گرد *gard*, f. dust (Scotticé, 'stour.') *p*  
 گرد *gir*, (prep.) around. *p*  
 گرداب *girdab*, m. a gulph, whirlpool. *p*  
 گردن *gardan*, f. the neck. *p*  
 گرفتار *giriftar*, captive. *p*  
 گرانا *girand*, a. to cause to fall, to throw down. *h*  
 گرم *garm*, hot; *garmi*, f. heat, hot season. *p*  
 گرنا *girnd*, n. to fall, to drop down. *h*  
 گروہ *guroh*, m. a troop, a class. *p*  
 گزنا *garnd*, n. to be buried. *s*



گڑہ *garh*, m. a fortress, palace. *h*  
گفتگو *gufgū*, conversation. *p*  
گل *gul*, m. a rose; *gul-karnā*, to extinguish. *p*  
گلا *galā*, m. a flock of sheep, a herd of cattle. *p*. the neck. *h*  
گلاب *gulāb*, m. a rose. *p*  
گله *galla*, m. a flock. *p*  
گلی *galī*, f. a lane. *h*  
گم *gum*, lost. *p*  
گمان کرنا *guman karnā*, a. to imagine, fancy, opine. *p h*  
گن *gun*, m. skill; *gunī*, skilful. *s*  
گناہ *gunāh*, m. fault, crime, sin. *p*  
گنہوانا *gunthwānā*, a. to cause to be fixed (as a string). *s*  
گنوار *ganwār*, m. a villager, a peasant. *h*  
گواہ *gawāh*, a witness; *gawāhī*, evidence, testimony. *p*  
گوپال *Gopāl*, one of the names of Krishna. *s*  
گور *gor*, m. the grave, tomb. *p*  
گوشت *gošt*, m. flesh. *p*  
گوشہ *gošā*, m. a corner. *p*  
گوکھ *gokh*, m. a portico. *h*  
گول *gol*, or *golā*, round. *s*  
گونگا *gungā*, mute, dumb. *h*  
گویا *goiyā*, as if, as one would say. *p*  
گھات *ghāt*, an ambush. *h*  
گھات *ghāt*, m. a landing-place. *s*  
گھبرانہ *ghabrānā*, n. to be confused, perplexed. *h*  
گھٹا ٹوپ *ghatā-ṭop*, m. a canopy, covering. *h*

گھر *ghar*, m. house, dwelling. *s*  
گھرانہ *gharānā*, m. house, family. *s*  
گھڑا *gharā*, m. a jar, pitcher. *s*  
گھڑی *gharī*, f. an hour; a watch. *s*  
گھسنا *ghisnā*, n. to be worn; *ghusnā*, to enter. *h*  
گھنتالی *ghantālī*, f. a small bell. *s*  
گھنرو *ghunrū*, m. a small bell. *s*  
گھوڑا *ghorā*, m. a horse. *s*  
گھولنا *gholnā*, a. to dissolve, to pound. *s*  
گھی *ghī*, m. clarified butter. *s*  
گیا *gayā*, gone (past part. of *jānā*). *h*  
گیل *gail*, f. a road. *h*  
گینا *gainā*, m. a small bullock. *h*  
گینی *gainī*, f. a small chariot. *h*  
گیہون *gehūn*, m. wheat. *s*

## ل

لات *lāt*, f. a kick. *h*  
لات *lāt*, f. trunk of a tree. *h*  
لاٹانی *lā-ṣānī*, unequalled, unrivalled. *a*  
لاج *lāj*, m. shame. *s*  
لاجواب *lā-jawāb*, silent, silenced. *a*  
لاچار *lā-ohār*, helpless, destitute. *p*  
لا حاصل *lā-ḥāṣil*, useless, without result. *a*  
لادنا *lādnā*, a. to load, to embark. *h*  
لاڑ کپور *Lār Kapūr*, two celebrated minstrels at the court of Akbar. *h*  
لازم *lāsim*, necessary, urgent. *a*  
لاکھ *lākḥ*, one hundred thousand. *h*  
لالا *lālā*, m. master, sir. *h*  
لاچ *lālaḥ*, m. avarice, desire. *s*

لاجبي *lālohi*, covetous, greedy. *s*  
 لانا *lānā*, a. to bring; to breed, produce, make. *s*  
 لائق *lā, ik*, worthy, befitting, perfect. *s*  
 لپنا *lipānā*, n. to cling, to stick to. *h*  
 لپوٽنا *lapoṭnā*, a. to wrap up. *h*  
 لٽڪانا *laṭkānā*, a. to suspend. *h*  
 لچانا *laḷānā*, n. to be ashamed. *s*  
 لڄت *laḷḷit*, ashamed. *s*  
 لدنا *ladnā*, n. to be loaded, to ride. *h*  
 لذيد *lasiz*, delicate, delicious. *a*  
 لٽرائي *laṭrā, i*, f. battle, quarrel, war. *h*  
 لٽڪا *laṭkā*, m. a boy, child, babe. *s*  
 لٽنا *laṭnā*, n. to fight, to quarrel. *s*  
 لٽهانا *laṭhānā*, a. to spill, upset. *s*  
 لٽهڪنا *laṭhaknā*, n. to be spilt, upset. *s*  
 لشڪر *laṣṣkar*, m. an army. *p*  
 لطف *luṭf*, m. pleasure, enjoyment. *a*  
 لعنت *la'nat*, a curse. *a*  
 لقب *laqab*, m. a surname. *a*  
 لقمان *Lukmān*, name of a famous Eastern fabulist. *a*  
 لقما *lukmā*, m. a morsel, mouthful. *s*  
 لڪڙي *lakṛi*, f. wood, a staff, stick. *h*  
 لکھنا *likhānā*, a. to write. *s*  
 لکھوانا *likhōwānā*, a. to cause to be written. *s*  
 لگام *lagām*, bridle, bit. *s*  
 لگانا *lagānā*, a. to attach, to apply. *s*  
 لگنا *lagnā*, n. to touch; to begin; to reach or come up to. *s*  
 لگوانا *lagōwānā*, a. to cause to be applied. *s*

لنبا *lambā*, long, tall. *s*  
 لنگڙا *langṛā*, lame. *p h*  
 لوٽنا *luṭnā*, a. to rob, plunder; *lotna*, to roll on the ground. *s*  
 لوڪا *lūkā*, m. spark, flame. *s*  
 لوڪ *log*, m. people. *s*  
 لومڙي *lomṛi*, f. a fox. *s*  
 لونڙي *laundī*, f. a slave. *h*  
 لوهو *lohū*, blood.  
 لوها *lohā*, m. iron. *s*  
 لٽنا *loṭnā*, n. to repose, to lie down. *h*  
 لچانا *leḷānā*, a. to take away, to carry off. *s*  
 ليڪن *lekin*, (conj.) but, yet, however. *a*  
 ليڪها *lekhā*, m. account, reckoning. *s*  
 ليڪهڪ *lekhak*, m. a writer, one who is writing. *s*  
 ليلا پيلا *lila-pila*, blue and yellow; (applied to the appearance of the eyes of a person enraged). *s*  
 لینا *lend*, to take, accept; set; buy. *s*  
 لپي *liye*, for the sake of. *h*

م

ما *mā*, f. a mother; *mā-bāp*, parents. *s*  
 ماجرا *mājara*, m. state, circumstance, incident. *a*  
 مارڏانا *mār-dānā*, a. to smite, to kill. *s*  
 مارگ *mārg*, m. a road, path. *s*  
 مارنا *mārānā*, a. to smite, strike. *s*  
 ماري *māre*, by reason of, in consequence of. *s*  
 مال *māl*, m. property, wealth, goods. *q*

مآل *ma,dl*, end, issuic. *a*  
 مالک *málík*, m. master, lord, possessor. *a* [tressed, *p*  
 ماندہ *mándá*, left behind, tired, distressed. *s*  
 مانگنا *mángná*, a. to ask for, to beg. *s*  
 ماننا *mánná*, a. to believè, obey, agree to. *s*  
 مای *má,i*, f. mother. *s*  
 مبارک *mubárak*, good, auspicious; *mubárak-bádi*, congratulation. *a*  
 مت and متا *mat* and *matá*, f. mind, judgment. *s*  
 مت *mat*, don't (used with imperat.) *h*  
 متاع *matá'*, m. goods, property. *a*  
 متر *mitr*, a friend. *s*  
 متصدی *mutasaddi*, an accountant. *a*  
 متعجب *muta'ajjib*, astonished. *a*  
 متھرا *Mathurá*, name of a province and town near Agra. *s*  
 مٹھاس *miṭhás*, sweetness. *h*  
 مٹھائی *miṭhá,i*, f. sweetness, sweets. *h*  
 مٹھی *muṭhí*, f. the fist, a handful. *s*  
 مٹی *mitṭi*, f. earth, dust. *s*  
 مثل *masal*, f. a fable, simile, proverb. *a*  
 مجلس *majlis*, f. an assembly, convention. *a*  
 مچانا *machána*, a. to make, stir up, commit. *h*  
 محاورہ *muháwara*, m. idiom, usage. *a*  
 محتاج *muhṭáj*, necessitous, needy. *a*  
 محرم راز *mahram-i rás*, privy to secrets, a confidant. *a p*  
 محروم *mahrám*, disappointed, excluded. *a*

