A Grammar

of the

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BY THE SAME AUTHOR.

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A

GRAMMAR

OF THE

URDU

OR

HINDUSTANI LANGUAGE.

BY

JOHN DOWSON, M.R.A.S.,

LATZ PROFESSOR OF HINDUSTANI, STAFF COLLEGE.

Third Edition.

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I offer no apology for adding one more to the list of Urdu Grammars, for, if the book itself does not justify its publication, no excuse will avail me.

Urdu or Hindustani Grammar has been developed and reduced to a system by Englishmen, or under their supervision. From Gilchrist to Shakespear, and from Shakespear to Yates, Arnot, and Forbes, each new Grammar has thrown new light upon the language, and has lightened the labour of learning it. Excellent as is the Grammar of Forbes, both teachers and learners have long since discovered its deficiencies. The Grammar of Professor Monier Williams made a great step in advance; and the author of this book fully admits his obligations to it, for the help it has given him as a teacher, and for the assistance it has afforded in the preparation of this work. But Professor Williams's Grammar is printed entirely in the Roman character, and so is unfitted for the use of young officials who
have to read and write the language in the character which the natives themselves employ.

In this work I have availed myself of the labours of my predecessors, and I fully recognize my obligations; but with their rules I have embodied the results of my own study and observation. In a few instances I have ventured to differ from those who have gone before me, but more has been done in the way of addition and classification, and in the drawing of distinctions. Many things have been noticed which hitherto have been passed over unperceived, or as being, perhaps, as Forbes says, "plain and self-evident." I have not allowed this last consideration to weigh with me; what is "plain and self-evident" to one student may not be so to another; and it is hardly competent for one who knows the language to determine what points are so clear and manifest that no student will ever require to be told them. It may be impossible to produce a perfect Grammar; but the smallest matters should be included in it, as well as the greatest.

In dealing with the alphabet, Forbes’s plan of showing every letter in its separate, initial, medial, and final forms has been set aside, and the old plan has been reverted to of giving only
the separate letters. Forbes's plan had its advantages, but it is really unnecessary, and it gives the alphabet a very formidable appearance, which has often exercised a very discouraging influence upon beginners, "There are thirty-five letters, and each letter has four distinct forms. Four times thirty-five are a hundred and forty! what work!" etc., etc. I have often had to combat this view, and to show that the difficulty was far less than it seemed. Still it has damped the ardour of many a willing youth. I have endeavoured to obviate this by a brief explanation of the ways in which letters are contracted and modified for combination. A careful study of the alphabet and of the observations in paragraph 6, followed by a diligent and repeated perusal of the "Reading Exercise" in paragraph 22, ought to give the learner an adequate knowledge of the character.

The Accidence differs but little from that of former grammars; still it contains some additions and changes which have recommended themselves for adoption. It is in the Syntax that the greatest differences will be found. This part of the subject has been dealt with more systematically, and has been reduced to short distinct rules fully illustrated by various examples. It may be thought
that the examples are more numerous than necessary; and to some minds they may be so. But the perusal of these different illustrations will help to fix the rule upon the memory, and it will probably happen that now one, and now another, will address itself to the apprehension, and lay hold of the memory.

The work being intended for practical purposes, I have endeavoured to make the rules applicable to each part of speech complete in themselves, so that the student may readily find whatever he may seek. This has involved some repetition. For instance, the suffixes of the Genitive case are in reality Adjectives, and have the same concord as Adjectives: the rules applicable to the Genitive of the Noun apply also in the main to the Genitive of the Pronouns; they might therefore have been dealt with together. But instead of generalizing and proceeding upon a theory acceptable to a philologian, but unintelligible to a learner, I have preferred the more simple course, and have constantly kept in view the wants of the learner. The cross-references from one Rule to another will enable the intelligent student to make his own comparisons, and he will profit by the labour.

In laying down the rules of Syntax it has been
the primary object to ascertain and follow the general practice of the best writers. But Urdu is a new language; its grammatical canons cannot be said to have been definitively laid down or generally understood. Writers have been guided by the usage of the language rather than by rule, and even now a native will test the accuracy of a passage by his ear rather than by any recognized law. Such being the case, novelties are continually creeping in, and solecisms are of constant occurrence. The many alternative methods which are noticed in the Syntax show how unsettled have been the laws of composition, and it is not too much to say that breaches of the simplest and clearest principles of grammar may be found in all writers. Therefore, without insisting upon the strict accuracy of every axiom laid down in the Syntax, the student must not infer that any given rule is not generally correct because he has met with one or even several passages with which it is inconsistent. In page 113 I have taken the opportunity of citing some transgressions of the most important and peculiar rule of the language, that of the use of the Agent instead of the Nominative Case. This construction has been inherited from the Sanskrit, which evinces a decided partiality for the Instrumental case and
the Passive voice, but it has become and continues the most remarkable characteristic of the Urdu.¹

A short chapter on the Deva-nāgarī alphabet gives all that is necessary for enabling a student to master it, and to read such books as the Baitūl Pachisī and Singhāsan Battisī, which, so far at least as relates to grammar and construction, are Urdu rather than Hindī.

