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A

GRAMMAR

OF THE



HINDUSTANI LANGUAGE.

By JOHN SHAKESPEAR.

سُخَن كِي طَلَبگار هِين عَقْلَمَنْد “ سُخَن سِي هِي نامِ نَكويان بُلند ”
سُخَن كِي كَرِين قَدَر مَرْدانِ كار “ سُخَن نامِ اُن كا رَكهي بر قرار ”

FOURTH EDITION;

TO WHICH IS ADDED,

A SHORT GRAMMAR OF THE DAKHANI.

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FOURTH EDITION

OF

THIS GRAMMAR,

PUBLISHED UNDER THEIR PATRONAGE,

IS,

WITH GREAT RESPECT,

DEDICATED BY

THEIR MOST OBEDIENT,

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ADVERTISEMENT.

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

To determine pronunciation in the Persian character, the Arabic vowels and other orthographical marks are noted, where they may appear requisite for that purpose, and can be introduced: yet the vowel *fa'ha* is commonly omitted, and ought



in most instances to be understood if some other vowel or *jazm* is not marked; except, however, before the *wāw-i-maj'hūl* and the *yā-i-maj'hūl*, which, being incapable of the Arabic notation, are necessarily designated without any vowel preceding; and, except after a final consonant, which is always silent when no vowel is written with it.

In the Persian characters, too, the letters ت and د are here thus marked, ت, تھ, ڈ, ڈھ when used to represent the Indian ट ठ ड ढ; though, it may be noticed, that not only this expedient is adopted by the people of India, but the distinction is very commonly made by a small ٲ written over these letters. The round form of the letter ڪ is also here preferred when it is subjoined to another consonant for the purpose of representing some aspirated Indian letter; as ڪھا *khā* for खा: but the long form is distinctively used in other cases; so ڪھا *kahā* for कहा. And, for the guidance of learners in the pronunciation, the نون غنة or nasal *nūn*, is when final, in the body of this work, distinguished by an additional point superscribed; thus ٲ: in the most common practice, however, of the people of India, which is generally followed in the Appendix, it is denoted by ٲ simply.

To facilitate the progress of learners, the pronunciation of Hindustani words or combinations of letters, used at the be-



ginning of the work, is deciphered in Roman characters : but the Arabic letter ع after the practice of Meninski, is signified by a small figure of itself, thus ء: and the Sanskrit *visarga* (:) or the final ء called هَائِي مَخْتَفِي is not noticed in the Roman characters ; it being almost imperceptibly, if at all, sounded.

Some of the rules for the inflection of Nouns, Pronouns, and Verbs, given in the third, fourth, and fifth chapters, are divided into two parts ; the first division containing what is most general or most important, whilst the second comprises the anomalies, the particular variations, or observations of inferior moment ; so that the learner may at discretion commit to memory the first part only, or the whole.

In this impression some additional remarks, which a further acquaintance with the language points out as likely to be useful, have been inserted in the body of the work : and seeing that considerable difference in many respects exists between the Urdū or Hindustani and the Dakhani of the Madras presidency, a short grammar of the latter dialect is attempted and now given in the Appendix ; reference, for the sake of brevity, being occasionally made to the Hindustani Grammar for information on those particulars in which the two dialects coincide. This attempt, which is in some measure original, will, it is hoped, be regarded with indulgence as to the defects that may



be discovered: and the Author trusts that the addition now made will promote an acquaintance with a prevalent language of southern India, and thus extend the utility of the book. The dialect of Bombay approaches much more nearly than that of Madras to the proper Hindustani; and, though some variations of idiom may occur, yet, for the former presidency, the Hindustani Grammar will generally suffice.



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CORRECTIONS.

Page 3	note †	for	<i>hā-i-hutti</i>	read	<i>hā-i-hutti</i>
— 11	line 3	—	<i>maj'hul</i>	—	<i>maj'hul</i>
— 16	— 15	—	काइल	—	काइल
— 48	— 4	—	دي (i)	—	ي (i)
— 71	— 25	—	بوليو	—	بوليو
— 72	— 3	—	بول	—	بول
— 97	— 19	—	(pa)	—	(pā)
— 103	— 13	—	رسي	—	رسي
— 116	— 14	—	راي	—	راي
— 130	— 9	—	<i>fat' a</i>	—	<i>fat' ha</i>
— 141	— last	—	पढ़कं	—	पढ़के
— 143	— 4	—	ब्राह्मन	—	ब्राह्मन
— 143	— 15	—	अपडिस	—	अपडिस
— 144	— 12	—	ان	—	ان
— 158	note †	—	<i>unūn</i>	—	<i>unūn</i>
— 169	note	—	بادشاهي	—	بادشاهي
— 171	— 4	—	کي	—	لي
— 184	— 9	—	هيگي	—	هيگي
— 192	— 23	—	0	—	90



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OF THE

HINDŪSTĀNĪ LANGUAGE.

CHAPTER I.

The Alphabets and Orthographical Marks.

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



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

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



PERSIAN ALPHABET.*

Names of the Letters.	Letters.	In Roman letters usually denoted by	Names of the Letters.	Letters.	In Roman letters usually denoted by
ألف <i>alif</i>	ا	<i>a, ā, i, u</i>	صاد <i>ṣwād</i>	ص	<i>ṣ</i>
بي <i>be</i>	ب	<i>b</i>	ضاد <i>ẓwād</i>	ض	<i>ẓ</i>
پی <i>pe</i>	پ	<i>p</i>	طوي <i>ṭoe</i>	ط	<i>ṭ</i>
تی <i>te</i>	ت	<i>t</i>	ظوي <i>ẓoe</i>	ظ	<i>ẓ</i>
سی <i>se</i>	ث	<i>ṣ</i>	عین <i>āin</i>	ع	<i>ā, ī, ū, &c.</i>
جیم <i>jīm</i>	ج	<i>j</i>	غین <i>ghain</i>	غ	<i>gh</i>
چی <i>che</i>	چ	<i>ch</i>	فی <i>fe</i>	ف	<i>f</i>
هی <i>het</i>	ح	<i>h</i>	کاف <i>kāf</i>	ق	<i>k</i>
خی <i>khe</i>	خ	<i>kh</i>	کاف <i>kāf</i>	ک	<i>k</i>
دال <i>dāl</i>	د	<i>d</i>	گاف <i>gāf</i>	گ	<i>g</i>
ذال <i>zāl</i>	ذ	<i>z</i>	لام <i>lām</i>	ل	<i>l</i>
ری <i>re</i>	ر	<i>r</i>	میم <i>mīm</i>	م	<i>m</i>
زی <i>ze</i>	ز	<i>z</i>	نون <i>nūn</i>	ن	<i>n</i>
ژی <i>zhe</i>	ژ	<i>zh</i>	واو <i>wāo</i>	و	<i>w, v, ū, o, au, &c.</i>
سین <i>sīn</i>	س	<i>s</i>	هی <i>het</i>	ه	<i>h</i>
شین <i>shīn</i>	ش	<i>sh</i>	یی <i>ye</i>	ی	<i>y, ī, e, ai, &c.</i>

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

† Called by way of discrimination حایِ حَظِی (hā-i-huṭṭi) as the other.

‡ He is termed هایِ هَوَزِ (hā-i-hawaz) or هایِ مَدَوْرَه (hā-i-mudawwara).

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The short vowels and other orthographical signs are,

- زَبْر (zabar) or فَتْحَة (fat'ḥa), denoted by *a*.
- زِير (zer) or كَسْر (kasr) or كَسْرَة (kasra), denoted by *i*.
- پِيش (pesh) or ضَم (ḡamm) or ضَمَّة (ḡamma) denoted by *u*.
- هَمْزَة (hamza) which is always initial in a syllable, and which is uniformly moveable or accompanied by one of the vowels above noticed, whilst *alif* is always quiescent or devoid of them : so, in أَب (ab) the first letter is rightly termed *hamza*; but, in بَا (bā) the second is *alif*.
- or جَزْم (jazm), which shews that the subscribed letter is ساكِن (sākin) quiescent, that is, having no vowel to be sounded after it.
- مَدَّة (madda) or مَدَّ (madd), which placed over ا (alif) called then اَلِفٌ مَمْدُوْدَةٌ (alif-i-mamdūda) extends its sound; *hamza* and *alif* being, in such cases, united : so in آب (āb) *water*.
- تَشْدِيْد (tashdīd), which shews that the letter underneath must be pronounced double : so, in سَمَّاء (sunnā) *to hear*.
- وَصْل (waṣl), which serves to join together two Arabic words, the latter having the article ال (al) prefixed, the vowel of which is dropped in pronunciation; as اٰخِرُ الْاَمْرِ (ākhiru-l-amr) *the end of the affair* : and, the ل (lām) is converted in sound to the next following letter, if this be ز ر د د ت or ن, which then takes *tashdīd*, and is pronounced as double; so, عَوَامُ النَّاسِ (awāmu-n-nās) *the common people*.



To these may be added the Arabic *تنوين* (*tamwīn*)* formed, in writing, by doubling the vowel with which the word terminates, and subjoining *alif* if that vowel happens to be *fat'ha*; so, *خُصُوصٌ* (*khuṣūṣun*) *خُصُوصِ* (*khuṣūṣin*) *خُصُوصاً* (*khuṣūṣan*) *particularity, particularly*: the vowel in such cases taking after it the sound of *ن* (*nūn*) from which letter the term is derived.

Most of the characters in the Persian alphabet admit of some change in appearance when combined with each other;

* Of the terms here used, *زبر* and *زیر* and *پیش* are Persian words, the rest are Arabic. *زبر* *above* and *زیر* *under* are given as names to the vowels from their respective positions: *پیش* *before*, on account either of its being placed a little before the consonant which it follows in utterance, or of its being sounded at the fore part of the mouth: *فتحة* *opening*, because the vowel is pronounced with the mouth open: *كسر* or *كسرة* *breaking*, because the voice is broken, as it were, in the enunciation: *ضم* or *ضمّة* *contraction*, from the manner in which the lips are drawn together: *همزة* *compression*, as it is uttered with a slight compression of the throat: *جزم* *amputation*, because the letter over which it is placed is severed from the following in pronunciation: *مد* or *مدّة* *extension*, because it prolongs the enunciation of a letter: *تشديد* *corroboration*, as it doubles the power of a letter: *وصل* *conjunction*, from its joining together words: *تنوين* *nūnation*, or addition of the sound of the letter *ن* (*nūn*).



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

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

THE DEVANĀGARĪ ALPHABET.*

VOWELS.

अ a, आ ā; इ i, ई ī; उ u, ऊ ū; ऋ ṛi, ॠ ṛī; †
 लृ ḷri, † लृ ḷrī; † ए e, ऐ ai; ओ o, औ au;
 * ṅ, n or m; † ah (final h silent) or a.

* Read from left to right.

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



CONSONANTS.

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

VARIETIES.

अ *a*, इ *i*, ऊ *ū*, ऋ *ṛi*, ॠ *ṛī*, ए *e*, ज *j*, झ *jh*, ण *n*, ह *h*.

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

ā; i, ī; u, ū; ṛi, ṛī; § ṛi, § ṛī; § ṛi, § ṛī; §
e, ai; o, au.

* See note † on the preceding page.

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

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

§ See note † on the preceding page.



Though, in repeating the alphabet, it is usual to say *a, ā, i, ī, &c. ka, kha, ga, ghā, &c.* simply, as noted above; yet, in naming the letters, कारः (*kāra*) or कार (*kār*) is generally added to the sound of each: so, अकार (*akār*) the letter अ, ककार (*ka-kār*) the letter क; but ° the mark for a silent nasal is called अनुस्वारः (*anuswāra*), as ः (final *h* silent) is termed विसर्गः (*visarga*).

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

अक आका इकि ईकी उकु उकृ ऋकृ ॠकृ लृकु
aka . ākā . iki . īkī . uku . ūkū . ṛikṛi . ṛīkṛī . lṛiklṛi
लृकृ एके ऐकै ओको कौकौ
lṛīklṛī . eke . aikai . oko . aukau

The vowel अ is never written, except at the beginning of a word; and its sound is inherent in all open consonants, which no other vowel follows, or which have no mark called *virāma* (rest) appended, as in ग्. But, if two or more consonants meet together, without the intervention of any vowel in the pronunciation, they should coalesce and become one compound character. Such compounds are formed in various ways; either by placing the body of the subsequent consonant under the first; by blending them together, in some particular instances; or, most commonly, by arranging them in their usual order, yet so that their bodies as well heads may be in contact, the perpendicular stroke being omitted in every letter, that



when used alone requires it, except in the last; so, क्ल *kl*, द्ध *ddh*, त्स्न्य *tsny*: some consonants, however, retain the upright stroke though another be subjoined, as क्क्य *kky*: and in a few of the compounds, little or no resemblance appears to the simple letters; as in ज्ञ *jny*, क्ष *ksh*: and, the letter र when immediately-following a consonant takes a peculiar form beneath it, as क्र *kr*, द्र *dr*; but, when in the middle of a word it is immediately followed by a consonant, it is placed above in the shape ^ˆ as र्क *rk*, र्ग *rg*; and this letter is in grammars generally called रेफ (*reph* or *repha*).*

To denote such Arabic or Persian letters as have no exact correspondents in the Nāgarī alphabet, the following characters, being the letters which approach nearest in pronunciation, are commonly used in writing this language; and, though not the practice of the people of India, points may be adopted beneath the letters in such cases, to shew the extraordinary use made of them: thus,

स	for	ث	त	for	ط
ह	—	ح	ज़	—	ظ
ख	—	خ	अ	—	ع
ज	—	ذ	ग	—	غ
ज़	—	ز	फ	—	ف
ज़	—	ژ	क	—	ق
स	—	ص	!	(final)	آ (<i>alif-i-maṣṣūra</i>).
ज़	—	ض	न	for	◌ (◌) (<i>tanwīn</i>).

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



A single stroke thus ۱ is used at the end of a hemistich, and a double one thus ۲ at the end of a distich; as well as on other occasions, to mark the divisions in composition.

CHAPTER II.

On Pronunciation.

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

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

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

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

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

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

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



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

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

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

ب *b*, as the English *b*.

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

پ *p*, as the English *p*.

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

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

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

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



ॐ ठ *th*, as *t* with an aspiration, sensibly but closely expressed as one letter.

س س *s*, as *s* in *sin* by the Indians; but, by the Arabs more like *th* in *this*.

ज ज *j*, as *j* in *judge*.

झ झ *jh*, as *j* with an aspiration sensibly uttered together.

च च *ch*, as *ch* in *church*.

छ छ *chh*, as *ch* with an aspiration sensibly expressed together.

क्ष क्ष *chh*, as the last described.

ह ह *h*, as *h* forcibly expressed.

ख ख *kh*, a peculiar guttural sound formed with a slight tremulous motion of the throat, like the Scottish *gh* or the German *ch*.

द द *d*, as *d* in *dew* nearly; being softly uttered by applying the tip of the tongue to the roots of the front upper teeth.

ध ध *dh*, as *d* with an aspiration sensibly yet closely expressed as one letter.

ड ड *d*, as *d* in *dull* nearly; but, this letter, like the *t* preceding, must be uttered by striking the tip of the tongue on the palate: see under त त *t*.

ढ ढ *dh*, as *d* with an aspiration sensibly uttered together.

ञ ञ *z* like *z* in *zeal* by the Indians; but by the Arabs as *dh*.

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

ऋ ऋ *ri*, as *ri* in the English word *river*.



ري ڙي r_i , as the last prolonged in sound.

ڙ ڙ r , as r pronounced with the point of the tongue reverted on the palate, like as in uttering ڙ or ڙ.

ڙ ڙ r^h , as the last, aspirated.

ز ڙ z , as z in *zeal*.

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

س س s , as s in *sin*.

ش ش sh , as sh in *shine*.

ص س s , as s in *sin* by the Indians.

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

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

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

ع ڙ \bar{a} , this letter, with the Arabs, is a guttural consonant of peculiar utterance ; by the Indians, however, it is often but very slightly if at all pronounced ; and the mere vowel used with it is noted, in the Nāgarī character, when it exists at the beginning of a syllable ; so, in that character, for ع ڙ may be adopted ; for عا, ڙا ; for ع ڙي ; for عي, ڙي ; for عي, ڙي ; for ع ڙي ; for عو, ڙو ; for عو, ڙو.*

* In the Roman characters, following the practice of Meninski, the letter ع when initial in a syllable is here represented by a small form of itself written over its subsequent vowel ; and, when in the middle or at the end of a syllable, by the same mark placed after the vowel which goes before in pronunciation ; so, ع عقل $ah̄l$, ع ما $mā$.



ग़ *gh*, as *g* uttered in a peculiar manner deeply from the throat, much like the Northumbrian *r*; or, as the sound *gha*, *gha*, *gha*, formed in gargling.

ف *f*, as *f* in *fin*.

ق *k*, as *k* uttered with the root of the tongue pressed back on the throat, so as to check the voice gently and to occasion a clinking sound.

ک *k*, as *k* in *king*.

کھ *kh*, as *k* with an aspiration sensibly expressed.

کھ *kh*, as the last described.

گ *g*, as *g* in *give*.

گھ *gh*, as *g* with an aspiration sensibly expressed.

ل *l*, as the English *l*.

م *m*, as the English *m*.

ن *n*, as the English *n*.

ن or ن̣ *ṇ*, a slight nasal sound, rather stronger than that of the French in *bon*: but, by the Nāgarī character any nasal, when silent, may be represented.

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

ن or ن̣ ڱ *ṇ* or *ny*, uttered nearly as the last preceding; or, more properly, by pressing the whole breadth of the tongue



into the hollow of the palate, the tip turned downwards, and by forcing the sound through the nose with the mouth open : something like *gn* in the French *digne*.

◌ or ◌ ॥ *n*, as *n* sounded with the point of the tongue reverted to the palate.

◌ *v* or *w*, as *v* or *w* in English ; or rather a sound between them : in the Arabic characters, however, this letter subsequent to *fat'hā*, becomes *au* ; to *zamm*, *ū* ; and when *maj'hūl*, it is sounded *o*, as before noticed. But in some Persian words, ◌ (*wāo*) though written is omitted in pronunciation, a slight sound of *zamm* (◌) only being imparted by it ; as, خواب *khwāb* *sleep*, خوش *(khush)* *pleasant*. When thus used, it is called واو معدوله (*wāw-i-ma'dūla*) *the passed by wāo* ; and may in the Nāgarī characters, if the ◌ is actually written, be distinguished by a point underneath, as well as in the Roman, so ◌ *w* or *u*.

◌ *h*, as *h* in the English *horse*, *house* : when final, however, in Indian and Persian words, this letter is sometimes but very slightly if at all sounded, being then termed هائي مختفي (*hā-i-mukhtafī*) *concealed he*, in Arabic ; in which case, it may be denoted by ◌ (*visarga*) in the Nāgarī character, and may be omitted in the Roman.*

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

ي ي *y*, as *y* in the English *yoke*, *your*; in the Arabic character, however, this letter becomes, together with the preceding vowel, if *fat'ha*, *ai*; if *kasr*, *i*; and, if it is *maj'hūl*, it is sounded *e*, as noticed above. When, moreover, in some Arabic words, a *ye* final is preceded by *fat'ha*, it is then called *الف مقصورة* (*alif-i-maḥṣūra*) *abbreviated or restricted alif*; and being pronounced as *alif*, it may be denoted in the Nāgarī and Roman characters thus ! *a*, and sounded as these letters; so تَعَالَى تَعَالَى! (*tāālā*); but when joined in pronunciation to a following word, it has the power of *fat'ha* only, as, عَلِي الصَّباح *āla-ṣ-ṣabāḥ*). In certain Arabic active participles, as well as in some Persian words, too, the letter ي immediately following an *alif* takes, like the *hamza-i-mulaiyana*, to be noticed in the Appendix, the sound of ! or *kasr* only; so, in كَائِل كَائِل (kā'il) and in آَزْمَائِش آَزْمَائِش (āzmā'ish).

अन *an*,
 इन *in*,
 उन *un*, } as the respective vowels with the sound of न
 (न) superadded.

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



CHAPTER III.

On the Noun.

1. The Arabic term *اسم* *name, noun*, is applied by the Muhammadans not only to *nouns substantive, nouns adjective, and nouns of number*, but to the *pronouns* as well as to the *past and present participles*: for Europeans, however, the divisions and terms of grammar to which they are accustomed may prove most convenient, and will therefore be here generally adopted; but the grammatical terms borrowed from the Arabic, and applied by the people of India to the dialect here treated of, will be subjoined in the Appendix.

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

3. With respect to gender, some nouns may be discriminated

by the well-known sex of the beings to which they are applied ; as, *جورو* (*jurū*) a wife, *خضم* (*khaṣam*) a husband: in others, the finals *ا* (*a*) *ان* (*ān*) frequently denote masculines ; as *ي* (*ī*) *ين* (*īn*) *ت* (*t*) *ش* (*sh*) *ن* (*n*) do feminines : but most pure Sanskrit and Arabic nouns ending in *ا* (*ā*), and some of the latter tongue terminating in *ا* (*a*) are feminine. As to the letters of the Persian alphabet, the names of *ب پ ت ث چ ح خ د ذ ر ز ژ ط ظ* are feminine, and those of the rest are masculine. Arabic verbal nouns of the form *تفعيل* (*tafīl*) are perhaps all feminine, except *تعويذ* (*ta'wīz*) *fleeing to God for protection*, which is masculine.

¶ Rules, however, on the subject of gender are extremely vague in the Hindustani, and practice in the language must be appealed to as the only sure guide: for, though *پاني* (*pānī*) *water*, *گهي* (*ghī*) *clarified butter*, *دهي* (*dahī*) *curdled milk*, *جي* (*jī*) *life*, *موتي* (*motī*) *a pearl*, are some of the most common words terminating in *ي* (*ī*) which are masculine,* unless by nature; yet many ending in *ت* (*t*) *ش* (*sh*) or *ن* (*n*) are of that gender, and consequently exceptions to the foregoing remarks. *آدمي* (*ādmī*) and *مانس* (*mānus*) *a human being*, *اسامي* (*asāmī*) *a client*,

* In pure Sanskrit words, *ي* (for *ई*) *ī* is a termination, not unusual, of masculine adjectives; so, *گياني* (*gyān-ī*) (for *ज्ञानी*) *wise*; and *ي* (*ī*) is a very common final of derivative adjectives, whether applied to masculine or feminine nouns; as, *حرفي* (*harf-ī*) *literal*, from *حرف*.



خدمتگار (*khidmatgār*) and نوکر (*naukar*) and چاکر (*chākar*) a servant, کافر (*kāfir*) an infidel, and the like, are naturally of both genders, because applicable to either sex; and some words, such as فکر (*fikr*) care, جان (*jān*) life, may be used indifferently as masculines or feminines.

4 Feminine nouns are obtained from masculines by changing the finals of the latter, if *ا* (*a*) یا (*yā*) ان (*ān*) یان (*yān*) or ی (*ī*), to یین (*īn*) ن (*an*) or ن (*in*); as شهزادی (*shahzādī*) a princess, from شهزاده (*shahzāda*) a prince; بیٹی (*beṭī*) a daughter, from بیٹا (*beṭā*) a son; پرائی (*parāī*) from پرایا (*parāyā*) foreign; دسویں (*daswīn*) from دسوان (*daswān*) tenth; بائیں (*bā'īn*) from بایان (*bāyān*) left (not right); دھوبن (*dhobin*) a washerwoman, from دھوبی (*dhobī*) a washerman; دُلہن (*dulhan*) a bride, from دُولہا (*dūlhā*) a bridegroom: and if the last letter is any other vowel, or a consonant, the feminine is generally formed by the addition of the above-mentioned terminations, or of ائی (*āī*) نی (*nī*) انی (*ānī*) یین (*yan*) or این (*āyan*); so ہرنی (*harnī*) a doe, from ہرن (*haran*) a deer; نایکا (*nāyakā*) the female of a نایک (*nāyak*) leader; مورنی (*mornī*) a peahen, from مور (*mor*) a peacock; مہترانی (*mihtarānī*) from مہتر (*mihtar*) a sweeper; بنیاین (*baniyān*) the wife of a بنیا (*baniyā*) shopkeeper; گرواین (*gurū'āyan*) the wife of a گرو (*gurū*) religious preceptor. With Persian words, however, نر (*nar*) is generally used to distinguish the male, and مادہ (*māda*) the female; as, شیرِ نر (*sher-i-nar*) a tiger, شیرِ مادہ (*sher-i-māda*) a

tigress; نر گاو (*nar gā'o*) a bull, ماده گاو (*māda gā'o*) a cow: and the feminines of Arabic nouns are sometimes had, according to the idiom of that language, by subjoining *s* (*a*) to the masculines; so مَلِكَة (*malika*) a queen, from مَلِك (*malik*) a king.

5. In number, most nouns may be either singular or plural. The termination *s* (*a*) or ا (*ā*) of masculines in the nominative singular becomes ي (*e*) in the same case of the plural; except the words خُدا God, أَمْرًا a noble or nobles, كَيْتًا a poet, مَلًّا a doctor, راجا* a prince, لالا master, بابا father, پتا father, مِيرزا a prince, سَوْدًا melancholy, گدا a beggar, پيشوا a leader, كَرْتا maker, جوڈھا a warrior, مَصْفًا pure, دانا liberal, دانا wise, پيدا produced, والا sublime, آشکارا evident, رُسوا disgraced, مَهِيَّآ prepared, پيا beloved, بيہودہ absurd, which, with a very few more, chiefly proper names or adjectives, ending in ا (*ā*), as well as masculine nouns of all other terminations, are the same in the nominatives of both numbers. **Feminine nouns, whose singular termination is ي (*i*), assume ان (*ān*) for the nominative plural; and to other feminines ين (*en*) is added for the same purpose.** So, پيالي *cups*, from پيالہ; لڑکي *boys*, from لڑکا; لڑکيان *girls*, from لڑکي. † کتاب کتابين *books*, from کتاب.

* This word is sometimes inflected; as, راجون کا or راجي or راجي کا.

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



¶ Nouns, however, borrowed from the Persian, are sometimes made plural, agreeable to the rules of that language, by the addition of *ان* * (*ān*) *ها* (*hā*) or *جات* (*jāt*) to the singular ; as, *ساقیان* *cupbearers*, from *ساقی* ; *سألها* *years*, from *سال* ; *صوبجات* *provinces*, from *صوبه*. But Arabic nouns, also, frequently assume, in the plural, the various forms peculiar to the Arabic ; of which the most common are like *موجودات* *beings*, from *موجوده* ; *اخبار* *news*, from *خبر* ; *عناصر* *elements*, from *عنصر* ; *علما* *the learned*, from *عالم* ; *خطوط* *letters*, from *خطا* ; *انبياء* *prophets*, from *نبي* and sometimes the Indian affix *ون* (*on*) is superadded to these plurals of the Arabs ; as, *احكامون* instead of *احكام* from *حكم* *an order*.

6. Before postpositions, expressed or understood, masculine nouns, ending in *ا* (*a*) *ا* (*ā*) or *ان* (*ān*), generally convert those finals to *ي* (*e*) *ي* (*e*) or *ين* (*en*) respectively, in the singular ; and, if *ي* immediately precedes a final *ا* the former is usually dropped in the inflection : but the words described in the preceding paragraph as exempt from change in the nominative plural, remain also uninflected in the singular. Masculines of other terminations, and all feminines, admit of no change in the singular. The inflections of the plural are denoted by

* Words ending in *ا* called *هاي مُختَفِي* change that letter to *گف* (*gāf*) before this plural termination ; as, *ماندگان* (*māndagān*) from *مانده* (*mānda*) *tired, left*.

the affix **ون** (*on*),* except the vocative, in which it is usually **و** (*o*): and before these terminations, masculine nouns that have converted **ا** (*a*) or **آ** (*ā*) to **ي** (*e*), as well as all feminines, drop the nominative sign **ي** (*e*) **ان** (*ān*) or **ين** (*en*), but other masculines remain entire. So **بندے کا** *the slave's* from **بندہ**, **گھوڑی کو** *to the horse*, **پرایا** from **پرایا** *of another*, **پانچویں سی** *from the fifth*, **بائیں** *to the left*, **خدا کی واسطی** *for the sake of God*, **راجا کی لئی** *on account of the prince*, **گھر میں** *in the house*, **بندوں میں** *among the slaves*, **گھوڑوں پر** *on horses*, **داناں کی آگي** *before the wise*, **پاس** *near princes*, **گھروں کی پیچھی** *behind the houses*, **میں سی** *from among the girls*, **کتابوں کی بابت** *on the subject of books*.

¶ Words of two syllables, moreover, the first of which has any short vowel, and the second ' (*zabar*), drop the latter when any termination beginning with a vowel is affixed; so, **برس** *a year* becomes **برسون**, **جگہ** *a place* **جگہوں**; and on the contrary, nouns ending in **آ** (*ā*) unchangeable may assume **ي** (*y*) before the affixes of the plural; as **مائی** *O mothers* from **مائی**, **دواؤں سی** *with medicines* from **دوا**.

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

* In the Braj dialect, however, **ون** or **ن** is added for this purpose; as, **دیوں** *God of gods*; **نین تین** *from the eyes*; and, in Hindustani, such a word as **پانو** (*pānw*) *a foot* becomes **پانوں** (*pānoñ*), &c.



¶ The rest of the postpositions admit not of change, and are used as *راجا کو* or *تین کی* *to the prince or the prince*; *شہزادی سی* *from the prince*; *دروازی پر* *at the door*; *گھر میں* *in the house*; *اُس میں* *in that space of time*. But besides the postpositions above-mentioned, there are many words adapted to a similar purpose; and as they are Hindī, Arabic, or Persian nouns, governed by a simple postposition understood, they require, according to the gender of those nouns, *کی* (*ke*) or *کی* (*kī*) before them, though in some instances *کی* (*ke*) may be at times omitted; as *اوپر کی* or *در اوپر* *at the door*, *اُس کی پاس* or *اُس پاس* *near him*, *گھوڑی آگے* or *گھوڑی کی آگے* *before the horse*: and two or more of the simple postpositions even do not unfrequently occur together: so, *اُس کی تین کو مارا* *from on the horse*, *اُس کی تین کو مارا* *he beat him*, *گھر میں سی* *from within the house*.

8. The vocative may be the same as the nominative, or it may be denoted by any of the signs *ای* (*ai*) *ہی* (*he*) *او* (*o*) *اچی* (*ajī*) *ابی* (*abe*) *یا* (*yā*) or *اری* (*are*) before the noun in its inflected state, if singular and capable of inflection; but the usual termination of this case in the plural is *و* (*o*) as before noticed: it may likewise be expressed by *ہوت* (*hot*) *ری* (*re*) or *بی* (*be*) subjoined to the noun; but *اری* (*are*) becomes *اری* (*arī*), and *ری* (*re*) becomes *ری* (*rī*) if used with a feminine: these two signs, moreover, whether masculine or feminine, are generally used in a disrespectful or contemptuous sense, and *بی* (*be*) as well as *ابی* (*abe*) are perhaps always so applied. Thus, *بیٹا* or *بیٹی* *ای* (*abe*)



O son! اري رتدي *O friend!* اري آدمي *holla fellow!* اري رتدي *O woman!* اري رتدي *O friends!** اري رتدي

9. As a great many foreign words are adopted into the Hindustani, so the construction and prepositions peculiar to other languages are sometimes introduced. Thus, to shew the connexion between two substantives, or a substantive and its following adjective, the Persian *izāfat* may be used; and it is denoted, if actually written, after a consonant by *z* (*zer* or *kasr*) as in pronunciation it takes the sound of that vowel; subsequent, however, to words ending in *s* (*he*) silent, called *hā-i-mukhtafī*, or in *ي* (*ye*), it is generally signified by *ʾ* (*hamza*); but when *ا* (*alif*) or *و* (*wāo*) precedes, *ي* (*ye*) must be employed; so, شاهِ خاصِ مشيرِ privy counsellor of the king, بندهٔ خدا servant of God, هوايِ خوب good air. When, moreover, two Arabic substantives come together, or a substantive is followed by its adjective in the Arabic construction, the latter of the two words takes the article *ال* and they are united in pronunciation, the sign *wasl*, before explained, being either written or understood; as, طالبِ العلم a seeker of knowledge, a student, لله الرحمان to the merciful God.

¶ Both Arabic and Persian prepositions are, at times, used either with or without the Hindi postposition *کي* (*ke*) and inflect

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

the subsequent noun, if it is capable of inflection; as, بعد چند *after some days*, في الفور *in the instant*, بِاللَّهِ *by God*, برعكس *on the contrary*: and *izāfat* may precede the noun though *ki* follow, or it may be omitted, or even both the genitive signs may be dropped; as, بدونِ مَرْتَبِي *without a patron*, بِدُونِ خُدا *besides God*, بغيرِ از کھانِي *without eating*.

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

Singular.		Plural.	
N.	دانه <i>a grain</i> .	N.	دائي <i>grains</i> .
G.	دائي کا کي کي <i>of a grain</i> .	G.	دانون کا کي کي <i>of grains</i> .
D.	دائي کو <i>to a grain</i> .	D.	دانون کو <i>to grains</i> .
Ac.	دائي کو <i>a grain</i> .	Ac.	دانون کو <i>grains</i> .
V.	اِي دائي <i>O grain!</i>	V.	اِي دانو <i>O grains!</i>
Ab.	دائي سي <i>from a grain</i> .	Ab.	دانون سي <i>from grains</i> .

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

N.	بيٹا <i>a son</i> .	N.	بيٹي <i>sons</i> .
G.	بيٹي کا کي کي <i>of a son</i> .	G.	بيٹون کا کي کي <i>of sons</i> .



Singular.

- D. بیٹی کو *to a son.*
 Ac. بیٹی کو *a son.*
 V. آی بیٹی *O son!*
 Ab. بیٹی سی *from a son.*

Plural.

- D. بیٹوں کو *to sons.*
 Ac. بیٹوں کو *sons.*
 V. آی بیٹو *O sons!*
 Ab. بیٹوں سی *from sons.*

In like manner, nouns ending in ان (*ān*), that is, *alif-i-mamdūda* and *nūn-i-ghunna*, change that termination to ین (*en*) in the inflection of the singular and in the nominative plural, as دسویں from دسوان *tenth*; or, sometimes to ی (*e*), as بنی from بنیان *a trader*: and they may convert it to ون (*on*) and و (*o*), if used in the oblique cases and vocative of the plural. Or, as with دانا *a sage*, terminating in ا (*ā*) unchangeable and of the masculine gender; thus,

- N. دانا *a sage.*
 G. دانا کا کی کی *of a sage.*
 D. دانا کو *to a sage.*
 Ac. دانا کو *a sage.*
 V. آی دانا *O sage!*
 Ab. دانا سی *from a sage.*

- N. دانا *sages.*
 G. داناؤں کا کی کی *of sages.*
 D. داناؤں کو *to sages.*
 Ac. داناؤں کو *sages.*
 V. آی داناؤ *O sages.*
 Ab. داناؤں سی *from sages.*

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

Or, as بیٹی *a daughter*, a feminine noun terminating in ی (*i*); thus,

Singular.

- N. بیٹی *a daughter.*
 G. بیٹی کا کی کی *of a daughter.*
 D. بیٹی کو *to a daughter.*
 Ac. بیٹی کو *a daughter.*
 V. آی بیٹی *O daughter!*
 Ab. بیٹی سی *from a daughter.*

Plural.

- N. بیٹیاں *daughters.*
 G. بیٹیوں کا کی کی *of daughters.*
 D. بیٹیوں کو *to daughters.*
 Ac. بیٹیوں کو *daughters.*
 V. آی بیٹیو *O daughters?*
 Ab. بیٹیوں سی *from daughters.*

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

- N. بات *a word.*
 G. بات کا کی کی *of a word.*
 D. بات کو *to a word.*
 Ac. بات کو *a word.*
 V. آی بات *O word!*
 Ab. بات سی *from a word.*

- N. باتین *words.*
 G. باتوں کا کی کی *of words.*
 D. باتوں کو *to words.*
 Ac. باتوں کو *words.*
 V. آی باتو *O words!*
 Ab. باتوں سی *from words.*

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

- N. جگہ *a place.*
 G. جگہ کا کی کی *of a place.*
 D. جگہ کو *to a place.*
 Ac. جگہ کو *a place.*
 V. آی جگہ *O place.*
 Ab. جگہ سی *from a place.*

- N. جگہین *places.*
 G. جگہوں کا کی کی *of places.*
 D. جگہوں کو *to places.*
 Ac. جگہوں کو *places.*
 V. آی جگہو *O places!*
 Ab. جگہوں سی *from places.*

And masculine dissyllabics of a similar form will, in like



manner, drop the short vowel of the second syllable, as explained at paragraph 6.

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

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

12. Adjectives admit of the same changes in their finals, for gender, number, and case, as substantives; but if immediately followed by the nouns they qualify, which is the ordinary construction, they rarely assume in the plural the

terminations ان (*an*) ون (*on*), which they would take if used alone or after substantives; thus, گورا لڙڪا *a fair boy*, may be declined, as

Singular.		Plural.	
N.	گورا لڙڪا	N.	گوري لڙڪي
G.	گوري لڙڪي کا کي کي	G.	گوري لڙڪون کا کي کي
D.	گوري لڙڪي کو	D.	گوري لڙڪون کو
Ac.	گوري لڙڪي کو	Ac.	گوري لڙڪون کو
V.	آي گوري لڙڪي	V.	آي گوري لڙڪو
Ab.	گوري لڙڪي سي	Ab.	گوري لڙڪون سي

Or گوري لڙڪي *a fair girl*, as

N.	گوري لڙڪي	N.	گوري لڙڪيان
G.	گوري لڙڪي کا کي کي	G.	گوري لڙڪيون کا کي کي
D.	گوري لڙڪي کو	D.	گوري لڙڪيون کو
Ac.	گوري لڙڪي کو	Ac.	گوري لڙڪيون کو
V.	آي گوري لڙڪي	V.	آي گوري لڙڪيو
Ab.	گوري لڙڪي سي	Ab.	گوري لڙڪيون سي

¶ And, we may add, گورا or گوري *fair*, گورون سي or گوريون سي *from the fair*, گوري لڙڪي *a fair girl*, لڙڪيان گوريان or لڙڪيان *fair girls*, راتين بٿريان *tedious nights*, ڪوششين بهتيري *many endeavours*, جو آنڪهن اچهن * هوتين *if the eyes had been good*, گوريون سي

* Rarely, as in this instance, the (ن) *nūn-i-ghunna* only is used with the singular termination ي of feminine adjectives to form the nominative plural.