محمود *Mahmúd*, a man's name. *a*  
 محنت *mihnat*, f. labour, misfortune. *a* [ous. *a*  
 مختلفہ *mukhtalifa*, different, various. *a*  
 مخفی *makhfi*, hidden. *a*  
 مخلصی *makhliṣi*, f. escape, deliverance. *a*  
 مدت *muddat*, f. a space of time, a long time. *a*  
 مدد *madad*, f. aid, help; *madad-gár*, a helper, auxiliary. *a*  
 مدعا *mudd'a*, m. desire, wish. *a*  
 مدعی *mudda'i*, m. a plaintiff, claimant. *a* [grees. *a*  
 مراتب *maratib*, m. (pl.) steps, degrees. *a*  
 مراد *murád*, f. desire, meaning, inference. *a*  
 مرتبہ *martaba*, m. a step, degree, dignity, office, time; *ek martaba*, once upon a time. *a*  
 مرحوم *marhúm*, deceased, the late. *a*  
 مرد *marḍ*, m. a male, a man, a hero; *marḍána-wár*, like a man. *p*  
 مردار *murḍár*, a dead body. *p*  
 مردہ *murḍa*, dead, a dead body. *p*  
 مرضی *marṣi*, f. wish, inclination. *p*  
 مرغ *murgḥ*, m. a fowl, bird. *p*  
 مرنا *marná*, n. to die, to expire; *mar-jána*, to die, expire. *s*  
 مروت *murawwat*, generosity. *a*  
 مزاج *mizáj*, m. temperament, disposition. *a*  
 مسافر *musáfir*, m. a traveller. *a*  
 مستغرق *mustaghriṭ*, immersed, absorbed. *a*

مستول *mastūl*, m. a mast. *a*  
 مستي *masti*, f. intoxication. *p*  
 مسجد *masjid*, f. a mosque. *a*  
 مسخرة *maskhara*, a jester. *a*  
 مسكرانا *muskurānā*, n. to smile. *h*  
 مسلمان *Musalman*, a Muhammadan,  
 a follower of Muhammad. *a*  
 مشك *mashk*, f. a leathern bag for  
 water. *p*  
 مشورت *mashwarat*, f. consultation. *a*  
 مشهور *mashhūr*, noted, well-known. *a*  
 مصاحب *muṣāhib*, m. a companion,  
 friend, aide-de-camp. *a*  
 مصور *muṣawwir*, m. a painter. *a*  
 مصيبت *muṣibat*, f. calamity, afflic-  
 tion. *a*  
 مضبوطي *mazbūṭi*, f. solidity, firm-  
 ness. *a*  
 مطابق *mutābiq* (prep.) conformable  
 to. *a*  
 مطلب *matlab*, m. a question, pur-  
 pose, meaning. *a*  
 مطلع *muttali'*, acquainted, in-  
 formed. *a*  
 مطلق *mutlak*, in the least, at all.  
 مظفر خان *Muṣaffir-khān*, a man's  
 name. *a*  
 مظلوم *mazlūm*, injured, oppressed;  
*mazlūm-nawās*, a cherisher of the  
 oppressed. *a p*  
 معاً *ma'an*, together. *a*  
 معاف *mu'daf*, absolved, forgiven,  
 excused; *mu'daf-karnd*, to forgive. *a*  
 معذور *ma'zūr*, excused, excusable. *a*  
 معطر *mu'attar*, scented, perfumed. *a*

معلم *mu'allim*, m. a teacher, doctor. *a*  
 معلوم *ma'lūm*, known, apparent;  
*ma'lūm-h.* to seem, to appear. *a*  
 معما *mu'amma*, m. an enigma, an  
 acrostic.  
 معيوب *ma'yūb*, blameable, disre-  
 putable. *a*  
 مغرور *maghūr*, proud, fastidious. *a*  
 مغز *maghs*, m. brain. *p*  
 مفت *muft*, free, gratis. *p*  
 مفلس *muflis*, poor, wretched. *a*  
 مفلسي *muflisi*, f. poverty. *a*  
 مفيد *muḥīd*, profitable, useful. *a*  
 مقابل *muqābil*, opposite. *a*  
 مقام *maqām*, m. place, occasion. *a*  
 مقرر *muḥarrar*, assuredly. *a*  
 مكان *makān*, m. a place, dwelling. *a*  
 مكه *mukh*, m. mouth. *s*  
 مكهي *makkhi*, a fly. *h*  
 مگر *magar*, but, except. *s*  
 ملازم *mulāzim*, an attendant. *a*  
 ملاقات *mulāqāt*, f. meeting, inter-  
 view. *a*  
 ملك *mulk*, m. a country, kingdom;  
*malik*, a king; (pl. Ar.) *mulūk*,  
 kings. *a*  
 ملنا *malnā*, a. to rub, to tread on, to  
 anoint. *h*  
 ملنا *mīnā*, a. to be found, to meet. *s*  
 ممکن *mumkin*, possible. *a*  
 من *man*, m. the mind, soul. *s*; name  
 of a certain weight, a maund. *p*  
 منادي *manādī*, f. proclamation. *a*

منتخابات *muntakhabdt*, selections, extracts. *a*  
 مندا *mundá*, open, exposed. *h*  
 منجهولي *manjholi*, f. a small chariot. *h*  
 منش *manish*, f. dignity, rank. *p*  
 منش *manush*, a person. *s*  
 منطق *mantik*, m. logic. *a*  
 منطقي *mantiki*, m. logician. *a*  
 منع *man'*, m. prohibition. *a*  
 منگوانا *manguwáná*, a. to cause to be brought. *h*  
 منہ *munh*, m. the mouth, face; *munh-zor*, headstrong, obstinate. *s*  
 مو *mú*, a hair. *p*  
 موا *mú, á*, dead, (past part. of *mard*). *s*  
 موافق *muwáfik*, conformable to. *a*  
 موت *maut*, death. *a*  
 موتي *moti*, m. a pearl. *s*  
 موٹا *motá*, gross, coarse. *h*  
 موجب *mújib*, cause, means. *a*  
 موچي *moohi*, m. a cobbler; saddler. *h*  
 موڑا *múrah*, m. a fool. *s*  
 موسم *mausim* or *mausam*, m. time, season. *a*  
 موش گير *músh-gir*, a kind of hawk which feeds on mice. *p*  
 موکوف *maukúf*, depending on; *maukúf-k.*, to conclude, to stop. *a*  
 مول *mol*, m. price; *mol-lend*, to buy. *h*  
 موم *mom*, wax; *mom-jáma*, cloth covered with wax, oil-cloth.  
 موم دل *mom-dil*, soft-hearted. *p*  
 موندھا *múndhá*, m. a footstool. *h*

مهابلي *mahábali*, powerful. *s*  
 مهاجن *mahájan*, a rich merchant. *s*  
 مهاڈول *maháđol*, a large sedan. *h*  
 مهاراج *maháraj*, great king! sir! sire! *s*  
 مهارت *mahárat*, f. proficiency, skill. *a*  
 مہرہ *muhra*, m. the thigh bone. *p*  
 مہنگا *mahngá*, dear, high-priced.  
 مہنگي *mahngi* or *mahnagi*, f. dearth, scarcity.  
 مہينہ *mahina*, m. a month. *p*  
 میان *miyán*, a master, gentleman. *p*  
 میانہ *miyána*, m. a pákfi. *p*  
 مير *mir*, m. a chief, a leader. *p*  
 ميرآ *mirá*, lord, heir. *p*  
 ميربخشي *mir bakhshti*, m. the pay master-general. *p*  
 ميرزا *mirzá*, a noble, grandee. *p*  
 ميز *mez*, f. a table. *p*  
 ميسر *muyassar*, a. attained, attainable. *a*  
 ميلا *maila*, a. dirty, defiled; *mela*, a fair; *mela thela*, m. a crowd of people. *s*  
 مينہ *menh*, m. rain, rainy season. *s*

ن

ناچير *na-chits*, worthless, useless. *p*  
 ناخوش *na-khush*, displeased. *p*  
 ناخوشي *na-khushi*, f. displeasure. *p*  
 نادان *na-dán*, a. ignorant, simple. *p*  
 ناداني *na-dáni*, f. ignorance. *p*  
 ناگا *ndká*, m. a lane, avenue. *h*

ناگورا *naḡaurā*, m. a kind of bullock  
(of the country Nagaur). *h*  
ناگهان *nā-ḡahān*, suddenly, unex-  
pectedly. *p*  
نالان *nālān*, complaining, lamenting. *p*  
نالش *ndlish*, f. complaint, lamenta-  
tion. *p*  
نالشی *ndlishi*, complaining, a com-  
plainant. *p*  
نالکی *ndlki*, f. a sort of sedan for  
princes, etc. *h*  
نالہ *nāla*, m. weeping, lamentation. *p*  
نام *nām*, m. name, fame, reputation. *s*  
نامحرم *nā-maḥram*, unprivileged, ap-  
plied to such males as are not  
entitled to visit the harem. *a*  
نامرد *nā-mard*, unmanly, a coward. *p*  
نامردی *nā-marādi*, f. unmanliness. *p*  
ناممکن *nā-mumkin*, impossible. *p a*  
ناموس *nāmūs*, m. f. honour, dignity,  
the female part of a family. *a*  
نانو *nānu*, m. name. *s*  
ناو *nāw*, f. a ship. *p*  
نایب *nā,īb*, m. a deputy. *a*  
نایدن *nībēdan*, m. representation,  
statement. *s*  
نپت *nīpat*, very, exceedingly. *h*  
نجوم *najūm* or *nujūm*, astrology, (lit.,  
stars). *a*  
نجیت *najīb*, noble; *najīb-zāda*, noble-  
born, a gentleman; *najīb-zādi*,  
daughter of a noble. *a*  
ندامت *nādāmat*, f. repentance, con-  
trition, regret. *a*  
ندان *nīdān*, at length, at last. *s*