Urdu abounds with Arabic derivatives which have brought with them the grammatical powers of their original language. To fully comprehend the meanings of such words, and to understand how their various forms are developed, some little insight into Arabic Grammar is necessary. The brief chapter on this subject will, it is hoped, afford the requisite assistance to the learner, and enable him to acquire an intelligent

¹ I speak only of the true Urdu, not of the Dakhnī or Hindūstānī of the South. This, which can hardly be considered a real vernacular, has been exposed to a variety of influences not affecting the Urdu. It is the language of isolated Musulmāns, so it has adopted some Persian terminations, which the Urdu does not recognize; and, on the other hand, it has been affected by the idioms and phrasology of those vernacular languages in the midst of which it is used. This dialect does not admit the peculiar construction of the Agent with the Verb. In one or two points perhaps this dialect has improved upon Urdu, though it must be acknowledged that it is generally inferior. Still, those who know it best are generally ready to do battle in its favour, and to show cause for their partiality.
apprehension of the relations and powers of a large and important class of words.

In another chapter an endeavour has been made to smooth the way to an acquaintance with the *Shikasta* or "broken hand" used in ordinary correspondence. This free running hand differs no more from the printed characters than our English running hand differs from its exemplar. But, as in England, so in India, there are writers whose negligent and crabbed scrawls tax the patience and often baffle the ingenuity of the ill-used beings who have to read them. It is obvious that little can be done to remove such difficulties; but the leading peculiarities of the "broken hand" have been pointed out, and the various examples and transcriptions will aid the advanced student in understanding its intricacies so far as to become master of any tolerably written document.

Some few errors have crept into the print, partly from oversight, partly from accidents in printing. They have been noticed in the Errata, and the student is requested to correct them. Other trivial errors, such as the dropping out of a vowel point, may be met with, but these are unavoidable, and ought not to cause any embarrassment.
1. The Urdu language, commonly called Hindustani, is a language formed by an admixture of the Arabic and Persian of the Muhammadan conquerors with the Hindi or vernacular language of the conquered Hindus. It is everywhere the language of the Musulmans, and in Dehli, Lucknow, and other places, where the Muhammadan power has made the deepest impression, it is the common language of the people. This language is written in the Arabic alphabet. But vast numbers of Hindus are more or less ignorant of the Arabic and Persian of the Urdu, and employ native Hindi and Sanskrit words instead; these people use the Deva-nāgarī alphabet. The Arabic being the alphabet of the Urdu is the one used in this Grammar, but the Deva-nāgarī alphabet is given and explained in an Appendix.

2. The Arabic alphabet consists of twenty-eight letters; to these the Persians added four, to satisfy the requirements of their language; and three more have been added in India to represent sounds unknown to Arabic or Persian. So the alphabet of the Urdu consists of thirty-five letters. It is read from right to left.
3. THE ALPHABET.

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<tr>
<td>alif</td>
<td>a</td>
<td>a, &amp;c.</td>
<td>shin</td>
<td>sh</td>
<td>sh</td>
</tr>
<tr>
<td>be</td>
<td>b</td>
<td>s</td>
<td>sad</td>
<td>s</td>
<td>s</td>
</tr>
<tr>
<td>pe</td>
<td>p</td>
<td>z</td>
<td>zād</td>
<td>z</td>
<td>z</td>
</tr>
<tr>
<td>te</td>
<td>t</td>
<td>tōe</td>
<td>zōe</td>
<td>z</td>
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</tr>
<tr>
<td>ta</td>
<td>ta</td>
<td>āin</td>
<td>āin</td>
<td>a, &amp;c.</td>
<td>a, &amp;c.</td>
</tr>
<tr>
<td>se</td>
<td>s</td>
<td>ghain</td>
<td>ghain</td>
<td>gh</td>
<td>gh</td>
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<tr>
<td>jīm</td>
<td>j</td>
<td>f</td>
<td>fī</td>
<td>f</td>
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<tr>
<td>che</td>
<td>ch</td>
<td>kāf</td>
<td>kāf</td>
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<tr>
<td>he</td>
<td>h</td>
<td>gāf</td>
<td>gāf</td>
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<td>khe</td>
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<td>lām</td>
<td>lām</td>
<td>l</td>
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<tr>
<td>dal</td>
<td>d</td>
<td>mīm</td>
<td>mīm</td>
<td>m</td>
<td>m</td>
</tr>
<tr>
<td>da</td>
<td>d</td>
<td>nun</td>
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<tr>
<td>zāl</td>
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<tr>
<td>re</td>
<td>r</td>
<td>xāo</td>
<td>xāo</td>
<td>w, &amp;c.</td>
<td>w, &amp;c.</td>
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<td>r</td>
<td>hī</td>
<td>hī</td>
<td>h</td>
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<tr>
<td>ze</td>
<td>z</td>
<td>ye</td>
<td>ye</td>
<td>y, &amp;c.</td>
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<tr>
<td>zhe</td>
<td>zh</td>
<td>sīn</td>
<td>sīn</td>
<td>s</td>
<td>s</td>
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4. In transcribing the above letters in Roman characters some diacritical marks are required to distinguish the various forms of the \(x, t, s,\) etc. Those employed in the foregoing table are those used in Shakespear's Dictionary. They are not perhaps the best that could be devised, but for a learner they are preferable to any system which would establish a difference between Grammar and Dictionary.