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

13. The ordinals of numbers, being in fact adjectives, are invariably declined and used as such; so, چَوٽِي ٻار *the fourth time*, تيسري دروازي پر *at the third door*, پنجون بيٺا *the fifth son*, چھٿين بيٺي سي *from the sixth son*, ٻاروين بيٺي *the twelfth daughter*. These ordinals, it will be seen, are after the fourth regularly obtained by adding وان (*wān*) وين (*wēn*) or وين (*wīn*) to the cardinals, the ن and و of which affixes may in some cases be either together or separately dropped; but چھ *six* makes چھٿون or چھٿان or چھٿين *sixth*, as اڱارو *eleven* often becomes اڱارھون *eleventh*; and the termination ڙ (*a*), where it occurs in cardinals, is sometimes changed to وان, &c. for the ordinals; as, ٻاروان or ٻارھان or ٻارھوان from ٻارو *twelve*.

14. To denote the comparative and superlative degrees, no peculiar form of adjectives exists in the Hindustani; but such meanings are conveyed by the postpositions سي *from*, ٿان *than*, مٿين

among, *میں سے* *from among*, *کا* *of*, used with the object to which comparison is made; or by prefixing such words as *بہت* *much*, *بڑا* *great*, *زیادہ* *more*, *اور* *more*, *نہایت* or *نہت* or *اتی* *extremely*, *حد* (for *از حد*) *beyond bounds*, *excessively*, *بسا* *most*, *very*; a mere repetition of the positive, however, is frequently adopted for this purpose; so, *اچھا* *better* or *very good*; *اچھی سی* *good from the good*, *better* or *best*; *یہہ ان میں نہت ہوشیار ہی* *this is the most intelligent among them*; *یہہ سب کا بڑا ہی* or *یہہ سب سے بڑا ہی* *this is the greatest*; *نہایت بُری جگہ* *a very bad place*. Persian comparatives, too, ending in *تر* (*tar*) and *ترین* (*tarīn*) are occasionally introduced; as, *بہتر* *better*, *بہترین* *best*, *بہ* *good*: and the Arabic forms, like *اظلم* *more unjust*, *ظالم* *most unjust*, from *ظالم* *unjust*, may occur, but are still less common.

15. The adjunct of similitude *سا* *like*, must, for the same reason as most adjectives ending in *ا* (*ā*), change its final to agree with the governing noun, if that is any other than a singular masculine in the nominative case. Following substantives or pronouns, it generally inflects them, if they are liable to inflection; and the postposition *کا* may be used before it, especially when similar parts or attributes of different persons or things are compared; but adjectives immediately preceding are, like it, made to agree with the substantive to which they have reference: so, *جس کا منہ چندرما سا بال گھٹا سی* *whose face (is) like the moon; hair, like the clouds; eyes, like the deer's; پہاڑ سی راتیں* *mountain-like nights, or,*



tedious nights of sorrow ; اچھی لڑکی *a good girl like me* ;
کالا سا گھوڑا *a boy-like girl* ; تھوڑی سی شراب *a little wine* ;
a blackish horse ; پر کالی سی گھوڑی *on a blackish horse* ;
کالی سی گھوڑیاں *blackish mares* ; سی گھوڑوں سے کالی *from blackish horses* ; ایسا *for*
سا *like this* ; ویسا *for* اُس *like that* ; and upon the same prin-
ciple, کیسا and جیسا and تیسرا *for* کس *like what?* جس *like*
which, تِس *like that*.

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

CHAPTER IV.

On the Pronoun.

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

First Person

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

Second Person.

Singular.		Plural.	
N.	تو or تیں thou.	N.	تم ye.
G.	تیرا تیری تیری thine, of thee.	G.	تمہارا تمہاری تمہاری your, of you.
D.	تجھے or تجھ کو to thee.	D.	تمہیں or تم کو to you.
Ac.	تجھے or تجھ کو thee.	Ac.	تمہیں or تم کو you.
V.	اے تو O thou!	V.	اے تم O you!
Ab.	تجھ سے from thee.	Ab.	تم سے from you.

Third Person.

Singular.		Plural.	
N.	وہ he, she, it.	N.	وی they.
G.	اُس کا کی کی * of him, &c.	G.	اُن کا کی کی † of them.
D.	اُس کو or اُسی to him, &c.	D.	اُن کو or اُنہیں to them.
Ac.	اُس کو or اُسی him, &c.	Ac.	اُن کو or اُنہیں them.
Ab.	اُس سے from him.	Ab.	اُن سے from them.

* Or, وسکا &c. } though these forms of declension rather belong
 † Or, ونکا or ونہون کا &c. } to another dialect, and are not very common.



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

Singular.		Plural.	
N.	<i>یہ</i> <i>this</i> .	N.	<i>یہی</i> <i>these</i> .
G.	<i>اس کا</i> <i>کی</i> <i>کی</i> <i>of this</i> .	G.	<i>ان کا</i> <i>کی</i> <i>کی</i> <i>of these</i> .
D.	<i>اس کو</i> <i>اسی</i> <i>to this</i> .	D.	<i>ان کو</i> <i>انہیں</i> <i>to these</i> .
Ac.	<i>اس کو</i> <i>اسی</i> <i>this</i> .	Ac.	<i>ان کو</i> <i>انہیں</i> <i>these</i> .
Ab.	<i>اس سے</i> <i>from this</i> .	Ab.	<i>ان سے</i> <i>from these</i> .

The common or reflexive Pronoun.

Singular and Plural.

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

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

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The Interrogative.

Singular:		Plural.	
N.	کون <i>who? which?</i> <i>what?</i>	N.	کون <i>who? which?</i> <i>what?</i>
G.	کس کا کی کی <i>of whom, &c.</i>	G.	کس کا کی کی <i>whose? &c.</i>
D.	کس کو <i>to whom? &c.</i>	D.	کس کو <i>to whom? &c.</i>
Ac.	کس کو <i>whom? &c.</i>	Ac.	کس کو <i>whom? &c.</i>
Ab.	کس سے <i>from whom, &c.</i>	Ab.	کس سے <i>from whom?</i>

The above may be used absolutely with respect to persons, and adjectively with respect to either persons or things; as کون *who? کو* *to which, or what, thing?* but in an absolute sense, not applied to persons, کیا is generally adopted; and with the names of inanimate objects in the uninflected state only it may be joined as an adjective; thus, کیا چیز *what thing?* This pronoun may be thus declined.

Singular and Plural.

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

The Relative and Correlative.

Singular.		Plural.	
N.	جو <i>who, which,</i> <i>what.</i>	N.	جون <i>who, which,</i> <i>what.</i>
G.	جس کا کی کی <i>of whom, &c.</i>	G.	جن کا کی کی <i>of whom, &c.</i>



Singular.		Plural.	
D.	جِسي or جس کو <i>to whom, &c.</i>	D.	جِنہِن or جن کو <i>to whom, &c.</i>
Ac.	جِسي or جس کو <i>whom, &c.</i>	Ac.	جِنہِن or جن کو <i>whom, &c.</i>
Ab.	جِس سي <i>from whom, &c.</i>	Ab.	جِن سي <i>from whom, &c.</i>

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

Singular.		Plural.	
N.	تون or سو <i>that, he, &c.</i>	N.	تون or سو <i>those or they.</i>
G.	تس کا کي کي <i>of that, &c.</i>	G.	تن کا کي کي <i>of those, &c.</i>
D.	تس کو or تسي <i>to that, &c.</i>	D.	تن کو or تنہِن <i>to those, &c.</i>
Ac.	تس کو or تسي <i>that, him, &c.</i>	Ac.	تن کو or تنہِن <i>those, &c.</i>
Ab.	تس سي <i>from that, &c.</i>	Ab.	تن سي <i>from those, &c.</i>

Indefinites.

Singular.		Plural.	
N.	کوئی - - - <i>a, any,</i>	N.	کچھ - - - <i>some, a little</i>
G.	کسی کا کي کي <i>of</i>	G.	کسو کا کي کي <i>of</i>
D.	کسی کو <i>to</i>	D.	کسو کو <i>to</i>
Ac.	کسی کو - - - <i>sc</i>		
Ab.	کسی سي <i>from</i>		

¶ These two ... first ...

A GRAMMAR OF THE

they may become *کنہین کنہون* before postpositions, or, dropping the aspirate and nasal, *کنی کنو*.

17. The pronouns, for the most part, as exhibited above, have a singular termination *ی* (*e*) and a plural one *ین* (*en*) which like the postposition *کو* may convey the meaning of either a dative or an accusative case. To *ہم تم ان ان کن جن تین* the plural sign *ون* (*on*) may still be subjoined; but, this seems universally done by way of emphasis, provided that no noun having the like termination immediately follows; and the finals of *تین جن تین ان کن جن تین* may be aspirated, when used with, or without, the affix *ون* (*ōn*):* so, *کو ہم کو* or *کو ہمون to us*; *سی تم سی* or *سی تمہ سی* or *تہون سی from you*; *انہ لوگون مین* or *ان among those people*; but, *انہون لوگون مین* would scarcely be admissible, the substantive necessarily taking the plural sign, which is then not required with the preceding demonstrative.

¶ The genitive terminations *را* (*rā*) *نا* (*nā*) must, like the postposition *کا* be made to agree with the subsequent nouns, or those to which they relate; as, *میری گھر کی پاس near my house*, *اپنی آنکھوں سی* *اپنی دروازی د* *thi mother* *at his own door*,

however, any word intervenes between

تم and *ہم* as well as *تجہ*

The Relative and Correlative forms; as, *مجھ*

Plura



का *of poor me*. *کون* and *کوئی* and *کچھ* may, also, remain uninflected when separated from any postposition; so, *کون کوئی دن کو مین چلا* *what gentleman's man is it?* *جاؤنگا* *I shall depart on some day*; *کچھ چیر مین* *in some thing*. As in the nouns, so in the pronouns the mere inflections are adopted with simple postpositions; and other words used postpositively require an inflected masculine, or a feminine genitive: so, *پر مجھ* *on me*, *اُس مین* *in that*, *پاس میری* *near me*, *تیری طرح* *in thy manner*, *اپنی خاطر* *for one's own sake*. By the poets, moreover, occasionally *مجھ* and *تجھ* are adopted in a possessive sense, instead of the regular genitives; as. *دل مجھ* *my heart*, *تجھ عشق* *thy love*, *پاس مجھ* *at the side of me, near me*: but these are licenses seldom, if ever, taken in common discourse.

18. Some of the pronouns admit of composition, and each portion of the compound is liable to inflection; thus, *کوئی*

whichever, *جو کچھ* *whatever*, *کس کس* *of whomever*, *کس کس* *which?* (expressed, when followed by a noun, either by *کس* or *کس*), *کچھ* *somewhat*, *نہ کچھ* *neither* or long vowel:

لائی (lā'e), لائی (lāye) or لائی (lāyā), لائی (lāyā), &c. brought; from بوی (boya), بوی (bo'e), بوی (bo'i) or بوی (bo'i), &c. sown. And when in certain verbs ی (i) would be regularly followed by an affix consisting of, or beginning with ی (i) to form the feminine



CHAPTER V.

On the Verb.

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

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

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

The Infinitive.

is obtained by adding *نا* (*nā*) *نی* (*ne*) *نی* (*nī*)

at.* The termination *نی* (*ne*)

positions; *نی* (*nī*) *نین*



(*nīn*) or *نیان* (*niyān*) when a feminine noun, singular or plural, is the object of the verb; and *نا* in all other cases. So *ماَرْنَا* *to beat*, or *a beating*, *پر ماَرَنِي* *on beating*, or *about to beat*, *لگا ماَرَنِي* *he was applied to beating*, or, *he began to beat*, *ايکٔ زبان بولَنِي* *to speak a language*, *راہ بتانِي* *to point out the way*. This form of the verb is, moreover, in constant use as a noun of action or a gerund; thus, *کو پينِي* *for drinking*, *کھاڻِي کي لِي* *for the sake of eating*.

The Past Participle.

22. The past, being in the order of events antecedent to the present, will be here, according to the arrangement of oriental grammarians, first noticed; and the past participle is formed by subjoining to the root *ا* (*ā*) *ي* (*e*) *ي* (*i*) *ين* (*in*) or *يان* (*iyān*) according to the gender and number of the governing noun: as, for a masculine noun, in the singular *بولا* and in the plural *بولِي*; for a feminine noun, in the singular *بولِي* and in the plural *بولِين* or *بوليان* *spoken*, from *بول*.

¶ If the root, however, ends in *ا* (*ā*) or *و* (*o*) the letter *ي* is inserted before a subsequent *ا* (*ā*); but it may either be adopted, to facilitate pronunciation, or omitted, when followed by an affix beginning with any other *حرفِ عِلت* or long vowel: thus, from *لا* *bring* come *لايا* (*lāyā*), *لايِي* (*lāye*) or *لايِي* (*lā'e*), *لايِي* (*lāyī*) or *لايِي* (*lā'i*), &c. *brought*; from *بو* *sow*, *بويا* (*boyā*), *بويِي* (*boye*) or *بويِي* (*bo'e*), *بويِي* (*boyī*) or *بويِي* (*bo'i*), &c. *sown*. And when in certain verbs *ي* (*i*) would be regularly followed by an affix consisting of, or beginning with *ي* (*i*) to form the feminine



of this participle, one of these long vowels is usually dropped ; so, *دي* or *دين* or *ديان* from *ديا* *given*. Verbal roots of more than one syllable, having any short vowel in the penultimate and *fat'ha* (ˆ) followed immediately by a consonant in the final syllable, drop the latter vowel before all affixes beginning with a vowel, as in this form of the verb and in the future tense : so, *نكلا* from *نكل* *issue* ; *سَمَّجَهَا* from *سَمَّجَه* *understand*. The very few exceptions to these rules are *گيا** *gone*, from *جا* ; *كيا** *done, made*, from *كر* ; *هوا* *been, become*, from *هو* ; *موا** *dead*, from *مر* ; *ديا* *given*, from *دي* ; and *ليا* *taken*, from *لي*. To this form of the verb, moreover, when used as a mere participle or substantively, *هوا* *become*, is frequently affixed ; as, *مارا هوا* *become beaten or the beaten or the slain* ; *ديا هوا* *given, the gift*.

The Present Participle.

23. The present participle is obtained by the addition of *تا* (*tā*) *تي* (*te*) *تي* (*ti*) *تين* (*tīn*) or *تيان* (*tiyān*) to the root : thus, with a masculine noun, in the singular *مارتا*, and in the plural *مارتي* ; with a feminine noun, in the singular *مارتي*, and in the plural *مارتين* or *مارتيان* *striking* from *مار*. To this participle, when not constructed with an auxiliary verb, *هوا* *become* may be subjoined

* The regular forms, are, however, sometimes adopted ; but most especially *جايا* and *مرا* when in composition with *كرنا* as will be explained at paragraph 30 ; and *كرا* in other situations, though but very rarely.



in like manner as to the past; so, *بولتا ہوا speaking*; *ہنستا ہوا laughing*; *سوتا ہوا the sleeping or fallen asleep*.

The Past Conjunctive Participle.

24. But a very useful participle in this language, is either the same in form as the root of the verb, or is had by affixing *ي (e)** *کي (ke)* *کر (kar)* *کړکړي (karke)* or *کړکړ (karkar)* to the root; so, *ديکھ* or *ديکھي* or *ديکھي* or *ديکھکر* or *ديکھکړي* or *ديکھکړکر* *having seen*, from *ديکھنا to see*: and from *آنا to come* *آن* or *آنکي* &c. as well as the regular forms *آ* or *آکي* &c. *having come*.

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

The Past Tenses.

25. The past indefinite tense is the same in form as the sim-

* With the termination *ي (e)*, however, roots generally become the same in form as the inflected past participle masculine singular; so, from *دی، کر، هو*, *دي، کړ، هو* are *لي، کړي، دي*. In *Bhākhā* or *khaṛī bolī*, this participle is sometimes made by the addition of *इ (i)* to the root; so, *ठानि* *having fixed*: if, moreover, the root ends in *ا (ā)* the letter *इ* or *ي (y)* may be inserted before the affixes *کي، کر،* &c.; so, *बुलाइके (bulā'ikai)* *having called*, *جاياکي* *having gone*, *پايکي* *having got*.

ple past participle before explained ; so, *مِين بولا I (a male) spoke,*
*اُن ني مارا * he or she struck,* *هم بولين we (females) spoke,* *اُن ني مارا **

* The construction adopted here, though the explanation of it more properly belongs to the Syntax, will appear too singular to the learner not to require immediate notice. Before transitive verbs, in any past tense of the active voice, the particle *ني* immediately follows, or is affixed to, the nominative, or noun denoting the agent, which, if not the first or second personal pronoun, is inflected before it, if capable of inflection ; but the verb is made to agree with its object, provided that this be, as is most customary, in the nominative case ; when, however, the object is placed in an oblique case, or is not a word but a member of a sentence, the verb is then invariably used in the third person masculine singular. Thus, *اُس ني دو تماچي ماري he struck two blows ; جب مِين ني يه*
اُس ني ايني or اُس ني ايني بيتي ماري when I heard this speech,
اُس ني ماري he struck his own daughter,
رنديون ني or رنديون ني مرد ماري the women beat the men,
راجا ني پوچھا کہ تُو ني وہ پهل کیا کیا, مين ني دو مرد ماري هين
I have beaten two men, تم ني مارا تھا ye had struck, and so forth, as in the examples given above. It seems, however, highly probable that this *ني* like the same affix which denotes the instrumental case in the cognate dialects of the Mabārāttas, Sikhs, Braj, &c. deduced apparently from the *णा* or *ना* which is the sign of the like case in Sanskrit, is in fact a casual termination, and should generally be translated by the English word "by," as pointing out the agent *by* whom any thing has been done. The singularity in the use of *ني* here noticed, considered to be a mere expletive without meaning, will then no longer exist ; since the construction only is idiomatically inverted, the verb being used



they (males or females) struck : and by the addition of the auxiliary verbs, called *روابط زمانی* (*rawābit-i-zamānī*) *temporal bonds or restrictions*, various definitions of the past may be expressed ; thus, a pluperfect or past past is had by subjoining the auxiliary past to the past participle ; as, *میں بولا تھا* *I had spoken*, **میں نی مارا تھا* *I had struck* ; a past definite or past present, by adding the auxiliary present to the past participle ; as *تو بولا ہی* *thou hast spoken*, **تو نی مارا ہی* *thou hast struck* : a past future, by the application of the auxiliary future to the past participle ; as, *وہ بولا ہووی* or *ہوگا* *he may, shall, or will have spoken*, or *he might should, or would speak*, **اُس نی مارا ہووی* or *ہوگا* *he or she may, shall, or will have struck*, or *might, should, or would strike* : and a past conditional or optative, by the addition of the present indefinite of the verb *هو* *be, become*, to the past participle, with a conditional or optative adverb, expressed or understood, in the same sentence ; as, *اگر میں بولا ہوتا* *if I had spoken*, **کاش اُس نی مارا ہوتا* *would to God he had struck*.

¶ When, however, two or more words come together, each

in a passive form, like as is common in the Sanskrit, as well as in the Mahārāṭṭa, Panjābī, Braj, and other Indian dialects, with the same casual sign and under similar circumstances : and nothing contrary to the general rules of grammar will be found in sentences where *نی* occurs, if this notion of it be adopted ; as the verb uniformly agrees with the nominative if any is expressed, or otherwise it is used impersonally in the form of the third person masculine singular.

* See note in the preceding page.

of which might take the nasal termination ن (*n*) or ان (*ān*) denoting the plural of a feminine, that sign is usually dropped in all the words but the last; as, وي ماري گئي هوينگين *they (females) may have been struck.*

The Present Tenses.

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

¶ By the present indefinite tense, moreover, with a conditional conjunction or adverb of wishing expressed or understood, the conditional or optative sense may be expressed; as, اگر مين زبان بول سکتا تو خوشي سي بولتا *if I could speak the language then I would with pleasure speak*; کسو سي عشق نکرتا تو تو بهلا کرتا *(if) thou hadst not made love to any one then (thou) wouldst have done well.* And when several plural feminines, which would regularly end in ين (*in*) or يان (*iyān*) meet together, the numerical sign ن (*n*) or ان (*ān*) may be omitted in all such words but the last; as, وي گاتي هوينگين *they (females) may be singing.*

*Future Tenses.*

27. The Future indefinite or aorist* is had by affixing to the root, for the first, second, and third persons singular, *ون* (*ūn*) *ي* (*e*) *ي* (*e*), and for the plural, in the same order of the persons *ين* (*en*) *و* (*o*) *ين* (*en*); so, from *چاه* *love*, come *مِين چاهُون تُو* *I, thou, he, we, ye, they, may, shall, or will love*: and, in an indicative or more absolute sense, the Future indefinite is obtained by adding *گا* (*gā*) *گي* (*ge*) *گي* (*gī*) *گين* (*gīn*) or *گيان* (*giyān*), agreeable to the gender

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

ارادہ تھا کہ وہاں جا کر مرین ہم “نچاہي گر خدا تو کیا کرین ہم“

It (was) our wish that we should go and die there; (but) if God wills not, then what can we do? And it is sometimes called the *مضارع* (*muzāri*²) on account of its being not unfrequently adopted in a present as well as in a future sense; so again Saudā says,

حز جوہري کیا جاني کوئي قدرِ جواہر“

سجھي ہی سُخن رس ہی سُخن میري زبان کا“

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

and number of the governing noun, with the above-mentioned affixes, to the root; as, مین بولونگا *I shall speak*, وہ بولیگی *she shall speak*, ہم بولیںگی or بولیںگین *we (males or females) shall speak*.

¶ To such roots, however, as end in ا (ā) و (o) ی (e) or ے (ī) the letter و may be optionally affixed, or not, before every future termination beginning with ی (e): so, from آ *come*, may be formed آوی and آوین as well as آویگا and آوینگی &c.; and, on the contrary, certain verbs whose roots end in ی (e) or و (o) may admit of contraction in this tense, by either dropping the final letters of the roots or rejecting the initial ones of the affixes; as ہونگا ہوگا ہونگی ہوگی and ہو or ہوئی ہوں from ہو *be*; دُون دئی دین or دُونگا دیگا دینگی دوگی and دُون دئی دین or دُونگا دیگا دینگی دوگی. But primitive roots of more than one syllable, having a short vowel in the penultimate and *fat'ha* in the last, drop the latter vowel, as in the past form, when the signs of the future are super-added; so, گُذریگا from گُذَر *pass*, چمکیگا from چمک *glitter*.*

The Imperative.

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

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

*Respectful or precative forms of the Future and Imperative.*

28. But respectful or precative forms of the future and imperative are, moreover, obtained by adding to the root of a verb *يِي* (*iye*) or *يُو* (*iyo*); or, if the root ends in *ي* (*ī*) or *و* (*o*), most commonly *جِي* (*je*) *جِيِي* (*jiye*) *جُو* (*jo*) or *جِيُو* (*jiyo*): the termination *يِي* or *جِي* or *جِيِي* however, is generally used with *آپ صاحب حضرت* or some other like term of respect, expressed or understood, by way of honour to the person addressed; and it is often adopted impersonally; or rather, perhaps, it may be understood in the plural without limitation as to person, like as the first person plural is often applied in English; whilst *يُو* or *جُو* or *جِيُو* is used with both the second and third persons of either number, in a precative or future meaning, and in either a good or bad sense, as the context may denote: so, *پہل آپ لڳي اور مجھي کچھ لڳهي ڏيڳي* *be pleased, sir, to take this fruit and to give me some wealth*; *جو مر جاڳي تو سنسار کي ڏکھ سي* *when we die then we escape from the trouble of the world*; *آزما لڳيو* *pray take a trial*; *ميرا يار سلامت رهيو* *may my friend remain in safety*; *خوش رهيو* *may you be happy*; *مر جاڳو* *may you die*; *چاهي* *we should desire*. Before these terminations the roots *دي* *لي* usually become *هو ڪر* * *دي* *لي*: and to the respectful form in *يِي* &c., the future sign *گا* is in some instances sub-

* *ڪر يُو* and *ڪر يِي* occur, though but very rarely.



joined ; as, *آپ رہیگا* *you, sir, will be pleased to remain*, or *آپ لےگیگا* *you, sir, will be pleased to take*.

Transitive and Causal Verbs.

29. Transitive verbs are formed from intransitives, or causals from transitives, in many cases, by the addition of *ا* (*ā*) or *وا* (*wā*) and sometimes *و* (*o*) to the root ; but when these affixes are adopted, the vowel of the primitive root, if long, is frequently shortened before them ; so, *جلا* *to burn* (transitively), *جلوانا* *to cause to be burnt*, from *جلنا* *to burn* (intransitively) ; *بلا* *to call*, *بلوانا* *to cause to be called*, from *بولنا* *to speak* ; *دوبنا* *to drown* from *دوبنا* *to be drowned* ; *بھگونا* *to wet, to steep*, from *بھگنا* *to be wet* : and if the primitive root ends in *ا* (*ā*) *ي* (*ī*) *ي* (*e*) or *و* (*o*), the letter *ل* is to be inserted before the causal signs, and the vowel of the root is shortened ; so, *کھلانا* and *کھلوانا* *to feed or cause to eat* from *کھانا* *to eat*, *پلانا* and *پلوانا* *to give or cause to drink* from *پینا* *to drink*, *دلانا* and *دلوانا* *to cause to give* from *دینا* *to give*, *دھلانا* and *دھلوانا* *to cause to wash* from *دھونا* *to wash*. In other cases, the transitive is formed by lengthening the vowel, or last vowel in dissyllables, if short, of the intransitive root ; as, *گھولنا* *to dissolve* (transitively) from *گھلنا* *to be dissolved*, *کٹنا* *to cut* from *کٹنا* *to be cut*, *چھیدنا* *to bore* from *چھیدنا* *to be bored*, *جوڑنا* *to join* from *جوڑنا* *to be joined*, *نکلنا* *to make to issue* from *نکلنا* *to issue* : yet when the causal *وا* is affixed, the short vowel of the primitive remains ; as, *گھلوانا* *to cause to be dissolved*, *کٹوانا* *to cause to be cut*, *نکلوانا* *to cause to be taken out*.



¶ In a few instances, especially if the primitive root be a monosyllable terminating with *s*, either ا (ā) or لا, as before described, or very rarely ال (āl), may be added to form the causal; as, دیکھانا or دکھلانا to shew from دیکھنا to see, سکھانا or سکھلانا to teach from سیکھنا to learn, بیٹھانا or بیٹھلانا or بیٹھالانا to seat from بیٹھنا to sit: on a principle too, similar to what is here or before mentioned, are formed نہلانا to cause to bathe, and نہلوانا to cause to be bathed, from نہانا to bathe, as well as پیٹھالانا to thrust in from پیٹھنا to enter; the vowel of the original, if long, being usually shortened before ا (ā) or لا, but not before ال (āl). And a very small number of causal verbs may seem irregularly formed; as, بیچنا to sell from بیکنا to be sold, چھوڑنا to let go from چھیننا to be let go, پھوڑنا and پھاڑना to break or burst from پھوٹना and پھटना to be broken, तोड़ना to break from ठूठना to be broken, निभूरना to finish from निभूरना to be ended; but these apparent anomalies are, for the most part, only slight variations in the pronunciation and writing of a letter, the ت and ڑ of most of these examples being alike the representative of the same Nāgarī letter ट. With dissyllabic roots, too, the short vowel of the last syllable, if fat'ha, is dropped when ا (ā) but not when وا (wā) is affixed; so, سمجھانا to inform from سمجھنا to understand, चमकाना to make to glitter from चमकना to glitter, सरकाना to move and सरकवाना to cause to be moved from सरकना to be moved, بهलانا to amuse from بهلना to be amused.

Compound Verbs.

30. Compound verbs may be,



1st. Nominals, formed by subjoining a verb, regularly conjugated, to an uninflected noun whether substantive or adjective ; as, *چھوٽا ڪرنا* *to purchase*, *مارنا* *to dive*, *ڳالهي ڏيڻا* *to abuse*, *ڏاٽا* *to diminish*.

2ndly. Intensives, formed by adding some such verb, regularly conjugated, as serves to extend the sense, to the mere root of another verb, which conveys the primary meaning ; so, *مار ڏاٽا* *to kill downright*, *کھا جانا* *to eat up*, *ڏال ڏيڻا* *to throw away*, *کات ڏاٽا* *to cut off*, *ڳر پٽڻا* *to fall down*, *ٽوڙ ڏاٽا* *to break to pieces*, *بول اٿهڻا* *to speak out*, *آجانا* *to come suddenly*.

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

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

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

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

7thly. Acquisitives, formed by adding *پانا* *to get, to acquire*,



regularly conjugated, to the inflected infinitive of a verb ; as, *पाना* *to be allowed to come*, *पाना जानी* *to be allowed to go*.

8thly. Desideratives, Requisites, and Proximatives, formed by adding *चाहना* *to desire, to require, to want*, regularly conjugated, to the past participle of a verb, which remains unchanged in the form of the masculine singular whatever the gender and number of the governing noun may be ; so, *मरा* *चाहा* or *मरा चाहि* *he or she wished to die, or was about to die* ; *जाया* *जाया* or *जाया चाहति* *he or she wishes to go, or is about to go* ; *लिक्या* *चाहना* *to wish to write, to be about to write* :* and when used in this construction, the regular past forms *मरा* and *जाया* are preferred to the more common, though irregular, *मो* and *ग्या* as exemplified above.

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

10thly. Continuatives, formed by adding *जाना* *to go* or *रहना*

* The inflected infinitive of a verb, however, is sometimes, though but very rarely, used before *चाहना* ; as, *तु जहाँ जायि चाहिगा* *wherever thou shalt wish to go*.



to remain, regularly conjugated, to a present participle, which agrees in gender and number with the governing noun; so, رُوِيَ جَاتِي هِي *he continued going, he went entirely away*, رُوِيَ جَاتِي هِي *she continues weeping*, پڑھتی جاتی ہیں OR پڑھتی رہتی ہیں *they (males) continue reading*.

11thly. Statisticals formed by adding a verb, regularly conjugated, to a present participle used invariably in the form of the inflected masculine singular; as, گاتی آتی هِي *she comes (in the state of one) singing*, رُوِيَ دُوڑتا هِي *he runs (in the state of one) weeping*.

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

Derivative Verbs.

31. Verbs may be derived from both substantives and adjectives, by affixing the verbal signs only in some instances; but more frequently by shortening the vowel of the original, if long, and inserting ا (*ā*) or یا (*iyā*) before those signs: so, چوڑانا *to widen*, from چوڑا *wide*; لیتانا *to kick*, from لات *a kick*; گلیانا *to abuse*, from گالی *abuse*; جتیانا *to beat with* جوتی *a slipper*.

Passive Voice of a Verb.

32. The passive sense of a verb is generally denoted by adding to its simple past participle the verb جانا *to go, to be*,



in such tense as may be requisite ; so, *मैंन माराग्या I was struck*,
मैंन मारा जाता हूँ I am struck, *मैंन मारा जाऊँगा I shall be struck* ;
 all the parts of this compound, moreover, admitting the usual
 changes to agree in gender and number with the governing
 noun.

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

Infinitive and Gerund,

Singular.	Plural.
ना (nā) ني (ne) ني (nī),	ني (ne) نیين (nīn or نیان (niyān) :

Past Participle and Past Indefinite Tense,

Singular.	Plural.
آ (ā) ي (e) ي (ī),	ين (ē) یين (īn) or یان (iyān) :

Present Participle and Present Indefinite Tense,

Singular.	Plural.
ता (tā) تي (te) تي (tī),	تي (te) تين (tīn) or تيان (tiyān) :

Past Conjunctive Participle (sing. and plur.),

the root, ي (e) كي (ke) کر (kar) کرکي (karke) or کرکر (karkar) :

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

Singular.	Plural.
ون (ūn) ي (e) ي (e),	ين (en) و (o) ين (en) :

Future Indefinite Tense (mas.),

Singular.

ونگا (*ūngā*) یگا (*egā*) یگا (*egā*)

Plural.

یَنگی (*eñge*) وگی (*oge*) یَنگی
 (*eñge*):

Future Indefinite Tense (fem.),

Singular.

ونگی (*ungi*) یگی (*egi*) یگی (*egi*),

Plural.

یَنگیان (*eñgiyān*) وگیان (*ogiyān*)
 یَنگیان (*eñgiyān*):

Imperative,

Singular.

ون (*ūn*), the root, ی (*e*),

Plural.

ین (*eñ*) و (*o*) ین (*eñ*):

Respectful Future and Imperative,

Singular.

یو (*iyō*),

Plural.

یپی (*iye*) ییگا (*iyegā*) or یو (*iyō*).

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

*Past.**

Singular.

تھا {
 میں *I was.*
 تُو *thou wast.*
 وہ *he was.*

Plural.

تھی {
 ہم *we were.*
 تم *ye were.*
 وہی *they were.*

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

Present.*

Singular.

मैं हूँ *I am.*
 तू है *thou art.*
 वह है *he is.*

Plural.

हम हैं *we are.*
 तुम हो *ye are.*
 वे हैं *they are.*

Future.

Singular.

मैं हूँ or हूँगा *I*
 तू हो है or होँगा *thou*
 वह हो है or होँगा *he*

} may, shall, &c. be.

Plural.

हम हूँगे or होंगे or हूँगे *we*
 तुम हो or होओ *ye*
 वे होंगे or होंगे or होंगे *they*

} may, shall, &c. be.

Or,

Singular.

मैं हूँगा or हूँगी *I*
 तू होँगा or होँगी *thou*
 होगा
 वह होँगा or होँगी *he*
 होगा

} shall, will, &c. be.

Plural.

हम होंगे or होंगी or होंगी *we*
 होंगी
 तुम होंगे or होंगी *ye*
 वे होंगे or होंगी or होंगी *they*
 होंगी

} shall, will, &c. be.

Conditional or Optative.

मैं हूँता *I become.*
 तू हूँता *thou becomest.*
 वह हूँता *he becomes.*

हम हूँते *we become.*
 तुम हूँते *ye become.*
 वे हूँते *they become.*

* See note in the preceding page.

Of these auxiliaries, however, such whose singular final is ا (*ā*), are applicable, as above described, to the masculine gender only; but for the feminine gender, that termination ا (*ā*) must be changed to ي (*ī*) in the singular, and to ين (*īn*) or يان (*iyān*) in the plural.

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

Imperative for the second person singular, or The Root.

جا *go*.

Infinitive and Gerund.

جاني or جانا *to go, going*.

Past Participle.

گيا or گيا هُوَ *gone*.

گيبي or گيبي هُوِي *gone*.

Present Participle.

Singular.

Plural.

جاتا or جاتا هُوَ *going*.

جاتي or جاتي هُوِي *going*.

Past Conjunctive Participle.

Singular and Plural.

جا جاي جاكي or جاكر جاكرني *having gone*.

Past Indefinite Tense.

Singular.

Plural.

گيا {
 مَين I went.
 تُو thou wentest.
 وَهُ he went.

گيبي {
 هُم we went.
 تُم ye went.
 وَِي they went.



Pluperfect or Past Past Tense.

Singular.	Plural.
<p>गिया تھا {</p> <p>میں <i>I was gone.</i></p> <p>تُو <i>thou wast gone.</i></p> <p>وہ <i>he was gone.</i></p>	<p>گيئي تھي {</p> <p>ہم <i>we were gone.</i></p> <p>تُم <i>ye were gone.</i></p> <p>وي <i>they were gone.</i></p>

Past Definite or Past Present Tense.

Singular.	Plural.
<p>میں گيا ہوں <i>I am gone.</i></p> <p>تُو گيا هي <i>thou art gone.</i></p> <p>وہ گيا هي <i>he is gone.</i></p>	<p>ہم گيئي هيں <i>we are gone.</i></p> <p>تُم گيئي هو <i>ye are gone.</i></p> <p>وي گيئي هيں <i>they are gone.</i></p>

Past Future Tense.

Singular.	Plural.
<p>میں گيا ہوں <i>I</i> { <i>may, shall, or</i></p> <p>تُو گيا ہووي <i>thou</i> { <i>will have</i></p> <p>وہ گيا ہووي <i>he</i> { <i>gone, &c.</i></p> <p style="margin-left: 100px;"><i>or might</i></p> <p style="margin-left: 100px;"><i>&c. go.</i></p>	<p>ہم گيئي ہوويں <i>we</i> { <i>may, shall, or</i></p> <p>تُم گيئي ہوو <i>ye</i> { <i>will have</i></p> <p>وي گيئي ہوويں <i>they</i> { <i>gone, &c.</i></p> <p style="margin-left: 100px;"><i>or might,</i></p> <p style="margin-left: 100px;"><i>&c. go.</i></p>

Or,

Singular.	Plural.
<p>میں گيا ہوونگا <i>I</i> { <i>shall, will, or</i></p> <p>تُو گيا ہوونگا <i>thou</i> { <i>may have</i></p> <p>وہ گيا ہوونگا <i>he</i> { <i>gone ; or</i></p> <p style="margin-left: 100px;"><i>might,</i></p> <p style="margin-left: 100px;"><i>&c. go.</i></p>	<p>ہم گيئي ہوويںگی <i>we</i> { <i>shall, will, or</i></p> <p>تُم گيئي ہووگی <i>ye</i> { <i>may have</i></p> <p>وي گيئي ہوويںگی <i>they</i> { <i>gone ; or</i></p> <p style="margin-left: 100px;"><i>might,</i></p> <p style="margin-left: 100px;"><i>&c. go.</i></p>

Past Conditional or Optative Tense.