ندی *nādi* or *nāddi*, f. a river. *s*  
نیراس *nīrās*, hopeless, despair. *s*  
نیرالا *nīrāldā*, apart, aside. *s*  
نیرتر *nīr-uttar*, without an answer. *s*  
نزدیک *nāzdik*, (prep.) near; used  
idiomatically like the Latin *apud*,  
as *dānd,ōn - ke nāzdik*, 'apud  
sapientes,' 'in the opinion of the  
wise.' *p*  
نشا *nashā*, f. intoxication. *a*  
نصفاً نصفی *nīs fā-nīs fi*, by halves;  
with *karnd*, to divide into two  
equal shares. *p*  
نصیحت *nāṣiḡhat*, f. advice, admo-  
nition; *nāṣiḡhat-d.* or *-k.*, to counsel,  
instruct, reprove. *a*  
نظارا *nāzārā*, m. sight, looking. *a*  
نظر *nāzar*, f. sight; *nāzar-dān* or  
*-pahūnichndā*, to come in sight. *a*  
نعمت *nī'mat*, f. favour, benefit,  
delight, affluence. *nī'mat-khwār*,  
a devourer of delights, a man of  
pleasure, a 'bon vivant.' *a*  
نقیس *nāfis*, precious, delicate, ex-  
quisite. *a*  
نفرین *nāfrīn*, f. regret, detestation. *p*  
نقاشی *nākkāshī*, f. painting; *nākkāshī-*  
*dār*, painted, having paintings. *a*  
نقد *nāqd*, m. ready money. *a*  
نقش *nāqsh*, m. painting, picture,  
map, portrait; *nāqsh-i diwār*, a  
painting on a wall. *a*  
نقص *nāqs*, m. defect, failure. *a*  
نقصان *nāqsān*, m. loss, defect, detri-  
ment. *a*

نقل *naki*, f. a history, tale. *a*  
نکالنا *nikálná*, a. to extract, to take  
out. *s*

نکلنا *nikálná*, n. to issue, to result. *s*

نکت *nikat*, near, before. *h*

نکما *nikammá*, useless, worthless. *s*

نگاهبانی *nigáhábáni*, f. watching over,  
protecting. *p*

نگر *nagar*, m. a city, a town.

نلج *nílajj*, shameless. *s*

نماز *namáz*, f. prayer. *p*

نمودار *namúddár*, apparent. *p*

نندولا *nandóla*, m. a trough, an earthen  
vessel. *s*

نگنا *nganá*, naked, bare. *h*

نو *nau*, new, fresh; *nau-jawán*, quite  
young. *p*

نواب *nauwáb*, a viceroy. *h*

نوبت *naubat*, f. time, occasion. *a*

نور *núr*, light. *a*

نوکر *naukar*, m. servant, attendant. *p*

نوم توم *naum-taum*, sing-song, stuff. *h*

نویونا *nava-yaubaná*, quite young. *s*

نه *na*, no, not. *s*

نہال *nihál*, a young plant, a shoot, *p*.  
pleased, exalted. *h*

نہایت *niháyat*, f. the extremity;  
(ad.) very, much, excessive. *a*

نہین *nahín*, no, not, nay. *s*

نیابت *niyábat*, f. deputyship. *a*

نیچی *niché*, beneath, close under. *h*

نیش *nesá*, m. sting (of a bee, etc.) *p*

نیک *nek*, good, virtuous; *nek-bakht*.  
of good disposition; *nek-andeshi*,  
good intention. *p*

نیکی *neki*, f. goodness, kindness. *p*

نیمہ *neh*, love, affection. *s*

## و

و *wa* or *o* (conj.), and, but. *a p*

وایس دینا - کرنا *wápas-d.* or *k.*, a. to  
return, give back. *h p*

واجب *wájib*, right, proper. *a*

وارد *wárid*, arrived; *wárid-h.*, to  
arrive. *a*

واسطی *wásti*, (prep.) on account of,  
for the sake of; because. *a*

واعظ *wá'iz*, m. a preacher. *a*

واقعی *wáki't*, verily, in truth. *a*

واقف *wáki'f*, aware, acquainted. *a*

والا *wála*, a termination added to the  
inflected infinitive denotes the  
agent; added to nouns it denotes  
the owner, wearer, etc. *h*

وزیر *wazír*, a minister, counsellor;  
*wazír-sádt*, the daughter of a  
*wazír*. *a*

وسیلہ *wasíla*, m. means. *a*

وعظ *wa'iz*, m. a discourse, sermon. *a*

وغیرہ *wa-ghairá*, et cetera, and so  
forth. *a*

وصف *wasf*, m. praise, encomium,  
virtue, worth. *a*

وطن *watan*, m. native country, home,  
abode. *a*

وعدہ *wi'da*, m. a promise. *a*  
 وفا *wafá*, f. performing a promise,  
 sincerity, fidelity. *a*  
 وقت *wakt*, m. time, season, oppor-  
 tunity. *a*  
 ون *win*, inflec. plur. of *wuh*, he,  
 she, etc. *h*  
 ونہین *wonhin*, that instant. *h*  
 وہ *wuh*, (pro.) he, she, that, it. *h*  
 وہان *wahán*, there, thither, yonder. *h*  
 وہی *wahí* or *wuht*, (pro.) he himself,  
 that very (person or thing) *h*  
 وہین *wuhin*, immediately. *h*  
 وہی *we*, they, those; pl. of *wuh*. *h*  
 ویسا *waisá*, in that manner, so, like  
 that, such as that. *h*

## د

ہاتھ *hát*, m. the hand, a cubit. *s*  
 ہاتھی *hátthi*, m. an elephant. *s*  
 ہاٹ *hát*, f. a market. *h*  
 ہارمان *hár-mán*, despairing, helpless.  
 ہاں *hán*, yes, even so. *h*  
 ہانڈی *hándhí*, f. a pot.  
 ہاں *há, e*, alas! *há, e-k.*, to groan,  
 sigh. *h*  
 ہانکنا *hánkná*, to drive away. *h*  
 ہتو *hitú*, m. a friend. *s*  
 ہتھیار *hathýár*, m. a weapon, offen-  
 sive armour. *s*  
 ہچکولا *haohkólá*, m. jolt, jolting. *h*  
 ہڈی *hadđhí*, f. a bone. *s*  
 ہر *har*, each, every. *p*

ہرا *hará*, a. green, fresh, verdant *s*  
 ہر ایک *harek*, (pro.) every one. *p h*  
 ہر چند *harohánd*, how much soever,  
 howsoever, although. *p*  
 ہر روز *har-roz* (ad.) every day. *p*  
 ہرگز *hargíz*, (ad.) ever.  
 ہرن *híran*, m. a stag, a deer. *s*  
 ہزار *házár*, a thousand. *p*  
 ہزل *hazl*, m. jest, joke. *a*  
 ہشیار *hushýár* (same as *hoshýár*),  
 careful. *p*  
 ہشیاری *hushýári*, f. wakefulness,  
 vigilance. *p*  
 ہزاری *haft-házári*, a com-  
 mander of seven thousand. *p*  
 ہلاکت *halákat*, f. ruin, destruction. *p*  
 ہلانا *híláná*, a. to move, set in motion. *h*  
 ہلنا *hílná*, n. to move or be moved. *n*  
 ہلکا *halká*, light, not heavy. *h*  
 ہم *ham*, we; plu. of *main*. *s*  
 ہمت *himmat*, f. mind, ardour,  
 energy. *a*  
 ہم *ham*, a particle denoting 'to-  
 gether,' used in composition, as  
 ہم جولی *ham-jóhí*, a companion. *p*  
 ہمدم *ham-dám*, m. a friend, com-  
 panion. *p*  
 ہمراہی *ham-ráhi*, m. a companion,  
 fellow-traveller. *p*  
 ہمسایہ *ham-sáya*, m. neighbour,  
 neighbourhood. *p*  
 ہم عمر *ham-'umr*, a companion, one  
 of the same age. *p*



هم

هم مکتب *ham-maktab*, class-fellow. *p*  
 همیشه *hamesha*, always, ever, per-  
 petually. *p*