5. The letters introduced into the alphabet by the Persians are \(p, ch, zh,\) and \(g.\) These are modifications of the Arabic \(b, j, z,\) and \(h,\) and they are called respectively \(bā, jim, ze,\) and \(kāf-i ʾājamī.\) The Hindi letters are those bearing four dots, \(tā, da,\) and \(ra.\) These represent the strong or "cerebral" sounds found in the Indian languages.

6. The forms used in the above table are those which the letters have in their separate state. When they are used in combination, many of them are liable to considerable modification. As finals, there is no difficulty in recognizing them; for, with two exceptions \(ع خ\), they then appear in their full form, with the addition only of a ligature connecting them with the preceding letter. Modifications of form are occasioned by the necessity of joining letters together. When they are joined, they retain their distinctive dots, but are deprived of their final flourishes. The letters \(ز ن د ر\)
and \( \text{z} \) never join the following letter, so they remain unaltered; \( \text{z} \) do join, but in such a way as to make no change in their shape. The five letters of the \( \text{b} \) shape and the letters \( \text{n} \) and \( \text{y} \) are all written as initials and as medials; thus, \( \text{b} \), \( \text{n} \); \( \text{ban} \), \( \text{nit} \), \( \text{bipat} \). In combination with letters of the \( \text{c} \) form, they are written as \( \text{ch} \), and as initials followed by \( \text{m} \) they may be written as \( \text{tum} \). Letters of the \( \text{c} \) form are contracted into \( \text{d} \), as \( \text{jan} \), \( \text{fa-jar} \), \( \text{chakh} \). In writing and in lithographs \( \text{d} \) assumes a shape resembling \( \text{wao} \), thus \( \text{s} \) becomes \( \text{d} \) and \( \text{c} \) becomes \( \text{d} \), as \( \text{sat} \), \( \text{sabr} \). In writing and in some printed books the forms \( \text{c} \) and \( \text{c} \), contracted to \( \text{c} \) and \( \text{c} \) in combination, are very commonly used instead of \( \text{s} \) and \( \text{b} \) and \( \text{g} \) as initials are written \( \text{c} \), as medials \( \text{c} \), and as finals \( \text{c} \); thus \( \text{akl} \), \( \text{bad} \), \( \text{tegh} \). \( \text{v} \) and \( \text{q} \) as initials are written \( \text{v} \), and as medials \( \text{v} \), thus \( \text{kaf} \), \( \text{safar} \). \( \text{g} \) and \( \text{k} \) as initials and medials are reduced to \( \text{k} \), as \( \text{hab} \), \( \text{kull} \) \( \text{gul} \), \( \text{chakr} \). \( \text{l} \) becomes \( \text{l} \) and is distinguishable from \( \text{alif} \) by always joining the next letter. \( \text{mim} \) as an initial is \( \text{m} \), as a medial \( \text{m} \), as a final \( \text{m} \). The letter \( \text{h} \) as an initial is \( \text{h} \), but in MS. more commonly \( \text{h} \); as a medial it is \( \text{h} \), as a final it is \( \text{h} \) when it is joined and \( \text{h} \) when it is separate. The letter \( \text{y} \), when it is final and has the sound of \( \text{e} \), is commonly written \( \text{y} \).
7. Pronunciation.