Singular.

}	मिन	}	<i>If, would to</i>
	गिया होता		<i>God, I, &c.</i>
	तु		<i>had gone;</i>
	वे		<i>or, then I,</i>
			<i>&c. should</i>
			<i>have gone,</i>
			<i>&c.</i>

Plural.

}	हम	}	<i>If, would to</i>
	गिया होंगे		<i>God, we, &c.</i>
	तुम		<i>had gone;</i>
	वे		<i>or, then we,</i>
			<i>&c. should</i>
			<i>have gone,</i>
			<i>&c.</i>

Present Indefinite Tense.

Singular.

}	मिन	<i>I go.</i>
	तु	<i>thou goest.</i>
	वे	<i>he goes.</i>

Plural.

}	हम	<i>we go.</i>
	तुम	<i>ye go.</i>
	वे	<i>they go.</i>

Imperfect or Present Past Tense.

Singular.

}	मिन	<i>I was going.</i>
	तु	<i>thou wast going.</i>
	वे	<i>he was going.</i>

Plural.

}	हम	<i>we were going.</i>
	तुम	<i>ye were going.</i>
	वे	<i>they were going.</i>

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

Present Definite or Present Present Tense.

Singular.

मैंन जाता हूँ *I am going.*
 तू जाता है *thou art going.*
 वह जाता है *he is going.*

Plural.

हम जाती हैं *we are going.*
 तुम जाती हो *ye are going.*
 वे जाती हैं *they are going.*

Present Future Tense.

Singular.

मैंन जाता हूँ *I* } *may, shall,*
 तू जाता हूँ *thou* } *or will be*
 वह जाता हूँ *he* } *going.*

Plural.

हम जाती हूँ *we* } *may, shall,*
 तुम जाती हो *ye* } *or will be*
 वे जाती हूँ *they* } *going.*

Or,

Singular.

मैंन जाता हूँ *I* } *shall, will,*
 तू जाता हूँ *thou* } *or may*
 वह जाता हूँ *he* } *be going.*

Plural.

हम जाती हूँ *we* } *shall, will,*
 तुम जाती हो *ye* } *or may*
 वे जाती हूँ *they* } *be going.*

Future Indefinite or Aorist Tense.

Singular.

मैंन जाऊँ *I* } *may, shall,*
 तू जाऊँ *thou* } *or will go ;*
 वह जाऊँ *he* } *or go, &c.*

Plural.

हम जाऊँ *we* } *may, shall,*
 तुम जाऊँ *ye* } *or will go ;*
 वे जाऊँ *they* } *or, go, &c.*

Future Indefinite Tense.

Singular.

मैंन जाऊँ *I* } *shall, will,*
 तू जाऊँ *thou* } *or may*
 वह जाऊँ *he* } *go.*

Plural.

हम जाऊँ *we* } *shall, will,*
 तुम जाऊँ *ye* } *or may*
 वे जाऊँ *they* } *go.*

Imperative.

Singular.	Plural.
مَينَ جَاؤُنْ <i>let me go.</i>	هَم جَاوِين <i>let us go.</i>
تُو جَا <i>go thou.</i>	تُمْ جَاؤ <i>go ye.</i>
وَهُ جَاوِي <i>let him go.</i>	وِي جَاوِين <i>let them go.</i>

Respectful and Precative forms of the Future and Imperative.

جَائِي or جَائِيگَا	}	آپ	{ <i>you, sir, or your excellency, &c. may, shall, or will go ; or, may you, sir, go ; may your excellency, &c. go.</i>
		صَاحِب	
		حَضْرَت	

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

جَائِي	{	تُو	{ <i>thou mayest, shalt, or wilt go ; or, mayest thou go.</i>	
		وَهُ		{ <i>he may, shall, or will go ; or, may he go.</i>
		تُمْ		
		وِي			{ ye may, shall, or will go ; or, may ye go.
وِي	{ <i>they may, shall, or will go ; or, may they go.</i>			

And for the feminine gender, the singular masculine final ا (ā) of the infinitive, the participles, the auxiliaries, and the future, must be changed to ي (ī) in that number, and to يِن (īn) or يَان (iyān) for the plural ; but where two or more feminine plurals come together, the numerical sign ن (n) or ان (ān) is usually omitted in all such words but the last : so, وَي گِي تِهِيَن *they (females) were gone.*

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



Imperative for the second person singular, or The Root.

هو *be, become.*

Infinitive and Gerund.

होनी or होना *to be, to become, becoming.*

Past Participle.

Singular.

हो *been, become.*

Plural.

होئے *been, become.*

Present Participle.

Singular.

होता or होता *being, becoming.*

Plural.

होئے or होئی *being, becoming.*

Past Conjunctive Participle.

Singular and Plural.

होकर or होकर *having been, having become.*

Past Indefinite Tense.

Singular.

हो {
मैं *I became.*
तु *thou becamest.*
व *he became.*

Plural.

होئے {
हम *we became.*
तुम *ye became.*
व *they became.*

Pluperfect or Past Past Tense.

Singular.

हो *I had been or become.*
हो *thou hadst been or become.*
हो *he had been or become.*

Plural.

होئے *we had been or become.*
होئے *ye had been or become.*
होئے *they had been or become.*

A GRAMMAR OF THE

Past Definite or Past Present Tense.

Singular.	Plural.
<p>میں ہوا ہوں <i>I have been or become.</i></p> <p>تُو ہوا ہی <i>thou hast been or become.</i></p> <p>وہ ہوا ہی <i>he has been or become.</i></p>	<p>ہم ہوئے ہیں <i>we have been or become.</i></p> <p>تُم ہوئے ہو <i>ye have been or become.</i></p> <p>وہی ہوئے ہیں <i>they have been or become.</i></p>

Past Future Tense.

Singular.	Plural.
<p>میں ہوا ہوں <i>I</i> } <i>may, shall, or will have</i></p> <p>تُو ہوا ہووی <i>thou</i> } <i>been, &c. or might be,</i></p> <p>وہ ہوا ہووی <i>he</i> } <i>&c.</i></p>	<p>ہم ہوئے ہووین <i>we</i> } <i>may, shall, or will have</i></p> <p>تُم ہوئے ہوو <i>ye</i> } <i>been, &c. or might be, &c.</i></p> <p>وہی ہوئے ہووین <i>they</i> } <i>be, &c.</i></p>

Or,

Singular.	Plural.
<p>میں ہوا ہوونگا <i>I</i> } <i>shall, will, or may have</i></p> <p>تُو ہوا ہوویگا <i>thou</i> } <i>been, &c. or should be,</i></p> <p>وہ ہوا ہوویگا <i>he</i> } <i>&c.</i></p>	<p>ہم ہوئے ہوونگی <i>we</i> } <i>shall, will, or may have</i></p> <p>تُم ہوئے ہووگی <i>ye</i> } <i>been, &c. or should be, &c.</i></p> <p>وہی ہوئے ہوونگی <i>they</i> } <i>&c.</i></p>

Past Conditional or Optative Tense.

Singular.	Plural.
<p>میں } <i>If, would to God, I, &c.</i></p> <p>تُو } <i>had been, or, then I should have been, &c.</i></p> <p>وہ } <i>had been, or, then I should have been, &c.</i></p>	<p>ہم } <i>If, would to God, we, &c.</i></p> <p>تُم } <i>had been, or, then we should have been, &c.</i></p> <p>وہی } <i>had been, or, then we should have been, &c.</i></p>

Present Indefinite Tense.

Singular.	Plural.
<p>* होता { مین <i>I become.</i> तू <i>thou becomest.</i> وہ <i>he becomes.</i></p>	<p>* هوتي { ہم <i>we become.</i> تم <i>ye become.</i> وي <i>they become.</i></p>

Imperfect or Present Past Tense.

Singular.	Plural.
<p>होता تھا { مین <i>I was becoming.</i> तू <i>thou wast becom-</i> <i>ing.</i> وہ <i>he was becoming.</i></p>	<p>होती تھی { ہم <i>we were becoming.</i> تم <i>ye were becoming.</i> وي <i>they were becom-</i> <i>ing.</i></p>

Present Definite or Present Present Tense.

Singular.	Plural.
<p>होता हूँ <i>I am becoming.</i> होता है <i>thou art becoming.</i> होता है <i>he is becoming.</i></p>	<p>होती हैं <i>we are becoming.</i> होती हो <i>ye are becoming.</i> होती हैं <i>they are becoming.</i></p>

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

A GRAMMAR OF THE

Present Future Tense.

Singular.		Plural.
$\begin{cases} \text{میں ہوتا ہوں } I \\ \text{تُو ہوتا ہوئی } thou \\ \text{وہ ہوتا ہوئی } he \end{cases}$	$\left\{ \begin{array}{l} \text{may, shall,} \\ \text{or will be} \\ \text{becoming.} \end{array} \right.$	$\begin{cases} \text{ہم ہوتی ہووین } we \\ \text{تُم ہوتی ہوو } ye \\ \text{وی ہوتی ہووین } they \end{cases}$
		$\left\{ \begin{array}{l} \text{may, shall,} \\ \text{or will be} \\ \text{becoming.} \end{array} \right.$

Or,

Singular.		Plural.
$\begin{cases} \text{میں ہوتا ہوونگا } I \\ \text{تُو ہوتا ہوویگا } thou \\ \text{وہ ہوتا ہوویگا } he \end{cases}$	$\left\{ \begin{array}{l} \text{shall, will,} \\ \text{or may be} \\ \text{becoming.} \end{array} \right.$	$\begin{cases} \text{ہم ہوتی ہووینگی } we \\ \text{تُم ہوتی ہووگی } ye \\ \text{وی ہوتی ہووینگی } they \end{cases}$
		$\left\{ \begin{array}{l} \text{shall, will,} \\ \text{or may be} \\ \text{becoming.} \end{array} \right.$

Future Indefinite or Aorist Tense.

Singular.		Plural.
$\begin{cases} \text{میں ہوں } I \\ \text{تُو ہوئی } thou \\ \text{وہ ہوئی } he \end{cases}$	$\left\{ \begin{array}{l} \text{may, shall, or} \\ \text{will be or} \\ \text{become; or,} \\ \text{be or be-} \\ \text{come, \&c.} \end{array} \right.$	$\begin{cases} \text{ہم ہووین } we \\ \text{تُم ہوو } ye \\ \text{وی ہووین } they \end{cases}$
		$\left\{ \begin{array}{l} \text{may, shall, or} \\ \text{will be or} \\ \text{become; or} \\ \text{be or be-} \\ \text{come, \&c.} \end{array} \right.$

Future Indefinite Tense.

Singular.		Plural.
$\begin{cases} \text{میں ہوونگا } I \\ \text{تُو ہوویگا } thou \\ \text{وہ ہوویگا } he \end{cases}$	$\left\{ \begin{array}{l} \text{shall, will, or} \\ \text{may be or} \\ \text{become.} \end{array} \right.$	$\begin{cases} \text{ہم ہووینگی } we \\ \text{تُم ہووگی } ye \\ \text{وی ہووینگی } they \end{cases}$
		$\left\{ \begin{array}{l} \text{shall, will, or} \\ \text{may be or} \\ \text{become.} \end{array} \right.$

Imperative.

Singular.		Plural.
$\begin{cases} \text{میں ہوں } let me be, \&c. \\ \text{تُو ہو } be thou, \&c. \\ \text{وہ ہوئی } let him be, \&c. \end{cases}$		$\begin{cases} \text{ہم ہووین } let us be, \&c. \\ \text{تُم ہوو } be ye, \&c. \\ \text{وی ہووین } let them be, \&c. \end{cases}$



Respectful and Precative Forms of the Future and Imperative.

हुज्बि or हुज्बिगा	$\left\{ \begin{array}{l} \text{آپ} \\ \text{صاحب} \\ \text{حضرت} \end{array} \right.$	<i>you, sir, or your excellency, &c. may, shall, or will be or become; or may you, sir, be or become; may your excellency, &c. be or become.</i>
हुज्बि - - -	$\left\{ \begin{array}{l} \text{ } \\ \text{ } \end{array} \right.$	<i>we may, shall, or will be or become; or, may we, &c. be or become.</i>
हुज्बो	$\left\{ \begin{array}{l} \text{تو} \\ \text{وہ} \\ \text{تم} \\ \text{وي} \end{array} \right.$	<i>thou mayest, shalt, or wilt be or become; or, mayest thou be or become. he may, shall, or will, or may he be or become. ye may, shall, or will, or may ye be or become. they may, shall, or will be or become, or may they be or become.</i>

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

Imperative for the second person singular, or The Root.

بول *speak*.

Infinitive and Gerund.

بول्ना or بول्ना to *speak, speaking*.

Past Participle.

Singular.

बोला or बोला *spoken*.

Plural.

बोले or बोले *spoken*.

Present Participle.

Singular.

बोल्ना or बोल्ना *speaking*.

Plural.

बोल्ते or बोल्ते *speaking*.

A GRAMMAR OF THE

Past Conjunctive Participle.

Singular and Plural.

بول بول بولي بولكي بولكر بولكركي or بولكركر *having spoken.*

Past Indefinite Tense.

Singular.

بولا { مین *I spoke.*
 تو *thou spokest.*
 وه *he spoke.*

Plural.

بولي { هم *we spoke.*
 تم *ye spoke.*
 وي *they spoke.*

Pluperfect or Past Past Tense.

Singular.

بولا تھا { مین *I had spoken.*
 تو *thou hadst spoken.*
 وه *he had spoken.*

Plural.

بولي تهي { هم *we had spoken.*
 تم *ye had spoken.*
 وي *they had spoken.*

Past Definite or Past Present Tense.

Singular.

مین بولا هون *I have spoken.*
 تو بولا هي *thou hast spoken.*
 وه بولا هي *he has spoken.*

Plural.

هم بولي هين *we have spoken.*
 تم بولي هو *ye have spoken.*
 وي بولي هين *they have spoken.*

Past Future Tense.

Singular.

مین بولا هونون *I* { *may, shall,*
 تو بولا هووي *thou* { *or will have*
 وه بولا هووي *he* { *spoken, &c.*
 { *or, might*
 { *&c. speak.*

Plural.

هم بولي هووين *we* { *may, shall,*
 تم بولي هوو *ye* { *or will have*
 وي بولي هووين *they* { *spoken, &c.*
 { *or, might*
 { *&c. speak.*

Or,

Singular.		Plural.
मैं I	}	हम we
तू thou		तुम ye
वह he		वे they
	shall, will, or may have spoken, &c. or, should, &c. speak.	shall, will, or may have spoken, &c. or, should &c. speak.

Past Conditional or Optative Tense.

Singular.		Plural.
मैं	}	हम
तू		तुम
वह		वे
बोला होता	If, would to God, I, &c. had spoken, or, then I should have spoken, &c.	If, would to God, we, &c. had spoken, or, then we should have spoken, &c.

Present Indefinite Tense.

Singular.		Plural.
मैं I speak.	}	हम we speak.
* तू thou speakest.		* तुम ye speak.
वह he speaks.		वे they speak.

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

Imperfect or Present Past Tense.

Singular.	Plural.
$\left. \begin{array}{l} \text{میں } I \text{ was speaking.} \\ \text{تُو } \text{thou wast speaking.} \\ \text{وہ } \text{he was speaking.} \end{array} \right\} \text{ بولتا تھا}$	$\left. \begin{array}{l} \text{ہم } \text{we were speaking.} \\ \text{تُم } \text{ye were speaking.} \\ \text{وی } \text{they were speaking.} \end{array} \right\} \text{ بولتی تھی}$

Present Definite or Present Present Tense.

Singular.	Plural.
$\begin{array}{l} \text{میں } I \text{ am speaking.} \\ \text{تُو } \text{thou art speaking.} \\ \text{وہ } \text{he is speaking.} \end{array}$	$\begin{array}{l} \text{ہم } \text{we are speaking.} \\ \text{تُم } \text{ye are speaking.} \\ \text{وی } \text{they are speaking.} \end{array}$

Present Future Tense.

Singular.	Plural.
$\left. \begin{array}{l} \text{میں } I \\ \text{تُو } \text{thou} \\ \text{وہ } \text{he} \end{array} \right\} \begin{array}{l} \text{may, shall,} \\ \text{or will be} \\ \text{speaking.} \end{array}$	$\left. \begin{array}{l} \text{ہم } \text{we} \\ \text{تُم } \text{ye} \\ \text{وی } \text{they} \end{array} \right\} \begin{array}{l} \text{may, shall,} \\ \text{or will be} \\ \text{speaking.} \end{array}$

Or,

Singular.	Plural.
$\left. \begin{array}{l} \text{میں } I \\ \text{تُو } \text{thou} \\ \text{وہ } \text{he} \end{array} \right\} \begin{array}{l} \text{shall, will,} \\ \text{or may be} \\ \text{speaking.} \end{array}$	$\left. \begin{array}{l} \text{ہم } \text{we} \\ \text{تُم } \text{ye} \\ \text{وی } \text{they} \end{array} \right\} \begin{array}{l} \text{shall, will,} \\ \text{or may be} \\ \text{speaking.} \end{array}$



Future Indefinite or Aorist Tense.

Singular.		Plural.	
मैंन बोलुन I	$\left\{ \begin{array}{l} \text{may, shall,} \\ \text{or will} \\ \text{speak ; or,} \\ \text{speak, \&c.} \end{array} \right.$	हम बोलिन we	$\left\{ \begin{array}{l} \text{may, shall,} \\ \text{or will} \\ \text{speak ; or,} \\ \text{speak, \&c.} \end{array} \right.$
तु बोलि thou		तुम बोलो ye	
वु बोलि he		वु बोलिन they	

Future Indefinite Tense.

Singular.		Plural.	
मैंन बोलुंका I	$\left\{ \begin{array}{l} \text{shall, will,} \\ \text{or may} \\ \text{speak.} \end{array} \right.$	हम बोलिंकी we	$\left\{ \begin{array}{l} \text{shall, will,} \\ \text{or may} \\ \text{speak.} \end{array} \right.$
तु बोलिका thou		तुम बोलुंकी ye.	
वु बोलिका he		वु बोलिंकी they	

Imperative.

Singular.		Plural.	
मैंन बोलुन let me speak.		हम बोलिन let us speak.	
तु बोल speak thou.		तुम बोलो speak ye.	
वु बोलि let him speak.		वु बोलिन let them speak.	

Respectful and Precative forms of the Future and Imperative.

बोली	$\left\{ \begin{array}{l} \text{आप} \\ \text{SAHIB} \\ \text{HIZRAT} \end{array} \right.$	$\left\{ \begin{array}{l} \text{you, sir, or your excellency, \&c. may, shall, or} \\ \text{will be pleased to speak ; be pleased, sir, to} \\ \text{speak ; may your excellency, \&c. be pleased} \\ \text{to speak.} \end{array} \right.$
OR		
बोलींका		
बोली - - - - -		we shall, \&c. speak ; or, may we speak.

बोली	$\left\{ \begin{array}{l} \text{तु} \\ \text{वु} \\ \text{तुम} \\ \text{वु} \end{array} \right.$	thou mayest, shalt, or wilt speak ; or, mayest thou speak.
		he may, shall, or will, or may he speak.
		ye may, shall, or will, or, may ye speak.
		they may, shall, or will, or, may they speak.

35. From the intransitive verb last conjugated, a transitive or causal is obtained by shortening the long vowel of the root and affixing ۱ (*ā*) as explained at paragraph 29; thus *بوں* becomes *بُلا*.

Imperative for the second person singular, or The Root.

بُلا call.

Infinitive and Gerund.

بُلَانِي or بُلَانَا to call, calling.

Past Participle.

Singular.

بُلايا or بُلَايا called.

Plural.

بُلائي or بُلَائي هُوِي called.

Present Participle.

Singular.

بُلَاتَا or بُلَاتَا هُوَا calling.

Plural.

بُلَاتِي or بُلَاتِي هُوِي calling

Past Conjunctive Participle.

Singular and Plural.

بُلاياي or بُلَاياي هُوَا calling.

Past Indefinite Tense.

Singular.

*بُلايا { مِينِ نِي * I called.
 تُوْنِي thou calledst.
 اُسِ نِي he called.*

Plural.

*بُلايا { هَمِ نِي we called.
 تُمِ نِي ye called.
 اُنِ نِي they called.*

* See the note to paragraph 25, for the reason of this particle in construction with the past tenses of transitive verbs.

Pluperfect or Past Past Tense.

Singular.		Plural.	
बुलिया तेहा	मिन नि <i>I had called.</i>	बुलिया तेहा	हम नि <i>we had called.</i>
	तुनि <i>thou hadst called.</i>		तुम नि <i>ye had called.</i>
	असुनि <i>he had called.</i>		अनुनि <i>they had called.</i>

Past Definite or Past Present Tense.

Singular.		Plural.	
बुलिया हेहा	मिन नि <i>I have called.</i>	बुलिया हेहा	हम नि <i>we have called.</i>
	तुनि <i>thou hast called.</i>		तुम नि <i>ye have called.</i>
	असुनि <i>he has called.</i>		अनुनि <i>they have called.</i>

Past Future Tense.

Singular.		Plural.	
बुलिया होवुनि	मिन नि <i>I</i>	बुलिया होवुनि	हम नि <i>we</i>
	तुनि <i>thou</i>		तुम नि <i>ye</i>
	असुनि <i>he</i>		अनुनि <i>they</i>
} <i>may, shall, or</i>		} <i>may, shall, or</i>	
} <i>will have</i>		} <i>will have</i>	
} <i>called ;</i>		} <i>called ;</i>	
} <i>or might</i>		} <i>or might,</i>	
} <i>&c. call.</i>		} <i>&c. call.</i>	

Or,

Singular.		Plural.	
बुलिया होगुनि	मिन नि <i>I</i>	बुलिया होगुनि	हम नि <i>we</i>
	तुनि <i>thou</i>		तुम नि <i>ye</i>
	असुनि <i>he</i>		अनुनि <i>they</i>
} <i>shall, will, or</i>		} <i>shall, will, or</i>	
} <i>may have</i>		} <i>may have</i>	
} <i>called ; or</i>		} <i>called ; or</i>	
} <i>should,</i>		} <i>should,</i>	
} <i>&c. call.</i>		} <i>&c. call.</i>	

A GRAMMAR OF THE

Past Conditional and Optative Tense.

Singular.

Plural.

$\left. \begin{array}{l} \text{مَیْنِ نِی} \\ \text{تُو نِی} \\ \text{اُس نِی} \end{array} \right\} \text{بُلایا ہوتا}$	اگر ہو گا or تو	<i>If, would to</i>	$\left. \begin{array}{l} \text{ہم نِی} \\ \text{تُم نِی} \\ \text{اُن نِی} \end{array} \right\} \text{بُلایا ہوتا}$	اگر ہو گا or تو	<i>If, would to</i>
		<i>God, I, &c.</i>			<i>God, we, &c.</i>
		<i>had called;</i>			<i>had called;</i>
		<i>ed; then I,</i>			<i>then we,</i>
		<i>&c. would</i>			<i>&c. would</i>
		<i>have called,</i>			<i>have called,</i>
		<i>&c.</i>			<i>&c.</i>

Present Indefinite Tense.

Singular.

Plural.

$\left. \begin{array}{l} \text{مَیْنِ} \\ \text{تُو} \\ \text{وہ} \end{array} \right\} \text{بُلاتا}$	<i>I call.</i>	$\left. \begin{array}{l} \text{ہم} \\ \text{تُم} \\ \text{وی} \end{array} \right\} \text{بُلاتی}$	<i>we call.</i>
	<i>thou callest.</i>		<i>ye call.</i>
	<i>he calls.</i>		<i>they call.</i>

Imperfect or Present Past Tense.

Singular.

Plural.

<i>مَیْنِ بُلاتا تھا</i>	<i>I was calling.</i>	<i>ہم بُلاتی تھی</i>	<i>we were calling.</i>
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And for the other persons, by changing the pronoun.

Present Definite or Present Present Tense.

Singular.

Plural.

<i>مَیْنِ بُلاتا ہوں</i>	<i>I am calling.</i>	<i>ہم بُلاتی ہیں</i>	<i>we are calling.</i>
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* Or, with a conditional conjunction or an adverb of wishing, expressed or understood, this portion of the verb may be used in a Conditional or Optative sense, like the tense next preceding.



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

Present Future Tense.

Singular.	Plural.
मीनं बलाता हूँ <i>I may, &c. be calling.</i>	हम बलाती हूँ <i>we may, &c. be calling.</i>

Or,

Singular.	Plural.
मीनं बलाता हूँगा <i>I shall, &c. be calling.</i>	हम बलाती हूँगी <i>we shall, &c. be calling.</i>

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

Future Indefinite or Aorist Tense.

Singular.	Plural.
मीनं बलाऊँ <i>I</i>	हम बलाऊँ <i>we</i>
तू बलाओ <i>thou</i>	तू बलाओ <i>ye</i>
वह बलाओ <i>he</i>	वे बलाओ <i>they</i>

} *may, shall, or will call; or call, &c.*

Future Indefinite Tense.

Singular.	Plural
मीनं बलाऊँगा <i>I</i>	हम बलाऊँगी <i>we</i>
तू बलाओगा <i>thou</i>	तू बलाओगी <i>ye</i>
वह बलाओगा <i>he</i>	वे बलाओगी <i>they</i>

} *shall, will, or may call.*

Imperative.

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

A GRAMMAR OF THE

Respectful and Precative forms of the Future and Imperative.

بُلَّائِي OR بُلَّائِيگَا	{	آپ	you, sir, or your excellency, &c. may, shall, or
		صاحب	will be pleased to call; be pleased, sir, to call;
		حضرت	may your excellency, &c. be pleased to call.

بُلَّائِي - - - - - we may, shall, &c. call; may we call.

بُلَّايُو	{	تُو	thou mayest, shalt, or wilt call; or, mayest thou call.
		وَهُ	he may, shall, or will, or may he call.
		تُمْ	ye may, shall, or will, or may ye call.
		وَي	they may, shall, or will, or may they call.

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

Imperative for the second person singular, or The Root.

بُلَّايَا be called.

Infinitive and Gerund.

Singular.		Plural.
جَانِي or بُلَّايَا جَانَا to be called, being called.		جَانِي or بُلَّايِي جَانَا to be called, being called.

Past Participle.

Singular.		Plural.
بُلَّايَا گِيَا been called.		بُلَّايِي گِيِي been called.

Present Participle.

Singular.		Plural.
بُلَّايَا جَانَا being called.		بُلَّايِي جَانِي being called.



Past Conjunctive Participle.

Singular.

Plural.

جاڪرڪر or جاڪرڪري جاڪر جاڪي | بُلایا جا جاڪي جاڪرڪر or جاڪرڪري جاڪر جاڪي
having been called.

Past Indefinite Tense.

Singular.

Plural.

{	مَينَ I was called.	{	ہم we were called.
	تُو thou wast called.		تُم ye were called.
	وہ he was called.		وي they were called.

Pluperfect or Past Past Tense.

Singular.

Plural.

{	مَينَ I had been called.	{	ہم we had been called.
	تُو thou hadst been called.		تُم ye had been called.
	وہ he had been called.		وي they had been called.

Past Definite or Past Present Tense.

Singular.

Plural.

مَينَ I have been called.	ہم we have been called.
تُو thou hast been called.	تُم ye have been called.
وہ he has been called.	وي they have been called.

A GRAMMAR OF THE

Past Future Tense.

Singular.		Plural.	
मैं I	{ may, shall, or will have been called; or might, &c. be called.	हमें we	{ may, shall, or will have been called; or should, &c. be called.
तू thou		तुम्हें ye	
वह he		वहें they	

Or,

Singular.		Plural.	
मैं I	{ shall, will, or may have been called; or should, &c. be called.	हमें we	{ shall, will, or may have been called; or should, &c. be called.
तू thou		तुम्हें ye	
वह he		वहें they	

Past Conditional or Optative Tense.

Singular.		Plural.	
मैं	{ If, would to God, I, &c. had been called; or, then we, &c. would have been called.	हमें	{ If, would to God, we, &c. had been called; or, then I, &c. would have been called.
तू		तुम्हें	
वह		वहें	

Present Indefinite Tense.

Singular.	Plural.
<p>*<i>बुलैया जाता</i> { <i>मिन</i> <i>I am called.</i> <i>तु</i> <i>thou art called.</i> <i>वु</i> <i>he is called.</i></p>	<p><i>बुलैया जाति</i> { <i>हम</i> <i>we are called.</i> <i>तुम</i> <i>ye are called.</i> <i>वु</i> <i>they are called.</i></p>

Imperfect or Present Past Tense.

Singular.	Plural.
<p><i>बुलैया जाता नहा</i> { <i>मिन</i> <i>I was called.</i> <i>तु</i> <i>thou wast called.</i> <i>वु</i> <i>he was called.</i></p>	<p><i>बुलैया जाति तेहि</i> { <i>हम</i> <i>we were called.</i> <i>तुम</i> <i>ye were called.</i> <i>वु</i> <i>they were called.</i></p>

Present Definite or Present Present Tense.

Singular.	Plural.
<p><i>मिन बुलैया जाता हुन</i> <i>I am being called.</i></p> <p><i>तु बुलैया जाता हे</i> <i>thou art being called.</i></p> <p><i>वु बुलैया जाता हे</i> <i>he is being called.</i></p>	<p><i>हम बुलैया जाति हिन</i> <i>we are being called.</i></p> <p><i>तुम बुलैया जाति हु</i> <i>ye are being called.</i></p> <p><i>वु बुलैया जाति हिन</i> <i>they are being called.</i></p>

* With a conditional conjunction or an adverb of wishing, expressed or understood, this form of the verb may convey a conditional or optative sense, similar to the tense immediately preceding.

Present Future Tense.

Singular.	Plural.
<p>मैंन भुलुलल कलतल हुुन <i>I may,</i> तुु भुलुलल कलतल हुुवु <i>thou mayest</i> वु भुलुलल कलतल हुुवु <i>he may,</i></p>	<p>वु भुलुलल कलतल हुुवुन <i>we may,</i> तुु भुलुलल कलतल हुुवु <i>ye may,</i> वु भुलुलल कलतल हुुवुन <i>they may,</i></p>
} &c. be being called.	} &c. be being called.

Or,

Singular.	Plural.
<p>मैंन भुलुलल कलतल हुुनुकल <i>I shall, &c.</i> तुु भुलुलल कलतल हुुनुकल <i>thou shalt</i> वु भुलुलल कलतल हुुनुकल <i>he shall, &c.</i></p>	<p>वु भुलुलल कलतल हुुनुकु <i>we shall, &c.</i> तुु भुलुलल कलतल हुुनुकु <i>ye shall, &c.</i> वु भुलुलल कलतल हुुनुकु <i>they shall</i></p>
} be being called.	} be being called.

Future Indefinite or Aorist Tense.

Singular.	Plural.
<p>मैंन भुलुलल कलतल कलतल <i>I</i></p>	<p>वु भुलुलल कलतल कलतल <i>we</i></p>
<p>तुु भुलुलल कलतल कलतल <i>thou</i></p>	<p>तुु भुलुलल कलतल कलतल <i>ye</i></p>
<p>वु भुलुलल कलतल कलतल <i>he</i></p>	<p>वु भुलुलल कलतल कलतल <i>they</i></p>
} <i>may, shall,</i> or <i>will be</i> <i>called; or</i> <i>be called,</i> <i>&c.</i>	} <i>may, shall,</i> or <i>will be</i> <i>called; or</i> <i>be called,</i> <i>&c.</i>

Future Indefinite Tense.

Singular.	Plural.
<p>मैंन भुलुलल कलतल कलतल कलतल <i>I</i></p>	<p>वु भुलुलल कलतल कलतल कलतल कलतल <i>we</i></p>
<p>तुु भुलुलल कलतल कलतल कलतल कलतल <i>thou</i></p>	<p>तुु भुलुलल कलतल कलतल कलतल कलतल कलतल <i>ye</i></p>
<p>वु भुलुलल कलतल कलतल कलतल कलतल <i>he</i></p>	<p>वु भुलुलल कलतल कलतल कलतल कलतल कलतल <i>they</i></p>
} <i>shall, will,</i> or <i>may</i> <i>be called.</i>	} <i>shall, will,</i> or <i>may</i> <i>be called.</i>



Imperative.

Singular.

بُلَايَا جَاوَن *let me be called.*

تُو بُلَايَا جَا *be thou called.*

وَه بُلَايَا جَاوِي *let him be called.*

Plural.

هَم بُلَايَا جَاوِين *let us be called.*

تُمْ بُلَايَا جَاو *be ye called.*

وِي بُلَايَا جَاوِين *let them be called.*

Respectful and Precative forms of the Future and Imperative.

بُلَايَا جَايِي $\left\{ \begin{array}{l} \text{آپ} \\ \text{صاحب} \\ \text{حضرت} \end{array} \right\}$ *you, sir, or, your excellency shall, will, or may be called; be you, sir, called; may your excellency, &c. be called.*

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

جَايِي $\left\{ \begin{array}{l} \text{بُلَايَا} \\ \text{بُلَايَا} \end{array} \right\} \left\{ \begin{array}{l} \text{تُو} \\ \text{وَه} \end{array} \right\} \left\{ \begin{array}{l} \text{تُمْ} \\ \text{وِي} \end{array} \right\}$

thou shalt, &c. or mayest thou be called.
he may, shall, &c. or may he be called.
ye may, shall, &c. or may ye be called.
they may, shall, &c. or may they be called.

For the feminine of this as well as of the preceding conjugations, the singular masculine final ا (*ā*) of the infinitive, the participles, the auxiliaries and the future, must be changed to ي (*i*) in that number, and to يِن (*in*) or يَان (*iyān*) in the plural: when, however, two or more words come together, each of which might assume the feminine plural sign ن (*n*) or اَن (*ān*), as in many of the definite tenses, whether active or passive, that sign is usually omitted in all such words but the last; so, *وِي هُوِي تَهِين they (females) had been; هَم بُلَايَا جَايِي هُوِينِيَان we (females) shall be being called.* See paragraphs 22, 23, 25, 26.

CHAPTER VI.

On Indeclinable Words.

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

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

تئين <i>to, up to.</i>	اوپر <i>on the top, above, upon.</i>
پاس <i>near, at the side.</i>	نيچي <i>beneath, under.</i>
نزديڪ <i>near, about, with.</i>	تلي <i>beneath, under.</i>
کني <i>near, with.</i>	پار <i>over, across, through.</i>
ساتھ <i>in company, with.</i>	سوا <i>besides, except.</i>
آگي <i>in front, before.</i>	ماري <i>by reason, through.</i>
سامھني <i>in front, facing.</i>	ڙيئي <i>on account, for.</i>
اندر <i>within, in the inside.</i>	واسطي <i>on account, for.</i>
بيچ <i>in, among, between.</i>	سبب <i>by reason.</i>
باھر or باھر <i>without, on the outside.</i>	باعث <i>by reason.</i>
پڇھي <i>in the rear, behind.</i>	موجب <i>by means.</i>

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



عوض *instead.*

بدل *in exchange, instead.*

برابر *equal to, opposite to.*

مُوافِق *according to.*

مُطابِق *conformable to.*

مُقابِل *in front, opposite.*

یہاں *at the abode, with.*

آسپاس *round about.*

ہاتھ *into the hand.*

قابل *capable, worthy.*

لائق *worthy, suitable, fit.*

بہاؤین *in the perception, &c.*

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

طرف *on the side, towards.*

طرح *in the manner, like.*

خاطر *for the sake, for.*

نسبت *in relation, in respect.*

بابت *on the subject.*

معرفت *by means, by.*

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

از *from.*

از راہ *by way, (requiring *کي* in construction).*

ب (prefixed) } *by, with,*

پ (prefixed) } *in, to.*

بہ (separate)

با *with,* { (prefixed
or
بي *without,* { separate).