هند *Hind*, India. *p*

هندو *Hindú*, a Hindú, one who fol-  
 lows the faith of Brahmá. *p*

هندوستان *Hindustán*, m. India. *a p*

هنر *hunar*, m. art, skill, virtue;  
*hunar-mand*, skilful. *p*

هنسنا *hansná*, n. to smile. *s*

هنگامه *hangáma*, m. an assembly,  
 tumult, assault. *p*

هوا *hawá*, f. wind, air. *a*

هوجانا *ho-jána*, n. to become. *h*

هوش *hosh*, m. sense, consciousness,  
 perception. *p*

هوشیار *hoshyár*, intelligent, attentive,  
 cautious. *p*

هونا *honá*, n. to be, become, grow. *s*

هي *hi*, (an emphatic particle) even,  
 indeed, very. *h*

هين *hin*, even, indeed. *h*

هين *hin*, void of, without. *s*

هيا *hiyá*, m. mind, sense. *h*

بي

ي

يا *yá*, (conj.) or, either. *s*

ياد *yád*, f. memory, recollection. *p*

يار *yár*, m. a friend, lover. *p*

يقين *yáqin*, m. certainty, certain, true. *a*

ياور *yáwar*, propitious. *p*

يک *yak*, one, a, an. *p*

يگانه *yagána*, kindred, single, incom-  
 parable. *p*

يون *yún* or *yón*, thus, in this man-  
 ner. *h*

يوننين *yúnñin*, thus, even so. *h*

يہ *yih*, this; he, she, etc. *h*

يہان *yahán*, here, used with the  
 genitive (inflec.) to denote posses-  
 sion, etc., as *more yahán*, in my  
 possession; 'apud me.' *h*

يہي *yihí*, this same. *h*

يہين *yahín*, here, in this very place. *h*

يہي *ye*, they, these. *h*

## HINTS TO THE LEARNER.

## 1.—EXTRACTS IN THE PERSIAN CHARACTER.

## EXTRACT 1ST.

|                  |                   |                   |                  |                        |
|------------------|-------------------|-------------------|------------------|------------------------|
| <i>Susti-se</i>  | <i>siyán hai.</i> | <i>Jaldi-ká</i>   | <i>phal</i>      | <i>nadámat hai.</i>    |
| Idleness-from    | loss is.          | Haste of          | (the) fruit      | regret is.             |
| <i>Kind'at</i>   | <i>árdm-ki</i>    | <i>kunjt hai.</i> | <i>Mihnat-se</i> | <i>bará,i hai.</i>     |
| Contentment      | ease-of (the)     | key is.           | Labour-from      | greatness is.          |
| <i>Parhez</i>    | <i>achchi</i>     | <i>dawá hai.</i>  | <i>'Ákil-ko</i>  | <i>ishára bas hai.</i> |
| Abstinence       | good medicine     | is.               | (The) wise-to    | (a) hint enough is.    |
| <i>Khuddá-ká</i> | <i>khauf</i>      | <i>dánish-ki</i>  | <i>azl hai.</i>  | <i>Gúngi sabán</i>     |
| God-of (the)     | fear              | wisdom-of         | the root is.     | Mute tongue            |
|                  |                   |                   |                  | better is              |
| <i>jhúthi</i>    | <i>sabán se.</i>  | <i>'Ilm-ki</i>    | <i>áfat</i>      | <i>bhúl hai.</i>       |
| lying tongue     | than.             | Knowledge-of      | (the) calamity   | forgetfulness is.      |
| <i>Inşáf-se</i>  | <i>khalq-ko</i>   | <i>árdm hai.</i>  |                  |                        |
| Justice-from     | (the) people-to   | ease is.          |                  |                        |

In the same way as the above, let the student endeavour to transcribe neatly into the Roman character the first two or three pages of the Extracts. Let him be careful to write every letter with its appropriate mark; and, in the course of a week or two, let him restore the same into the Persian character. This is one of the best and speediest methods of making himself familiar with the elements of the language. Let me not be misunderstood here, as if I recommended the bare-faced quack system of the so-called "Hamiltonians." No, what I recommend is, that "every man should be his own Hamiltonian," in which case he will be the gainer. It is utterly absurd to expect that a language can be learned without labour and thought on the part of the student. The Hamiltonians would persuade us that it can; but their system is a mere deception, which flatters the vanity of the student with a show of progress utterly unreal, and which admirably conceals the ignorance and incapacity of the teacher; hence its popularity.

NOTES, ETC., ON THE FIRST FIFTY STORIES IN THE  
PERSIAN CHARACTER.

THE following few notes and observations are intended to illustrate such parts of the Reading Lessons as may appear least obvious to a beginner. The figures refer to the particular page and paragraph in the Grammar, in which the subject is fully explained.

N.B. In this work, the final *nún* ن when it has the nasal sound (vide page 6), is marked with an extra dot over it, as in the words *مَیْنِ* *muin*, and *تَیْنِ* *tain*. This should have been stated in its proper place, but the author was not aware at the time those sheets were sent to press that the printer had the ن in his fount.

Extract 1.—*Jaldi-ká phál*, ‘the fruit of rashness;’ the genitive placed first, 95. 64. It will be observed that these sentences are arranged according to the rule, 93. 62, each sentence finishing with the verb *hai*, ‘is.’—*Gúngi zabán*, etc., ‘a speechless tongue is better than a lying tongue:’ in this sentence there are two clauses; the verb *hai* is expressed at the end of the first clause, and is consequently unnecessary at the end of the second. 135. a.

Ex. 2.—*Thorá khánd*, ‘little eating;’ the infinitive used substantively, 129. a.—*ṭaláb kar ’ilm-ko*, ‘seek for knowledge’: *ṭaláb karná*, a nominal verb, 65, last line; here the verb, contrary to the general usage, comes first. There are in this Extract a few more exceptions to the general rule as to arrangement, agreeably to what we have stated. 93. a.

Ex. 3.—*Jalne lagá*, ‘began to burn’—*senkno lagá*, ‘began to warm himself,’ 131. c.—*ḥaṭḥol-ne kahá*, ‘a jester said,’ or, ‘by a jester was said.’—*jale*, ‘burns,’ *tápe*, ‘warms himself,’ the aorist for the present, 122. b.

Ex. 4.—The sentences in this extract follow the general rule as to arrangement, which is, to commence with the nominative or agent, and end with the verb, the remainder or complement of the sentence being between these.—*bar-pá*, literally, ‘on foot.’—*ziyáda kharáb haiñ*, ‘are more wicked,’ the comparative degree, 71. b.

Ex. 5.—*Bahut kám*, 'many uses;' the nominative plural of masculine nouns of the second class (29), can be distinguished from the singular only by the context, such as a plural verb, etc.—*bajá, e*, 'in place of,' preposition requiring the genitive in *ke*, 98.—*kám áto haiñ*, 'become useful.'—*bandyá jdtá hai*, passive voice of *banánd*, 57, 42.—Vide p. 47, note to 'Extracts from the *Árá, ish-i Mahfl.*'

Ex. 6.—*Ek úñt aur gadhe-se*, 'between a camel and an ass.'—*safar dar pesh hú, á*, lit. 'a journey came in front,' i.e., 'they both had occasion to travel;'—*ma'lúm hotá hai*, 'it appears;'—*dáb-já, úngá*, 'I shall be drowned,' intens. verb, 64.

Ex. 7.—*Jo dánd*, etc. 116. a.—*be kaho*, 'without being told,' 132. *ául-rakhtá hai*, 'tosses away,' intensive verb;—*ki jis-ke wáste*, 'on whose account,' 117. c.

Ex. 8.—*Ek kamíne aur bhale dámi-se*, 'between a base man and a gentleman.'—*hote-hí*, 'on becoming,' adverbial particip. 134. e.

Ex. 9.—*Ek shakhs-ne*, etc., 'by a certain person it was asked of Plato;' respecting the use of the proposition *ne*, read carefully, 102, etc.—*bahut barson*, 'many years,' 106. b.—*kyá kyá 'ajá, íb*, 'what various wonders,' 114. a.—*dekhe*, 'were seen' (*tú-ne*, 'by thee,' understood).—*yihí 'ajúba*, 'this wonder merely.'

Ex. 10.—*Kyá kám áttá hai*, 'what quality is most useful?'—*ho-jáwe*, 'should become.'

Ex. 11.—*Chashme-pás* 'to (or near) a fountain' (*ke* understood), 99. d.—*charh na saká*, 'he was not able to descend.'—*utarne-se pahle*, 'previous to descending.'—*dekh na líyá*, 'you did not thoroughly look at,' intensive verb.

Ex. 12.—*Sher-se kahá*, 'said to the tiger;' the verbs 'to say or speak' and 'to ask,' construed with the ablative, 102. b.—*agar sher nu awwir hotá*, 'if a tiger had been the painter,' 81. a.

Ex. 13.—*Kuchh sawál kiyá*, 'asked something in charity.'—*ek bát meri*, 'one request of mine.'—*mat máng*, 'ask not,' the negative particle *mat*, 'don't,' used with the imperat., 123. d.—*uske síwá*, 'with the exception of that.'

Ex. 14.—*Ek-ne un-mén-se*, 'one of them.'—*já, iye* and *baihiye*, respectful forms of the imperative, 123. d.

Ex. 15.—*Apní angúthí*, 'thine own ring,' 112.—*yád karná (tujh ko understood)*, the infinitive used imperatively, like the Latin gerund, 129. a.

Ex. 16.—*Billi d, i tñi*, pluperfect tense, 127. *d.*—*buyhd de*, ‘extinguish,’ intensive verb.—*pará pará*, etc., ‘all the time lying down, he continued giving answers.’

Ex. 17.—*Agar main bāxi na jītūn*, ‘if I do not win the game.’—*ser bhar gosht*, ‘an exact pound of flesh;’ the *ser* is nearly two English pounds.—*tardsh-le*, ‘cut off.’—*us-ne na-mānd*, ‘he did not (or would not) agree.’—*kāzi-pās* (for *kāzi-ke pās*), ‘near the judge.’—*ek ser-se ek rati ziyāda*, ‘a single grain more than one *ser*.’

Ex. 18.—‘*Ain kil’ e-ke niche*, ‘close under the very palace.’—*lutā gayá*, ‘was plundered,’ passive voice.—*khidmat-men*, ‘in the presence.’—‘*arz ki*, ‘made representation,’ *ki*, fem. of *kiyá*, agrees with ‘*arz*, but ‘*arz kiyá* is also used as a nominal verb.—*chirāgh*, etc., ‘under the lamp is darkness,’ a proverb analogous to our own saying, ‘the nearer the church, the farther from God.’

Ex. 19.—*Anjān hokar*, ‘as a stranger.’—*kyá mujhe*, etc., ‘do you not recognize me?’ *kyá*, here used as a sign of interrogation, 93. *b.*

Ex. 20.—*Us-ke*; *yahān* is here understood; *mar-gayá* and *bānt-ñi* and *urd-dí*, all intensive verbs, 65. 44. 1.

Ex. 21.—*Ādmiyon-ko istābal-men jāne detá*, ‘he allowed the people to go into the stable,’ 131. *c.*—*phirtá* and *kartá*, continuative past tenses, 124. *b.*—*apnā kām kar-liyá*, ‘gained his own object.’

Ex. 22.—*Añde rdh-men*, ‘in the midst of the way.’—*chirāgh ghar-ká*, etc., ‘I did not put out the lamp of the house before I came away,’ literally, ‘I have not come (after) having put out,’ etc.—*á, e ga, e*, ‘you have come and gone.’—*jūtá na ghisá hogá*, ‘must not your shoes have been worn?’

Ex. 23.—*Is wakt*, ‘at present;’ *ko*, understood, 100. *a.*—*honge* and *na-den*, etc., the plural used out of respect, 118. 78.—*jo unhon-ne*, etc., ‘even should his worship have given the medicine.’—*bāndhā-karegá*, frequentative verb, 66. III. 1.—*mardā bar hākḥ hai*, ‘death is certain.’

Ex. 24.—*Tabdā hokar*, ‘being in distress.’—*parhāne*, ‘to make read,’ ‘to teach;’ casual form of *parhná*, 62. 43.—*lete lete hi*, ‘even when lying down;’ the repetition of the conjunctive participle denotes a continuation of the state, or repetition of the action, denoted by the verb.—*be hāth pānw-ke hildā*, ‘without the moving of his hands and feet.’—*hildyá*, the preterite participle, used as a substantive.

Ex. 25.—*Sab-ke hawāle ki* ‘he gave into the charge of each.’ *kāt-dālī*, ‘cut off;’ the intensive of *kātnā*.

Ex. 26.—*Donon kāst-ke pās ga, in, aur inādf ahāhā*, 104. *d.*—*ek ek* ‘one to each,’ 106, *c.*—*larke-ko use supurd kiyā*, 101, *c.*

Ex. 27.—*Chha roṭī-se*, ‘with six loaves;’ the termination *onī* denoting the plural omitted, 107. 70.—*wuh dāl-deno-menī dākhl hai*, ‘that amounts to throwing it away.’

Ex. 28.—*Arz kiyā*, (a nominal verb), ‘he represented;’ *arz kī* is also used in the same sense, vide Ex. 19.—*dar-khwāst karnā*, ‘to make request.’—*do sawāl bejā* (properly *do sawāl-i-bejā*), ‘two improper requests.’

Ex. 29.—*Likhni thīn*, ‘were to be written,’ 83.—*dam khā rahā*, an idiomatic expression, denoting, ‘he remained quite silent,’ lit., ‘continued devouring his breath.’

Ex. 30.—*Dekhne-wāle*, ‘the spectators,’ 66.—*dūsre-ke ghar (ko understood)*, ‘to the house of the other.’—*samjhā*, etc., ‘he perceived that it was not a screen.’—*fareb khāyā*, ‘were deceived,’ lit., ‘experienced deception.’

Ex. 31.—*Sikhne-kā*, etc., ‘why then mention the learning of it?’—*itne-menī*, ‘in the meantime.’—*bar bād kī*, ‘have cast away,’ lit., ‘placed upon the wind.’

Ex. 32.—*Dushnām dī thī*, pluperfect tense, 127. *d.*—*dīh dīh āne*, etc., ‘you share between you, each eight *ānās*;’ observe that sixteen *ānās* make a *rupī*.

Ex. 33.—*Gardan mārñā*, ‘to decapitate.’—*mere rū-ba-rū*, ‘in my presence.’—*mardāna-wār*, ‘like a man or hero.’—*terā barā kalijā hai*, ‘thou hast great courage.’—*jawān-mardī*, ‘heroism’ or ‘courage.’—*dar-guzrā*, ‘he passed over (or passed by) his fault.’

Ex. 34.—*Ek barā sakhlī*, ‘a very generous man,’ 107. *b.*

Ex. 35.—*Khabar karnā*, the infinitive used as an imperative.

Ex. 36.—*Karte hūe*, vide 131, 84.—*wājib-tar*, Porsian comparative, by adding *tar* to the positive.

Ex. 37.—*Bāithā diyā*, intensive of *bāithānā*.—*barā*, in the last line means ‘greater,’ ‘more important.’

Ex. 38.—*Barā mom-dīl*, ‘very soft-hearted.’—*in miyān-kī*, ‘of this reverend gentleman;’ plural used out of respect.—*apñā* is here used for *mordā*, 113. *c.*

Ex. 39.—*Kuchh gol gol sa*, 'something quite round.'

Ex. 40.—*Subh hote hi*, 'immediately it was dawn of day.'—*kaun si jins*, 'what sort of commodity.'—*itni dand, par*, 'notwithstanding so much wisdom.'—*yih fakat*, 'this only and no more.'—*main bas ayad*, etc., 'I will have nothing to do with such wisdom;' past used for the future, 126, a.

Ex. 41.—*Jo wuh ber mile*, 'if that (lost) sheep should be found.'—*khudd-ki rah-par*, 'in charity,' 'pour l'amour de Dieu.'—*khudd-ki kasam (khata hun)* 'I swear by God.'

Ex. 42.—*Admi-ke*, etc., 'taller than a man's stature.'—*khatt pahunchne tak*, etc., 'by (the time of) the letter's arrival, the (wheat) season had expired.'—*itibār ki jawe*, 'can be credited.'

Ex. 43.—*Maḥmūd of Ghazni* died, A.D. 1030. *Ayyaz* was one of his favourite slaves. *Maḥmūd* is famous both for his patronage of learned men, and for his success as a warrior. He made several incursions into India, in the last of which, A.D. 1026, he is supposed to have carried away in triumph the gates of Somnāth, of which we heard so much some years ago.—*Jauhar-khāne men*, 'into the jewel-house or treasury.'

Ex. 44.—*Jude jude makānon-men*, 'in places quite apart,' or 'each in a separate place.'—*salāmat*, 'in safety.'

Ex. 45.—*Sūdāul*, 'well-shaped,' 'elegant.'—*bad kho-wāle-ke*, 'of the man of a bad disposition.'—*jo jaisā*, etc., 'whatever sort (of seed) a man may sow, the same will he reap.'

Ex. 46.—*Kasam khā,ī*, 'swore an oath.'—*imāndār*, 'faithful' or 'honest.'—*rutba, e a'ld*, 'very high rank.'—*is bahāns-e*, 'by this pretext.'

Ex. 47.—*Nau-jawān*, 'quite young:' the same phrase occurs in the Devanāgarī Extracts under the Sanskrit form, *nava-yauvān*.—*der kar*, 'though late.'

Ex. 48.—*Likhā hū,ī*, 'written:' the participle with *hū,ī*, agreeably to 131.—*likhā hai*; here the agent *kiś-ne* is understood.

Ex. 49.—*Salāḥan*, 'by way of advice.'—*bat kahte hi*, 'immediately.'—*us-ke kahne ba-mūjib*, 'in conformity with what he said.'

Ex. 50.—*Diyaḥnat-dār*, 'conscientious.'—*jis waqt*, 'when,' or 'at the time when.'—*hāsil-i-kālm*, 'in short.'

## 2.—EXTRACTS FROM THE 'KHIRAD AFROZ.'

(From page ٢٥ to page ٣٧).

These Extracts are selected as a specimen of genuine Urdú, the dialect spoken by the educated classes of the Musalmán population throughout India. The style is exceedingly easy and elegant, and presents no difficulty to those who have acquired an elementary knowledge of Persian. Before the student commences with these, he is requested to read with care from page 88 to page 100 of the Grammar, which portion treats of Persian compounds, etc. I may here add (what I am afraid has been omitted in its proper place in the Grammar) viz., that "in phrases from the Persian, the adjective follows the substantive, and the substantive is in that case marked with the *izájat*, as if it governed another substantive in the genitive." Thus *mard-i pársá*, 'a pious man;' *mard-i nek*, 'a good man.' The reader will see in page 90, *b.* of the Grammar that when, in a Persian phrase, the adjective comes *before* the substantive, the two together form a compound epithet, as, *tang-díl*, 'distressed in heart:' whereas 'a distressed heart' would be written '*díl-i tang*.'

## 3.—EXTRACTS FROM THE 'ÁRÁ,ISH-I MAHFIL.'

(Page ٣٧).