بر *on, in.*

بدون *besides, without.*

برای *by reason, for.*

بعد *after.*

بلا or بنا or بن *without.*

در *in.*

درمیان *among, between.*

سوا *besides.*

علی *on, upon, according to.*

عن *from, on, concerning.*

عند *with, according to.*

فی *in, for (each).*

ک (prefixed) *like.*

ل (prefixed) *to, for.*

مع or مع *with, along with.*

من *from.*

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

اب now.	کبھی نہین &c. never.
تا to, until, to the end.	جب or جد } when.
تک or تک to, up to, until.	جس وقت or } when.
توڑی till, up to.	جب تک } till when, until.
لگ to, as far as, near.	or } till when, until.
اب تب presently.	جب تک } till when, until.
اب تک } till now, yet.	جب کبھی whenever.
or } till now, yet.	جب نہ تب perpetually.
اب تک } till now, yet.	جب کا تب at the time when.
کد or کب when?	تب or تد or تب then.
کب تک } till when? how long?	تب تک } till then, so long.
or } till when? how long?	or } till then, so long.
کب تک } till when? how long?	تب تک } till then, so long.
کبھی or کدھی } ever, some time.	یہان here, this place.
کبھی or کدھو } ever, some time.	(یہان) ہان (contract. of یہان)
کبھی کبھی &c. sometimes.	here.
کبھی نہ کبھی &c. some time or other.	یہین exactly here.
کب سی &c. since when?	یہان تک } hitherto, to this
how long ago?	or یہان تک } hitherto, to this
تک کب till when?	or یہان لگ } degree
	or یہان توڑی } degree



وہان *there, that place.*
 وہین *exactly there.*
 کہاں *where?*
 جہان *where, which place.*
 جہان جہان *wherever.*
 جہان تہان *here & there, every-where.*
 جہان کہین *wherever.*
 تہان *there, that place.*
 کہین *somewhere, any-where.*
 کہین نہ کہین *somewhere or other.*
 کہین نہین *nowhere.*
 ہر کہین *every-where.*
 اور کہین *elsewhere.*
 ایدھر or ادھر *here, hither.*
 اودھر or ادھر *there, thither.*
 کیدھر or کدھر *where? whither?*
 جیدھر or جدھر *where, whither.*
 تیدھر or تدھر *there, thither.*
 کدھر سی &c. *whence?*
 جدھر تدھر *here and there.*
 یونگر or یون *thus, in this man-ner.*

یون نہ یون *one way or other.*
 وون or وون *in that manner.*
 وون کا وون *as before, as origin-ally.*
 وونین *exactly then.*
 کیونگر or کیون *why? how?*
 جیونگر or جیون *as, like as, when.*
 تیونگر or تیون *so, in such wise, then.*
 جیون جیون *as, whenever.*
 تیون تیون *so, at that time.*
 جیون کا تیون *precisely the same.*
 جون *as, &c. (for جیون &c.).*
 جیون تیون { *somehow or other,*
 جون تون { *some sort or other,*
 جیون تین *in any way.*
 جونین *exactly when.*
 ایسا *thus.*
 ویسا *so.*
 کیسا *how?*
 جیسا *as.*
 تیسا *so.*
 ایسا ویسا *so so, indifferently.*
 جیسا تیسا *as well as.*

precisely the same. *جیسا کا تیسا*
اتنا or اتنا } *this much.*
ایتنا or ایتنا }
اتنا or اتنا } *that much.*
ویتنا or ویتنا }
کتنا or کتنا } *how much?*
کیتنا or کیتنا }
جتنا or جیتنا *as much as.*
تیتنا or تیتنا *so much.*
کی بیر *how often?*
جی بیر *as often.*
تی بیر *so often.*
باری *once, at last.*
بارہا or بارہا *often, repeatedly.*
باری باری *alternately.*
اتیبار *frequently.*
ایک بار *once.* } *(and so on).*
دو بار *twice.* }
پہر or پین *again.*
روز روز *daily.*
شب شب *by night.*
دم دم *perpetually.*
ترت or ترت *instantly, quickly.*
فی الحال *instantaneously.*

فی الفور *immediately.*
چٹ or چٹ *quickly.*
ہوتی *during, in the pre-
 sence.*
ہوتی ہوتی *gradually.*
ہولی ہولی }
آہستی آہستی } *gently, softly.*
دھیمی دھیمی }
پی در پی *successively.*
الگ الگ } *separately.*
جدا جدا }
ایک ایک *one by one.*
علی حدہ *apart, separately.*
در کنار *aside.*
علاوہ *besides.*
ما سوا } *besides, moreover.*
ما ورا }
جز *besides, except.*
قریب *near, about.*
آمنی سامنی } *opposite, face to*
رو برو } *face, before.*
سنمکھ *opposite, confront-
 ing, facing.*
باہم *together.*

همراه *together, along with.*
 سنگ } *along with, with.*
 سمیت }
 پی *on, over.*
 نیری *near, beside.*
 قبل *before.*
 بعد *after, afterwards.*
 عقب *at the heel, after.*
 عنقریب *nearly, shortly, soon.*
 چگونه *how? of what kind?*
 کیف *how?*
 خواہ مخواہ *willing or not wil-*
 ling.
 سینت } *gratuitously.*
 مفت }
 انچت } *unawares, sud-*
 اچانک } *denly,*
 ناگاہ }
 یک قلم } *all at once, alto-*
 یک لخت } *gether.*
 پہلا *before, soon, rather.*
 پہلی *first, in the first*
 place, rather.
 دوسری *secondly, &c.*
 لدان *at last, at length.*

آخرش or آخر *at last, finally.*
 آخر الامر *at the end, finally.*
 الحال *now, presently.*
 بالفعل *now, at this moment.*
 مادام *as long as, until.*
 آج *to day.*
 کل *yesterday or to-mor-*
 row.
 دی روز *yesterday.*
 فردا *to-morrow.*
 آج کل *nowadays, shortly.*
 پوسون *two days ago or to*
 come.
 ترسون *three days ago or to*
 come.
 نرسون *four days ago or to*
 come.
 تزکی *at the dawn of day,*
 early.
 سیري *in the morning,*
 early, soon.
 بوقت بوقت *from time to time.*
 بیوقت *constantly.*
 ناوقت *occasionally.*
 درون *in, within.*

بِیْمِتر *within.*

وَرِی *on this side, near.*

پَرِی *on that side, beyond.*

وَأَرِبَار *on both sides, across.*

هَرِّگَاه *every-where.*

تَلْ أُوپَر *upside down.*

بُهت *much, very.*

زِیَادَه *more.*

نَهَائِت *extremely.*

نِپت *extremely, very.*

بَسَا OR بَس *enough, much, very.*

أَكْثَر *for the most part.*

صَحْه *في الْجَمْلَه upon the whole.*

التَّقْصَه } *in short, in a word.*

الْغَرَض }

أَغْلَب *most likely.*

غَالِبًا *chiefly, most likely.*

لَا جَرَمَ OR لَابَدٌ *necessarily, infallibly, undoubtedly.*

كَيْوَنَ نَهْ هُو *it must be.*

هُونَ OR هَان *yes.*

هَانْ هِين *yes.*

بَلِی *yes, right, well.*

الْبَيِّنَه *certainly.*

فِي الْحَقِيقَةِ *in truth, really.*

حَقًّا *truly, by God.*

حَقِيقَتًا *really, truly.*

حَقٌّ نَاحِفٌ *right or wrong.*

سِجِّكَر OR سِجْ *truly, in earnest, indeed.*

أَصْلًا *by no means, not at all, never.*

مُطْلَقًا *absolutely, not at all.*

نَهِين OR نَهْ *no, not.*

نَهِين تَو (if) *not then, otherwise, else.*

مَت *not, do not.*

أَهَن OR أَهَان *nay, no, do not.*

مَبَادَا *lest, God forbid!*

شَايِدْ *perhaps, possibly.*

هُوَ تَو هُو *may be, perhaps.*

هُوَ نَهْ هُو *must be, necessarily.*

كَاشْ OR كَاشِكِي *may it happen, God send!*

مَكْر *unless, but, except.*

چَهْت *but, except, save.*

هِيگَا *probably, doubtless.*

فَقْط *only, simply.*



صرف *only, merely.*

تو (emphatick) *do, in fact, indeed.*

ی (affixed) }
 هی or هیمن (affixed } *very,*
 or alone) } *exactly.*

یعنی *that is to say, viz.*

گویا *one might say, as if.*

گوکہ *say that, although.*

نت *always, ever.*

همیشه }
 همواره } *always, ever.*

مُدام *always, eternally.*

هرگز *ever.*

گاهی گاه *some time or other.*

هنوز *yet.*

چنانچه *so that, like as.*

الا *if not, except, else.*

حسب *agreeably to.*

بغیر or غیر *other than, besides.*

وغیره *et cætera, and the rest.*

مثلاً *for example.*

خصوصاً *especially.*

دفعتاً *often, all at once.*

عقلاً *reasonably.*

38. The conjunctions most in use are

و or أو or اور *and.*

بھی *also, even, like-wise.*

کہ *that, because, or.*

جو or جو *if, that, when.*

گر or اگر *if.*

هم *also, even, like-wise.*

پر or پی *but, yet, moreover.*

بلکہ *but, moreover.*

لیکن or لیکت *but, yet.*

اما *but, however.*

یا *or.*

خواہ *or, either, whether.*

چاہو *either, or, choose.*

تو or تو *then.*

پس *then, therefore.*

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

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

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

واہ واہ OR واہ واہ }
 کیا خوب }
 شاباش } *well done!*
 آفرین } *bravo!*
 دهن }
 کیا بات ہی }
 مرحبا *hail! God bless you!*
welcome!
 خبردار *have a care.*
 ہائی OR ہائی ہائی }
 وا OR وائی }
 واویلا } *wo! alas!*
 دریا OR دردا } *lackaday!*
 افسوس OR حیف }

ہی ہی OR ہی ہی *alas! strange!*
 وی *alas! strange!*
 ہیہات *alas! begone!*
 چہی OR چہی چہی *fy! tush!*
 ہت *fy! begone!*
 چھی } *begone!*
 or چل چھی } *avaunt!*
 دور ہو OR دُر *avaunt! begone!*
 لو *lo! look! see!*
there now!
 باپ ری } *astonishing!*
 or باپ میرا } *good God!*
 چپ } *silence!*
 or چپ رہو } *hush!*

CHAPTER VII.

On the Numerals.

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

FIGURES.						FIGURES.					
Europ.	Arab.	Ind.				Europ.	Arab.	Ind.			
1	۱	१	...	...	...	15	۱۵	१५	...	...	...
2	۲	२	...	...	...	16	۱۶	१६	...	...	...
3	۳	३	...	...	...	17	۱۷	१७	...	...	...
4	۴	४	...	...	...	18	۱۸	१८	...	...	...
5	۵	५	...	...	...	19	۱۹	१९	...	...	...
6	۶	६	...	...	...	20	۲۰	२०	...	...	...
7	۷	७	...	...	...	21	۲۱	२१	...	...	...
8	۸	८	...	...	...	22	۲۲	२२	...	...	...
9	۹	९	...	...	...	23	۲۳	२३	...	...	...
10	۱۰	१०	...	...	...	24	۲४	२४	...	...	...
11	۱۱	११	25	۲۵	२५
12	۱۲	१२	26	۲६	२६
13	۱۳	१३	27	۲۷	२७
14	۱۴	१४	28	۲۸	२८



A GRAMMAR OF THE

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FIGURES.				FIGURES.			
Europ.	Arab.	Ind.		Europ.	Arab.	Ind.	
29	۲۹	۲ۯ اتتیس	49	۴۹	۴۹ اُنچاس
30	۳۰	۳۰ تیس	50	۵۰	۵۰ پچاس
31	۳۱	۳۱	... .. اکتیس	51	۵۱	۵۱	... .. اکاون
32	۳۲	۳۲	... .. بتیس	52	۵۲	۵۲	... .. باون
33	۳۳	۳۳	... .. تیتیس	53	۵۳	۵۳	... .. ترین
34	۳۴	۳۴	... .. چوتیس	54	۵۴	۵۴	... .. چون
35	۳۵	۳۵	... .. پینتیس	55	۵۵	۵۵	... .. پچپن
36	۳۶	۳۶	... .. چہتیس	56	۵۶	۵۶	... .. چہن
37	۳۷	۳۷	... .. سینتیس	57	۵۷	۵۷	... .. ستاون
38	۳۸	۳۸	... .. اٹتیس	58	۵۸	۵۸	... .. اٹھاون
39	۳۹	۳۹	... .. اٹتالیس	59	۵۹	۵۹	... .. اٹتھ
40	۴۰	۴۰	... .. چالیس	60	۶۰	۶۰	... .. ساٹھ
41	۴۱	۴۱	... .. اکتالیس	61	۶۱	۶۱	... .. اکتھ
42	۴۲	۴۲	... .. پالیس	62	۶۲	۶۲	... .. باستھ
43	۴۳	۴۳	... .. تینتالیس	63	۶۳	۶۳	... .. ترستھ
44	۴۴	۴۴	... .. چوالیس	64	۶۴	۶۴	... .. چوستھ
45	۴۵	۴۵	... .. پینتالیس	65	۶۵	۶۵	... .. پینستھ
46	۴۶	۴۶	... .. چہالیس	66	۶۶	۶۶	... .. چہاستھ
47	۴۷	۴۷	... .. سینتالیس	67	۶۷	۶۷	... .. ستستھ
48	۴۸	۴۸	... .. اٹتالیس	68	۶۸	۶۸	... .. اٹتھستھ

FIGURES.			FIGURES.										
Europ.	Arab.	Ind.	Europ.	Arab.	Ind.								
69	११	६६	...	...	...	अन्हेर	85	८५	६५	...	...	...	पेज्सी
70	१०	७०	...	...	...	स्तर	86	८६	६६	...	...	...	चेमिासी
71	११	७१	...	...	...	अकहेर	87	८७	६७	...	...	...	स्तान्सी
72	१२	७२	...	...	...	बेहेर	88	८८	६८	...	...	...	अथान्सी
73	१३	७३	...	...	...	तेहेर	89	८९	६९	...	...	...	नोन्सी
74	१४	७४	...	...	...	चोहेर	90	९०	६०	...	...	...	नोय
75	१५	७५	...	...	...	पेहेर	91	९१	६१	...	...	...	अकानोय
76	१६	७६	...	...	...	जेहेर	92	९२	६२	...	...	...	बानोय
77	१७	७७	...	...	...	सेहेर	93	९३	६३	...	...	...	तरानोय
78	१८	७८	...	...	...	अथेहेर	94	९४	६४	...	...	...	चोरानोय
79	१९	७९	...	...	...	अनान्सी	95	९५	६५	...	...	...	पेजानोय
80	२०	८०	...	...	...	असी	96	९६	६६	...	...	...	चेमानोय
81	२१	८१	...	...	...	अकान्सी	97	९७	६७	...	...	...	स्तानोय
82	२२	८२	...	...	...	बिान्सी	98	९८	६८	...	...	...	अथानोय
83	२३	८३	...	...	...	तरान्सी	99	९९	६९	...	...	...	नानोय
84	२४	८४	...	...	...	चोरान्सी	100	१००	१००	...	...	...	सो or सी

Some little variation from the above may occur in a few instances; as, 33 तिनतिस, 34 चोन्तिस, 38 अरतिस, 39 अण्णतिस, 43 तिनतानिस, 48 अरतानिस, 55 पेजान, 66 जेहेर, 68 अरुत्ते, 82 बिान्सी.

91, اِکَانَوِي or بَانَوِي or 92, بَرَانَوِي, 93, تَرَانَوِي, &c. And the series after one hundred is continued thus, 101, سَاتِ اِيکْ سَوِ اِيکْ, ساتِ سَوِ اِکِيَسِ 721, 938, نَوَسِي اَنَهْتِيَسِ. When, however, the word اِيکْ is immediately subsequent to another numeral or other numerals, it may convey the meaning of *near* or *about*, *one more or less than*, such number or numbers; as, سَوِ اِيکْ *about a hundred*, دُو سَوِ دُو اِيکْ *near two hundred and two*: and, if a noun is used, it generally precedes the numeral, when this sense is intended; so, اِيکْ دَسِ اَدَمِي *about ten men*; دُو گَهْرِي بَعْدِ اِيکْ *two hours or so afterwards*. Instead of the figures above given, moreover, Arabic letters are sometimes adopted to represent numbers; and the order of the alphabet then observed, with the quantity denoted by each letter, is,

50	40	30	20	10	8	9	7	6	5	4	3	2	1
س	د	ر	ز	ح	ط	ي	ه	و	ز	ب	ج	د	ا
1000	800	900	800	700	600	500	400	300	200	100	90	80	70
س	ع	ف	ص	ظ	غ	ف	ر	ش	ت	ق	ر	ش	ت

The intermediate and subsequent numbers being denoted by the composition of these letters; as *يا* eleven, *لو* thirty-six, *قصد* one hundred and ninety-four, *بغ* two thousand, *ثغ* five hundred thousand, &c.

41. The Ordinals are,



1st.....	پہلا	6th...	چہترن or چہٹھا
2nd...	دو جا or دوسرا	7th.....	ساتون
3rd.....	تیسرا or تیجا	8th.....	آٹھون
4th.....	چوتھا	9th.....	نوان
5th.....	پانچون	10th.....	دسون

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

42. The aggregate or collective numbers are,

A four.....	گنڈا	A hundred.....	سیکڑا
A five.....	گاہی	A thousand.....	ہزار
A score.....	بیسے	A hundred thousand	لاکھ
A forty	چالیسا	A ten millions.....	کرور

43. In a distributive sense the numerals, whether cardinals or ordinals, are repeated; as, ایک ایک *one by one*, دس دس *by tens*, بارہوان بارہوان *every twelfth*. Proportionals and reduplicatives are formed by adding گنا or, more especially with regard to the folds or rows of any material, تہا or لڑا or پرتا to the modified forms of the cardinals as used in composition, and in some cases to the unaltered forms; so, اکتھا *single*, دولڑا *double*, تیرتا *treble*, چوگنا *quadruple*, پچتھا *quintuple*, چھ لڑا *sextuple*, سہترتا *septuple*, گنا آٹھ *octuple*, نوٹھا *ninefold*, دس گنا *tenfold*, &c. but اگا and اکہرا are also used for single, دونا and دوہرا and دوہرا and چوہرا for double, تیرا and تیرا for treble, چوہرا and چوہرا

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

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

$\frac{1}{4}$ چوتھائي or چوتھ or پاؤ	$3\frac{3}{4}$ پوني چار
$\frac{1}{3}$ تھائي	$19\frac{3}{4}$ پوني بيس
$\frac{3}{8}$ ڈيڑھ پاؤ	$30\frac{1}{4}$ سوا تيس
$\frac{1}{2}$ آدھا	$50\frac{1}{2}$ ساڑھي چھاس
$\frac{2}{3}$ دو تھائي	75 پوني سو
$\frac{3}{4}$ پون or تين پاؤ	125 سوا سو
$1\frac{1}{4}$ سوا	150 ڈيڑھ سو
$1\frac{1}{2}$ ڈيڑھ	250 اڑھائي سو
$1\frac{3}{4}$ پوني دو	175 پوني دو سو
$2\frac{1}{4}$ سوا دو	225 سوا دو سو
$2\frac{1}{2}$ اڑھائي	275 پوني تين سو
$2\frac{3}{4}$ پوني تين	325 سوا تين سو
$3\frac{1}{4}$ سوا تين	350 ساڑھي تين سو
$3\frac{1}{2}$ ساڑھي تين	750 ساڑھي سات سو



1250	...	...	...	سَوَا هزار	2250	...	...	سَوَا دو هزار
1500	...	...	...	دَبِیْتَه هزار	2500	...	...	اَزْهَائِي هزار
1750	...	...	...	پُونِي دو هزار	3500	...	...	سَاڑْهِي تین هزار

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

CHAPTER VIII.

On the formation of Derivatives.

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

ا (ā)	as	گرم warm weather,	from	گرم warm.
ات (āt)	—	بہتات } abundance,	—	بہت much.
ایت (āyat)	—	بہتایت }		
س (s)	—	مٹھاس sweetness,	—	مٹھا sweet.
ن (n)	—	اُوچان height,	—	اُوچا high.
ي (ī)	—	بُرَائِي evil,	—	بُرَا bad.
اِي (ā'ī)	—	چو کسائی caution,	—	چوکس cautious.
پا (pa)	—	بُڑھاپا old age,	—	بوڑھا old.
پن (pan)	—	موٹاپن fatness,	—	موٹا fat.
پنا (panā)	—	بیواپنا widowhood,	—	بیوا widow.
تا (tā)	—	کوملتا softness,	—	کومل soft.

تِي (tī)	as	كَمْتِي deficiency,	from	كَم little.
گِي (gī)	—	تازگی freshness,	—	تازه fresh.
هَت (hat)	—	کمزواہت bitterness,	—	کمزوا bitter.

Or from primitive nouns substantive by affixing to them

ت (at)	as	آدمیت humanity,	from	آدمی man.
آیت (āyat)	—	پنجائیت a council,	—	پانچ five.

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

* و (ō)	as	دباؤ pressure,	from	دبا press.
* او (ā'ō)	—	چڑھاؤ ascent,	—	چڑھ ascend.
اپ (āp)	—	ملاپ concord,	—	مِل meet.

* Perhaps, the addition in both these cases is او (ā'ō), the ʾ of the affix and that of the imperative coalescing. It may be observed, moreover, that if the vowel of the verbal root be long, it becomes shortened before the affix او (ā'ō) ; so, چھیناؤ seizure, from چھینا to seize : and in dissyllabic roots, the short vowel of the last syllable, if *faḥḥa*, is omitted before the same affix ; as, چھترکاؤ sprinkling, from چھترکنا to sprinkle.



ي (ī)	as	كَيْلَايِ a feeding,	from	كَيْلَا feed.
آيِ (ā'ī)	—	بَوَايِ a sowing,	—	بَو sow.
ن (n)	—	جَلَن a burning,	—	جَل burn.
أَنْت (ant)	—	پَرْهَنْت a reading,	—	پَرْه read.
وَ (wā)	—	بُهْلَاوَا deception,	—	بُهْلَا deceive.
وَت (waṭ)	—	بِنَاوَت contrivance,	—	بِنَا contrive.
هَت (haṭ)	—	بُلَاهَت a calling,	—	بُلَا call.
أَس (ās)	—	پِيَاَس thirst,	—	پِي drink.

And Persian nouns of this description are often had by the addition of *ش* (*ish*) to adjectives or to the imperatives of verbs in that language; as, *پیدايش* *production*, from *پیدا* *produced*; *دانش* *knowledge*, from *دان* *know*.

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

ها (hā)	as	دَلْکِيهَا a trotter,	from	دَلْکِي a trot.
هار (hār)	—	چُوڑِيهَار a bracelet-seller,	—	چُوڑِي a bracelet.
وال (wāl)	—	گَهْتُوَال } a wharfinger,	—	گَهَات a wharf.
وار (wār)	—	گَهْتُوَار }		
ر (r)	—	سُنَار a goldsmith,	—	سُونَا gold.
ار (ār)	—	چَمَار a currier,	—	چَام leather.

ارا (ārā)	as	بہتھیارا a cook,	from	بہتھی an oven.
و (ū)	—	پہرو a watchman,	—	پہر a watch.
وا (ū'ā)	—	تہلوا a servant,	—	تہل service.
وا (wā)	—	مچھوا a fisherman,	—	مچھہ a fish.
وزا (ōrā)	—	بہگوزا a deserter,	—	بھاگ flee.
یرا (ērā)	—	سنپیرا a snake-catcher	—	سنانپ a snake.
اها (āhā)	—	دوڑاها a runner,	—	دوڑ run.
ی (ī)	—	سندیسپی a messenger,	—	سندیس a message.
یا (iyā)	—	مکھنیا a butter-man,	—	مکھن butter.
یارا (iyārā)	—	گھسیارا a grass-cutter,	—	گھاس grass.
ایت (ait)	—	بہالایت a spearman,	—	بہالا a spear.
یتا (aitā)	—	چڑھیتا a rider,	—	چڑھ mount.
ک (ak)	—	لیکھک a writer,	—	لکھ write.
اک (āk)	—	پیراک a swimmer,	—	پیر swim.
کتر (akkar)	—	پیوکتڑ a great drinker,	—	پی drink.
پال (pāl)	—	گوپال a cowherd,	—	گو a cow.
وان (wān)	—	گاڑیوان a carter,	—	گاڑی a cart.
ویا (waiyā)	—	گویا a singer,	—	گا sing.
واها (wāhā)	—	ھلواھا a ploughman,	—	ھل a plough.
بان (bān)	—	دربان a porter,	—	در a door.
بند (band)	—	نعلبند a farrier,	—	نعل a horseshoe.
بر (bar)	—	رہبر a guide,	—	راہ a way.
باز (bāz)	—	مرغباز a cockfighter,	—	مرغ a cock.



چي (chī)	as	طنبورچي a drummer,	from	طنبور a drum.
دار (dār)	—	زميندار a landholder,	—	زمين land.
زن (zan)	—	تيرزن an archer,	—	تير an arrow.
ساز (sāz)	—	سخن ساز an orator,	—	سخن a speech.
کار (kār)	—	بدکار an evildoer,	—	بد evil.
گار (gār)	—	گناهگار a sinner,	—	گناه sin.
گر (gar)	—	سوداگر a merchant,	—	سودا trade.

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

ستھل (asthal)	as	دیوستھل } a temple,	from	دیو a god.
ستھان (asthān)	—	دیوستھان }		
ستان (istān)	—	قبرستان a burying-place—	—	قبر a grave.
ستان (stān)	—	ہندوستان India,	—	ہندو Indian.
ل (al)	—	دیول a temple,	—	دیو a god.

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

الا (ālā)	as	سوالا <i>Siva's temple</i> ,	from	سو <i>Siva</i> .
باڑی (bārī)	—	پھولباڑی	} a flower-garden—	پھول <i>a flower</i> .
واڑی (wārī)	—	پھولواڑی		
سال (sāl)	—	گھڑسال <i>a stable</i> ,	—	گھوڑا <i>a horse</i> .
سالا (sālā)	—	گاوسالا <i>a cow-house</i> ,	—	گاو <i>a cow</i> .
پور (pūr)	—	غازپور <i>city of Ghāzī</i> ,	—	غازی
نگر (nagar)	—	احمد نگر <i>city of Ahmad</i> ,	—	احمد
آباد (ābād)	—	حیدرآباد <i>city of Haidar</i> ,	—	حیدر
دان (dān)	—	قلمدان <i>a pen-case</i> ,	—	قلم <i>a pen</i> .
زار (zār)	—	لالہ زار <i>a tulip-bed</i> ,	—	لالہ <i>a tulip</i> .
شن (shan)	—	گلشن <i>a rose-bower</i> ,	—	گل <i>a rose</i> .
گاہ (gāh)	—	آرامگاہ <i>a resting-place</i> ,	—	آرام <i>rest</i> .

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

ال (āl)	as	گھڑیال <i>an hour-bell</i> ,	from	گھڑی <i>an hour</i> .
یل (ēl)	—	نکیل <i>a camel's nose-stick</i> ,	—	ناک <i>a nose</i> .
ہ (ā)	—	دستہ <i>a handle</i> ,	from	دست <i>a hand</i> .
انہ (āna)	—	انگشتانہ <i>a thimble</i> ,	—	انگشت <i>a finger</i> .
ک (ak)	—	چشمک <i>spectacles</i> ,	—	چشم <i>an eye</i> .

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

ا (ā)	as	بٹی <i>a little daughter</i> ,	from	بیٹی <i>a daughter</i> .
یلا (ailā)	—	موریلا <i>a peachick</i> ,	—	مور <i>a peacock</i> .

یل (ēl)	as	بگمیل	} a tiger's whelp, from باگم a tiger.
یلا (ēlā)	—	بگمیلا	
یتا (ēṭā)	—	بمہنیتا	} a young Brāhman, برہمن a Brāhman.
یتا (aitā)	—	بمہنیتا	
وٹا (autā)	—	ہرنوٹا	a fawn, from ہرن a stag.
یا (iyā)	—	کھتیا	a small bedstead— کھات a bedstead.
ڑی (rī)	—	پلنگڑی	a small bedstead— پلنگ a bedstead.
وا (wā)	—	مردوا	a manikin, — مرد a man.
ک (ak)	—	توپک	a musket, — توپ a cannon.
یچہ (īcha)	—	باغیچہ	a little garden, — باغ a garden.
چہ (cha)	—	دیگچہ	} a kettle, — دیگ a caldron.
چی (chī)	—	دیگچی	

Or by changing a final ا (ā) into ی (ī), as رسی a string, from رسا a rope; گولی a bullet or pill, from گولا a ball.

49. Adjectives may be formed from substantives by prefixing

ا (a)	as	اپہل	fruitless,	from	پہل	fruit.
ان (an)	—	انہونا	impossible,	—	ہونا	to be.
نا (nā)	—	نا امید	hopeless,	—	امید	hope.
لا (lā)	—	لاچار	helpless,	—	چارہ	help.
ن (ni)	—	نڈر	fearless,	—	ڈر	fear.
نر (nir)	—	نرادر	disrespectful,	—	آدر	respect.
ب (bi)	—	بمل	undefiled,	—	مل	filth.

بي (bē)	as	بيخبر incautious,	from	خبر intelligence.
هم (ham)	—	هم آهنگ concordant,	—	آهنگ sound.
س (su)	—	سروپ well-formed,	—	روپ form, shape.
ک (ku)	—	کڈھنگ ill-mannered,	—	ڈھنگ manners.

Or by affixing

ا (ā)	as	بھوکھا hungry,	from	بھوکھ hunger.
ا (a)	—	دوسالہ biennial,	—	دو سال two years.
ہلا (ahlā)	—	سونہلا golden,	—	سونا gold.
انہ (āna)	—	طفلانہ childish,	—	طفل a child.
* و (ū)	—	دیدارو sightly,	—	دیدار view.
یا (iyā)	—	بکھڑیا quarrelsome,	—	بکھڑیا contention.
یارا (iyārā)	—	دکھیارا afflicted,	—	دکھ pain.
یتا (ētā)	—	پچھیتا late,	—	پچھا the rear.
ری (ī)	—	بازاری of the market,	—	بازار market.
ین (īn)	—	چوبین wooden,	—	چوب wood.
ینہ (īna)	—	ریشمینہ silken,	—	ریشم silk.
یانہ (iyāna)	—	سالیانہ annual,	—	سال a year.
یلا (īlā)	—	رسیلا juicy,	—	رس juice.
یل (ail)	—	دنتیل tusked,	—	دنت a tooth.
یلا (ēlā)	—	گھریلا domestic,	—	گھر a house.
لو (lū)	—	جھگڑالو quarrelsome,	—	جھگڑا a quarrel.

* By this addition, moreover, to verbal roots, adjectives are often obtained ;
 as, in دکھاو seemly, comely, from دکھا show.

لا (lā)	as	چھٹا hindermost,	from	پیچھا the rear.
का (kā)	—	اِکّا single,	—	ایک one.
ना (nā)	—	دुना double,	—	दु two.
रा (rā)	—	तीसरा third,	—	तीन three.
वान (wān)	—	दसवां tenth,	—	दस ten.
हा (hā)	—	पनिहा aquatic,	—	पानी water.
जोग (jōg)	—	बिआहणी marriageable,	—	बिआहना to marry.
मान (mān)	—	बुद्धमान wise,	—	बुद्ध wisdom.
वन्त (want)	—	बलुन्त powerful,	—	बल power.
बन्द (band)	—	हथियारबन्द armed,	—	हथियार arms.
मन्द (mand)	—	दुल्तमन्द wealthy,	—	दुलत wealth.
दार (dār)	—	वफादार faithful,	—	वफा fidelity.
सार (sār)	—	कुहसार mountainous,	—	कुह a mountain.
गिन (gīn)	—	गुमगिन sorrowful,	—	गुम sorrow.
नाक (nāk)	—	हुलनाक terrible,	—	हुल terror.
वार (wār)	—	सुगुवार grievous,	—	सुगु grief.
वर (var)	—	नामवर renowned,	—	नाम a name.
ओर (āwar)	—	जुवरुओर strong,	—	जुवर strength.
जा (sā)	—	वलायतुजा foreign-born,	—	वलायत a foreign country.
गुन (gūn)	—	नीलुगुन blue-coloured,	—	नील blue, indigo.
फाम (fām)	—	जुअरानफाम saffron-coloured,	—	जुअरान saffron.

مایل (mā'il) as زردی مایل *yellowish*, from زردی *yellowness*.

کونا (kōnā) — چوکونا *four-cornered*, — چو (in comp.)
four.

گوشه (gōsha) — شش گوشه *hexagonal*, — شش *six*.

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

51. Adjectives and adverbs may be derived from pronouns in various ways; and, like their originals, they are used demonstratively, interrogatively, or relatively; so, from یہ *this*, may be deduced اتنا or اینتا or اتا or ایتا *this-much, thus many*; یوں or یونکر *in this manner, thus*; ایسا *this-like, such*; یہاں *this place, here*; ویتنا *exactly here*; ادھر or ایدھر *this way, hither*: from وہ *that*; ویتنا or ویتا or اتنا or اتا *that-much, so many*; وون or وونکر *in that manner, so*; ویسا *that-like, so*; وہاں *that place, there*; وہیں *exactly there*; ادھر or اودھر *that way, thither*: from کون *who? what? which?* کد or کب *when? کیتنا or کیتنا or کتا or کیتا how much? how many?* کیوں or کیونکر *how? in what manner? why? کیسا what-like? what sort of? how? کہاں where? کدھر or کیدھر whither? کی how many? کہیں some-where, anywhere*: from جون *who, what, which*; جد or جب *when*; جتنا or جیتا *as much as, as many as*; جون or جیون or جیونکر *as, like as*; جیسا *what-like, as*; جہاں *where*; جدھر or جیدھر *whither*;



جي *as many* : and, from تون *that*, تد or تب *then* : تتنا or تبتا *so much or so many* ; تون or تيون or تيونكر *so, in that manner* ; تيسا *such, so* ; تهبان *there* ; تدھر or تيدھر *that way* ; تي *so many*.

52. Transitive and causal verbs, as before noticed in paragraph 29, are generally formed from other verbs by the interposition or addition of ا or و or ي or وا or لا. The letter ا is frequently inserted after the first consonant of the root ; and sometimes, though but rarely, it follows the second ; in other cases, it is added to the last : as, کاٹنا *to cut*, from کٹنا *to be cut* ; نکالنا *to take out*, from نکلنا *to issue* ; بچانا *to save*, from بچنا *to escape* : و and ي are used immediately before the last consonant of the root ; so, کھولنا *to open*, from کھلنا *to be opened* ; پيسنا *to pound or grind*, from پسنا *to be ground* : and وا or لا are always subjoined to the root ; as, ڈروانا *to cause to frighten*, from ڈرنا *to fear* ; دلانا *to cause to give*, from دينا *to give*. When the root, moreover, is a monosyllable ending in ا or و or ي, the last letter is commonly dropped and ل inserted before the causal sign ا or وا : as, کھلانا and کھلوانا *to feed and to cause to feed*, from کھانا *to eat* ; سلانا and سلوانا *to cause to sleep, and to cause to be put to sleep*, from سونا *to sleep* ; سلانا and سلوانا *to cause to sew, and to cause to be sewed*, from سينا *to sew*.

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



CHAPTER IX.

On the Syntax.

54. The noun in the genitive case commonly precedes that denoting its issue, attribute or appendage, as does the adjective in like manner its substantive: with these exceptions, and unless a conjunction occurs, a relative pronoun, an interjection or vocative, or some word which by way of especially pointing out or of emphasis takes the lead, the nominative case to the verb generally presents itself first in a sentence; nouns in the dative, accusative, and ablative cases if necessary, a participle or adverb, may follow almost promiscuously; but the verb commonly completes and finishes the whole: so, *پر راجا کا بیٹا برہ کی پیر سی ایسا بیکل تھا کہ کھانا پینا سونا راج کا سب کچھ تہج بیٹھا* but the king's son, through the pain of separation, was so distressed, that he sat (and) abandoned eating, drinking, sleeping, the affairs of government, and every thing whatever. In poetry, however, and in the higher style of prose sometimes, but little regard is paid to this arrangement; as, *چڑھی ہی سیون کو جوانی کی می* the wine of youth has mounted up in all.

55. Nouns of various genders, joined together, require that the adjective, verb or participle, governed in common by them, should be used in the masculine; as, *اُس کی ماما پتا بھائی تینوں اُسکی* her mother, father, brother, were all three



meditating her marriage. With regard to inanimate beings, however, the adjective or participle usually agrees in gender with the noun, nearest which it is placed : so, *تمہاری بیٹی کی کتاب و کاغذ یہاں پڑی ہیں* *your son's book and paper are fallen here.*

56. Two nouns, having reference to the same person or thing, usually agree without the intervention of any word ; as, *اس کا بھائی بکرم* *his brother Bikram* : but the postpositions *کی* *کی* by which nouns of various import are generally linked together, seem on certain occasions to be idiomatically dropped in the Hindustani, especially if the first is a noun of measure or weight ; so, *گنگا تیر پر* *on the bank (of) the Ganges* ; *ہزار تولی سونا* *a thousand tolas (of) gold* : and, on the contrary, their use in some cases may appear to us redundant ; as, *فکر کا لفظ* *the word fkr* or *fkr's word*. These postpositions, moreover, are adopted to denote purpose, worth, size, possibility, totality, &c., as well as mere relationship ; so, *دوسو روپی* *an eating-room* ; *اگرچہ* *a horse worth two hundred rupees* ; *بڑی سر کا چھوٹا* *a boy with a large head* ; *یہ جینی کی نہیں* *this (female) cannot live* ; *کا* *کہیت* *the whole field* ; *سب کا سب* *all together* ; *چتر کا چتر* *all a picture* ; *بات کی بات* *in the middle of the night* ; *میں* *at the very word* ; *چھپا کا چھپا* *totally concealed* ; *کنگال کا کنگال* *totally poor*.

57. The nominative case is often used after a transitive verb ; and no inflection of a noun, except for the nominative case plural, can take place without a postposition or preposition.



immediately expressed or understood ; the latter circumstance, however, not unfrequently occurs, there being many expressions which from use are become idiomatical without the postposition : so, *اس کا نام تو بتاؤ*, *do tell me the name of this* ; *جو گھر جا*, *go home* ; *نہ آنکھوں نہ دیکھا نہ کانوں سنا*, *neither seen (with) eyes nor heard (with) ears* ; *گنگا گناری*, *(on) the bank (of) the Ganges* ; *اچھی طرح*, *(in) a good manner* ; *اس کی دو بیٹی تھیں*, *(at the abode) of him were two daughters*, or *he had two daughters*, an ellipsis of some word, perhaps *یہاں*, occurring in this and generally in similar sentences. When, moreover, a noun in the dative case is to be used in the same sentence with another noun more immediately acted upon by the verb, the nominative must be adopted for the latter ; unless both words are pronouns, when each may be followed by its casual sign : so, *تو اپنی لڑکی میری پتر کو دی*, *give thou thy daughter to my son* ; *میں اسی تم کو دوں گا*, *I will give him to you* ; in which last expression the precedence of the objective to the dative case may be remarked as, perhaps, necessary in such sentences to prevent ambiguity ; but when the nominative is substituted for the accusative, as in the first, it may optionally precede or follow the dative. And if two or more words in the same oblique case are used together, the postposition is commonly subjoined to the last only ; as, *سوئی روپی تانبی لوهی وغیرہ کی کہانین*, *mines of gold, silver, copper, iron, &c.* ; and if they are in an oblique case of the plural, though a conjunction intervenes, the plural sign may be omitted in all such words but the last : as,



گوزن اور ہرنون کی کیا دیجی شرح *how shall we give a description of the elks and deer?*

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

59. Of the postpositions denoting the ablative case, سی is more usual and more polite than سون or ستی ; and for the dative and accusative in pronouns کو or تین کی is accounted more respectful than the terminations ی (e) and ین (en).

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

61. With numerals, the singular form of a noun, whether in the nominative or any other case, is generally preferred to the plural ; as, تین سپاہی نی چار مرد کو مارا *three soldiers beat four men* ; ہزار گھوڑی سی کچھ کم ہوگا *there may be something less than a thousand horse* ; چھ مہینے مین مین مرونگا *in six months I shall die* : yet masculine nouns, capable of inflection, take the inflected or nominative plural form when more than one in number is to be



denoted ; so, پانچ روپيئي *five rupees* ; تين گهوڙي *three horses* : and even the plural form of feminine nouns may occasionally be used with nouns of number ; as, دوپٽيان *two girdles*.

62. The personal pronouns may be occasionally omitted, when the sense is clear without them ; and though, if expressed, they generally precede the verb, yet they are sometimes used after it, in prose even, but much more frequently in poetry ; so, مُوسىٰ نِهين جو سِيرَ ڪرُون ڪوہِ طُورِ ڪا (*I am*) *not Moses that I should perambulate Mount Sinai* ; جيون بادِ صبا گذر گيئي هم *like the zephyrs we have fledted away*. When, too, the feminine genitive of a pronoun or adjective, or even a verb in the feminine is adopted without any noun expressed, some such word as بات *business, affairs*, is generally understood : so, نه اُپني ڪهتا نه اور ڪي سنٽا *he neither mentions his own (affairs) nor attends to (those) of others* ; جو ڪجهه هوني تهبي سو هوي *whatever was to be that (has) happened*.

63. In speaking of one's self with another, it is customary to give the first person the precedence ; and for that person even the plural is often adopted, though an individual only is intended ; as, هم تم جاوينگي *you and I will go* : and should the saying of a third person be reported, the same pronouns and the same words, in every respect, are commonly adopted as were used by the first speaker ; so, اُس ني ڪها ڪه مين نه جاونگا *he said that I shall not go*, meaning in our idiom, *that he should not go* ; راجاني چاها ڪه ڪهاندا مار مرون *the king wished, that striking the sword I will die*, meaning, *that he would die*.



64. The second personal pronoun is rarely used in the singular, except from motives of adoration, endearment, familiarity, or contempt: in speaking respectfully to any one, the plural of this pronoun at least must be adopted; but when a dependent addresses his superior, or a great degree of deference is intended, آپ *self*, صاحب *master*, حضرت *your worship*, پیر و مرشد *my patron*, خداوند *my lord*, مہاراج *your highness*, or some other such term of honour, must be used, and generally with a verb in the third person plural; as, تم کیا کہتی ہو *what do you say?* تمہوں نے یونہی کہا *you said exactly so*; اگر مہاراج کہیں *if your highness shall order*; پیر و مرشد جو کہ فرماویں حق ہی *Sir! what they (for you) say is right*. In mentioning, too, a third person with respect, the plural is substituted for the singular; as, ان نے کہا *he or she said*, بادشاہ محل سرا میں بیٹھی ناچ دیکھتی تھی *the king seated in the seraglio was viewing the dance*: and the plural emphatic termination *ون (on)* in pronouns seems to make expressions in which they are used still more respectful; so, انہوں نے فرمایا *he or she said or commanded*. When, moreover, any one speaks with humility of his own actions or circumstances to a superior, or seeks even to address his friend very respectfully, it is customary to substitute such words as بندہ غلام فدوی عاجز فقیر عاصی *slave, servant, beggar, poor creature, sinner, &c.* or in the latter case دوستدار مخلص خیر خواہ *friend, well-wisher, &c.* for the first personal pronoun; so, ہندی کا گھر دہلی میں ہی *(your) slave's home is in Dihli*, meaning, *my home is at Dihli*; قبلہ فدوی سی آپ کی



نوکري نہو سکیگی *Sir, your service cannot be performed by (me your) slave*; دیکهیگا *the friend will see the master's son to-morrow*, or, *I shall see your son, Sir, to-morrow.*

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

66. When a possessive pronoun referring to the same person or thing as the subject of the sentence or nominative case before the verb, is required, the common or reflective *آپ* must then be used; so, *اپنا نام بتا* *tell thy name*; *راج پتر اپنی* *the prince began to say in his own mind*; *اپنی لگا* *do not, wretch, administer medicine to thyself*; and this reflective possessive may even be used substantively; as, *جو اپنون ھین کو ماروگی تو کروگی کس کی رکھوالی* *if you shall kill your very own, then the protection of whom will you make?* But, if adopted in a respectful sense merely, as noted at paragraph 64, this word does not admit of inflection before postpositions; so, *آپ کی چرچھو رھنی سی مجھی سکھ ھی* *I have pleasure, sir, in*



your living a long life; and never اِنَّا &c. unless as the simple pronoun. When in the second member of a sentence, however, a pronoun refers to the same person or thing as the nominative of the verb in the first, the peculiar, and not the common, must then be adopted; so, مَينَ اور میرا باپ *I and my father*.

67. To pronouns, and more rarely to nouns, the reflective آپ or خود *self*, and the adjective نَجْ *own*, are subjoined to denote peculiarity, identity, or emphasis; but the adverb هِي or هِين which generally becomes ي (i) when affixed to سو or اس is most in use for this purpose, and even آپ or خود may be employed at the same time with it; so, مَينَ ني خود اس كي تَمَامَ كِيا *I myself completed this*; يِه حَوِيلِي *this house is my own*; اِسِي رَدْبَدَل مَينَ *in this very altercation*; مَينَ هِي آت or مَينَ آپ هِي *I my very self*; آپ يِه كَام كِيا *of myself I transacted this business*; وَهِين *at that very (place)*. And to آپ when adopted as an appellative of honour, خود is at times subjoined, or even لوگ or لوگون if plurality is intended.

68. As a mere interrogative, كِيا *what? which?* is not applicable to persons; but it is often used by way of scorn, as well as to express satisfaction, astonishment, or desire: and in these senses it may be immediately followed by the appellations of human beings; as, كِيا حَرَامَزَادَه *what a scoundrel!* كِيا دِيكھتا هِي *what is he* مَينَ اَلْتَا لَشْكَا هُوَا هِي



seeing (or he is astonished at seeing) that a devotee is suspended head downwards in a tree. It may be also adopted discriminatively; as, *کیا ھندو ڪیا مسلمان* whether Hindū or Musalmān. In negative sentences, the interrogatives, whether pronouns or adverbs, are idiomatically preferred to the relatives; so, *وہ کون* وہ کہان سی اور کب آیا تھا *who he is I know not*; *کہان سی اور کب آیا تھا* *whence and when he came I know not*: but, in interrogative sentences, where no negation is expressed, the relative pronoun may be substituted for the interrogative; as, *تم جانتی ہو کہان* instead of *تم جانتی ہو* *کہان* *do you know where the gentleman lives?* To denote nonexistence, dissimilitude, or difference, moreover, the adverb *کہان* or *کہان* is very emphatically used; as, *وہ راجا کہان وہ* *where is that prince? where that princess?* meaning, that they exist not; *کہان راجا بھوج کہان گنگا تیلی* *where is king Bhoj? where Gangā the oilman?* importing that there is no resemblance between them; *جو بلاو اپنی بچی کو کھاتا ہی سو چوھی کو کب* *the cat that eats its own young is not likely to let the rat escape.*

69. The relative *جو* or *جون* may frequently precede its substantive, and the demonstrative pronoun is often substituted for the correlative; so, *جس رانی کو بہت سا چاہتا تھا اسی* *which princess he liked best, to her giving that fruit he said*: and though *جو* is more commonly used than *جون* and



سو than تون yet, in reply to the interrogative کون the latter, for the sake of sound or emphasis, seems preferable.

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

71. The verb commonly agrees in gender and number with the nominative or agent of the sentence; except that, to a number of irrational beings, taken collectively, a singular verb may be attributed; and that in general a plural verb is used with such terms of honour or respect in the singular as are substituted for the second personal pronoun: so, وہ چوکی دیا کرتا *he makes a practice of guarding*; جب یہ خبر پہنچی *when this intelligence arrived*; سو گھوڑا آیا or سو گھوڑی آئی *a hundred horse came*; آپ بہت محنت کر کے ہماری واسطی آئی ہیں *your highness has with great labour come on my account*; اگر شہ جہان ارشاد کریں *if your majesty shall direct*. And, when two or more nominatives of different genders come together in the same member of a sentence, the verb and participles usually accord with the masculine in this particular, as before exemplified at paragraph 55. Transitive verbs, however, in any past tense of the active voice, in construction with which the participle نی must follow the agent, are made to agree in gender and number with the object of the sentence, provided that it is a noun, either understood, or stated as is most usual in the nominative case; but, if the



object be placed in the oblique case, or if it be a member of a sentence, the verb is invariably used in the third person singular masculine. The agent of the sentence, when expressed, in this construction is generally inflected by *ني* if capable of inflection ; the first and second personal pronouns being the only words liable to change for case, that retain the form of the nominative,* whether in the singular or plural, before this affix.† With the verb *لانا* to bring, however, which is in fact compounded of *لي* take and *آنا* to come, or with *بولنا* to speak, though the former seems in all cases to convey a transitive meaning and the latter sometimes so, this construction is never admitted ; as, *کوئي چويي مارو بينگن* *ا* *Brāhman purchased (and) brought an egg-plant* ; *وہ بولا کہ* *he said that*—.‡

72. The form of the infinitive serves for the gerund or verbal noun, and, in many cases, for the noun of instrument or of place, as has been already noticed : but it is also sometimes used instead of the imperative, or elliptically to denote the absolute necessity of the action ; as, *اُس سي غافل مت رهنا* (*it is*

* If the adverb *ي* (*ī*) be affixed, however, to the second person, the inflected form is used ; so, *اِس جهان مين صرف تجھي ني گناه نہين کیا هي* *in this world thou alone hast not committed crime.*

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

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



necessary) not to remain neglectful of him ; تم جلدی پہنچنا you (must) arrive quickly ; میں تمہاری نہیں ماننی کا I can by no means obey your (word) ; یہ نہیں رہنی کا (there is an absolute necessity) of this not remaining.

73. The past participle sometimes in its simple form, but more frequently when compounded with ہوا, is adopted elliptically or absolutely in the state of the inflected masculine singular, whatever the gender or number of the governing noun may be, to denote the condition or circumstances of the agent in the performance of the action indicated by the subsequent verb ; as, اُسکی لئی taken of him or for his sake ; جسکی ماری stricken of which or through which ; سب ساز ایک سر میں ملائی ہوئی ناچتی تھی having made to accord all the instruments in one tone (she) was dancing ; رنگ برنگ کی پوشاکیں پہنی ہوئی سیکڑوں پری پیکرین جھولتیان ہیں hundreds of fairy-faced (damsels) having put on garments of various colours are swinging. And the present participle, whether in the simple form or compounded with ہوا is also much used, in like manner and in the like state of the inflected masculine singular, to denote an action simultaneous with, or the immediate cause of, what the following verb declares ; as, وہ چلتی ہوئی on going away he had kept saying that (on) mounting on this do not use the whip nor strike the spur ; اجکت کہتی ہوئی جی سکتا ہی (by) saying what is improper, the mind becomes sad : with ہی, the particle of peculiarity or identity, or with وقت, time, subjoined, the simple



present participle, too, is thus very frequently adopted ; as, *وہ دیکھتی ہی بیچکٹ سی رہ گئی* immediately on seeing that she remained as one aghast ; *دیوتا نی پہل دیتی وقت پہہ مجھہ سی کہا* the divinity (at) the time (of) giving the fruit told this to me. Both the past and present simple participles, moreover, are often used in the same state and elliptical manner, substantively, in composition with a preceding noun ; and sometimes they are constructed with a preposition or postposition, or with a genitive case ; so, *شام ہوئی* (on) the becoming evening ; *صبح ہوتی* (on) the becoming morning ; *پل مارتی* (in) the striking an eye-lid ; *بنا سمجھی* without having understood ; *بنا بات سنی* without having heard a word ; *دو گھڑی رات رہی سی* since night remaining two hours ; *اپنی سوامی کی جیتی* (in) the living of her husband ; *میری* (in) the remaining of me or before me ; *جنکی دیکھی* (at) the sight of which ; *سب کی دیکھتی* (in) the sight of all ; *ایک دم بی* one moment without the meditation of deceit he rests not ; *جاڑون کی نکلتی* (at) the coming forth of the cold weather ; they are, also, both frequently used as nouns of either gender : and, when adopted adjectively, if separated in construction from the substantive, they are used as uninflected masculines singular, whatever the case, gender, and number of the substantive may be ; so, *بیٹی بیٹی کو موا دیکھ*, seeing the son and daughter dead.

74. The past indefinite of a verb seems at times used in a



present or future sense ; as, جو وہ مِلِي تو هَمَارِي جان رِهِي نِهِيَن تو گِيِي if she be found, then my life remains, otherwise it is gone ;
اِپَنِي دِل مِيَن جانا اب يِهہ مَجِيِي مُقَرَر کھا گِيَا he thought in his own mind,
now this certainly will eat me up.

75. The present, when celerity in the performance of any enterprise is emphatically denoted, may be used in the sense of the future ; as, مِيَن اِپَنِي اِپَنِي گِھر جاتا هُون اور بِيثِي کو لاکر تيري سامَنِي I am this instant going home ; and, having brought (my) son, am sacrificing (him) in thy presence.

76. The indefinite future, or aorist, may not only convey a present meaning, but it may be constructed with an auxiliary verb as a present participle even ; yet, when used in the latter way, it may be often understood as retaining its future sense : so, اِس مِيَن کوسون نِکل گِيَا دِيکھِي تو شام هُوگِيِي in this (space of time) he went forth (many) kos, (when) he looks then evening is become ;
“ خرامان صبا صحن مِيَن چار سو ” دِماغون کو دِيتِي پِري گُل کِي بُو the light-paced zephyr whirls round the lawn, imparting to the brain the fragrance of the rose ;
نہ تھندا رُچِي هِي نہ گرم neither cold nor hot pleases ;
مِيَن اِپَنِي پُورب اوستھا I am opening, or I am about to open ;
اِپَنِي پُرگت کرون هُون I am about to make manifest my former state before thee.

77. The adverbs of negation مَت or نِهِيَن may be used either before or after verbs : مَت however is peculiar to imperatives, or to infinitives adopted for them ; نِهِيَن may be applied to any mood, but in prose it rarely can be postponed to the verb :



یہ کہہ کر سنگھاسن منگایا اور پان تلک دیکر اُس پر بیٹھایا کہ تم اب اجیت ہوئی
that ; as, saying this, he called for the throne, and having given (him) pān (and) tilak, seated (him) on it, (saying) that you are now become invincible : but it may be adopted as the relative pronoun, after the idiom of the Persians ; and, in some cases, the application of it seems intended merely to connect the members of a sentence, the meaning in other respects appearing redundant.

79. The conjunctions اور or او or و may be used almost promiscuously, though اور is generally adopted to connect sentences as well as words, and و is rarely used, except to link together Arabic or Persian nouns ; as, ہزاروں شکر اُس خدا کی کہ جس نے اپنی تمام خلقت میں انسان کو فضیلت عطا فرمائی اور عقل کی تاج مرصع
thousands of thanks to that God, who has granted to man superiority over all the creation, and adorned his brow with the studded crown of wisdom (for his guidance) in both spiritual and temporal affairs. In this example, besides the uses of اور and و may be noticed the application of the conjunction کہ which joins the members of the sentence, as remarked in the preceding paragraph, without importing any other sense than what the subsequent relative might apparently have conveyed. With numerals or with other nouns, even, these copulative conjunctions are sometimes elegantly omitted ; as, سیکڑوں ہزاروں لاکھوں شہر قصبے بستے ہیں
hundreds, thousands, tens of thousands, cities, towns are inhabited.

80. The conditional conjunction اگر or جو if requires the



consequential تو or پس *then*, in the following member of the sentence ; as, انا لي پاس لي آنا *if any one should interrupt thee in this, then (fail not) to bring him to me*: but the conditional is sometimes idiomatically omitted ; so, ڪهاونگا نه توکيون نه ڪهاونگا *this (person) said, Sir, (if) you will give, then why shall I not eat ?*

81. The adverb جون or جيون must in general be answered by the correlative تون or تيون and جون جون by تون تون ; in like manner, the emphatic adverb of time جونہين is followed by ڪهاونگا *as soon as the dog ate it, at that very moment he tossing about expired*: and though, to denote comparison, جيون may be applied alone, yet as adverbs of manner تيون and جيون assume ڪر ; so, مين ڪهون جيونگر، ڪام ڪرنا هي تيري تين تيونگر *as I may say, so it is incumbent on thee to perform the business.*

82. The usual term of affirmation or assent is هان *yes*, but this may be understood, and ڪاهه or ڪاهه or ڪاهه or ڪاهه or some other appellation of respect only be expressed, especially in the reply of a servant to his master, or of an inferior to his superior.

83. The residence of any one is often denoted by يهان and, if more than one place is mentioned, وهان may be used distinctively for a similar purpose ; as, صاحب کي يهان جا صاحب کي وهان نهين *go to the gentleman's house here, not to that there.* Sometimes, however, the mere genitive case is adopted, the adverb being



understood; and the postposition پاس may be applied in the same manner as یہاں : so, نوکر چاکر جو اُس کی دَوڑی تو اُس کو اُس کی : یہاں : *so, نوکر چاکر جو اُس کی دَوڑی تو اُس کو اُس کی* *the servants, who ran to her house, seized and took her away from it.*

84. Two words of similar meaning, which resemble each other in sound, are sometimes adopted where one alone would suffice, as in the instance of نوکر چاکر above given : but one of such words seems frequently to have no meaning, and to be used for the sake of the sound only; as, جھوٹہ موٹہ *falsehood*, کھسر پھسر *a whisper*. By a repetition, however, of nouns or pronouns, as well as of adjectives, participles, or numerals, individuality may be intended; as, قاضی نی سب لوگون کو بلاکر ایک *the judge, having summoned all the people, gave to every man a stick a piece, each of a cubit in length*; اپنی اپنی بڈیا آزماوین *let us each try his own skill*; ہر ایک آدمی ایک گھڑا دودھ کا پھرکر *each man having filled each a pitcher of milk*: and when a verb is repeated, continuation of the act is generally denoted; as, چلا چلا *continuing to impel*; مار مار ڈال ڈال *keep striking down*: or, when two past participles of the same transitive verb come together, the latter of them being in the feminine gender, reciprocity of action is intended; as, کھینچا کھینچی *pulling and hauling*; کہا کہی *altercation*; مارا ماری *scuffle*; دیکھا دیکھی *mutual looking; competition, emulation*: or, when نہ precedes a reduplicated past participle, indifference as to the act is denoted; so, دیکھا نہ دیکھا

seen (or) not seen ; हुआ न हुआ been (or) not been : but when the past participle, or past conjunctive participle, of a causal verb is subjoined to the past participle or root of the neuter or active, the intention is to shew that the action is ready or completely done ; as, बना बनाया *ready made* ; बनी बनायी *having completely prepared* ; पका पकाया *ready cooked* ; सजाकर *having completely prepared* ; बिथी बिथी *in sitting still*. Here, too, may be noticed such idiomatical phrases as बीचों बीच *in the very midst* ; रातों रात *in the dead of the night* ; कानों कान *with all (his) ears*.

85. To the names of different classes, different appellations of honour are added by way of distinction ; thus Brāhmans take चौबी or टोरी ; Musalmān Fakīrs are addressed with शाह or صوفي or پیر ; Hindū devotees or religious people, with गुरु or भगत or गौसाइन or साइन ; Rājput̄s, with ठाकुर ; or Rājput̄s and Sikhs, with राई or سنگھ ; Moguls, with مرزا or بیگ or آغا or خواجہ ; Saiyids, with میر ; Shaikhs, with شیخ ; Pathāns, with خان ; Doctors, with پنڈت or مولوی or ملا ; Merchants or Bankers, with साह or سیٹھ ; Ladies, with خانم or بیگم or خاتون or صاحبہ. And the most common terms of respectful address used generally are جهان پناه or مهاراج or قبلہ عالم *your Majesty !* بابو or لا or ठाकुर or جي or میان or صاحب *Sire !* پیر و مرشد *Sir ! Master !* پرور *Worship !* غریب *cherisher of the poor.*



CSL

APPENDIX.

THE alphabet denominated Persian is properly Arabic, with the additional characters پ (*pe*), چ (*che*), ژ (*zhe*), and گ (*gāf*), which the Persians have devised to represent such elementary sounds in their language as are foreign to the Arabic; and the names given to the whole, in the latter language, are اَلِف (*alif*), با (*bā*), جِیْمِ (*bā ājamī*) the Persian *bā*, تا (*tā*), ثَا (*thā*), جِیْمِ (*jīm*), جِیْمِ (*jīm ājamī*) the Persian *jīm*, حَا (*hā*), خَا (*khā*), دَال (*dāl*), ذَال (*dhāl*), رَا (*rā*), زَا (*zā*), زَا (*zā ājamī*) the Persian *zā*, سِیْنِ (*sīn*), شِیْنِ (*shīn*), صَاد (*ṣād*), ضَاد (*ẓād*), طَا (*tā*), ظَا (*ẓā*), کَافِ (*kāf*), کَافِ (*kāf ājamī*) the Persian *kāf*, غَیْنِ (*ghain*), فَا (*fā*), لَامِ (*lām*), مِیْمِ (*mīm*), نُونِ (*nūn*), وَا (*wā*), هَا (*hā*), یَا (*yā*), agreeable to the order in which they were before arranged.

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

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

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

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

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

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

أ (for उ u) *hamza with zamm*.
 أو (for ऊ ū) *hamza with zamm followed by wāw-i-ma'rūf*. In all situations, however, except at the beginning of a word, ا (*alif*) is dropped, and و (*wāo*) termed *the known wāo*, is used, either with or without the vowel marked over the preceding letter, to denote this sound.



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

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

لِرِ (for لِرِ ri) رَائِي مَكْسُورَتَيْنِ مُتَّصِلَةٌ أَتَّالِفَتَيْنِ *lām and re, both with kasr, pronounced closely together.*

لِرِي (for لِرِي ri) رَائِي مَكْسُورَتَيْنِ وَيَأِي مَعْرُوفٌ *lām and re, both with kasr, followed by yā-i-ma'rūf.*

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

اِي (for اِي ai) هَمْزَةٌ مَفْتُوحَةٌ وَيَأِي سَاكِنٌ *hamza with fat'ha and ye quiescent*: but *alif* and *hamza* are used at the beginning of a word only, the letter ي termed يَأِي سَاكِنٌ مَّا قَبْلَ مَفْتُوحٍ *ye quiescent, the preceding letter having fat'ha*, serving, when *fat'ha* is written or understood over the preceding letter, to convey this sound in the middle or at the end of a word.

او (for او o) هَمْزَةٌ مَضْمُونَةٌ وَوَاوٌ مَجْهُولٌ *hamza with zamm and wāw-i-maj'hūl*: but for the sound here intended, *alif* is not written except at the beginning of a word, و sufficing if in the middle

or final. As this pronunciation is foreign to the Arabic, the *w*, when thus pronounced is called *مجهول unknown*, and there is no mark to define it in the Arabic orthography; it may, therefore, be distinguished from *و* (*ū*) and *او* (*au*) by the circumstance of having no vowel prefixed.

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

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

كھ (for *ख kh*) *كاف ثقيله* *heavy kāf*.

كھ (for *घ gh*) *كاف عجمي ثقيله* *heavy Persian kāf*.

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

چھ (for *छ chh*) *جيم عجمي ثقيله* *heavy Persian jīm*.

چھ (for *झ zh*) *جيم ثقيله* *heavy jīm*.

ن or *ن* (for *ञ ny*) *ياي مغنونه* *nasal ye*.

تھ (for *ट t*) *تاي مشقله* *heavier te*.

تھ (for *ठ th*) *تاي اثقل* *heaviest te*.

دھ (for *ड d*) *دال مشقله* *heavier dāl*.*

دھ (for *ढ dh*) *دال اثقل* *heaviest dāl*.*

* These letters are sometimes pronounced rather as *ʔ*, *ʔh*, than *d*, *dh*; in which case they may, distinctively, be written *ڙ* (*ڙ*) *ڙه* (*ڙه*).

- ن or ن (for न n) نُورٍ ثَقِيلَةٌ heavy nūn.
 تِه (for थ th) ثَقِيلَةٌ تَائِي heavy te.
 دِه (for ध dh) دَالٍ ثَقِيلَةٌ heavy dāl.
 پِه (for फ ph) عَجْمِي ثَقِيلَةٌ heavy Persian be.
 भे (for भ bh) ثَقِيلَةٌ بَائِي heavy be.*
 كه (for क kh) كَافٍ اَثْقَلٌ heaviest kāf.
 چِه (for च chh) جِيمِ عَجْمِي اَثْقَلٌ heaviest Persian jīm.

Some of the most common technical terms of Grammar, with the corresponding words or expressions, chiefly derived from the Arabic and adopted in the Hindustani.

A.											
Ablative (case)	<table border="0"> <tr> <td rowspan="3" style="font-size: 4em; vertical-align: middle;">{</td> <td>حَالَتِ مَفْعُولٍ</td> <td>Acted</td> <td>مَفْعُولٌ</td> </tr> <tr> <td>مَفْعُولٍ مَعَهُ</td> <td>Active (voice of a verb)</td> <td>مَعْرُوفٌ</td> </tr> <tr> <td>حَالَتِ جَرِي</td> <td>Actor</td> <td>فَاعِلٌ</td> </tr> </table>	{	حَالَتِ مَفْعُولٍ	Acted	مَفْعُولٌ	مَفْعُولٍ مَعَهُ	Active (voice of a verb)	مَعْرُوفٌ	حَالَتِ جَرِي	Actor	فَاعِلٌ
	{		حَالَتِ مَفْعُولٍ	Acted	مَفْعُولٌ						
			مَفْعُولٍ مَعَهُ	Active (voice of a verb)	مَعْرُوفٌ						
حَالَتِ جَرِي		Actor	فَاعِلٌ								
Accidence	صَرَفٌ	Adjective	اِسْمٍ صِفَتٍ or اِسْمٍ وَصَفٍ								
Accidental	عَارِضِي	— (with a sub-	<table border="0"> <tr> <td rowspan="2" style="font-size: 4em; vertical-align: middle;">{</td> <td>صِفَتٍ</td> </tr> <tr> <td>نَعْتٍ</td> </tr> </table>	{	صِفَتٍ	نَعْتٍ					
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Accusative (case)	<table border="0"> <tr> <td rowspan="2" style="font-size: 4em; vertical-align: middle;">{</td> <td>حَالَتِ مَفْعُولٍ</td> <td rowspan="2">stantive)</td> </tr> <tr> <td>مَفْعُولٍ بِهِ or حَالَتِ مَفْعُولِي</td> </tr> </table>	{	حَالَتِ مَفْعُولٍ	stantive)	مَفْعُولٍ بِهِ or حَالَتِ مَفْعُولِي	<table border="0"> <tr> <td rowspan="2" style="font-size: 4em; vertical-align: middle;">{</td> <td>صِفَتِ مَوْصُوفٍ</td> </tr> <tr> <td>نَعْتِ مَنَعُوتٍ or</td> </tr> </table>	{	صِفَتِ مَوْصُوفٍ	نَعْتِ مَنَعُوتٍ or		
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{	صِفَتِ مَوْصُوفٍ										
	نَعْتِ مَنَعُوتٍ or										

* In opposition to such compounds, called *heavy*, the simple Arabic letters are thus described ; *بَاتَايِ خَفِيفَةٌ* (*bā tāzī khafīfa*) the light Arabic *bā* ; *جِيمِ تَايِ خَفِيفَةٌ* (*jīm tāzī khafīfa*) light Arabic *jīm*, &c.

Adjective in the comparative or su- perlative degree	اسم تفضیل	Adverb of society	حرف معیة
— of similitude	اسم تشبیه	— of extremity	حرف غایت
— of quantity	اسم مقدار	Affirmation	ایجاب or اثبات
— of quality	اسم کیفیت	Affirmative	موجبہ or مثبت
Adverb {	ظرف or حرف تمیز or حرف	Agent or actor	فاعل
— of place	ظرف مکان	Alphabet	حروف تہجی or الف بی
— of time	ظرف زمان	Aorist	مضارع
— of affirmation	حرف ایجاب	Apocope	حذف
— of negation	حرف نفی	Article	حرف
— of prohibition	حرف منع	Artificial or positive	جعلی
— of injunction	حرف تاکید		C.
— of peculiarity or identity	حرف تخصیص	Case	حالت or کارک
— of similitude	حرف تشبیه	Causal verb	{ فعل متعدی or متعدی بمنعولین
— of exception	حرف استثناء	Commencement	ابتدا
— of cause or reason	حرف تعلیل or حرف سببی	Common	مشترک
— of method	حرف طرح	Compound	مرکب
— of condition	حرف شرط	Concrete noun	{ اسم صفت or صفت مشبہ
		Condition	شرط
		Conditional	شرطی
		Conjugation	تصریف or گردان
		Conjugate (to)	تصریف کرنا

Conjunction	{ or حَرْفِ عَطْفٍ or حَرْفِ جُمْلَةٍ	Defective	ناقص
— copulative	حَرْفِ عَطْفٍ	Definition	تعريف
— disjunctive	حَرْفِ تَرْدِيدٍ	Definite	محدد
— explanatory	حَرْفِ بَيَانٍ	— article	{ or حَرْفِ مَعْرِفَةٍ حَرْفِ تَعْرِيفٍ
— conditional	حَرْفِ شَرْطٍ	— noun	اسم معرفه
— consequential	حَرْفِ جِزَا	Degree,	} صِيغَةُ تَفْصِيلٍ
Consonant	حَرْفِ صَحِيحٍ	comparative	
Construction	رَبْطٌ	—, superlative	صِيغَةُ مَبَالِغَةٍ
Construe (to)	رَبْطٌ دِينَا	Demonstrative	} اِسْمُ اِشَارَةٍ
Context	{ or مَضْمُونٍ or قَرِينَةٍ مَعْنِيٍّ or فِخْوَائِي كَلَامٍ	pronoun	
Correlative	} جَوَابِ مَوْصُولٍ	— the noun with it	مُشَارِ اِلَيْهِ
pronoun		Derivation	اِسْتِثْقَاقٍ or وَجْهٍ تَسْمِيَةٍ
Couplet	بَيْتٍ or دُوْهَا	Derivative	مُسْتَقَفٌ
		Diacritical	} اِعْرَابٍ or حَرَكَاتٍ
		points	
	D.	Doubling (of a	} تَشْدِيدٍ or اِدْغَامٍ
		letter)	
Dative case	{ or حَالَتِ مَفْعُولٍ or مَفْعُولٍ لِاجْلِهِ حَالَتِ جَرِيٍّ	Double (letter)	مُشَدَّدٌ
		Doubtful	مَسْهُومٌ
		Dual number	تَشْنِيئَةٌ
Declension	{ or تَصْرِيْفٍ or تَبْدِيلٍ كَرْدَانٍ or صَرْفٍ	Dual (a word)	مُشْنَلِيٌّ
Declined or	} مُنْصَرَفٍ or مُنْصَرِفٍ		E.
inflected			Elision	حَذْفٌ

Elision, cut off by it (a letter or syllable)	مَحذُوف	Feminine (of the gender)	مَوْنَت
Emphasis	تَأْكِيد	Foot (in verse)	جُزْ or رُكْن
Emphatic	تَأْكِيدِي	Form (of a word)	وَزْن
Etymology	{ or تَشْتِقُ or اِسْتِقَات وَجْهَ تَسْمِيَةٍ or صَرْف	Future (tense of a verb)	مَسْتَقْبِل
		— (futurity)	اِسْتِقْبَال
Euphony	تَحْسِينِ تَلْفِظ	G.	
Exception	اِسْتِثْنَا	Gender	جِنْس
— (irregular)	مَسْتِثْنِي or شَاد	General	اَكْثَرِيَّة
Explanatory	{ بَيَانِيَّة or بَيَانَوَار or شَرْحَوَار	Genitive case	{ حَالِ اِضَافَت or حَالِ جَرِي
		Genitive (the governed of two nouns)	{ مُضَافِ اِلَيْهِ
Expletive	تَكْيِهَ كَلَامِ or سُخْنِ تَكْيِهَ	Gerund	اِسْمِ مَصْدَر
— of a nominative, or name of the agent, before a transitive verb in a past tense	{ مَاضِي مُتَعَدِي كِي فَاعِلِ كَا حَرْفِ لَازِم	Governed	{ مَعْمُولِ or مَفْعُولِ or مَنصُوبِ
		Governing	فَاعِلِ or عَامِلِ
		— (of two nouns in construction)	{ مُضَافِ
Explication	شَرْحِ or تَفْسِيرِ	Grammar	صَرْفِ و نَحْوِ or بَيَاكِرِن
Expressed	مَلْفُوظِ or مَذْكَورِ	— (rule in)	قَاعِدَة
F.		H.	
Female	مَادَة	Hemistich	مِصْرَاع
Feminine gender	تَأْنِيث		

I.	M.
Idiom اصطلاح or طرز کلام or محاوره	Male نر
Immovable (a consonant without a vowel)	Masculine Gender تذکیر
	Masculine (a word) مذکر
Imperative امر	Metre { نظم or قافیہ or بحر or وزن or میزان
Imperfect tense { or ماضی استمراری or مستمر ماضی		Mood صیغہ
— (verb or noun) ناقص	Moveable متحرک
Indeclinable غیر متصرف	N.
Indefinite noun or article {	Negation نفی or نہی
	Negative منفی
— pronoun اسم مبہم	Neuter verb فعل لازمی
Indefinite (tense, &c.) مطلق	Nominative case { حالت فاعل or حالت فاعلی
Inference حاصل or نتیجہ		— (noun in it) { فاعل or مبتدا or کرتا
Infinitive مصدر	Noun اسم
Inflection تبدیل or تصریف or گردان	— primitive اسم جامد
Interjection حرف ندا or حرف	— derivative اسم مشتق
Interrogative pronoun {	— concrete or abstract { اسم صفت
Irregular سماعی or شاذ	
L.	
Letter حرف	

Noun of the actor	اسْمِ فَاعِلٍ	Orthography	أَمْلا or رَسْمُ الْخَطِّ
— indefinite	{ or اسْمِ تَنْكِيرٍ اسْمِ نَكْرَةٍ	Orthographical marks	أَعْرَابُ
— definite (by an article)	{ اسْمِ مَعْرِفَةٍ	P.	
— diminutive	اسْمِ تَصْغِيرٍ	Parenthesis	جَمَلُهُ مَعْتَرِضَةٌ
— of excess	اسْمِ مَبَالِغَةٍ	Part of speech	كَلِمَةٌ
— of place	{ or اسْمِ مَكَانٍ اسْمِ ظَرْفٍ	Participle past	اسْمِ مَفْعُولٍ
— of time	اسْمِ زَمَانٍ	— past con- junctive or pluperfect	{ مَاضِي مَعْطُوفٍ or عَلَيْهِ مَاضِي مَعْطُوفٍ
— of instrument	اسْمِ آلَةٍ	— present	اسْمِ حَالِيَةٍ
— appellative	اسْمِ جِنْسٍ	Particular	جَزِيئَةٌ
— arbitrary	اسْمِ سَمَاعِيٍّ	Passive (voice of a verb)	مَجْهُولٌ
— or name, proper	عِلْمٌ	Past (tense)	مَاضِيٍّ
Number (of a verb or noun)	{ صِيغَةٌ	— absolute or indefinite tense	{ مَاضِيٍّ مُطْلَقٍ
Numeral	اسْمِ عَدَدٍ	— past, or plu- perfect tense	{ مَاضِيٍّ بَعِيدٍ
Nūnation	تَنْوِينٌ	— present, or past definite tense	{ مَاضِيٍّ قَرِيبٍ
Origin	أَصْلٌ or بِنْيَادٌ or مَبْدَأٌ	— future tense	مَاضِيٍّ مُتَشَكِّئٍ
Original	أَصْلِيٍّ or ذَائِيٍّ or جَوْهَرِيٍّ	— optative tense	مَاضِيٍّ مُتَمَنِّيٍّ



Past conditional tense	} ماضِي شَرْطِي	Pronoun (common or reflexive)	} ضمير مُشْتَرِك
Person, first (the speaker)	} مُتَكَلِّم	Pronunciation	تَلْفِظ or مَخْرَج
—, second (the spoken to, or present)	} مُخَاطَب or حَاضِر	Prose	نَثْر
—, third (the absent)	} غَائِب	Prosody	عَرُوض
Phrase	اِصْطِلَاح	Proximate	قَرِيب
Plural number	{ or جَمْع صِيغَةُ جَمْع	Q.	
Potential	اِمْكَانِي	Quiescent (having no vowel)	} or ساكِن مَوْقُوف
Preposition or postposition	{ or حَرْف or حَرْفِ جَر حَرْفِ مَعْنَوِي	R.	
Present tense	حَال	Radical	جَوْهَرِي or ذَاتِي or اَصْلِي
— past, imperfect tense	or } ماضِي اِسْتِمْرَارِي or } مَسْتَمِرّ ماضِي	Regular	با قَاعِدَة or قِيَاسِي
— future tense	حَال مُتَشَكِّي	Relative pronoun	اِسْم مَوْصُول
Prohibition	نَهْي	Remote	بَعِيد
Pronoun (personal)	} ضمير اِسْمِ ضَمِير or ضمير	Rhyme	قَافِيَة or رَدِيف or سَجْع
		Rule	قَاعِدَة or قَانُون or ضَابِطَة
		S.	
		Scanning	تَقْطِيع
		Sentence	جُمْلَة
		Sign	عَلَامَت
		Simile	نَشْبِيَه or تَمْثِيل

Simple	بسيط	Verb substantive	رابطه زمانی
Single	مفرد	Verse (in opposition to prose)	} نظم
Singular number	{ or واحد صيغه واحد	— (in prosody)		بيت
Spelling	املا or هجی	Vocative case	حالت ندا
Substantive (when alone)	اسم	Voice (of a verb)	صيغه
— (with an adjective)	{ or موصوف منعوت	— active	صيغه معروف
Superlative	مبالغه	— passive	صيغه مجهول
Syllable, first	فا كلمه	Vowel, long	} حرف علت
—, second	عين كلمه	(namely ي or و, or ا)	
—, third	لام كلمه	—, short (that is ا or ا or ا)	} حرکت or اعراب ماترا
—, fourth	لام ثاني كلمه		
Synonymous	مترادف or هم معنی	U.	
Syntax	نحو	Uncommon	شان
	T.	Understood	مقدر or مضمير
Tense	صيغه or زمان or سمي	Ungrammatical	{ بي قاعده or نا مربوط خلاف قياس
Tetrastich	رباعي	Universal	كليہ or كلي
	V.	Unlimited	غير محدود
Verb	فعل	Uncompounded	{ or بسيط غير مرکب
— intransitive	فعل لازمي		
— transitive	فعل متعدی		



Days of the Week.