This extract from the 'Árâ,ish-i Maḥfil' was for the first time correctly printed in the first edition of this work. In the Calcutta edition, the printers misplaced the letter-press of two pages, so that, while the paging appeared perfect, the text made nonsense. Several years ago I discovered this when endeavouring to make sense of the passage as it has all along stood in Mr. Shakespear's 'Selections,' vol. i. p. 105. Mr. S. has endeavoured to *cement* the matter by throwing in a few connecting words of his own, which are certainly no improvement. A conscientious critic would have stated the fact of such an *amendment*, so that the original author might not incur blame for the sins of the Bengal printers, or of the English editor. I am glad to find that Mr. Shakespear in his more recent edition has adopted *my amendment* (without any acknowledgment, however), as preferable to his own.

The subject of the extract is a description of a kind of chariot drawn by bullocks common in the province of Gujerat, more especially in the city of Ahmadábád. An account of the same, accompanied by a beautiful engraving, will be found in the travels of Albert Mandelalo,



who visited the spot in the reign of Sháh Jahán. The edition of his travels to which I allude is the folio, printed at Leyden, 1719, page 74. In pages 21 and 22, of the same work there is an engraving of the Great Indian Fig-tree, commonly called the Banyán Tree, alluded to in our 5th Extract, page 7. It is the same as that mentioned by Quintus Curtius, Lib. ix. cap. i. "Having thus vanquished Porus and crossed the river (Acesines), he marched further into the country. There he found forests of vast extent, in which were shady trees of prodigious height. Most of their branches (or arms) equalled in size the trunks of ordinary trees; for, bending down into the earth, they grew up again in the same place, and appeared rather like separate trees, than boughs springing from another stem."

#### 4.—EXTRACTS IN THE DEVANÁGARÍ CHARACTER.

THE first seven anecdotes in the Devanágari character correspond respectively with stories 3, 8, 10, 6, 18, 16, and 23, in the Persian character. They are the same word for word, and, consequently, require no further notice here. Nos. 8, 9, and 10, in the Devanágari, correspond respectively with Nos. 29, 38, and 39, in the Persian character; with this difference, however, that in the Devanágari text, Arabic and Persian words are carefully excluded, and their places supplied with words purely Indian: and this exclusion of Arabic and Persian words, constitutes the main difference between the dialect of the Hindús, commonly called '*Hindí,*' or '*Kharí Boli,*' and that of the Musalmáns, generally called '*Hindustáni,*' '*Urdú,*' or '*Zabán-i Rekhta.*' The style throughout is exceedingly easy, and there is only one peculiarity in the orthography to which it may be requisite to draw the student's attention in this place, viz., that in the Devanágari character the letter च (y) is sounded like the vowel ए (e) when following any of the long vowels आ á, or ओ o: thus जाय *já,e,* रिसाय *risá,e,* होय *ho,e,* etc., instead of जाए etc. I may mention, in conclusion, that in the last seven pages or so of these extracts, the symbol called the *viráma* is purposely discontinued, as the *jasm* is in the selections from the '*Khirad Afroz.*' The student should always bear in mind that he must ultimately qualify himself to read correctly books and manuscripts utterly void of vowel-points and all other orthographical symbols, such as the *jasm,* the *tasháid,* the *viráma,* etc.

## APPENDIX.

It has been suggested to me that a more detailed explanation of the following fourteen engraved plates in the Ta'lik character would be very desirable for beginners. I have discussed the subject rather briefly in page 143, etc.; and now, at the risk of a few repetitions, I deem it advisable to enter upon it again more fully, by giving a literal transcript of each plate in the Roman character, together with a few additional explanatory notes and observations.

## PLATE I.

## TRANSCRIPT INTO THE ROMAN CHARACTER.

- Div. 1.—*a, b, j, d, z, r, s, sh, z, t, z, f, k, k, k, l, m, n, w, h,*  
*hshs, ld, y, y.*
- „ 2.—*bd, bt, bh, bd, br, bs, bsh, be, bt, bz, bf, bk, bk, bl, bn,*  
*bn, bw, bx, bhs, bd, by, by.*
- „ 3.—*jd, jt, jh, jd, hr, hr, js, jsh, hs, ht, hz, jf, jk, jk, jl, hm, hn,*  
*hw, js, jhs, jd, hy, jy.*

DIVISION 1.—The first division of this Plate shows the mere elements of the *ta'lik* alphabet; the small cross mark indicates the spot where the pen starts from in the formation of the letter, and a double cross denotes an additional formation. The first elementary form on the right hand is the *alif*, which differs very little from the printed character. The second form is the letter *ba* (*b*), which by a mere change of its dots may become *p, t, z*. The third form, now a *jim* (*j*), becomes, in the same manner, *ch, kh, h*. The fourth makes two letters,

*ḍ* and *ḡ*. The fifth, *r*, *z*, *zā*, and *ṛ*. The sixth is represented as consisting of two forms—one an indented, the other a protracted line, and either may be used as *sm* and *shin* (*s* and *sh*), as the only distinction between them is, that the *sin* (*s*) wants, and the *shin* (*sh*) has, three dots superscribed, whether short or protracted. The seventh form, *ḍād* and *ḡād*. The eighth, *ṭ*, *ḡ*. The ninth, 'ain and *ghain*. The next letters are *f*, *k*, *ḳ*, *l*, *m*, *n*, *w*, and *h*, which are nearly the same as the printed type. Then follow the initial, medial, and final forms of the *he* linked together; then the *lā* and *hamza*; and lastly, the letter *yo* under two varieties of form, the latter of which is now conventionally used by the natives to denote the *yā, e majhūl*.

a. The *dāl* may at first sight appear to resemble the *w*; the distinction consists in this, that the *dāl* has an angular top, whereas the *w* has it round.

b. As the letters 'ain and the imperceptible *he* have no exact representatives in the Roman character, they have been allowed to stand in the transcript of the plates in their proper form.

c. The *fo* and last form of *yā* are written above the line to show the mode they adopt where there are more words than the line will contain.

d. The bottom of the *kāf* may be protracted, as in the second example, to fill up the line, a liberty frequently taken with letters by the Oriental penman. This letter is formed by two sweeps of the pen, the first commencing from the top of the vertical line at the angle—(marked in the plate with a single cross); the slanting top is put on afterwards. In old *Naskhī* MSS. the slanting top is never used, but instead thereof the mark *◌* is written over the letter.

e. The *yā* (*y*) has two forms in the Plate. The former was appropriated by Dr. Gilchrist for the sound *ī*, the latter for the *e* (or *yā, e majhūl*), a distinction still observed by the natives of India in writing Hindústání.

DIVISION 2 exhibits the second elementary form, viz., that of *b*, *p*, *t*, *g*, *n*, and *y*, as they appear initially, when combined with each of the others following them. Here are given all the combinations of the letter *be*, with each of the elementary forms of division first. It will be seen that many of the *nuktas*, or dots, are omitted; as, for example, those necessary to form *be*, *ḃt*, *ḃg*, *ḃf*, *ḃm*, *ḃn*, *ḃh*, *ḃy*, and without them the linear portion of the *be*, in these compounds, has no meaning. It may, of course, become *b*, *p*, *t*, *g*, *n*, or *y*, ad libitum, by the addition (above or below it) of one, two, or three dots.

DIVISION 3 shows the initial form of the *j*, *ch*, *h*, and *kh*, prefixed to each of the elements in their order. Here a similar irregularity of punctuation occurs, but as the form  $\zeta$  constitutes a perfect letter in itself, without any dots, it is transcribed into the Roman character by *h*. It may be observed once for all, that the object of these Plates is to exhibit the combinations of all letters of a certain form, independent of the adventitious dots which each form may necessarily require.

## PLATE II.

DIV. 4.—*sd*, *st*, *sj*, *shd*, *sr*, *ss*, *shs*, *sz*, *sṫ*, *sġ*, *sf*, *s*, *shk*, *sl*, *sm*, *sn*,  
*shw*, *ss*, *ṡhs*, *sl̇d*, *sy*, *sy*.

„ 5.—*sḋ*, *sṫ*, *sj̇*, *sḋ*, *sṙ*, *sṡ*, *ṡsh*, *sż*, *sṫ*, *sġ*, *sḟ*, *sk̇*, *sk̇*, *sl̇*, *sṁ*, *sṅ*,  
*sẇ*, *ṡ*, *ṡṡ*, *sl̇ḋ*, *sẏ*, *sẏ*.

„ 6.—*tḋ*, *tṫ*, *tj̇*, *tḋ*, *tṙ*, *tṡ*, *taḣ*, *tṡ*, *tṫ*, *ṫġ*, *ṫḟ*, *tk̇*, *tk̇*, *sl̇*, *tṁ*, *sṅ*,  
*tẇ*, *tṡ*, *ṡṡ*, *tl̇ḋ*, *tẏ*, *tẏ*.

DIVISION 4 represents the *sin* or *shin* in combination with the rest of the letters. It is needless to observe that the letters *ahif*, *ḋdl*, *re*, and *waw*, never join to the left—consequently they have no distinct initial form.

DIVISIONS 5 and 6 show the *edd* and *foe* followed by each of the elementary forms.