Hindūstānī.	Hindawī.	Persian.	English.
اتوار	رہیمبار	یکشنبه	Sunday.
سوموار or پیر	سومبار	دوشنبه	Monday.
منگل	منگلبار	سه شنبه	Tuesday.
بدھ	بدھبار	چهارشنبه	Wednesday.
جمعہ رات	برہسپتیار	پنجشنبه	Thursday.
جمعہ	سکر بار	آدینہ	Friday.
سناچر	سنیبار	شنبه or ہفتہ	Saturday.

The months in Hindustani and English.

Beginning from the 9th to the 13th of	April	بیساکھ	October	کاتک or کار تک
	May	جیٹھ	November	اکھن
	June	اساڑہ	December	پوس
	July	ساون or ساراون	January	مکھ
	August	بھادون	February	پھاگن or پھالگن
	September	کوار or آسن	March	چیت

The lunar months of the Arabians are

which are commonly made to consist of		Days.	which are commonly made to consist of		Days.
محرم		30	رجب		30
صفر		29	شعبان		29
ربیع الاول		30	رمضان		30
ربیع الثانی or ربيع الآخر		29	شوال		29
جماد الاول		30	ذی القعدة or ذی القعدة		30
جماد الثانی or جماد الآخر		29	ذی الحجہ or ذی الحجہ		29

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



CSL

F A B L E

OF THE

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

IN THE DEVANĀGARĪ CHARACTER.

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

और ज्वारी के जोरू लड़कों को घर में होते भी घर



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

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

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

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

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

The preceding Fable in the Persian character

بيٽال بولا آي راجا جيستهل نام نگر وهان کا وردھمان نام راجا اُس کي نگر مين
 بشنسوامي نام براھمن اُس کي چار بيٽي ايڪ جواري دوسرا کسيباز تيسرا
 چهٺا چوتها ناستڪ ايڪ دن وه براھمن اپني بيٽون کو سمجھائي لگا کہ جو کوئي
 جو کھيلتا هي اُس کي گھر مين لچھمي نہين رھتي يہ سن وه جواري اپني جي
 مين بہت دق هوا اور پھرائني کہا کہ راج نيت مين ايسي لکھتا هي کہ جواري
 کي ناک کان کات ديس سي نکال ديچي اسي لئي اتم هي کہ اور لوگ جو
 نہ کھيلين

اور جواري کي جو رو لڙڪون کو گھر مين هوتي بيٽي گھر مين نہ جانئي کيون کہ نہين
 معلوم کس وقت هار دي اور جو بيسوا کي چرٿرون پر موھت هوتي هيں
 سو اپني جي کو دکھ بساتي هيں اور کسي کي بس مين هو سرپس اپنا دي انت
 کو چوري ڪرتي هيں اور ايسي کہا هي کہ جو ناري آدمي کي من کو ايڪ گھڙي
 مين موہ لي ايسي ناري سي گياني دور رھتي هيں اور اگياني اُس سي پريت ڪر
 اپنا ست سيل جس آچار بچار نيم دھرم سب کھوتي هيں اور اُس کو اپني گرو کا
 ايديس بهلا نہين لگتا اور ايسي کہا هي کہ جس ني اپني لاح کھوي دوسري کو
 وه کب بيڪرمٽ ڪرتي سي ڌرتا هي اور مثل هي کہ جو بلاو اپني چچي کو کھاتا
 هي سو چوهي کو کب چهوڙيگا

پھر کھني لگا کہ جنھون ني بالڪين مين بديا نہ پڙهي اور جواني مين کام سي اثر

هو جوبن کي گرب مين رهي سو برده کال مين پڇهتاڪر حرص کي آگت مين
 جلتی هين يه بات سن ان چارون ني آپس مين بچارڪر کہا کہ بدیا هين پُرش
 کي جيني سي مرنا بهلا هي اس سي اتم يه هي کہ بديس مين جاڪر بدیا پڙهي
 يه بات آپس مين تھان وي ايڪ اور نگر مين گي اور کتني ايڪ مدت کي
 بعد پڙهي پنڌت هو اپني گھر کو چلي راه مين ديکھتي کیا هين کہ ايڪ کنجر
 موئي هوئي شير کي هڏي چمڙا جدا کر گڙهي بانده چاهي کہ لي جاي اس
 مين انھون ني آپس مين کہا کہ آو اپني اپني بدیا آزماوين

يه تھرا ايڪ ني اسي بلاڪر کچھ ديا اور وه پوت لي اسي بدا کیا اور رستي سي
 کناري هو اس موت کو کھول ايڪ ني ساري هڏيان جا بجا لگا منتر پڙه
 چهينتا مارا کہ وي هڙ لگ گي دوسري ني اسي طرح سي ان هڏيون پر
 ماس جما ديا تيسري ني اسي بهانت سي ماس پر چام بڻها ديا چوڻي ني
 اسي ريت سي اسي جلا ديا پھر وه اٿھتي هي ان چارون کو کہا گيا
 اتني کتھا کہ بيتال بولا اي راجا ان چارون مين گون ادھڪ مورکھ تها راجا
 بکرم ني کہا جس ني اسي جلا ديا سوئي بڙا مورکھ تها اور ايسا کہا هي کہ بدہ
 بنا بدیا کسو کام کي نهين بلکہ بدیا سي بدہ اتم هي اور بدہ هين اسي طرح
 مرتي هين جيسي سنگھ کي جلاي والي موئي



A literal translation of the same Fable into English.

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

And the wife (and) children of a gamester, though even being in (his) house, do not consider in the house; because, (it is) not known when he may lose them (by gaming). And, who are becoming senseless at the manners of a prostitute, they purchase trouble for their own souls; and, being in the power of a courtesan, having surrendered their all, they commit theft on (or anticipate their) end. And it is thus said, that what woman shall fascinate in one hour the heart of a man, from such a woman the wise remain at a distance; but the unwise, making love with her, are losing all their own vigour, politeness, renown, religion, judgment, forbearance (and) virtue; and to him (who becomes acquainted with such a woman) the admonition of his pastor applies not well (or takes



no hold). And it is thus said, that who has lost his own shame, when will he fear (meaning, he will never fear) to make another disgraced! And there is a proverb that, what cat devours its own young, when will it let the rat escape! (meaning, that it is not likely to let the rat escape, as explained at paragraph 68 of the Grammar).

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

Having settled this, one, having called him (the *Kanjar*, name of a low cast of Indians), gave (him) something, and taking that bundle dismissed him; and, being (gone) aside



from the road, having opened that bundle, one, having applied all the bones, place by place, (and) having repeated a charm, sprinkled them, (so) that those bones joined together; the second, in this very manner, caused flesh to collect on those bones; the third, in this same way, caused skin to settle on the flesh; and the fourth, exactly in this fashion, caused it (the tiger) to live: then, he (the tiger) exactly on rising up devoured these four.

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

A SHORT

GRAMMAR OF THE DAKHANI.

For the Persian alphabet, in which the Dakhani is very commonly written, and also for the Devanagari, or characters peculiar to India, as well as for the pronunciation of the various letters, the reader is referred to Chapters I. and II. of the preceding Grammar, these particulars being common to both Hindustani and Dakhani.

The Noun.

86. In Dakhani, nouns may be substantive or adjective, masculine or feminine, as mentioned at paragraph 2 of the Hindustani Grammar. The distinction of gender, moreover, frequently coincides in the two dialects; and the reader is referred to paragraphs 3 and 4 of the body of this work for some hints on this subject, as well as for the rules by which feminine nouns are usually formed from masculines: it must be noticed, however, that all Arabic nouns of the form تَفْعِيل, including تَعْوِيذ, are said to be feminine in Dakhani; and other nouns, whatever their terminations may be, will be found occasionally, as to gender in this dialect, to vary from the Hindustani.

87. Number may be singular or plural. The termination *a* or *ā* of a masculine noun in the nominative singular becomes, for the most part, *e* in the same case of the plural; as, *cup*, from *پیالہ*; *horses*, from *گھوڑا*: to this rule, however, there are several exceptions, of which may here be instanced, *god*, *خدا*, *nobles* or *a noble*, *کیتا*, *a poet*, *ملا*, *a doctor*, *راجا*, *a prince*, *لا*, *master*, *بابا*, *father*, *پتا*, *father*, *میرزا*, *a prince*, *سودا*, *melancholy*, *گدا*, *a beggar*, *پیشوا*, *a leader*, *مصفا*, *pure*, *دانا*, *wise*, *داتا*, *liberal*, *پیدا*, *produced*, *ولا*, *sublime*, *آشکارا*, *evident*, *رسوا*, *disgraced*, *مہیا*, *prepared*, *پیا*, *beloved*, *خفا*, *angry*, *آشنا*, *friend*, *طلا*, *gold*, *ہما*, *phœnix*; and these either remain the same in the nominatives of both numbers; or, if substantives, or adjectives used substantively, in the dialect of many parts of the Dakhan, generally assume



ون (*on*) for the nominative plural, as خُداون *gods*; yet sometimes the final *s* or *l* may be changed to يان (*yān*) or يون (*yon*), so مهينان from مهينا *a month*. Masculine nouns of all other terminations commonly assume ان (*ān*), occasionally ون (*on*), or sometimes يان (*yān*) for the nominative plurals; so, جهازان *trees*, from جهاز: yet masculines in ي (*ī*) may change that termination to يان (*yān*), as آدميان (*ādmyān*) from آدمي *man*. And if the singular ends in *nūn-i-ghunna* (the nasal *nūn*), this letter is usually dropped before plural terminations; so, بنيان *traders*, from بنيان (*baniyān*); سوان (*sawān*? or perhaps *suwān*) *oaths*, from سون (*sūn*).

88. Feminine nouns, whose termination in the singular is ا (*ā*), generally assume ون (*on*) for the nominative plural; so, ماون *mothers*, from ما; those ending in ي (*ī*) either assume ان (*ān*) or change ي into يان (*yān*); as, نديان (*naddiyān* or *naddyān*) *rivers*, from ندي. To all other terminations of feminine nouns ان (*ān*) is usually subjoined.

89. Nouns, however, borrowed from the Persian, are sometimes made plural, agreeable to the rules of that language, by the addition of ها (*hā*), ات (*āt*), or جات (*jāt*) as well as of ان (*ān*); and Persian words ending in *s*, called *hā-i-mukhtafī*, change that letter to گ before the affix ان (*ān*); so, قلعجات; نوازشات *favours*, from نوازش; سالها *years*, from سال; قلعه ماندگان (*māndagān*) from مانده (*mānda*) *tired*, left. Arabic plurals, too, of various forms, are occasion-



ally admitted ; as, *مَوْجُودَات* *beings*, from *مَوْجُودَة* ; *اخبار* *news*, from *خبر* ; *عناصر* *elements*, from *عَنْصَر* ; *علما* *the learned*, from *عَالِم* ; *خطوط* *letters*, from *خَطَّ* ; *انبياء* *prophets*, from *نَبِي* ; and to these plurals the suffix *ون* (*on*) is occasionally superadded ; so, *احكامون* from *حُكْم* *an order*.

90. Before postpositions, expressed or understood, masculine nouns ending in *ا* (*a*), *ا* (*ā*), or *ان* (*ān*), generally convert those finals to *ي* (*e*), *ي* (*e*) or *ين* (*en*) respectively, in the singular ; and if *ي* immediately precedes a final *ا*, the former is usually dropped in the inflection ; as, *پراي*, from *پرايا* *of another* : but the words described at paragraph 87 as exceptions, and as remaining the same in the nominatives of both numbers, remain uninflected throughout the singular. Masculines of other terminations, and all feminines, admit of no change in the singular. The inflections of the plural are formed by the affix *ان* (*ān*), or *ون* (*on*), or *يون* (*yaun*), or *ين* (*en*) ; the vocative, however, though occasionally retaining the same form as the other inflections, yet is often, like as in Hindustani, made to terminate in *و* (*o*) ; and, before these terminations, masculine nouns that have converted *ا* (*a*) or *ا* (*ā*) to *ي* (*e*), drop the latter ; whilst nouns ending in *ا* (*ā*), not liable to inflection, generally assume *ي* (*y*), and feminine nouns in *ي* (*ī*) may change that final to *يان* (*yān*), *يون* (*yōn*). So, *گھوڑوں کو* *بنده* *the slaves*, from *بنده* ; *بایان* *to the horses* ; *بایں* *to the tenth* ; *بایں* *to the left*, from *بایان* ; *خداکي واسطي* *for God's sake* ; *گھرمون* *in the house* ; *شیشیان میں* *in the*



glasses ; *پو گھوڑوں* *on horses* ; *آگو* *before the wise* ; *گھروں کی* *behind the houses* ; *پاچھی* *from among the girls* ; *سی* *from the hand of beggars* ; *کا* *of mothers*. It is fit here to notice, that words of two syllables, the first of which has any short vowel, and the second has *zabar*, drop the latter when any termination beginning with a vowel is affixed ; so, *برس* *a year*, becomes *برسون* ; *جگہ* *a place*, *جگھوں*.

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

For the genitive or relative case *کی* or *کی* or *کا* *of*.

For the dative } or final { *† کی تین* or ** کون* or ** کو* &c. } *to, for,*
 For the accusative } case { *† کی تین* or ** کون* or ** کو* &c. } &c.

For the ab- { initial, or } *ستی* or *سین* or *سی* or *‡ سون* } *from, by,*
 lative, or { instrumental, } &c. } *with, &c.*
 { locative, } *پر* or *پہ* or *پو* } *on, at.*
 { *ہوں* or *میں* } *in, among.*

* *کو* (*ko*), too, may occur, like as in Hindustani.

† Or *کتین* (*katān*) or *کنی* (*kane*).

‡ Generally pronounced *sūn*, though *son* may perhaps be occasionally admitted : and it may be here at once noticed, that the final *ن* in postpositions, as well as in the plurals of nouns, pronouns, and verbs, is almost universally the obscure nasal (*ni*).

92. Of these postpositions, **کا** alone varies so as to agree with the noun which denotes the issue, attribute, or appendage of the genitive; and, in the common construction of the language, this noun immediately follows the postposition: thus, before a masculine nominative singular **کا** (*kā*) is used, as **گھوڑا کا بندي** *the slave's horse*; before a masculine singular acted upon by a postposition, or before a masculine plural in every case, **کي** (*ke*), as **گھوڑي کي بندي** *to the slave's horse*, **گھوڑي کي** *the slave's horses*, or **گھوڑون کي بندي** *to the slave's horses*; and before a feminine noun in every case and number, **کي** (*kī*) is adopted; so, **گھوڑي کي بندي** *the slave's mare*, or **گھوڑيان کي بندي** *the slave's mares*.* The rest of the postpositions admit not of inflection, being used as **راجا کون** or **راجا کي تين** *to the prince* or *the prince*, **شہزادي سون** *from the prince*, **دروازي پو** *at the door*, **اوس مون عرصي** *in that space of time*.

93. Besides the postpositions above-mentioned, there are many words adapted to a similar purpose; and, as they are Hindi, Arabic, or Persian nouns, governed by a simple postposition understood, they require, according to the gender of those nouns, **کي** (*ke*) or **کي** (*kī*) before them, though in some instances **کي** (*ke*) may be at times omitted; as, **در اوپر** or **در کي اوپر** *at the door*, **اوس کي پاس** or **اُس پاس** *near him*, **گھوڑي کي آگو** or **گھوڑي** *before the horse*: and two or more of the simple postpositions

* **کيان** (*kyān*) before a feminine plural may occur in poetry.



may occur together ; so, *اوس* *from on the horse*, *اوس* *from within the house*, *اوس* *from on the horse*, *اوس* *from within the house*.

94. The vocative may be the same as the nominative, or it may be denoted by any of the signs *اَي* (*ai*), *اي* (*e*), *هي* (*he*), *او* (*o*), *اجي* (*ajī*), *ابي* (*abe*), *يا* (*yā*) or *اري* (*are*), before the noun in its inflected form, if capable of inflection; in the plural, however, the termination may be *و* (*o*), and this often suffices of itself in that number : it may likewise be expressed by *هوت* (*hot*), *ري* (*re*) or *بي* (*be*) subjoined to the noun ; but *اري* (*are*) becomes *اري* (*arī*), and *ري* (*re*) becomes *ري* (*rī*) if used with a feminine : the signs *اري* or *اري* and *ري* or *ري* moreover, are generally used in a disrespectful or contemptuous sense, and *اي* as well as *ابي* is perhaps always so applied. Thus, *اَي* *بيٹی* *O son!* *اَي* *هي* *سکھی* *O friend!* *اَي* *رندی* *O woman!* *اَي* or *اَي* *ياران* *O friends!* In poetry, too, the vocative is often formed after the manner of the Persians, by affixing *ا* (*ā*); so, *ا* *دل* *O heart!* *ا* *ساقيا* *O cup bearer!*

For the construction of Arabic and Persian words, as well as for the prepositions borrowed from those languages, see paragraph 9 of the preceding grammar.

95. In conformity to European practice, the declension of a noun ending in *ا* (*a*), *ا* (*ā*), or *ان* (*ān*), liable to inflection, may thus be exhibited :

Singular.		Plural.	
N.	<i>پيالہ</i> <i>a cup.</i>	N.	<i>پيالي</i> <i>cups.</i>
G.	<i>پيالي</i> or <i>کي</i> <i>of a cup.</i>	G.	<i>پيالون</i> or <i>کي</i> <i>of cups.</i>

Singular.	Plural.
D. کون or کو پیالی <i>to a cup.</i>	D. کون or کو پیالون <i>to cups.</i>
Ac. کون or کو پیالی <i>a cup.</i>	Ac. کون or کو پیالون <i>cups.</i>
V. ای پیالی <i>O cup!</i>	V. ای پیالون or پیالو <i>O cups!</i>
Ab. سی or سون پیالی <i>from a cup.</i>	Ab. سی or سون پیالون <i>from cups.</i>

The inflections of the plural may also be یون (*yaun*); as, اندیشیون from اندیشه *thought*. Or thus,

Singular.	Plural.
N. گھوڑا <i>a horse.</i>	N. گھوڑی <i>horses.</i>
G. کی or کا گھوڑی <i>of a horse.</i>	G. کی or کا گھوڑون <i>of horses.</i>
D. کون or کو گھوڑی <i>to a horse.</i>	D. کون or کو گھوڑون <i>to horses.</i>
Ac. کون or کو گھوڑی <i>a horse.</i>	Ac. کون or کو گھوڑون <i>horses.</i>
V. ای گھوڑی <i>O horse!</i>	V. ای گھوڑون or گھوڑو <i>O horses!</i>
Ab. سی or سون گھوڑی <i>from a horse.</i>	Ab. سی or سون گھوڑون <i>from horses.</i>

Here, too, the inflection of the plural may be یون; as in کویون from کوا *a crow*. And nouns ending in ان (*ān*) change that termination to ین (*en*) in the inflection of the singular as well as in the nominative plural; so, دسویں (*daswen*) from دسوان (*daswān*); or, sometimes, to ی (*e*), as in بنی from بنیان *a trader*; and they may convert it to ون (*on*) or و (*o*) if used in the oblique cases and vocative of the plural. Or, with regard to other masculine nouns than those ending in the inflectible ا (*a*), ا (*ā*) or ان (*ān*), as well as to all feminines, thus,



Singular.	Plural.
N. گھر <i>a house.</i>	N. گھران <i>houses.</i>
G. کی or کی کا <i>of a house.</i>	G. کی or کی کا <i>of houses.</i>
D. کون or کُو <i>to a house.</i>	D. کون or کُو <i>to houses.</i>
Ac. کون or کُو <i>a house.</i>	Ac. کون or کُو <i>houses.</i>
V. آی گھر <i>O house!</i>	V. آی گھران <i>O houses!</i>
Ab. سی or سُون <i>from a house.</i>	Ab. سی or سُون <i>from houses.</i>

In this last instance the inflections of the plural may, also, be *ون* (*on*) as before; and if the noun, whether masculine or feminine, terminates in *ا* (*ā*) unchangeable in the singular, all the cases of the plural are generally made to end in *ون* (*on*), as *مَآؤن* from *ما* *mother*, *آشَنَآؤن* from *آشنا* *an acquaintance*; or, in *یَان* (*yān*) for the nominative, and *یُون* (*yon*) for the other cases, as *دَانَا یُون*, *دَانَا یَان*, from *دانا* *a wise man*: so, likewise, *ی* (*ī*) the final of a masculine or feminine noun in the singular, may be changed to *یَان* (*yān*) in the nominative plural, which termination may be continued throughout or may be changed to *یُون* (*yon*) or to *یَوْن* (*yawn*) in the other cases, as *دَرَبَارِ یُون* کا, *دَرَبَارِ یَان* from *دَرَبَارِ*. And a feminine noun ending in *ی* (*ī*) may be thus declined:

Singular.	Plural.
N. ندی <i>a river.</i>	N. ندیاں <i>rivers.</i>
G. کی or کی کا <i>of a river.</i>	G. کی or کی کا <i>of rivers.</i>
D. کون or کُو <i>to a river.</i>	D. کون or کُو <i>to rivers.</i>

Singular.	Plural.
Ac. <i>اَکُو</i> or <i>اَکُونِ</i> <i>a river.</i>	Ac. <i>اَکُونِ</i> or <i>اَکُو</i> <i>rivers</i>
V. <i>اَیِ</i> <i>اَکُونِ</i> <i>O river!</i>	V. <i>اَیِ</i> <i>اَکُونِ</i> <i>O rivers!</i>
Ab. <i>اَسِي</i> or <i>اَسُونِ</i> <i>from a river.</i>	Ab. <i>اَسِي</i> or <i>اَسُونِ</i> <i>from rivers.</i>

For some peculiarities in the declension of cardinal and aggregate numbers, see paragraph 11 preceding.

96. Adjectives in construction usually, though not always, precede the nouns they qualify; and the declension of them may be exemplified in *اَبِي* *اَبِي* *an elder son*, as,

Singular.	Plural.
N. <i>اَبِي</i>	N. <i>اَبِي</i>
G. <i>اَبِي</i> or <i>اَبِي</i> <i>کا</i>	G. <i>اَبِي</i> or <i>اَبِي</i> <i>کا</i>
D. <i>اَبِي</i> or <i>اَبِي</i> <i>کُونِ</i>	D. <i>اَبِي</i> or <i>اَبِي</i> <i>کُونِ</i>
Ac. <i>اَبِي</i> or <i>اَبِي</i> <i>کُونِ</i>	Ac. <i>اَبِي</i> or <i>اَبِي</i> <i>کُونِ</i>
V. <i>اَبِي</i> <i>اَبِي</i>	V. <i>اَبِي</i> or <i>اَبِي</i>
Ab. <i>اَبِي</i> or <i>اَبِي</i> <i>سُونِ</i>	Ab. <i>اَبِي</i> or <i>اَبِي</i> <i>سُونِ</i>

Or in the feminine *اَبِي* *اَبِي* *an elder daughter*, as,

Singular.	Plural.
N. <i>اَبِي</i>	N. <i>اَبِي</i>
G. <i>اَبِي</i> or <i>اَبِي</i> <i>کا</i>	G. <i>اَبِي</i> or <i>اَبِي</i> <i>کا</i>
D. <i>اَبِي</i> or <i>اَبِي</i> <i>کُونِ</i>	D. <i>اَبِي</i> or <i>اَبِي</i> <i>کُونِ</i>
Ac. <i>اَبِي</i> or <i>اَبِي</i> <i>کُونِ</i>	Ac. <i>اَبِي</i> or <i>اَبِي</i> <i>کُونِ</i>
V. <i>اَبِي</i> <i>اَبِي</i>	V. <i>اَبِي</i> <i>اَبِي</i>
Ab. <i>اَبِي</i> or <i>اَبِي</i> <i>سُونِ</i>	Ab. <i>اَبِي</i> or <i>اَبِي</i> <i>سُونِ</i>

And for further information on the construction of adjectives, the reader is referred to paragraph 12, preceding. At paragraphs 13, 14, and 15, moreover, respectively, will be found the declension of ordinals, the formation of comparison in adjectives, and some remarks on the use of the adjunct *सा* (*like*), similar to which latter is the Dakhani *सरिका* (*sarīkā*), and this is extremely common in use, as the adjunct or adjective of similitude.

PRONOUNS.

97. Pronouns in Dakhani, like as in other languages, are inflected differently from nouns; it is requisite, therefore, to give separately the declension of them, as well as of some other pronominal words.

First Person.

Singular.		Plural.	
N.	मैं <i>I</i>	N.	हम or हमیں <i>we.</i>
G.	{ میرا میری or میری } <i>mine, of</i> { مجھ or مجھے or } <i>me.</i>	G.	{ ہمارا ہماری ہماری } <i>our,</i> { ہمن or } <i>of us.</i>
D.	{ مجھے کو or مجھے or مجھی } <i>to me,</i>	D.	{ ہم کو or ہمن کو or ہماری } <i>to us,</i>
Ac.	{ میری کئی or میری تیں } <i>me.</i>	Ac.	{ ہمنا or ہماری کئی or تیں } <i>us.</i>
Ab.	میرے سے or مجھ سے <i>from me.</i>	Ab.	ہم سے or ہماری سے <i>from us.</i>

For *مجھ* or *مجھی* may be substituted *مج* or *مجی* or *مجبی*. For the nominative plural, too, *ہمن* and perhaps *ہمارا* may be met with. In the ablative plural, *ہمنا* moreover may be used; as,

ہمنا *on us*: and it is said that *hamānirā* (*hamānirā*), &c. may occur in the genitive plural.

Second Person.

Singular.	Plural.
N. تین or تون or تو <i>thou</i> .	N. * تمی or تمین or تم <i>ye, you</i> .
G. تجھ or تیری تیرا <i>thine, &c.</i>	G. † تماری تماری <i>your, &c.</i>
D. } or کُو or تجھی } <i>to thee,</i>	D. } or تین تماری or کُو تم } <i>to you,</i>
Ac. } تیری تین or تیری کنی } <i>thee.</i>	Ac. } تماری کنی or تمنا } <i>you.</i>
V. آی تو <i>O thou!</i>	V. آی تم <i>O you!</i>
Ab. تجھ سون or تیری سی <i>from thee.</i>	Ab. تماری سون or تم سی <i>from you.</i>

Also, *تج* and *تجھی* occur in the inflections of the singular; as well as *تمہون* and *تمہین* occasionally in the nominative plural, *تمہین* in the dative or accusative, and *تمہون* or *تمن* before postpositions in the plural: *tamānirā* (*tamānirā*), &c., moreover, may be used in the genitive plural.

Third person and remote demonstrative.

Singular.	Plural.
N. او or وہ or وو or و or آئی } <i>he, she,</i>	N. انوں or ان or اون } <i>they, those.</i>
آئی or اوئی } <i>it, that.</i>	
G. اُس or اُس کا کی } <i>of him,</i>	G. انوں کا کی or ان or اون } <i>of them,</i>
&c.	&c.

* Or, *تمن*.

† Or, *تمن* or even *تم*.

‡ Or, *انوں (unūn)*.

§ Or, *انوں (unon)*.

Singular.		Plural.	
D. } or اُسُ كُو or اُسُ كُو or اُسُ كُو {	to him,	D. } or اُنُو or اُن or اُنُو {	to them,
Ac. } or اُي or اُسي or اُسي {	\&c.	Ac. } or اُنُو كُو or اُنُو or اُنُو {	them,
	$\text{اُسُ or } \left\{ \begin{array}{l} \text{him, \&c.} \end{array} \right.$		\&c.
Ab. اُسُ سي or اُسُ سي or اُسُ سي	from him	Ab. or اُنُو or اُنُو or اُنُو {	from
	\&c.		$\text{اُنُو سي } \left\{ \begin{array}{l} \text{them.} \end{array} \right.$

Also, و or اُ occasionally in the nominative singular and plural: moreover, وي in the nominative plural, as well as او or و occasionally; and اُنُهون before postpositions in that number: in the genitive plural, too, as well as in other inflections of that number, اُنُو may occur.

Proximate demonstrative.

Singular.		Plural.	
N. اِي or يِي or اِي or يِي	this.	N. اِي or اُنُو or اُن	these.
G. اِي كِي or اِي كِي *	of this.	G. اُنُو كِي or اُنُو كِي or اُنُو كِي	of these.
D. { or اِي كُو or اِي كُو *	to this.	D. { or اُنُو كُو or اُنُو كُو or اُنُو كُو	to these,
Ac. { اِي كِي تِي *	this.	Ac. { or اُنُو كِي تِي or اُنُو كِي تِي	these.
Ab. اِي سِي or اِي سِي *	from this.	Ab. or اُنُو سِي or اُنُو سِي or اُنُو سِي	from these.

يِي is sometimes used with a noun in an objective case singular; and اُنُهون , or اِيُنون , may be adopted before postpositions in the plural.

* Sometimes written اِيَس (٢٤).

APPENDIX.

Common or reflective pronoun.

Singular and Plural.

- N. *آپي or اپي or اپ or آپ *self, selves.*
- G. &c. آپنا or آپس or اپن or اپني اپني اپني or آپ کا کي کي آپ *of (my &c.) self, (my &c.) own.*
- D. } آپ کو or اپني کو or اپن کني or آپس کون } *to (my &c.) self.*
- Ac. } آپ کو or اپني کو or اپن کني or آپس کون } *(my &c.) self.*
- Ab. آپ سي or اپني سي or اپن سي *from (my &c.) self.*

This pronoun is applicable to any one of the three persons, according to the nominative case, expressed or understood, with the verb in the same member of the sentence; by it, therefore, are for the most part represented the English *myself, thyself, himself, herself, itself, ourselves, &c.*, or in the genitive *my own, thy own, his own, her own, our own, &c.*: the word آپس or آپس moreover is used before postpositions, or in verse even without a postposition; so, آپس کا *of self, آپس میں among themselves, آپس کر ہلاک she said, O youth, do not destroy thyself.*

Interrogative.

Singular.	Plural.
N. کون or کني or کون or کو or کين <i>who? which? what?</i>	N. کون or کون or کني or کون <i>who? which? what?</i>

* Or اپن or اپين or آپين or آپسين .



Singular.		Plural.	
G.	کِس کا کِي or کِي <i>of whom? &c.</i>	G.	کِن کِنہوں کا کِي کِي <i>whose? &c.</i>
D.	کِس کُو or کِسِي or کِس <i>to whom? &c.</i>	D.	کِن کِنہوں کُو <i>to whom? &c.</i>
Ac.	کِس کُو or کِسِي or کِس <i>whom? &c.</i>	Ac.	کِن کِنہوں کُو <i>whom? &c.</i>
Ab.	کِس سُون or سِي <i>from whom? &c.</i>	Ab.	کِن کِنہوں سِي or سُون <i>from whom? &c.</i>

In the singular, too, before postpositions, کِن may occur. This pronoun may be used absolutely with respect to persons, and adjectively with respect to either persons or things; as, کون *who?* کا کِس شہر *of what city?* but in an absolute sense, not applied to persons, کیا (*kyā*) is generally adopted; and, in its uninflected state, it may be used as an adjective before the names of inanimate objects; as, کیا کرنا *what (is) to do?* کیا فائدہ *what benefit?* It may be declined as follows:—

Singular and Plural.

N. and Ac.	کیا <i>what?</i>
G.	کِي or کِي کا کِي or کِي <i>of what?</i>
D.	کُو or کُو کا کِي or کِي <i>to or for what?</i>
Ab.	سُون or سِي کا کِي or کِي <i>from what?</i>

کا is occasionally used instead of کیا, and کِي instead of کِي, which latter seems in some parts to be pronounced کاهی *kāhe*, like as in Hindustani.

The Relative.

Singular.		Plural.	
N.	جو OR جني OR جن OR جون <i>who, which, what.</i>	N.	جو OR جني OR جون OR جن <i>who, which, what.</i>
G.	جس کا کي کي OR جس <i>of whom, &c.</i>	G.	جن کا کي کي OR کي <i>of whom, &c.</i>
D.	جس کو OR جسي <i>to whom, &c.</i>	D.	جن کو OR کون OR جنہیں* <i>to whom, &c.</i>
Ac.	جس کو OR جسي <i>whom, &c.</i>	Ac.	جن کو OR کون OR جنہیں* <i>whom, &c.</i>
Ab.	جس سي OR سون <i>from whom.</i>	Ab.	جن سي OR سون <i>from whom, &c.</i>

In correspondence to which may be used the demonstratives او (*o*), يہ (*yah*), &c. as before exhibited; or the pronoun which may be termed the correlative.

Singular.		Plural.	
N.	سو <i>that, this, he, &c.</i>	N.	سو <i>those, these, they.</i>
G.	تس کا کي کي OR تس <i>of that, &c.</i>	G.	تن کا کي کي <i>of those, &c.</i>
D.	تس کو OR تس کي تين <i>to that, &c.</i>	D.	تن کو OR تنہیں* <i>to those, &c.</i>
Ac.	تس کو OR تس کي تين <i>that, &c.</i>	Ac.	تن کو OR تنہیں* <i>those, &c.</i>
Ab.	تس سي OR سون <i>from that.</i>	Ab.	تن سي OR سون <i>from those, &c.</i>

* These latter forms may be rather Hindustani.



and *تو* are also said to exist in the nominative; and *جنہوں* and *تنہوں* occur in the inflections of the plural.

Indefinites.

N.	کوئی - -	| a, an, any, some.	N.	کچھ or کچھ - -	| some, a little, a few.
G.	کسی کا کی کی of		G.	کسو کا کی کی of	
D.	کون or کو کسی to		D.	کون or کو کسو to	
Ac.	کون or کو کسی - -		Ac.	کون or کو کسو - -	
Ab.	سے or سوں کسی from		Ab.	سوں or سوں سے کسو from	

Of these, though both seem at times indiscriminately used, yet the first is more frequently applied to persons, as the latter is to things.

98. In pronouns the genitive terminations *را* (*rā*), *نا* (*nā*) must, like the postposition *کا* (*kā*) before explained, be made to agree with the subsequent nouns, or those to which they relate; so, *میری دھیان میں* *in my thought*, *اپنی جانب سے* *on his own part*: and for some peculiarities in the construction of pronouns, as well as for the composition of them, the reader is referred to paragraphs 17 and 18 preceding. In Dakhani poetry, however, a few compounds peculiar to this dialect may be met with: as *جو کوئی* or *جی کوئی* or *جن کوئی* *whoever*; *جسے* or *جیسے* *whatever*.

THE VERB.

99. The imperative for the second person singular, being the most simple form of the verb, may be termed the root: the same form, also, may serve as a common verbal noun; so, چاه *desire*; بول *speak* or *speech*.

100. The infinitive is had by subjoining to the root, نا (*nā*) occasionally نان (*nān*), ني (*ne*) occasionally نين (*nen*), ني (*nī*), or نيان (*niyān* or *nyān*); so, جانا or جانان from جا *go*. The form of the infinitive is, moreover, in constant use as a verbal noun or gerund; and sometimes ن (*an* or *n*) only is added to the root for this purpose; as, جلن (*jalan*) *burning*, from جل (*jal*); دينگا (*den-kā*) *of giving*, from دي *give*.

101. The past participle is obtained by adding to the root, ا (*ā*), ي (*e*), ي (*ī*) or يان (*yān*), according to the gender and number intended; in old Dakhani, however, when the root ends not in ي, the past participle is commonly formed by subjoining يا (*yā*); this circumstance, too, may take place in the more modern dialect; and, if the root terminates in و, or ي, the letter ا is sometimes inserted before يا; so, چاها (*chāhā*), &c. from چاه *desire*; لایا (*lāyā*) from لا *bring*; بولا (*bolā*) or, according to the older orthography, بولیا (*bolyā*) from بول *speak*; بويا (*boyā*) from بو *sow*. The apparent anomalies are گیا *gone*, from جا; کیا *done, made*, from کر; * هوأ *been, become*, from هو; مویا *dead*, from مر; دیا *given*, from دي; and لیا *taken*, from لي: and though in

* کرا (*karā*) however, the regular form, is often preferred in Dakhani.



addition to *جانا*, *کرنا*, *هونا*, *مرنا*, *دینا*, *لینا* the past participles of which are noted above as irregular, *کہنا*, *رہنا* are also said to be exceptions to the formation in *یا*; yet *کر یا*, *کہ یا*, *رہ یا*, and even *مُوا یا*, *لیا یا* occur in old writers. This form of the verb, too, is of itself a derivative noun; so, *کہا* *an order, dictum*, *وہ میرا مارا ہی* *he is the stricken of me*; but in this latter sense more commonly with *ہوا* added; as, *وہ مارا ہوا*: and it may here be remarked, that when this compound participle is in the feminine plural, both parts may take the affix *یاں* (*yān*), or the first may terminate in *ی* (*e*) only. Further, if the root consist of more than one syllable, having a short vowel in the penultimate, and *fat'ha* followed immediately by a consonant in the final syllable, the latter vowel is dropped when the termination *ا* (*ā*), *ی* (*e*), or *ی* (*i*) follows; so, *سَجَّہ* from *سَجَّہ* *understand*; *نِکَل* from *نِکَل* *issue*.

102. The present participle is had by affixing to the root *تا* (*tā*), *تی* (*te*), *تی* (*tī*), *تیاں* (*tiyān* or *tyān*), agreeable to the gender and number of the governing noun; so, *بولتا* *he speaking*; *بولتی* *they males speaking*; *بولتی* *she speaking*; *بولتیاں* *they females speaking*: and, though it may of itself form a noun, yet *ہوا* is frequently added for that purpose; as, *مارتا ہوا* *the person striking*. Sometimes, moreover, this participle occurs, especially in poetry, formed by the addition, to the root, of *ت* only preceded by *fat'ha*; as, *دیکھت* from *دیکھ* *see*.

103. The past conjunctive (*ماضی معطوف علیہ* or *ماضی معطوفی*) participle may be the same in form as the mere root, or it may



be obtained by the addition of *کو* (*ko*) occasionally *کون* (*koni*), *کی* (*ke*), *کر* (*kar*), *کرکے* (*karke*) or *کرکو* (*karko*) or *کرکر* (*karkar*) to the root; so, *کو رکھ* or *کون رکھ* *having placed*, from *رکھ*, which latter may itself be adopted in the like sense: in poetry, moreover, *کہ* or *کے* only is sometimes added; as, *سُنکے* *having heard*; *دیکھ* *having given*; *انوں میں ملکہ بیٹھیا ہی و درویش* *on joining them the dervis sat down*. Before the usual signs of this participle, too, the letter *ی* is occasionally found inserted, especially in old poetical works; so, *ہوکیو* from *هو*, *آی کر* from *آ*, *لیاکے* from *لی*, *پہرائیکی* from *پہرا*, *دیکھلا* from *دیکھلا*, *دیکھلا* from *لی*.

104. Of the past tenses, the past indefinite is the same in form as the simple past participle, before explained, and liable to similar changes for gender and number: to this part of the verb, however, a nasal is occasionally added; as, *سُنا* for *سنا* *heard*. In construction with the past, moreover, as well as with any other tense, the particle *نی* (*ne*) may, in the Dakhani of Madras, be used after the nominative, and without occasioning any interruption of the wonted accordance between the verb and the governing noun. So, *میں مارا* *I (a male) struck*, *او نی ماری* or *او ماری* *she struck*, from *مار*; *میں لیا* *I took*. At Bombay, however, the use and construction of the particle *نی* (*ne*) are the same as described in the note to paragraph 25

* From the *Phul-ban*, a tale in verse.



preceding, or at paragraph 71, to which reference may at once be made.

105. The pluperfect or past past is had by subjoining the auxiliary past *تھیان* or *تھی تھی*, according to the gender and number of the governing noun, to the past participle of the verb conjugated; as, *تو بولی تھی* *thou (a female) hadst spoken*.

106. The past definite or past present is obtained by adding the auxiliary present, *ہیں* or *ہوں* according to the number and person intended, to the past participle of the verb conjugated; so, *ہم بولی ہیں* *we (males) have spoken*.

107. The past future is formed by the addition of the auxiliary future *ہوئی* &c. or *ہوںگا* &c. to the past participle of the verb conjugated, both parts of the compound being made to agree in gender and number with the governing noun; though, in feminines plural, the first part may be constructed as a masculine of that number, whilst the subsequent part agrees with the governing noun, and sufficiently indicates the gender: so, *ہم ماریاں ہوگیان* or *ہم ماری ہوگیان* *we (females) shall have beaten*.

108. The past conditional or optative is either the same in form as the present indefinite tense, or is composed by subjoining the present indefinite of *ہو* *be, become*, to the past participle of the verb conjugated, a conditional or optative adverb being at the same time expressed or understood; so, *میں مارتا* or *میں مارتا* or *میں مارتا ہوتا* or *میں مارتا ہوتا* *if I had struck*.

109. Of the present tenses, the present indefinite is the same in form as the present participle; and is liable to the



same changes for gender and number, in accordance with the governing noun ; as, *ye* (males) *speak*. This tense, moreover, is occasionally formed by the addition of *ت* with the short vowel *zabar* to the foregoing letter ; as, *دِكِهت* from *دِكِه*.

110. The imperfect or present past tense is obtained by adding the auxiliary past to the present participle of the verb conjugated, both parts of the compound being liable to change for gender and number ; so, *they* (males) *were hearing*.

111. The present definite or present present tense is had by subjoining the auxiliary present to the present participle of the verb conjugated ; as, *you are hearing* ; or, on the Bombay side, rather *تم سنتي هو* like as in Hindustan.

112. The present future is formed by adding the auxiliary future to the present participle of the verb conjugated ; so, *ye* (females) *shall be striking*.

113. The future indefinite or aorist is obtained by affixing to the root, for the first, second, and third person singular of both genders, *ون* (*ūn*), *ي* (*e*), *ي* (*e*), and for the plural *ين* (*en*) : * but, if the root ends in *ا* (*ā*), *و* (*o*), *ي* (*e*), *ي* (*ī*), or occasionally in verse though very rarely *س* (*h*), the letter *و* (*w*) may be inserted or may be omitted before such of these affixes as begin with, or consist of *ي* (*e*) ; so, from *مار* *strike*, *مِين مَارُون* *I may, shall, or will strike, &c.* ; from *لا* *bring*, *مِين لُون* *I may, &c. bring, تُولَاوي*

* At Bombay, as in Hindustan, the second person plural is formed by adding *و* (*o*) and not *ين* (*en*) to the root.



Some verbs, moreover, whose roots end in و (o) or ي (e), may admit of contraction in this tense; so, هون هو هوئين or هون as well as دُونگا ديگي from دُون دي ديگي *be*; دُون دي ديگي from دُون دي ديگي *give*. And if the root consist of more than one syllable, having a short vowel in the penultimate, and *fat'ha* in the last, this latter vowel is usually dropped when the signs of the future are affixed; so, سَمَجِهِيگا from سَمَجِهِي *understand*, گُذَرِيگا from گُذَر *pass*.

114. The imperative for the second person singular of either gender is the mere root of the verb; and for the second person plural و (o) is added: for the other persons of both numbers it is the same as the future indefinite or aorist; so, تُو مار *thou (male or female) strike*, تُم مارو *ye (males or females) strike*. Sometimes, also, as in the future, the nasal ن may be added; as سُنُون for سُنُو *hear ye*: and the و in the second person plural seems, in some instances, read *au*; so, رَهَوو, رَهَووو: لِيُو too may occasionally be read *lyau*.

115. Respectful or precativ forms of the imperative and future are obtained by adding to the root of a verb يِي (iye) or يُو (iyo); or if the root ends in ي (i) or و (o), most commonly جي (je), جِي (jiye), جو (jo), or جِيُو. The terminations جو, جِيُو and جِيُو may be used with either singular or plural pronouns, but the others with plurals only; yet they are all most usually constructed with آپ or صَاحِب or حَضْرَت or some other like term of respect: and to the affixes يِي (iye), جِي or جِيُو the



future sign *گا* may be subjoined; so, *آپ کریبی* *be pleased, Sir, to do*; *آپ پائیو* *may you, Sir, find*; *آپ رہیگا* *you, Sir, will be pleased to remain*. Before these terminations, moreover, the roots *هو* *کری* generally become *دی* *لی*; as, *آپ لیچیگا* *you, Sir, will be pleased to take*; *آپ کیچیو* *you will be pleased to do*.*

116. Transitive and causal verbs are in some instances formed by the addition of *ا* (*ā*), *وا* (*wā*), or *و* (*o*) to the root; with a shortening, however, occasionally of the vowel of the preceding syllable, if long; so, *بولانا* or *بُلانا* *to call*, *بُولوانا* *to cause to call*, from *بولنا* *to speak*; *بہگونا* *to wet*, from *بہیگنا* *to be wet*: and if the root ends in *ا* (*ā*), *ی* (*ī* or *e*), or *و* (*o*), the letter *ل* becomes inserted before the causal sign; so, *دِلانا* from *دینا* *to give*, *دہلانا* and *دہلوانا* from *دھونا* *to wash*. In other cases, transitives are formed from intransitives by lengthening the vowel of monosyllabic roots, or the last vowel of dissyllabic roots, if short; so, *کائنا* *to cut*, from *کٹنا* *to be cut*; *جوڑنا* *to join*, from *جڑنا* *to be joined*; *نکالنا* *to take out*, from *نکلنا* *to issue*: yet when the causal *وا* is affixed, the short vowel of the primitive remains; so, *کٹوانا* *to cause to cut*; *نکلوانا* *to cause to issue*. In a few instances, especially if the primitive verb be a monosyllable ending in *س*, either *ا* (*ā*), or *لا* (*lā*), or very rarely *ال* (*āl*), may be added to form

* *Ibn Nashāṭī*, too, in the *Phūl-ban*, seems to use *آچھو* as if for *آچھی* or *آچھیو*; so, *آچھو رحمت اُنن پر صد ہزاران* *be mercy on them, hundred thousands* (?).



the causal ; as, دیکھانا or دیکھنا or دیکھلانا or دیکھلانا to *shew*, from دیکھنا to *see* ; بیٹھانا or بیٹھنا or بیٹھلانا or بیٹھلانا or بیٹھالانا to *seat*, from بیٹھنا to *sit* : and a few words are in appearance more irregular ; as, نہلانا and نہلوانا from نہانا to *bathe*, پھاڑنا to *break* or *burst*, from پھٹنا to *be broken*, &c. With dissyllabic roots, the short vowel of the last syllable, if *fat'ha*, is dropped when ا (*ā*) but not when وا (*wā*) is affixed ; so, سرکانا to *move*, سرکوانا to *cause to move*, from سرکنا to *be moved*. See, also, paragraphs 29 and 52 preceding.

117. To form compounds, the following verbs are of very common use, namely, ہونا to *be*, جانا to *go*, لگنا to *be applied*, to *begin*, چکنا to *be finished*, to *leave off*, سکنا to *be able*, کرنا to *do*, to *make*, دینا to *give*, let, *permit*, پانا to *get*, to *be allowed*, رہنا to *stay*, to *remain*, چاہنا to *wish*, to *desire*. Of these, ہونا is used with either past or present participles of any verb, to compose definite tenses, or for other purposes ; as, میں بولا ہوں *I have spoken*, بولتا ہونا to *be speaking*.

118. جانا is used with the past participle of a transitive verb, regularly inflected, so as to agree with the governing noun, to form the passive voice ; so, مارا جانا to *be beaten* : it is, moreover, of frequent use with the past or present participle of either a transitive or intransitive verb, made to agree with the subject of the sentence, to form continuatives or intensives ; so, روتی جاتی ہے *she continues weeping* ; تم چلی جاؤ *you go away*.

119. لگنا is constructed generally with an inflected infinitive, but sometimes, especially in poetry, with the verbal noun in ن



to denote an inceptive ; as, *کہوں لگنا* *to begin to speak* ; *کھولن لگیا* *he began to open*.

120. *چکنا* follows the root of a verb to form completives ; as, *پی چکنا* *to have done drinking* ; *کھا چکنا* *to have finished eating*.

121. *سکنا* follows the root of a verb, to form potentials ; as, *چل سکنا* *to be able to walk* : sometimes, too, it is constructed with an inflected infinitive ; as, *کوئی صیقل گر صاف کرئی نسکی* *any polisher cannot make bright* : or, occasionally though but rarely, with an uninflected infinitive ; so, *تُمین کراؤ منہر کی اُوپکار تی ، جو گردن اُوچانا* *do you cause to be done with the aid of Manhar, that we may be able to raise the head from (under) the burthen*.

122. *کرنا* follows a past participle masculine uninflected, to form frequentatives ; as, *جایا کرنا* *to make a practice of going* ; in which compound *جایا* is used, and not *گیا*.

123. *دینا* follows an inflected infinitive, to form permissives ; as, *آئی دینا* *to permit to come*.

124. *پانا* follows an inflected infinitive, to denote what may be termed acquisitives ; so, *جانی پانا* *to get (permission) to go*.

125. *رہنا* like *جانا* before noticed, may follow a present participle of the same gender and number as the governing noun, to form continuatives ; so, *پڑھتی رہتی ہیں* *they (males) continue reading*.

126. *چاہنا* may follow a past participle in the masculine gender uninflected, or in Dakhani occasionally an inflected or uninflected infinitive, to form desideratives, requisitives, or

proximatives; as, *مرا چاہا* *he wished to die, or was about to die*; *خوش ہونا چہتا ہی* *he wishes to be happy*. It should be observed that in this compound *جایا* and *مرا* are preferred as participles of *جانا* *to go*, and *مرنا* *to die*.

127. By the use of the above-mentioned and other verbs as well as nouns, some compounds of different descriptions may still be obtained; as, nominals, by subjoining a verb, regularly conjugated, to an uninflected noun whether substantive or adjective; so, *مارنا غوطہ مارنا* *to dive, to plunge*; *گالی دینا* *to abuse*.

128. Intensives, by adding certain verbs, regularly conjugated, to the mere root of another; so, *مار دالنا* *to kill outright*; *کھا جانا* *to eat up*.

129. Statisticals, by adding a verb, regularly conjugated, to a present participle in the form of the inflected masculine singular; as, *گائی آئی ہی* *she comes (in the state of one) singing*; *پوچھتی جاتا ہی* *he goes (in the state of one) asking*.

130. Reiteratives, by using together two verbs, both being regularly conjugated; as, *بولنا چالنا* *to converse*.

131. Derivative verbs are obtained from nouns, whether substantive or adjective, by affixing the verbal signs only in some instances, or by shortening the vowel of the original, if long, and inserting *ا* (*ā*) or *ال* (*āl*) or *یا* (*iyā*) before those signs; so, *خمانا* *to twist, crook*, from *خم* *twisted, crooked*; *تھگانا* *to cheat*, from *تھگ*, a cheat; *جھٹالنا* *to prove to be false*, from *جھوٹ* *false*.

132. The additions, therefore, to the root, to form the in-



finitive, participles, and indefinite tenses, are as follows; namely, for the

Infinitive and Gerund.

Singular.

نا (nā), ني (ne), ني (nī),

Plural.

ني (ne), نيان (nyān):

Past Participle and Past Indefinite Tense.

Singular.

ا (ā) or يا (yā), اي (e), ي (ī),

Plural.

ي (e), يان (yān):

Present Participle and Present Indefinite Tense.

Singular.

تا (tā), تي (te), تي (tī),

Plural.

تي (te), تيان (tyān):

Past Conjunctive Participle (Singular and Plural).

—, كي (ke), كو (ko), كون (kon), كر (kar), كركي (karke), كركو (karko) or كركر (karkar).

Future Indefinite or Aorist Tense.

Singular.

ون (ūn), ي (e), ي (e),

Plural.

ين (en), ين* (en), ين (en):

Future Indefinite Tense (mas.)

Singular.

ونگا (ūngā), يگا (egā), يگا (egā),

Plural.

ينگي (enige), ينگي (enige)†, ينگي (enge):

* In some parts, like as in Hindustan, و (o).

† In some parts, وگي (ogē).

Future Indefinite Tense (fem.)

Singular.	Plural.
ونگی (<i>ūngī</i>), یگی (<i>egī</i>), یگی (<i>egī</i>),	ینگیان (<i>engyān</i>), ینگیان* (<i>engyān</i>),
	ینگیان (<i>engyān</i>).

Imperative.

Singular.	Plural.
ون (<i>un</i>), —, ی (<i>e</i>),	ین (<i>en</i>), و (<i>o</i>), ین (<i>en</i>):

Respectful Future and Imperative.

Singular.	Plural.
یو (<i>iyō</i>), جو (<i>jo</i>), جیو (<i>jiyō</i>),	یپی (<i>iyē</i>), جپی (<i>je</i>), جپی (<i>jiyē</i> ,
	or یو (<i>iyō</i>), جو (<i>jo</i>) or جیو (<i>jiyō</i>).

133. The auxiliaries used in forming the definite tenses of verbs are, for the

Past.

Singular.	Plural.
† تھا { میں <i>I was</i> . تو <i>thou wast</i> . وہ or او <i>he was</i> .	† تھی { ہم <i>we</i> تم <i>ye</i> وہی or انو <i>they</i>
	} <i>were</i> .

Present.

Singular.	Plural.
میں ہوں <i>I am</i> . تو ہے <i>thou art</i> . وہ or او <i>he or she is</i> .	ہیں { ہم <i>we</i> ‡ تم <i>ye</i> وہی or انو <i>they</i>
	} <i>are</i> .

* In some parts, وگیان (*ogyān*).

† تھا and تھی frequently occur, especially in verse.

‡ Such is the phraseology at Madras and some other parts; but at Bombay, like as in Hindustan, تم ہو is the second person plural.



Future.

Singular.	Plural.								
<table border="0"> <tr> <td style="padding-right: 10px;"> ھون or ھو or ھوي ھو or ھوي or ھوي ھو or ھوي or ھوي </td> <td style="font-size: 3em; vertical-align: middle;">}</td> <td style="vertical-align: middle;"> مین I تو thou وہ he </td> <td style="vertical-align: middle; padding-left: 10px;"> may, &c. be. </td> </tr> </table>	ھون or ھو or ھوي ھو or ھوي or ھوي ھو or ھوي or ھوي	}	مین I تو thou وہ he	may, &c. be.	<table border="0"> <tr> <td style="padding-right: 10px;"> ھو or ھوي ھون or </td> <td style="font-size: 3em; vertical-align: middle;">}</td> <td style="vertical-align: middle;"> ھم we * تم ye انو they </td> <td style="vertical-align: middle; padding-left: 10px;"> may, &c. be. </td> </tr> </table>	ھو or ھوي ھون or	}	ھم we * تم ye انو they	may, &c. be.
ھون or ھو or ھوي ھو or ھوي or ھوي ھو or ھوي or ھوي	}	مین I تو thou وہ he	may, &c. be.						
ھو or ھوي ھون or	}	ھم we * تم ye انو they	may, &c. be.						

Or,

Singular.	Plural.								
<table border="0"> <tr> <td style="padding-right: 10px;"> ھونگا or ھوگا or ھونگا ھوگا or ھويگا or ھويگا ھيگا or ھوگا </td> <td style="font-size: 3em; vertical-align: middle;">}</td> <td style="vertical-align: middle;"> مین I تو thou ھوگا ھيگا </td> <td style="vertical-align: middle; padding-left: 10px;"> shall, &c. be. </td> </tr> </table>	ھونگا or ھوگا or ھونگا ھوگا or ھويگا or ھويگا ھيگا or ھوگا	}	مین I تو thou ھوگا ھيگا	shall, &c. be.	<table border="0"> <tr> <td style="padding-right: 10px;"> ھوگي or ھونگي ھينگي or ھيگي </td> <td style="font-size: 3em; vertical-align: middle;">}</td> <td style="vertical-align: middle;"> ھم we * تم ye انو they </td> <td style="vertical-align: middle; padding-left: 10px;"> shall, &c. be. </td> </tr> </table>	ھوگي or ھونگي ھينگي or ھيگي	}	ھم we * تم ye انو they	shall, &c. be.
ھونگا or ھوگا or ھونگا ھوگا or ھويگا or ھويگا ھيگا or ھوگا	}	مین I تو thou ھوگا ھيگا	shall, &c. be.						
ھوگي or ھونگي ھينگي or ھيگي	}	ھم we * تم ye انو they	shall, &c. be.						

Conditional or Optative.

Singular.	Plural.							
<table border="0"> <tr> <td style="padding-right: 10px;"> ھوتا </td> <td style="font-size: 3em; vertical-align: middle;">}</td> <td style="vertical-align: middle;"> مین I become. تو thou becomest. وہ or ھو he becomes. </td> </tr> </table>	ھوتا	}	مین I become. تو thou becomest. وہ or ھو he becomes.	<table border="0"> <tr> <td style="padding-right: 10px;"> ھوتي </td> <td style="font-size: 3em; vertical-align: middle;">}</td> <td style="vertical-align: middle;"> ھم we تم ye ھي or ھو they </td> <td style="vertical-align: middle; padding-left: 10px;"> become. </td> </tr> </table>	ھوتي	}	ھم we تم ye ھي or ھو they	become.
ھوتا	}	مین I become. تو thou becomest. وہ or ھو he becomes.						
ھوتي	}	ھم we تم ye ھي or ھو they	become.					

Of these auxiliaries, such whose singular final is | (*ā*), are applicable, as above described, to the masculine gender only; but, for the feminine gender, the termination must generally be ي (*ī*) in the singular, and يان (*yān*) in the plural, like as has before been observed relative to adjectives, participles, &c.

134. Some of the auxiliaries above given are from the verb ھو which may denote not only mere existence, but the transi-

* In some parts ھو or ھوي or ھوي or ھوي



Past Present or Past Definite.

Singular.	Plural.
<p> <i>میں ہوا ہوں I am</i> <i>تو ہوا ہے thou art</i> <i>او ہوا ہے he is</i> </p>	<p> <i>ہم we</i> <i>تم ye</i> <i>انہو they</i> </p>
} become..	} are become.

Past Future.

Singular.	Plural.
<p> <i>میں ہوا ہووے I</i> <i>تو ہوا ہووے thou</i> <i>او ہوا ہووے he</i> </p>	<p> <i>ہم we</i> <i>تم ye</i> <i>انہو they</i> </p>
} shall, or will become.	} may, shall, or will become.

Or,

Singular.	Plural.
<p> <i>میں ہوا ہوگا I</i> <i>تو ہوا ہوگا thou</i> <i>او ہوا ہوگا he</i> </p>	<p> <i>ہم we</i> <i>تم ye</i> <i>انہو they</i> </p>
} shall or will have been or become.	} shall or will have been or become.

Past Conditional or Optative.

Singular.	Plural.
<p> <i>میں اگر ہوتا if I had been.</i> and so forth with other pronouns. </p>	<p> <i>ہم اگر ہوتے if we had been.</i> and so forth with other pronouns. </p>

* At Bombay, as in Hindustan, the second person plural is *تم ہوئے*.

† In some parts, as before, the second person plural would be *تم ہوئے* or *ہوؤ*.

Or,

Singular.		Plural.	
होता होता	{ मैं तु او	अगर काश	{ होती होती हम तुम اگر काश
	{ if, &c. I &c.	had been.	{ if &c. we &c. had been.

Present Tense Indefinite.

Singular.		Plural.	
होता	{ मैं I become. तु thou becomest. او or وہ he becomes.	होती	{ हम we become. तुम ye become. انु or وي they become.

Present Past or Imperfect.

Singular.		Plural.	
होता تھا	{ मैं I was तु thou wast وہ he was	होती تھی	{ हम we were तुम ye were وي they were
	becoming.		becoming.

Present Present or Present Definite.

Singular.		Plural.	
होता हूँ	{ मैं I am तु thou art वह he is	होती हैं	{ हम we are तुम ye are وي they are
	becoming.		becoming.

* In some parts *होती* *तुम* is the idiom for the second person plural.

Present Future.

Singular.		Plural.	
هو or هووي <i>هو</i> <i>I may</i>	} <i>be becoming.</i>	} <i>be becoming.</i>	
هو or هووي <i>هو</i> <i>thou mayest</i>			هو or هووي <i>هو</i> <i>هوئي</i> <i>ye may</i>
هو or هووي <i>هو</i> <i>he may</i>			هو or هووي <i>هو</i> <i>انُو</i> <i>they may</i>

Or,

Singular.		Plural.	
or هوگا <i>هوگا</i> <i>I shall, &c.</i>	} <i>be becoming.</i>	} <i>be becoming.</i>	
هيڻگا <i>هيڻگا</i>			هوئي <i>هوئي</i> <i>هوئي</i> <i>ye shall, &c.</i>
هوگا or هيڻگا <i>هوگا</i> <i>thou shalt, &c.</i>			هيڻگا or <i>هيڻگا</i> <i>ye shall, &c.</i>
هوگا or هيڻگا <i>هوگا</i> <i>he shall, &c.</i>		انُو <i>انُو</i> <i>they shall, &c.</i>	

Future Indefinite or Aorist.

Singular.		Plural.	
هوون or هون <i>هوون</i> <i>I</i>	} <i>may &c. be</i>	} <i>may &c. be.</i>	
هووي or هوئي <i>هووي</i> <i>thou</i>			هووين or هوئين <i>هووين</i>
هووي or هوئي <i>هووي</i> <i>he</i>			هون or <i>هون</i> <i>they</i>

Future Indefinite.

Singular.		Plural.	
هوئنگا or هوئنگا <i>هوئنگا</i> <i>I shall, &c.</i>	} <i>be or become.</i>	} <i>be or become.</i>	
هوئنگا or هوئنگا <i>هوئنگا</i> <i>thou shalt, &c.</i>			هوئنگي <i>هوئنگي</i> <i>ye shall, &c.</i>
هوئنگا or هوئنگا <i>هوئنگا</i> <i>he shall, &c.</i>			هوئنگي or <i>هوئنگي</i> <i>ye shall, &c.</i>
		وي <i>وي</i> <i>they shall, &c.</i>	

* In some parts *هوئي* *هوئي* and *هوئي* *هوئي* for the second person plural.

† In some parts *هوئي* *هوئي* and *هوئي* *هوئي* for the second person plural.

Past Tense Indefinite.

Singular.		Plural.	
مارا	$\left. \begin{array}{l} * \text{میں } I \\ \text{تُو } thou \\ \text{وہ or او } he \end{array} \right\} struck.$	ماری	$\left. \begin{array}{l} \text{ہم } we \\ \text{تُم } ye \\ \text{انُو } they \end{array} \right\} struck.$

Past Past or Pluperfect.

Singular.		Plural.	
مارا تھا	$\left. \begin{array}{l} * \text{میں } I \text{ had} \\ \text{تُو } thou \text{ hadst} \\ \text{وہ } he \text{ had} \end{array} \right\} struck.$	ماری تھی	$\left. \begin{array}{l} \text{ہم } we \text{ had} \\ \text{تُم } ye \text{ had} \\ \text{وہی } they \text{ had} \end{array} \right\} struck.$

Past Present or Past Definite.

Singular.		Plural.	
مارا ہوں	$\left. \begin{array}{l} * \text{میں } I \text{ have} \\ \text{تُو مارا ہی } thou \text{ hast} \\ \text{وہ مارا ہی } he \text{ has} \end{array} \right\} struck.$	ماری ہیں	$\left. \begin{array}{l} \text{ہم } we \text{ have} \\ \text{تُم } ye \text{ have} \\ \text{وہ } they \text{ have} \end{array} \right\} struck.$

* At Bombay, however, and in some other parts, like as in Hindustan, the construction of transitive verbs in any past tense is inverted by the use of the particle *نی* which, either affixed to the noun or pronoun denoting the agent, or separately following it, causes that noun or pronoun, except *تُم* or *تین ہم* or *میں تو* to be inflected, if liable to inflection; and the object of the sentence is either constructed as a nominative governing the verb, or, if placed in an objective case, the verb must be in the third person masculine singular, whatever the number or gender of the apparent subject or object may be: so, *میں نی لڑکی کو مارا* or *میں نی لڑکی ماری* *I struck the girl*; *اُس نی لڑکی کو مارا تھا* or *اُس نی لڑکی ماری تھی* *he had beaten the girl*.

APPENDIX.

Past Future.

Singular.		Plural.			
هو or هوي	ما را هوي * I may	} ماري هوي	} هم we may		
هو	تو ما را هوي thou mayest			} or	} تم ye may
هو	او ما را هوي he may					} وي they may	} have struck.
} have struck.					

Or,

Singular.		Plural.			
‡ مارا هوگا †	I مین * مارا هوگا †	} ماري هوگي	} هم we		
‡ مارا هوگا †	تو مارا هوگا † thou			} or	} تم ye
‡ مارا هوگا †	او مارا هوگا † he					} ان they	} shall, will, &c. have struck.
} shall, will, &c. have struck.					

Past Conditional or Optative.

Singular.		Plural.			
} مارا هوتا	} مین * تو وہ	} ماري هوتي	} هم		
				} اگر کاش	} اگر کاش
} had struck.					

Or,

Singular.		Plural.	
} مین اگر مارتا † if I had struck, &c.		} هم اگر مارتی if we had struck, &c.	

* See note * on the foregoing page.

† Or هونگا or هونگا ‡ Or هيگا or هويگا or هونگا

§ This is the present form of the verb, and does not require ني before it.

Present Tense Indefinite.

Singular.		Plural.	
مارتا	میں <i>I strike.</i>	مارتي	هم <i>we strike.</i>
	تُو or تون <i>thou strikest.</i>		تم <i>ye strike.</i>
	او or وہ <i>he strikes.</i>		انُو <i>they strike.</i>

Present Past or Imperfect.

Singular.		Plural.	
مارتا تھا	میں <i>I was striking.</i>	مارتي تھی	هم <i>we were striking.</i>
	تُو <i>thou wast striking.</i>		تم <i>ye were striking.</i>
	او <i>he was striking.</i>		ان <i>they were striking.</i>

Present Present or Present Definite.

Singular.		Plural.	
مارتا ہوں	میں <i>I am striking.</i>	مارتي ہيں	هم <i>we are striking.</i>
	تُو <i>thou art striking.</i>		* تم <i>ye are striking.</i>
	او <i>he was striking.</i>		ان <i>they are striking.</i>

Present Future.

Singular.		Plural.	
مارتا ہووي or ہو	میں <i>I may, &c.</i>	مارتي ہووي or ہو	هم <i>we may, &c.</i>
	تُو <i>thou mayest</i>		+ تم <i>ye may</i>
	او <i>he may</i>		ان <i>they may</i>

} *be striking.*

* In some parts, like as in Hindustan, *تم مارتي هو* is the second person plural.

+ At Bombay and in some other parts, *تم مارتي هوو* and *تم مارتي هووڪي* in the second person plural.

Or,

Singular.		Plural.	
मैं मारता हूँगा <i>I shall, &c.</i>	} <i>be striking.</i>	हम मारेंगे <i>we shall, &c.</i>	} <i>be striking.</i>
तु मारता हैगा <i>thou shalt</i>		or तुम मारोगे <i>* ye shall</i>	
वह मारता हैगा <i>he shall</i>		वे मारेंगे <i>they shall</i>	

Future Indefinite or Aorist.

Singular.		Plural.	
मैं मारूँगा <i>I may, will, &c.</i>	} <i>strike.</i>	हम मारेंगे <i>we may, will, &c.</i>	} <i>strike.</i>
तु मारोगे <i>thou mayest, &c.</i>		तुम मारोगे <i>† ye may, &c.</i>	
वह मारोगे <i>he may, &c.</i>		वे मारेंगे <i>they may, &c.</i>	

Future Indefinite.

Singular.		Plural.	
मैं मारूँगा <i>I shall, will, &c.</i>	} <i>strike.</i>	हम मारेंगे <i>we shall, will, &c.</i>	} <i>strike.</i>
तु मारोगे <i>thou shalt, wilt, &c.</i>		तुम मारोगे <i>† ye shall, will, &c.</i>	
वह मारोगे <i>he shall, will, &c.</i>		वे मारेंगे <i>they shall, will, &c.</i>	

Imperative.

Singular.	Plural.
मैं मारूँगा <i>let me strike.</i>	हम मारेंगे <i>let us strike.</i>
तु मार <i>strike thou.</i>	तुम मारो <i>strike ye.</i>
वह मारो <i>let him strike.</i>	वे मारेंगे <i>let them strike.</i>

* See note † on the foregoing page.

† In some parts, तुम मारो and तुम मारोगे or तुम मारेंगे are the second persons plural.

Respectful and Precative Imperative and Future.

Singular.	Plural.
ماريو { <i>mayest thou strike.</i> او } <i>may he strike.</i>	ماريو OR ماريي { <i>may ye strike.</i> ان } <i>may they strike.</i>

So, likewise, ماريو or مارييگا or ماريي or حضرت or صاحب or آپ *may you, Sir, or, may your Excellency, or Worship, &c., be pleased to strike.*

136. Passive voice for the masculine gender, exemplified in مارا جا *be struck.*

Infinitive and Gerund.

Singular.	Plural.
جاني or جانا مارا <i>to be struck.</i>	جاني or جانا ماري <i>to be struck.</i>

Past Participle.

Singular.	Plural.
مارا گيا <i>been struck.</i>	ماري گيي <i>been struck.</i>

Present Participle.

Singular.	Plural.
مارا جاتا <i>being struck.</i>	ماري جاتي <i>being struck.</i>

Past Conjunctive Participle.

Singular.	Plural.
or جاکون or جاکو } or جاکر or جاکي } مارا { <i>having</i> جاکرکري or جاکرکري } } <i>been</i> } } <i>struck.</i>	or جاکون or جاکو } or جاکر or جاکي } ماري { <i>having</i> جاکرکري or جاکرکري } } <i>been</i> } } <i>struck.</i>

Past Tense Indefinite.

Singular.	Plural.
مارا گيا { <i>I was</i> تو } <i>thou wast</i> } <i>struck.</i> او } <i>he was</i>	ماري گيي { <i>we</i> تم } <i>ye</i> } <i>were</i> ان } <i>they</i> } <i>struck.</i>

Past Past or Pluperfect.

Singular.	Plural.
मारा ग्या तथा $\left\{ \begin{array}{l} \text{मैं } I \text{ had} \\ \text{तु } \textit{thou hadst} \\ \text{व } \textit{he had} \end{array} \right\}$	मारी ग्यीं ती $\left\{ \begin{array}{l} \text{हम } \textit{we had} \\ \text{तुं } \textit{ye had} \\ \text{व } \textit{they had} \end{array} \right\}$
} been struck.	} been struck.

Past Present or Past Definite.

Singular.	Plural.
मारा ग्या हों $\left\{ \begin{array}{l} \text{मैं } I \text{ have} \\ \text{तु } \textit{thou hast} \\ \text{व } \textit{he has} \end{array} \right\}$	मारी ग्यीं हैं $\left\{ \begin{array}{l} \text{हम } \textit{we have} \\ \text{तुं } \textit{ye have} \\ \text{व } \textit{they have} \end{array} \right\}$
} been struck.	} been struck.

Past Future.

Singular.	Plural.
मारा ग्या हूय $\left\{ \begin{array}{l} \text{मैं } I \text{ may, \&c.} \\ \text{तु } \textit{thou mayest} \\ \text{व } \textit{he may} \end{array} \right\}$	मारी ग्यीं हूय $\left\{ \begin{array}{l} \text{हम } \textit{we} \\ \text{तुं } \textit{ye} \\ \text{व } \textit{they} \end{array} \right\}$
} have been struck.	} may, \&c. have been struck.

Or,

Singular.	Plural.
मारा ग्या होगा $\left\{ \begin{array}{l} \text{मैं } I \text{ shall, \&c.} \\ \text{तु } \textit{thou shalt} \\ \text{व } \textit{he shall} \end{array} \right\}$	मारी ग्यीं होगी $\left\{ \begin{array}{l} \text{हम } \textit{we} \\ \text{तुं } \textit{ye} \\ \text{व } \textit{they} \end{array} \right\}$
} have been struck.	} shall, will, or may have been struck.

* In some parts, मारी ग्यीं हो for the second person plural.

+ In some parts, मारी ग्यीं हूँ and मारी ग्यीं हों for the second persons plural.

‡ Or हो.

§ Or होंगा or हीगा.

Past Conditional or Optative.

Singular.	Plural.
मारा गिया हुता $\left\{ \begin{array}{l} \text{मिन} \\ \text{तु} \\ \text{ओ} \end{array} \right\}$ अक कश $\left\{ \begin{array}{l} \text{If, \&c. I,} \\ \text{\&c. had been} \\ \text{struck.} \end{array} \right.$	मारी गी हुती $\left\{ \begin{array}{l} \text{हम} \\ \text{तम} \\ \text{अन} \end{array} \right\}$ अक कश $\left\{ \begin{array}{l} \text{If, \&c. we,} \\ \text{\&c. had been} \\ \text{struck.} \end{array} \right.$

Or,

Singular.	Plural.
मारा जाता अक मारा मिन <i>If I had been struck.</i>	मारी जाती हम अक मारी <i>If we had been struck.</i>

Present Tense Indefinite.

Singular.	Plural.
मारा जाता $\left\{ \begin{array}{l} \text{मिन } I \text{ am} \\ \text{तु } \text{thou art} \\ \text{ओ or ओ he is} \end{array} \right\}$ <i>struck.</i>	मारी जाती $\left\{ \begin{array}{l} \text{हम } \text{we are} \\ \text{तम } \text{ye are} \\ \text{अनी } \text{they are} \end{array} \right\}$ <i>struck.</i>

Present Past or Imperfect.

Singular.	Plural.
मारा जाता तेहा $\left\{ \begin{array}{l} \text{मिन } I \text{ was} \\ \text{तु } \text{thou wast} \\ \text{ओ } \text{he was} \end{array} \right\}$ <i>being struck.</i>	मारी जाती तेही $\left\{ \begin{array}{l} \text{हम } \text{we were} \\ \text{तम } \text{ye were} \\ \text{अनी } \text{they were} \end{array} \right\}$ <i>being struck.</i>

Present Present or Present Definite.

Singular.	Plural.
मारा जाता हूँ $\left\{ \begin{array}{l} \text{मिन } I \text{ am} \\ \text{तु मारा जाता ही } \text{thou art} \\ \text{ओ मारा जाता ही } \text{he is} \end{array} \right\}$ <i>being struck.</i>	मारी जाती हैं $\left\{ \begin{array}{l} \text{हम } \text{we are} \\ \text{*तम } \text{ye are} \\ \text{अनी } \text{they are} \end{array} \right\}$ <i>being struck.</i>

* Or, मारी जाती हो for the second person plural, in some parts.

Present Future.