## PLATE III.

- Div. 7.— $\epsilon d$ ,  $\epsilon t$ ,  $\epsilon j$ ,  $\epsilon d$ ,  $\epsilon r$ ,  $\epsilon s$ ,  $\epsilon sh$ ,  $\epsilon z$ ,  $\epsilon l$ ,  $\epsilon \epsilon$ ,  $\epsilon f$ ,  $\epsilon k$ ,  $\epsilon k$ ,  $\epsilon l$ ,  $\epsilon m$   
 $\epsilon n$ ,  $\epsilon w$ ,  $\epsilon s$ ,  $\epsilon hs$ ,  $\epsilon ld$ ,  $\epsilon y$ ,  $\epsilon y$ .
- „ 8.— $f d$ ,  $f t$ ,  $f j$ ,  $f d$ ,  $f r$ ,  $f s$ ,  $f sh$ ,  $f s$ ,  $f t$ ,  $f \epsilon$ ,  $f f$ ,  $f k$ ,  $f k$ ,  $f l$ ,  $f m$ ,  $f n$ ,  
 $f w$ ,  $f s$ ,  $f hs$ ,  $f ld$ ,  $f y$ ,  $f y$ .
- „ 9.— $k d$ ,  $k t$ ,  $k j$ ,  $k d$ ,  $k r$ ,  $k s$ ,  $k sh$ ,  $k z$ ,  $k t$ ,  $k \epsilon$ ,  $k f$ ,  $k k$ ,  $k k$ ,  $k l$ ,  $k m$ ,  $k n$ ,  
 $k w$ ,  $k s$ ,  $k hs$ ,  $k ld$ ,  $k y$ ,  $k y$ .

PLATE III. shows the letters 'ain, fe, and kaf in combination with all the rest; and, with the exception of ld, the initial form of the lam is found by omitting the bent top stroke of the letter kaf.

DIVISION 8.—The dots of the fe are again omitted in fd, fd, fr (2nd), fs, fs, ft, fε, etc., leaving the letter imperfect. It may become kaf, by superscribing two dots.

DIVISION 9.—The formation of the kd (made by two sweeps of the pen) commences from where the four lines meet; the pen stops at the top of the alif, made upwards, and then forms the slanting top. Kld is made by three strokes of the pen, the alif, made downwards, being the second, the slanting top of the kaf the third.

## PLATE IV.

- Div. 10.— $m d$ ,  $m t$ ,  $m j$ ,  $m d$ ,  $m r$ ,  $m s$ ,  $m sh$ ,  $m z$ ,  $m t$ ,  $m \epsilon$ ,  $m f$ ,  $m k$ ,  $m k$ ,  
 $m l$ ,  $m m$ ,  $m n$ ,  $m w$ ,  $m h$ ,  $m hs$ ,  $m ld$ ,  $m y$ ,  $m y$ .
- „ 11.— $h d$ ,  $h t$ ,  $h j$ ,  $h d$ ,  $h r$ ,  $h s$ ,  $h sh$ ,  $h z$ ,  $h t$ ,  $h \epsilon$ ,  $h f$ ,  $h k$ ,  $h k$ ,  $h l$ ,  
 $h m$ ,  $h n$ ,  $h w$ ,  $h h$ ,  $h h h h s$ ,  $h ld$ ,  $h y$ ,  $h y$ .
- „ 12.— $abjd$ ,  $hwz$ ,  $hty$ ,  $klmn$ ,  $s\epsilon fs$ ,  $kraht$ ,  $sks$ ,  $zgh$ ,  $ld$ .  
 $al\epsilon bd$ ,  $almznb$ ,  $alfkyr$ ,  $\epsilon byd$ ,  $allh$   $hsyny$   $shyryn$   $rkm$   $ghfr$   $znvbb$ .

DIVISION 11.—The tail of the ho is given only in hd, hd, hk, hl, and hld, but omitted in all the rest, according to the practice of Oriental writers. Hence the initial form of this letter is often too apt to be mistaken for the mīm (m).

DIVISION 12 contains the combination of the characters as arranged in alphabetical notation, noticed in p. 20 of the Grammar, forming the fanciful words, '*Abjad, hawaz, hutti, kaliman, sa'faq, qarashat, qakhaz, qazaqah*'; and the last line may be read thus, indicating the name of the chirographer: *Al' abd ul muznib, al fakir 'ubaidu-l-lahi husaini shirin rakm ghaffara zunubahu.*

## PLATE V.

Consists of words beginning with letters of the *be* class; i.e., *b, p, t, s*, in which might be included *n* and *y*.

- L. 1. *b<sub>h</sub>ht, bhjt, bhaht, pnj, bl<sub>h</sub>h, blnd.*
2. *b<sub>z</sub>yd, bstr, pyghmbr, blghys, bkhshsh, bghz.*
3. *byz, besy, by<sub>z</sub>, b<sub>h</sub>bk, plnk, b<sub>h</sub>yl.*
4. *blghm, bykm, b<sub>h</sub>n, byn, bychw, byz<sub>s</sub>, bnkl<sub>s</sub>, byshky.*
5. *t<sub>z</sub>jb, tsyh, tklyd, tlmysz, tkayr, tkayr.*
6. *tfyr, tjss, tftyah, tkhays, tkhlye, ts<sub>h</sub>t.*
7. *tjm<sub>z</sub>, tanyf, tkhfyf, tkkyk, tmsk, t<sub>z</sub>jyl.*
8. *tf<sub>z</sub>l, tkaym, tmkyn, tkyn, tnw, thnt, tky.*

PLATE V.—Coming now to complete words of more than two consonants; we may premise, as a general remark, that when these contain any of the letters *b, p, t, s, n, y*, consisting of a horizontal or sloping line, with one or more dots, for each letter there should be an incurvation in the continued running line, and at least two bends for the short indented *sin* or *shin*. When several such letters come together, for the sake of distinction it is usual to give the middle one a bold dash upwards, terminating in a sharp point vertically.

L. 1.—The *n* of *blnd* is protracted to fill up the line, according to custom. The *plnk* of line 9, *bykm* of line 4, with a dash on *kaf*, here wanting, are intended for *palang*, 'a tiger,' and *begam*, 'a princess,' this being a very usual omission, especially where the word cannot be mistaken. In some works, indeed, the *kaf* is never distinguished from the *gaf*, neither is *b* from *p*, nor *jm* from *che*.

## PLATE VI.

Contains a list of words commencing with letters of the third form, viz. *j, çh, ð* or *çh*

- L. 1. *jnt, çhmt, çhmt, çkykt, çhçkt, çhçkt.*
2. *jlyj, ççd, çmyd, çmd, çhçd, çççr, çççr, çççr.*
3. *çhmyr, çhnyr, çhnyr, çlyç, ççç, çççç, ççç.*
4. *çhçt, ççç, çmyç, ççç, ççççç, çççç, çhçç.*
5. *çyççç, çhççç, ççç, çmyç, çççç, çççç.*
6. *çhçm, ççç, ççç çççç, çhççç, çççç, çççç.*
7. *ççç, ççççç, ççç, ççç, ççççç, çhçççç, çççç.*
8. *ççç, çççç, ççççç, ççççç, çççç, ççççç, ççççç.*

## PLATE VII.

Consisting of words beginning with *çtn* or *çhçn*.

- L. 1. *çyb, ççç, ççç, ççç ççç çççç.*
2. *ççç, ççç, ççççç, çççç, ççççç, çççç.*
3. *ççç, ççç, ççç, ççç, çççç.*
4. *çççç, ççç, ççççç, ççç, ççççç, çççç.*
5. *çççç, ççççç, ççççç, ççççç, çççç, ççççççç, çççç.*
6. *çççç, ççççç, ççççç, ççççç, ççççç, ççççççç, çççççç.*
7. *çççç, ççççç, çççç, çççççç, ççççç, çççççç, çççççç.*
8. *çççç, çççç, ççççç, ççççç, çççççç, ççççç, ççççççççç.*

## PLATE VIII.

Words beginning with *ççd, ççd, ççç* or *ççç.*

- L. 1. *ççç, çççç, çççç, ççççç, ççç, çççç.*
2. *ççç, ççççç, çççç, ççççç, ççççç, ççççç.*
3. *ççççç, çççç, ççççç, ççç, çççç, çççççç, çççççç.*
4. *ççç, çççç, ççççç, ççççç, ççççç.*
5. *ççç, ççç, ççççç, çççç, çççç, ççççç.*
6. *ççç, çççç, ççç, ççç, çççç, çççç.*
7. *ççç, çççççç, ççççç, ççççç, çççç, çççç.*

## PLATE IX.

Words beginning with 'ain, ghain, fv or kaf.

- L. 1. *εjyb, εjlt, εsmt, εjly, εhd, εyd, εtr.*  
 2. *εnbr, εas, εks, εshεsh, εtsh, εsyε, εmlt.*  
 3. *εlf, εkyk, εmk, εlyk, εshk, εynk, εlyl, εkl.*  
 4. *εll, εml, εlm, εzym, εjyn, εfw, εjls, εjmy.*  
 5. *fzyht, fzylt, fzyh, fth, fad, fjr.*  
 6. *fkr, fls, fysh, fyε, ftyε, fyf.*  
 7. *ftk, flk, fysl, fyl, fεl.*  
 8. *fhm, ftn, ftw, fahfw, ftyls, flesy.*

## PLATE X.

Words beginning with kaf, gaf or idm.