Singular.	Plural.
<p>मैंन मारा जाता हूय <i>I may, &c.</i> तू मारा जाता हूय <i>thou mayest</i> ओ मारा जाता हूय <i>he may</i></p>	<p>हम <i>we</i> * तूम <i>ye</i> ओन <i>they</i></p>
} <i>be being struck.</i>	} <i>may, &c. be being struck.</i>

Or,

Singular.	Plural.
<p>मैंन मारा जाता हुगा† <i>I shall, &c.</i> तू मारा जाता हुगा‡ <i>thou shalt</i> ओ मारा जाता हुगा‡ <i>he shall</i></p>	<p>मारी जाय <i>we shall, &c.</i> or हुगी * तूम <i>ye shall</i> हीगी <i>they shall</i></p>
} <i>be being struck.</i>	} <i>be being struck.</i>

Future Indefinite or Aorist.

Singular.	Plural.
<p>मैंन मारा जाऊँ <i>I may, &c.</i> तू मारा जाय <i>thou mayest</i> ओ मारा जाय <i>he may</i></p>	<p>हम <i>we may, &c.</i> * तूम <i>ye may, &c.</i> ओय <i>they may</i></p>
} <i>be struck.</i>	} <i>be struck.</i>

Future Indefinite.

Singular.	Plural.
<p>मैंन मारा जाऊँगा <i>I shall, &c.</i> तू मारा जायगा <i>thou shalt</i> ओ मारा जायगा <i>he shall</i></p>	<p>हम <i>we shall, &c.</i> * तूम <i>ye shall</i> ओन <i>they shall</i></p>
} <i>be struck.</i>	} <i>be struck.</i>

* Or, तूम मारी जाय हुँ or तूम मारी जाय हुँ for the second person plural, in some parts.

† Or, हुँगा or हुँगा or हुँगा. ‡ Or, हीगा or हुँगा or हुँगा.

§ Or, तूम मारी जाँ or तूम मारी जाँ in some parts.



Imperative.

Singular.

مَينَ مارا جاؤن *let me be struck.*

تُو مارا جا *be thou struck.*

او مارا جاوي *let him be struck.*

Plural.

هم ماري جاوين *let us be struck.*

تُم ماري جاؤ *be ye struck.*

وي ماري جاوين *let them be struck.*

Respectful and Precative Imperative and Future.

Singular.

تُو مارا جاؤيو *mayest thou be struck.*

وہ مارا جاؤيو *let him be struck.*

Plural.

تُم ماري جاؤيو or جاؤيو *may ye*

وي ماري جاؤيو or جاؤيو *may they*

} *be struck.*

So, likewise, *جاؤيو or جاؤيو or ماري جاؤيو*, or *صاحب ماري* *جاؤيو or جاؤيو or جاؤيو &c. may you, Sir, or may your Excellency be struck.*

137. Like the auxiliaries before described, the masculine singular termination ا (ā) of the infinitive, the past and present participles, as well as of all other parts of a verb, where it may occur, except the Imperative or Root and the Past Conjunctive Participle, must be changed to ي (ī) for the feminine singular, and to يان (yān or iyān) for the feminine plural: and, though this rule seems always admissible, yet in compounds, each part of which might take the feminine plural termination just mentioned, ي (e) is sometimes adopted for it in the first word, the following sufficiently indicating the gender and number; so, *تُم ماريان هوگيان or تُم ماري هوگيان ye (females) may have struck.* In the second person plural of the Present present Active voice, too, the feminine may be *تُم مارتياں هيں or مارتياں هيں*; and in

the Aorist of the Passive voice, as well as the Imperative of the same voice, second person plural, it is said that the like departure from the common rule is allowed ; so, *وي* or *تم* or *هم* *ماری جاوین* or *ماریان جاوین* *we, ye, or they (females) may be struck* ; *ماری جاؤ* or *ماریان جاؤ* *be ye (females) struck*.

NUMERALS.

138. The Cardinal Numbers, from one to one hundred, in Dakhani, often varying from those used in Hindustan, are here given, together with the customary Indian, Arabic, and European figures to represent them.

FIGURES.			FIGURES.		
Europ.	Arab.	Ind.	Europ.	Arab.	Ind.
1	۱	१	12	۱۲	۱۲
2	۲	२	13	۱۳	۱۳
3	۳	३	14	۱۴	۱۴
4	۴	४	15	۱۵	۱۵
5	۵	۵	16	۱۶	۱۶
6	۶	۶	17	۱۷	۱۷
7	۷	۷	18	۱۸	۱۸
8	۸	۸	19	۱۹	۱۹
9	۹	۹	20	۲۰	۲۰
10	۱۰	०	21	۲۱	۲۱
11	۱۱	११	22	۲۲	۲۲

... .. ایک or یکت
 دو
 تین
 چار
 پانچ
 چھ or چھی
 سات
 آٹھ or آت
 نو or نون or نو
 دس
 اگیارہ or گیارہ
 بارہ
 تیرہ
 چودہ
 پندرہ
 سولہ or سولا
 سترہ or ستر
 اٹھارہ
 انیس or انیس
 بیس
 اکیس or یکیس
 بائیس or باویس

FIGURES.			FIGURES.			
Europ.	Arab.	Ind.	Europ.	Arab.	Ind.	
23	۲۳	۲۳	...	...	...	تینتالیس OR ترتالیس ..
24	۲۴	۲۴	...	...	...	چوتالیس OR چوالیس ...
25	۲۵	۲۵	...	...	...	پینتالیس OR پچیس ...
26	۲۶	۲۶	...	...	...	چھتالیس OR چھپیس ...
27	۲۷	۲۷	...	...	...	سینتالیس OR ستاویس ...
28	۲۸	۲۸	...	...	...	اٹھتالیس OR اٹھایس ...
29	۲۹	۲۹	...	...	...	انٹیس OR اونچاس ...
30	۳۰	۳۰	...	...	...	تیس OR پچاس ...
31	۳۱	۳۱	...	...	...	ایکتیس OR یکتیس ...
32	۳۲	۳۲	...	...	...	بیتیس OR بتیس ...
33	۳۳	۳۳	...	...	...	تینتیس OR تینتیس ...
34	۳۴	۳۴	...	...	...	چوتیس OR چوتیس ...
35	۳۵	۳۵	...	...	...	پینتیس OR پچیس ...
36	۳۶	۳۶	...	...	...	چھتیس OR چھپیس ...
37	۳۷	۳۷	...	...	...	سینتیس OR ستاویس ...
38	۳۸	۳۸	...	...	...	اٹھتیس OR اٹھتیس ...
39	۳۹	۳۹	...	...	...	انٹالیس OR اونچالیس ...
40	۴۰	۴۰	...	...	...	چالیس OR ساٹھ ...
41	۴۱	۴۱	...	...	...	ایکتالیس OR ایکتالیس ...
42	۴۲	۴۲	...	...	...	بیاالیس OR باسٹھ ...

FIGURES.				FIGURES.			
Europ.	Arab.	Ind.		Europ.	Arab.	Ind.	
63	٦٣	٤٣	... ترستھ or ترست	82	٨٢	٤٢	... بیاسی or براسی
64	٦٤	٤٤	... چوستھ or چوست	83	٨٣	٤٣	... تریاسی or تراسی
65	٦٥	٤٥	... یینستھ or یینست	84	٨٤	٤٤	... چوراسی or چوریاسی
66	٦٦	٤٦	... چھی سٹھ or چھستھ	85	٨٥	٤٥	... پھیاسی or پھیاسی
67	٦٧	٤٧	... سینستھ or ستست	86	٨٦	٤٦	... چھیاسی
68	٦٨	٤٨	... اٹھستھ or اٹست	87	٨٧	٤٧	... ستیاسی or ستاسی
69	٦٩	٤٩	... انہتر or اونہتر	88	٨٨	٤٨	... اٹھیاسی or اٹھاسی
70	٧٠	٥٥	... ستر	89	٨٩	٤٩	... انیانو or اونیانو
71	٧١	٥٩	... ایکہتر or یکہتر	90	٩٥	٥٥	... نو or نو
72	٧٢	٥٢	... بہتر	91	٩١	٥٩	... ایکیانو or یکیانو
73	٧٣	٥٣	... ترہتر or تہتر	92	٩٢	٥٢	... بیانو or برانوی
74	٧٤	٥٤	... چوہتر	93	٩٣	٥٣	... تریانو or ترانوی
75	٧٥	٥٤	... پچہتر	94	٩٤	٥٤	... چوریانو or چورانوی
76	٧٦	٥٤	... چہتر	95	٩٥	٥٤	... پھیانو or پھیانو
77	٧٧	٥٥	... ستہتر	96	٩٦	٥٤	... چھیانو or چھنو
78	٧٨	٥٥	... اٹہتر or اٹہتر	97	٩٧	٥٥	... ستیانو or ستانو
79	٧٩	٥٤	... انیاسی or اونیاسی	98	٩٨	٥٥	... اٹھیانو or اٹھانو
80	٨٥	٥٥	... آسی	99	٩٩	٥٤	... انسو or اونسو
81	٨١	٤٩	... ایکاسی or اکاسی	100	١٥٥	٩٥٥	... سو



Some variations from the above may occur; as, اگاره or اگياره 11, 69, اُنپهتر, 68, اَرستَه, 61, اِکست, 51, اِکاون, 41, يکتاليس, 21, ايکيس, 11, تریانوي, 91, ايکيانوي, 90, نوي, 89, اُنيانوي, 81, يکياسی, 79, اُناسی, 71, اِکهر, 93, نوانوي, 98, اِٹھانوي, 97, ستانوي, 96, چھيانوي, 95, پچانوي, 94, جوريانوي, 93, or ننيانوي or ننيانوي 99: and after twenty, thirty, &c. the nine subsequent numbers are often denoted by the use of پر *over*, with the first; so, دو پر بیس *two over twenty*. Other numerals in common use may here be noticed, as

European.	Arabic.	Indian.
1,000 ...	۱۰۰۰ ...	۹۰۰۰ هزار
10,000 ...	۱۰۰۰۰ ...	۹۰۰۰۰ ... دس هزار
100,000 ...	۱۰۰۰۰۰ ...	۹۰۰۰۰۰۰ ... لاکھ
10,000,000 ...	۱۰۰۰۰۰۰۰ ...	۹۰۰۰۰۰۰۰۰ ... کروڑ

139. The ordinals are—

1st پہلا	6th چھٹواں
2nd دوسرا or دوسرا	7th ساتواں
3rd تیسرا or تینواں	8th آٹھواں or آٹھواں
4th چوتھا or چارواں	9th نواں
5th پانچواں	10th دسواں

and so forth, as before explained at paragraphs 13 and 41.*

* For a peculiarity in the use of ایک or یک; for the *abjad*, or Arabic letters used as numerals; for the numerals as used in a distributive sense; and for proportionals and reduplicatives, see at paragraphs 40 and 43 preceding.

140. Fractionals are denoted by means of the words پائو or چوت or چوتہا or چوتہائی a quarter, تہائی a third, آدھا a half, پونی a quarter less, سوا with a quarter, ساڑھی with a half, دیڑھ or دیڑ one and a half, and اڑھائی or اڑھی two and a half, used in the way exemplified at paragraph 44 preceding.

ON THE FORMATION OF DERIVATIVE NOUNS.

141. The infinitive of a verb, it has been already observed, is of common use as a noun; the like may be said of the imperative in the second person singular, as well as of the past or present participle in either gender; so, بولنا speaking, بول speech, بولتا the speaking faculty, کہا a saying, order, dictum, گنتی a reckoning, from بول speak, کہہ say, گن count; but the حاصل مصدر or verbal noun, may be formed in various other ways; the most usual of which are by the addition of و (o) or وات (wat) or ات (āt) or اهت (āhat) or ي (ī) or وا (wā) or ك (ak) or ان (ān) or ن (an) or ار (ār) or ارا (ārā) to the second person singular of the imperative of a simple verb; so, لگاؤت from دبا press down; لگاؤت from لگا apply; آئینچات from آئینچ pull; جھلکات from جھلک shine, flash; رکاهت from رکا stop; دھلائی from دھلا cause to wash; بلاؤ from بلا call; پیٹھت from بیٹھ sit; اڑان from اڑ fly; چلن from چل move; مہکار or مہکارا from مہکت exhale.* The verbal noun is, moreover, obtained from a compound verb, the first portion of which is an

* ملاپ from ملا mix, may here be noticed.

adjective, by adding to the latter ي (*ī*) or گِي (*gī*) or اِگِي (*āgī*) or اِيگِي (*ā'egī*) or پا (*pā*) or پِن (*pan*) or پِنَا (*panā*) or س (*s*) or هَت (*hat*); as, بهلائي from بهلا کرنا *to do good*; کُڑواگِي or کُڑواهت from کُڑوا هونا *to be bitter*; چاترايگِي from چاتر هونا *to be clever*; بڑاپا from بڑا هونا *to be great*; موٹاپن from موٹا هونا *to be large*; نيلاپنا from نيلا هونا *to be blue*; ميٿھاس from ميٿھا هونا *to be sweet*.*

142. The اِسْمِ فاعِل or noun denoting the agent, is very often had by affixing هارا هاري هاري هاريان or والي والي واليان according to the gender and number intended, to the inflected infinitive of a verb, or occasionally to the verbal noun in ن (*an*); so, بولني والا, *a speaker*; مارنيھارا *a striker*; کرنيھار or کرنيھارا *a doer*; هونهار *about to be*: it is, also, obtained by the addition of various other affixes, as may be seen at paragraph 46 preceding.

143. The اِسْمِ مفعول name of the person or thing acted upon, is the same as the simple past participle, before described, or that participle with هوا or گيا subjoined; so, وه ميلا مارا هي or وه مارا گيا or وه مارا هوا.

144. The اِسْمِ حالِيه noun denoting the actual or present state of the agent, is the same as the present participle, or as the

* کلسات *blackness*, too, from کالا هونا, as پلسات *yellowness*, may be from پيلا هونا (?). The terminations above noticed, as well as others, may be used to form abstract nouns from both adjectives and verbs, as detailed at paragraph 45.

present participle followed by *هُوَ* ; thus *زَيْدٌ يُكَارِتَا يَا مَارَكِهَاتَا جَاتَا تَهَا* ; *Zaid was going along calling out or being beaten.*

145. The *اِسْمٌ ظَرْفٌ* or noun of place, bears in some few instances the form of the infinitive ; so, *رَمْنَا* a park or place for deer : occasionally, the Arabic form may be adopted ; as, *مَقْتَلٌ* place of slaughter, from *قَتَلَ* he killed ; *مَقْبَرَةٌ* place of burial, from *قَبَرَ* : but words of this description are more commonly obtained by adding to nouns certain affixes, the most useful of which are given at paragraph 47 preceding.

146. The *اِسْمٌ آكَةٌ* noun of instrument, may be the same in form as the infinitive of a verb ; so, *بَيْلْنَا* a rolling pin : or it may be obtained from the root of a verb by the addition of *ن* (*an*) or *نِي* (*nī*) ; as, *سُونُكْهِنِي* or *سُونُكْهِن* any thing to smell to, snuff, from *سُونُكْه* smell. Other affixes, too, used for the like purpose, may be seen at paragraph 47.

147. The *اِسْمٌ تَصْغِيرٌ* noun of diminution, is obtained in various ways, as explained at paragraph 48 preceding.

148. The *اِسْمٌ صِفَتٌ* noun of description or quality, under which head are comprised nouns adjective, as well as other nouns used to describe the dealer or actor in any thing, is formed by the adoption of various affixes, and even prefixes ; so, *قَرَّالُو* fearful, from *قَرَّ* fear ; *كَهْمِيرَالُو* villager, from *كَهْمِيرَا* a village ; *خِلَافٌ* irregular ; *غَيْرٌ مُمْكِنٌ* impossible : and for a detail of the composition of words of this sort, as well as for the formation of adjectives of intensity and pronominal derivatives, see para-



graphs 46, 49, 50, and 51, preceding. Some compound adjectives, moreover, may be obtained by the addition of a past participle to a noun substantive; as, *دلِ جلا* *heart-inflamed*; *پیت بهرا* *belly-filled*; or by subjoining a noun to the root of a verb; as, *هنس مکھ* *smiling-faced*: or by an adjective compounded with a following substantive; as, *چھوٹا منہ* *small-mouthed*; *بڑی بات* *great speech* (*great in speech?*): or, though rarely, by a present participle with a following substantive; as, *روتی صورت* (*of a*) *sorrowful countenance*.

ON THE SYNTAX.

149. The usual construction of sentences is often the same as in Hindustani, and may be collected in general from paragraphs 54, 55, 56, 57, and 58, preceding. Among the postpositions in frequent use, *کو* and *کون* seem to be alike common and respectful for the dative and accusative case, as well as *سي* or *سُون* or *سو* and the same may be remarked of *کي* &c.: and the same may be remarked of *سُون* or *سو* or *سي* or *سِين* for the ablative. And here it seems convenient to notice that the nasal *ن* (*n*) is often assumed or dropped in postpositions, as well as in various other words, without occasioning any alteration of the sense; thus, in a verb it is assumed, as, *شتربه ني جد بائھ کا نام سنان* *when Shatarba heard the name of the tiger*; *ديگا* for *ديگا* *he will give*; or it may be dropped, especially for the sake of the measure in verse; so, *مييني* for *ميين ني*; and *Abjadī* says, *شايخ جي ميين نه مانو نره بهر* *Mr. Shaikh, I do not believe as much as a particle*; where *مانو* is used for *مانون*

(*mānūn*): again, 'اگر گلشمین تم جاوین تو یارو چشم تر کیجو' *if you enter the rose-bower, then friends make the eye moist*; where گلشمین seems to supply the place of گلشنمین.

150. With numerals, nouns are for the most part constructed in the singular; yet masculine nouns ending in ا (*ā*) or ا (*a*) capable of inflection, take the form of the nominative plural, if the numeral be any other than one; so, 'دو لڑکی' *one boy*, 'یک لڑکا' *two boys*: and the plural form of feminines ending in ی (*i*) may be used; as, 'تین بیٹیان' *three daughters*.

151. The demonstrative pronoun او or وہ *that*, and یہ or بیہ &c. *this*, may be used before a noun, though acted upon by a postposition; as, 'یہ بات میں تیری' *in this speech of thine*: so, also, 'کیا کیا' *what*; as, 'کیا واسطی' *for what reason? because*. In construction, سو often deviates much from the idiom of Hindustan: in the latter, it generally heads a sentence corresponding to another commenced with جو; but, in Dakhani, it commences a secondary sentence, with or without جو expressed in the first, and a demonstrative may be used with it, especially if a question be asked; so, 'تو کرتا ہی سو او کیا کام ہی' *thou art doing, that that what deed is?* but in other cases سو of itself may suffice; as, 'میں بولتی ہوں سو سن' *I am speaking, that hear*; 'سو چاکر' *bad is that servant, or a bad servant*; 'سو چور ہی' *the cat is a thief*. This pronoun, too, in its uninflected state, may be constructed with a noun acted upon by a postposition, or it may be followed by an inflected demonstrative before the noun; so, 'چاٹران'



بدی کا گمان ہی سو کام میں ہرگز پگ نین بہائی ہین ہور عقلمندان جس کام
the sagacious, suspicion of
evil is, in that thing never place the foot; and, the intelligent, in
what thing mischief is, in that thing do not thrust the hand.

152. The inflected pronouns اس or اُس or جس or تس is occasionally met with, in poetry, unaccompanied by any post-position, as the object of a verb; so, دیکھ اس شد دل میں لایا اب on seeing this, the king imagined in his mind, now that alone is good: and تس is often used as a possessive pronoun; so, کہ جسوقت آ پونچھ تس یہاں پاس that, when having arrived at her abode. It may here be remarked, too, that the singular demonstrative pronoun, اُس or اس is sometimes constructed with a plural noun; as, اُس ابروؤں کوں دیکھ having beheld those eyebrows.*

153. The verb is generally made to agree in gender and number with the nominative or subject of the sentence; yet, in compound tenses, the masculine of a participle in the plural may occasionally be substituted for the feminine of that number: and some rare instances may occur of a verb in the masculine plural being constructed with a feminine nomina-

* In the dialect of Bombay, the usual plural pronouns ان کن جن تن when followed by the affix نی convey the meaning of the singular only; as, آئی for اُسنی this: and, when plurality is intended, ہوں (hōn) is subjoined to the pronouns; as, انہوں نی these.

tive of the same number : as, ایک شخص کو دو جوڑوان تھی, *a man had two wives.*

154. The inflected infinitive of a verb, with the postposition *کي* or *کا کي* is of great use in Dakhani to denote futurity, as well as necessity or probability ; so, *میں او چیز نہیں لانی کا*, *I will (or can, or must, or may) not bring that thing.*

155. The past conjunctive participle *کرکر* or *کرکو* is very frequently adopted to connect sentences ; and may generally be translated into English by *having done, said or named or supposed or thought that or granted that* (which the foregoing sentence imported), or by *because, therefore, as, and so forth, &c.* ; so, *میں اوس جگہ جاتا ہوں کرکر گاڑی تیار ہے*, *I am going to that place, therefore the carriage is ready* ; *او اپنا صاحب غصہ کریگا کرکر ڈرتا*, *he, his master will be angry, supposing that, is afraid.* *کتی* *بڈاپی میں کام*, *they say, (as) they say, too, is often met with ; as, آپنی کتی سوکچھ نہیں رہا*, *will come (of) use in old age, (as) they say, that at all remained not* ; and, *سریکا* *like, like as, is, perhaps, of more common occurrence ; so, مری نہیں سریکا آدھار ہوتا تھا*, *one might not die, like (that, or like as), food was existing.*

156. The affix of identity or peculiarity *یچ* (*ich*) or *چ* (*ch*) *very, exactly, very well*, sometimes appears blended with the preceding word ; as, *یہوئیچ* or *یہوئیچ* for *یہوئیچ* *in this very manner* ; *یہیچ* or *یہیچ* *this very* ; *یہاچیچ* *in this very place, from یہاں* and *یہیچ* ; *ہوئیچ* *on the become exactly it became (it occurred as before)* ;



وہاينچ at that very place; تہاينچ تھا was exactly (as) it was (before); جو کوئی ہمنا دیکھینگا ایک بات یولینگا ہور مہیني تھولي دینگا دینگا whoever shall behold us, will certainly speak a word, and will certainly give jeers and taunts. For the like purpose, و (ū) or ون (ūn) may occasionally be used; as, يہون yah-ūn, this very or these very or in this very manner.

157. Words are often idiomatically repeated, like راتي رات in the night, by night, every night; مَلْکي مَلْک کون to country after country, to every country; چلیان وو وانتي راتي رات ليکر 'اڑيان اُس چلیان وہا تي راتي رات ليکر they (the fairies) went thence, taking him all night (or night after night), they flew taking that rosy (prince) hand in hand; چمني چمني bower after bower, every bower; پیچا پیچ twist upon twist, all convolution or intricacy; روماروم each hair, every hair.

158. Some letters peculiar to the Arabic may be, occasionally, found represented by others common to both Arabic and Hindustani; as, هلال halāl for حلال halāl.

159. In poetry, elision of a letter is sometimes admitted, for the sake of the measure; as, ولي نين هي کتي وو پھو بيخار but, as they say, that flower is not void of thorns; جو کوئی for جو کوئی whoever: and, on the contrary, for the like reason, a syllable is occasionally prolonged; as, چيوري غمکي لگي سو دلکون مُشکل severe was the knife of grief which was applied to her heart: چيوري غمکي لگي سو دلکون مُشکل being extremely in earnest to go forth to a foreign land. For the sake of the rhyme, also, change in

a letter seems in some cases allowable ; as, *پرتگی گرم باریسون هو* ,
 ' *مخمول* having become intoxicated with the warm air of love : in
 which last example, *مخمول* seems adopted for *مخمور* .

160. To the names of different classes or sects of mankind, different appellatives are by way of distinction prefixed or subjoined : thus, to the names of Saiyids, the word *سید* or *میر* is prefixed ; so, *سید علی* or *میر جعفر علی* : before the names of Shaikhs, the word *شیخ* or *محمد* or *غلام* is adopted ; so, *شیخ یعقوب* or *محمد علی* or *غلام حسین* : with the names of Moghuls, the word *بیگ* may be used after, or *مرزا* before ; as, *مرزا حسن* or *حسن بیگ* : and, to the names of Pathans, the word *خان* is most usually added ; so, *موسی خان* . To the appellations of ladies the word *بی* or *صاحبہ* or *خانم* or *بیگم* or *خاتون* or *خاتو* is subjoined ; so, *سلیم خاتو* or *جانی بیگم* or *امینہ خانم* or *زینب صاحبہ* or *فاطمہ بی* . Still other distinctions for men will be found at paragraph 85 preceding.

Story of the Crane that wished to assume the habits of the Hawk.

بول گئی هينَ كه ايك دھوبي كسي ندي كي ڪڙڪي اپني دهندي مين سڙڪي تها
 هور هر دن ايك بغولي كو ديکھتا كه وه ڏهو كي ڪناري پو بيٺهتا هور چيڪڙ مين
 كي ڪيڙي چنَ ڪر ڪھانا هور اُسپوچَ صبر ڪرڪو چپ رھتا هور وهان سون اپني
 گھونسلِي كو اڙھڪر چلي جاتا ايك دن ايك باشه اُچت آنڪليا هور ايك ڪتي
 تيرتو ڪو شڪار مارڪر تھوڙا ڪھايا هور باقي ڪا چهوڙ ديڪر چل نڪليا بغوله يه
 ديکھ ليڪر اپني مين ابي چنتا ڪر ليا كه يه پنچهي اتنا چهوڙا اچھ ڪر ايسي بڙي
 بڙي جانوران شڪار مارتا هي مين اتنا موٽا اچھ ڪر ايسا نجس چاره ڪھانا
 هون سو يه ميري ڪم بختي هور هلڪي پاڙي ڪا ڪام هي مين بهي ڪي ايسا بڙينا
 نين جگاتا هون اب سون مين ايسي ڪيڙي نين ڪھاونگا هور ايك دفعي ڪا
 آسمان پو پکھوٽا مارونگا (نظم) جو كه دھوان گھن ڪي اوپر جاوينگي
 ابر مين پھر ڪاھيڪو وه آوينگي ' زنده دلن هين سو گگن پر چڙھين
 بل سون اپن دل ڪي اويهان سون اڙھين ' يه سمجھ ليڪو اتي ڪيڙي ڪھانا
 چهوڙ ديا هور تيرتو ڪبوتر ڪي شڪار پو چيني لگيا دھوبي باشه ڪا بهي تماشا
 ديکھيا تها هور بغوله ڪيڙي ڪھانا چهوڙ ديڪر ڪبوتر ڪي ڪڏھن جهانستا هي سو يه
 بهي ديکھ ليڪو دننگ هو گيا هور تماشا ديکھني لگيا يڪايڪ ڪبوتر وهان آنڪليا

هُورِ بَغُولَهُ اُرْهَكَرُ اُسَ كَبُوْتَرِ يُو جِهَانَسِيَا كَبُوْتَرِ پَانِي كِي كُدْهَن تَهْكُتْ كَرِ هُوْرِ
 اُسِي چُوْنْدِي دِيكْرُ اُسْكَي اَكُو سُوْن پَتَا تُوْرِيَا بَغُولَهُ اُسُو تُوْتْ كَرِ پَانِي كِي كُرْكي يُو
 گَرِيَا هُوْرُ اُسْكَي پِرَان چِيكُتْرُ مِيْن لُوْت پُوْت هُو گِيِي دَهْوِيِي اَكْرُ اُسِي پَكُتْرِيَا هُوْرِ
 گِهْرُ كُدْهَن چَلْدِيَا بَات مِيْن اُسْكَ اِيكُ دُوَسْت مَلِكُو پُوچِيَا كِه يِهه كِيَا هِي دَهْوِيِي
 بُوْلِيَا يِهه بَغُولَهُ هِي بَاشَه كَا كَام كَرْنِي گِيِي لَكُوْن اِيچِ سِيْرُ پُتْرِيَا

A literal translation of this Story.

They have related that a washerman was engaged in his business on the bank of some river, and every day observing a crane which was seated on the side of the stream, and picking up the worms from within the mud (was) eating and patiently remaining silent, and flying thence was going to his own nest. One day a hawk came forth suddenly, and having struck (as his) prey a fine pigeon, ate a little, and leaving the rest went away. On seeing this, the crane took to thinking within himself, that this bird, being so small, hunts and kills such very large birds; I, being so large, am (in the habit of) eating such filthy food : this is the effect of my want of fortune and meanness of origin. What! cannot I, too, rouse such greatness! From this time I will not eat such worms, and will for once strike my wing up to heaven. (Verse.) "When (the columns of) smoke ascend above the clouds, why should they return



with the showers ? they who are lively of heart will mount up to the firmament, by the impulse of their heart alone they will fly hence above." Having taken this fancy (in his head) he left off eating worms, and began to lie in wait for a partridge (or) pigeon. The washerman had witnessed the exhibition of the hawk, and (that) the crane having abandoned eating worms is looking eagerly towards a pigeon; at beholding which he was struck with surprise, and began to direct his attention to the spectacle. At once the pigeon came there; and the crane taking wing was intent upon it. The pigeon directing her flight towards the water, and eluding the other, fled away from before him; (but) the crane having made a swoop at her, fell slap on the shore of the water, and his wings became entangled in the mire. The washerman then came and seized him, and proceeded towards home. On the way a friend meeting him, asked, "What is this?" the washerman replied, "This is a crane that was himself caught whilst attempting to do the deed of the hawk."



اسج دوزن شش ضطع
ق ک ک ل م ن و ہ ہ ل ا ر کی

باستج بد برس شش ضطع
بق ک ک ل م ن و ہ ہ ل ا ر کی

جاستج ج بد برس شش ضطع
بق ک ک ل م ن و ہ ہ ل ا ر کی

سائیت سچ شد سرس شس سض ط مع
 سق سکا سئل سم شون سه سه سلا سی سے

صا صت صج صد صر صس ش ضو ص ط ص مع
 صق صک ضل صم صن صو صه ضلا صی

طا طت طج طد طر طس ش طض ط ط مع
 طق طک ظل طم طن طو طه طن طلا طی

ماستیح دم مرسیش مضطمع
 متق ہاک بل محم بن یو محمد ہلا می

ماستیح دم مرسیش مضطمع
 متق ہاک بل محم بن یو محمد ہلا می

اجب د نو رطی کل سفقتش شخضطع لا

البعدا المذنب القمیر عبد اللہ حسنی بن یو محمد ہلا می



THE ELEMENTS
OF THE DEVANAGARI CHARACTER.

CSL

PL I

ॐ	।	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ
ॐ	।	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ
ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ
ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ
ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ
ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ
NUMERICAL FIGURES.							
१	२	३	४	५	६	७	८
१	२	३	४	५	६	७	८
९	१०	२०	३००				

The dots show the beginning.



CSL

THE DEVANAGARI ALPHABET.

Vowels. *medial or*

Consonants.

Pl. II.

Initials.		Finals.							
अ _ă	आ _ā	ă	ā	क _k	ख _{kh}	ग _g	घ _{gh}	ङ _{ng}	
इ _i	ई _ī	ि _i	ी _ī	च _{ch}	छ _{chh}	ज _j	झ _{jh}	ञ _{ñg}	
उ _u	ऊ _ū	ु _u	ू _ū	ट _t	ठ _{th}	ड _d	ढ _{dh}	ण _n	
ऋ _{ri}	ॠ _{ri}	ॠ _{ri}	ॡ _{ri}	त _t	थ _{th}	द _d	ध _{dh}	न _n	
ल _{li}	ळ _{li}	ळ _{li}	ळ _{li}	प _p	फ _{ph}	ब _b	भ _{bh}	म _m	
ए _e	ऐ _{ai}	े _e	ै _{ai}	य _y	र _r	ल _l	व _{v&w}		
ओ _o	औ _{au}	ो _o	ौ _{au}	श _ś	ष _{ṣh}	स _s	ह _h	ळ _{ll}	

Initials and Final Vowels with a Consonant.

अक आका इकि ईकी उकु उक् ऋक
 ऋक लक लक एके ऐके ओको औको

Other Forms.

अ आ ऊ ऋ ॠ ए ऐ ओ औ उ औ ऋ रा
 ă ā ū ṛi ṛi ē ai o au o au ṣh n

ण भ न ल श ष
 ṇ bh bh l ś ś



COMPOUND CONSONANTS.

CSL

Double Letters.

क्क क्क क्क क्क क्क क्क क्क क्क क्क
kk kkh kch kch'h kt kth kn kp

क्फ क्न क्य क्क क्क क्क क्क क्क क्क क्क क्क
kph km ky kr kl kw ks ksh khn

क्म क्य क्ख क्ख क्ख क्ख क्ख क्ख क्ख क्ख
khn khy khr khw khs khs gg ggh gj

ग्ग ग्द ग्ध ग्न ग्ब ग्भ ग्म ग्य ग्प्र ग्ल ग्व ग्ह
gjh gd gdh gn gb gbh gm gy gpr gl gw gh

घ्न घ्म घ्य घ्न घ्न घ्न घ्न घ्न घ्न घ्न घ्न
ghn ghm ghy ghr ghl ghw ngk ugg nggh ngng ngkh ngs

च्च च्च च्च च्च च्च च्च च्च च्च च्च च्च
chch chch'h chm chy chr chw chhm chhy ch'hr

च्च्च च्च्च च्च्च च्च्च च्च्च च्च्च च्च्च च्च्च च्च्च च्च्च
ch'kh ch'hw jj jjh jn jn jm j' j' j'

ञ्च च्च च्च च्च च्च च्च च्च च्च च्च च्च
nj nch nch'h njh nn tt th tm ty tr thm thy thr

ड्द ड्द ड्द ड्द ड्द ड्द ड्द ड्द ड्द ड्द ड्द
dy dgh dd dn dbh dn dy dr dl dw dhm dhy dhr nt nth nd

ण्ण ण्ण ण्ण ण्ण ण्ण ण्ण ण्ण ण्ण ण्ण ण्ण
nh nn nh tk kkh tt th tn tp tph tm

त्त त्त त्त त्त त्त त्त त्त त्त त्त त्त त्त
ty tr tw ts thn thm thy thw dq dgh



COMPOUND CONSONANTS.

CSL

Double Letters Continued.

Pl. IV.

द	द	द	दु	द	य	द	द	ध	ध	ध	ध
dd	adh	dn	dbd	dm	dy	dr	dw	dhn	dhm	dhy	dhr
ध	न्	न्	न्	न्	न्	न्	न्	न्	न्	न्	न्
dhw	nk	nch	nt	nth	nd	nn	nāh	nr	nph	nm	
न	न	न	न	न	न	न	न	न	न	न	न
ny	nr	nw	ns	nh	nt	nr	npr	nm	ny	nr	
प	प	प	प	प	प	प	प	प	प	प	प
pl	pw	ps	phm	phy	phw	bg	bj	bd	bdh	bn	
ब	ब	ब	ब	ब	ब	ब	ब	ब	ब	ब	ब
bn	bbh	bm	by	br	bl	bw	bhn	bhm	bhy	bhr	
म	म	म	म	म	म	म	म	म	म	म	म
bhl	bhw	mn	mr	mph	mb	mbh	mm	my	mr	ml	
व	व	व	व	व	व	व	व	व	व	व	व
mw	rk	rkh	rg&c	lk	lg	lt	lr	ly	ll		
श	श	श	श	श	श	श	श	श	श	श	श
sch	schh	sm	sy	sr	sl	sw	ss	shk	shkh		
ष	ष	ष	ष	ष	ष	ष	ष	ष	ष	ष	ष
sh	shh	shn	shp	shph	shm	shy	shw	shh	sk		
स	स	स	स	स	स	स	स	स	स	स	स
skh	st	sth	sn	sp	sph	sm	sy	sr	sl		
स्व	स्व	स्व	स्व	स्व	स्व	स्व	स्व	स्व	स्व	स्व	स्व
sw	ss	hn	hm	hy	hr	hl	iti	subham	bhūyāt		



COMPOUND CONSONANTS.

CSL

Double Letters Continued.

Pl. V.

क्क्य क्य क्त्य क्त्य क्त्र क्त्र क्त्य क्त्य क्त्व क्त्व

kky kty ktr ktry ktw

क्त्य क्त्य क्षण क्षण्य क्षम क्षम्य क्ष्य क्ष्र क्ष्व

kny kshn kshry kshn kshny kshy kshr kshw

क्षल ग्द्व ग्य ग्य ग्द्य ग्ध्व ग्न्य ग्न्य ग्न्य ग्न्य

kshl gddh gjy gdy gdhya gdhw gny gbhy gny gry

घ्य च्य च्य च्य च्य च्य च्य च्य च्य च्य

ghry chcy chchy chchr chchtr jiy jiw jny

ञ्य च्य च्य च्य च्य च्य च्य च्य च्य च्य

nchch nchly njy dbhy ndy ndr ndr nny nny nhm

ण्य ण्य ल्य ल्य ल्य ल्य ल्य ल्य ल्य ल्य ल्य

ny nhw lly ltr lly ltr ltry ltw lny lny

त्य त्य त्य त्य त्य त्य त्य त्य त्य त्य

try tsth tsn tsny tsm tsy ttr tw agr ddr

द्व्य द्व्य द्व्य द्व्य द्व्य द्व्य द्व्य द्व्य द्व्य

dbhy dbhr dny dny dvy dvr dhry nty ndr ntry ntw

न्य न्य न्य न्य न्य न्य न्य न्य न्य न्य

nty nts nty ntw nthy nthw ndy ndr ndr

क्ष्म क्ष्म क्ष्म क्ष्म क्ष्म क्ष्म क्ष्म क्ष्म क्ष्म क्ष्म

ndhm ndhy ndhw nmy nmr pry ply psth psn psy

म्य म्य म्य म्य म्य म्य म्य म्य म्य म्य

mny mpsy mby mbhy lgy lpl lpy lpsm shthy

ष्य स्व स्व स्व स्व स्व स्व स्व स्व स्व स्व

shny sky sty stry stw sphy svy hny

KB