- L. 1. *kab, klb, kaht, kyfyt, knj, kllnd, knbs, kmtr.*  
 2. *kahnyε, khms, kaht, kysε, kaht, kεkε, ksyf, llf.*  
 3. *klk, klnk, knk, kmk, khjshk, khl, klym.*  
 4. *kmyn, kfn, kahtn, kftn, kysw, kfohs, knjfs.*  
 5. *kysε, klms, kllts, khts, kahty, kmy, kyty, kyfy.*  
 6. *kb, lεnt, lyj, kd, lnkr, lshkr.*  
 7. *lms, lfs, lykshh, lhyε, lgh.*  
 8. *lkyt, lmε, ltyf, lklk, lnk, lhm.*  
 9. *lbn, lykn, lhw, lhyε, lkms, lhy, lyly.*

## PLATE XI.

Words beginning with mtn.

- I.. 1. *mabb, mtlb, mnaf, mktb, mhtsb.*  
 2. *mtεjb, mtyb, mqlht, mlht, msh.*  
 3. *mmllkt, mkhns, mgle, mbthj, mtsh, mykh.*  
 4. *mlkh, mtbkh, mhmd, msjd, mεtkd, mεtwd.*  
 5. *mnjmd, mfsd, mstεd, mtfkr, mεtr, mεfr.*  
 6. *mntshr, mkhter, mεskr, mnar, mεtdr.*  
 7. *mεεfr, mεjr, mnja, mks, mjls.*  
 8. *mfs, mnsh, mkhlε, mahkhε, mnghε.*



## PLATE XII.

Words beginning with *mím*—continued.

- L. 1. *mnkbs, mhyt, mmtne, mtye, nmjm, mlle.*
2. *mesgh, mbigh, mkhtlf, msnf, mtfk.*
3. *mtelk, mnjnyk, mahk, mlk, mmek.*
4. *msht, mhml, mfa, myl, mahtghl.*
5. *mkhml, mctl, mtelm, mtklm, mnjm, mlym.*
6. *msihkm, maln, mtmkn, memn, mtelyn.*
7. *mtmmn, mmkn, mhwo, mhkms, mntks, mahelohy*
8. *metky, mfty, mnshy, mgbny, mkhfy, mky.*

## PLATE XIII.

Words beginning with *nón*.

- L. 1. *nqb, ngyb, njob, nshyb, nkdb.*
2. *net, ngyht, nkht, nyet, naj.*
3. *nij, nkad, nshr, nyshkr, ngr.*
4. *nkhs, nfyg, nfe, nysh, netsh.*
5. *nksh, nghe, nmt, nfe, nef, ntk.*
6. *nknk, nel, nkl, nsym, nylm, nkym.*
7. *nmkym, nhftn, nshstn, nhwo, nfkx, netms.*
8. *nhfz, nfe, nfshs, nfy, nhy, nyety.*

## PLATE XIV.

Words beginning with *he* and *ye*.

- L. 1. *hmt, hybt, hft, hsh, hnkft.*
2. *hych, hnd, hjr, hmnsf, hshysh, hbt.*
3. *hmye, hlf, hyk, hshnk, hkkk, hyl.*
4. *hmm, hftm, hmen, hjw, hlyls, hsty.*
5. *ylb, yft, yed, ysy, yker.*
6. *yknf, ytf, ylm, ylk, ylk.*
7. *yeml, yshn, ykym, ymy, ymn.*
8. *ykw, ykshs, ymnx, yky, ykhty*

انج ذوزنس شش طوع  
 ق ک ل م ن و پ ه ل ا ن ی

بانبج ندبرس شش طوع  
 بق باب بل تم ن و پ ه ل ا ن ی

جانبج ج بد ح ر س شش طوع  
 بق حک بل تم ن و پ ه ل ا ن ی



سایپت سچ شد سرش شش شصت سعت  
 سق سگ سل سم شون سه سلا سی

صا صت صج صد صر صش صص صط صع  
 صق صک صل صم صن صو صت صلا صی

طا طت طج طد طر طش طط طع  
 طو طک ظا ظم ظو طو طن طلا طی



عاعت عج عدد عس ش عض عط عم  
 عتق عك عل عم عون عه علا عم

8

عافت عج عدد عس ش عض عط عم  
 عتق عك عل عم عون عه علا عم

9

عاعت عج عدد عس ش عض عط عم  
 عتق عك عل عم عون عه علا عم



بامستبح دم مرستش مرض مطمع

موق ماك بل مهم من موهه ملا می

11

بامستبح دم مرستش مرض مطمع

موق ماك بل مهم من موهه ملا می

12

اجب دمنو حطی کلین کسغفص قمرشت کد ضطم لا

البعدمندب القمر عسدا لند جسدی سر روت عفر ذوب





ت پنچ بلخ بند

بغید بستر پیغمبر بلعینس بخشش بغض

بض بسیط بیع بقوق پلنک بخیل

بیکم بجو بیضه بنگله بشکی

بجب تبیح تقلید تلمیذ تقصیر تقصیر

تفسیر تحس تفتیش تخصیص تخلص تسلط

تجمع تصنیف تخفیف تحقیق تمسک تعجیل

تفضل تقسیم تمکین تلقین تنبو تخنه تنفی



نت حشت حکمت حقیقت خلقت خلعت

ج بعد حمید حمد خلد جعفر حقیر شر

بیر خنجر خضر جلیس جس ہمیش جلاط

نلاط حفظاً جمیع جیف خیف بحق خلق

چچک خشک جلیل جمیل جنکل حنظل

نم حلیم حکم حکیم خشم حسین جستن

حسن خفتن جلو حضور چمچہ جلیفہ حلقہ

حصہ حقنہ خیرہ خنہ چیلی حقیقی خصمی



سیب سلب سنج سلح سلح سفید  
 سطر سلیس سپش سفص سقط سمع  
 سفت سیف سبق سلک سنجبل  
 سمس سهم سهکین سهو سفینه سستی  
 شکست شفت شیخ شهید شیر شمشیر شمس  
 شش شحص شیط شمع شنیع شغطف شفیق  
 شک شکیل شکل شلغم شکم شبنم شکستن  
 شستن شغو شگجه شیشه شقیه شقی شکفتگی



صعب صليب صحت صحیح صلح صید

صمد صغیر صغیر صمغ صعیف صقیق

صمک صمقل صمیم صحن صعو صحیفہ صلیبی

طلب طیب طبیعت طبخ طپید

طیر طنز طشیش طمع طبع طفیف

طبق طابق طنک طفل طلیل طلسم

طو طبقہ طنطنہ طعنه طبتی طبیعتی





نجیب عجات عصمت عجب عہد عید عطر  
عنبر عسس عکس عشش عطش عصیص عماط  
لف عقیق عمق علین عشق عینک علیل عقل  
علل عمل علم عظیم عجین عفو عجلہ عجمی  
فضیت فضیلت فیض فتح فصد فخر  
فکر فلس فیش فیض فطیع فیف  
فتق فلک فیصل فیل فعل  
فہم فتن فتو فشقو فنیہ فلسفی



کسب کلب کشت کیفیت کنج کلقتند کنبند کمتر  
 کشتنیر کھس کشتش کصیں کشط ککوع کیشف کتف  
 کلک کلنک گنک گمک کنجشک کحل کلیم  
 کبیں کفن کشتن کفتن کیسو کچچہ کنجفہ  
 کیسہ کلمہ کلکتہ کہتہ کشتی کمی کیتی کیفی  
 لقب لغت لہج لکد لندر لشر  
 لس نفس لہشس لہیص لفظ  
 لقط لمع لطیف تعلق لنک لحم  
 لبن لیکن لہو لچہ لقمہ لہی لیلی۔



مسبب مطلب منصب مکتب محتسب

متعجب مطیب مهلت مهلت مشت

مملکت مخنت مثلث مبشج مطح میخ

ملخ مطبخ محمد مسجد معتقد معتمد

منجبر مفسد متقد متفکر معطر منظر

منشتر مختصر معسکر منظر معتبر

معصفر معجز مکس مجلس

منفلس منش منحص شخص منقض



منقبض محيط متنع مطيع مجمع مطمع  
 مینغ مبلغ فخلف مصنف متفق  
 متعلق منجینق مشق ملک مسک  
 مشک مهمل مفصل میل مشغل  
 محمل معطل متعلم متکلم منجم مقیم  
 مستحکم مسلم متکلمن مسمن مسین  
 متضمن ممکن محو محکمه مسطه مشکلین  
 مصطکی مفتی منشی معنی مخفی متقی





نسب نصیب نجیب نشیب نقب

نعمت نصیحت نکہت نیت نج

نج نقد نشتر نیشکر نظر

نخس نفیس نفس نیش نقش

نقش نقض نمط نفع نصف نطق

نہنگ نعل نقل نسیم نلیم نکین

نمکین نہفتن نشستن نحو نطق نعمہ

نہفتہ لفظ نشہ نفی نہی نیستی



ہمت ہمیت ہفت ہشت ہنکفت

ہنج ہند ہجر ہنفس ہشیش ہبط

ہمیع ہلف ہیق ہشک ہکک ہیکل

ہمم ہفتم ہسن ہجو ہلیلہ ہستے

ہعب ہفح ہعط ہسیر ہکسر

ہکنفس ہتفرض ہلمع ہلق ہلک

ہعمل ہشم ہقین ہمیں ہمن

ہکسو ہنچہ ہمنہ ہیکی ہیکجہتی