_and b and p are pronounced as in English.

\[ \text{t t; d d.} \] Of these, t and d are pronounced by placing the tongue between the teeth, and are softer than in English; t is an intermediate sound between the English t and th. \[ \text{t t} \] and \[ \text{d d} \] are the same as the English t and d, and these letters are used as the representatives of the English t and d when it is necessary to write an English word containing those letters in Hindustānī; thus captain is written گپان.

\[ \text{s, s,} \] and \[ \text{c s,} \] though differing in sound in Arabic, are all alike pronounced s in Hindustānī.

\[ \text{j} \] and \[ \text{ch} \] have the English sounds as in jar and church; they are never pronounced like the French j and ch.

\[ \text{h} \] is a very strong aspirate.

\[ \text{bb} \] is the ch of the German nacht or Scotch loch.

\[ \text{z, z, x, z,} \] have distinct sounds in Arabic, but only one, that of a simple z, in Hindustānī.

\[ \text{r} \] is r pronounced very distinctly.

\[ \text{r} \] is a stronger sound of this letter obtained by placing the tongue far back on the roof of the mouth. There is no word that begins with this letter.

\[ \text{zh} \] is the French j as in jour.

\[ \text{gh} \] is pronounced like the Northumbrian r, a sound
similar to that which is in some parts given to the \( r \) by the French and to the \( g \) by the Germans.

\( \dot{\text{k}} \) is the ordinary sound; \( \dot{\text{q}} \) is more guttural, coming from the throat rather than the mouth.

\( \dot{\text{g}} \) is always hard as in \textit{gift}.

\( n \), the \textit{nun-ṣaf} or pure \( n \) has the ordinary sound of \( n \); but when followed by a \( b \) or \( p \) it is pronounced as \( m \), thus \textit{lambā}, \textit{sūnīna} \textit{saumpnā}.\(^1\) At the end of a native Hindi word it frequently has the nasal sound of the French \( n \) as in \textit{bon}. This is called the \textit{nun-ṣuna} or \textit{mukhnā} \textit{maghnāna}. It is often written \( n \) without the dot, and is rendered by \( \dot{n} \).

\( \text{n} \) as a consonant is \( n \), but in some parts it is pronounced \( v \). See further, Rule 15.

\( \text{h} \) is the simple aspirate. When it comes at the end of a word and is preceded by the vowel \textit{zabar} (\( a \)) it has no perceptible sound; this silent \( \text{h} \) is called \textit{mukhtafi}, the obscure or imperceptible \( h \). The forms \( \text{h} \) and \( \text{哈} \) are medial varieties of the \( h \), which are used indiscriminately by natives; but the following distinction made by Dr. Gilchrist is generally used in printed books, and is so useful as to merit universal acceptance. In \textit{Nāgarī} every consonant that is capable of being aspirated has a distinct aspirated form; thus \( \text{k} \) and \( \text{kh} \) are represented by distinct letters. These

\(^1\) So in English we write and say \textit{consign} but \textit{combine}, \textit{intact} but \textit{impact}, the \textit{con} and \textit{in} having been converted into \textit{com} and \textit{im}.
aspirated letters are represented in the Persian character by the addition of the ꞌ or “butterfly form” to the simple consonant; thus ꞌ is ph and ꞌ is th. This is called the هـ مَرْكَبَ hā-e murakkab or compounded h. This h must be pronounced as a distinct aspirate, and should not be allowed to merge into a modified sound; thus ph should be pronounced as in up-hill, though it is often heard pronounced as in phase; th sounds as in the words at home, never as in then. According to this rule the ꞌ can never be preceded by a vowel. When the letter h is preceded by a vowel sound or by a consonant incapable of aspiration (as n) the ꞌ is employed. Thus بیابی is bahi, كه is khā, كه is kahā, and munk is written معین. This h is called هـ خالی hā-e khālis, the pure h. After letters (such as د) which never join the following letter the initial form ه must be used, so that dhan and dahan are alike written ده. A final ꞌ with two dots over it is found in Arabic words and is pronounced t, but in Persian and Hindu-stāni it is frequently converted into د t. Sometimes the dots are omitted, and then the letter is sounded as h.

8. Vowel Points and Diacritical Points.

fatha or زِبَر zabar written above has the sound of a as in servant.

kasra or زِبَر zer written beneath is sounded like i in pin.
8 HINDUSTANI GRAMMAR.

زَمْمَة zamma or پیش pesh written above is sounded like u in put.

جوْر jazm. This is placed over a consonant to show that it is what the grammarians call ساکین säkin, 'stationary,' meaning that it is not followed by a vowel sound. In other words, jazm (which means amputation) cuts away the vowel sound, and the consonant combines with the one following it; thus مِرْد mard and آدمي admi, and as in the word جَزْم jazm itself. Final consonants being always säkin do not require jazm.

تَسْدید tashdīd. This word signifies corrobororation, and the sign strengthens or corroborates a consonant by doubling it. It is written above the letter. Thus ضَمْمَة is zamma, and حَقّ is hakk.

مَدَد madd or مَدّ madda means prolongation, and placed over an initial alif gives it a long sound; thus، آب āb.

وَضُلَّ vasl or وُضَلّ nasla, conjunction. This mark, though of frequent occurrence, is found only in Arabic phrases consisting of two words with the article ال between them. When the first of the two words ends with a vowel, that vowel excludes the initial a of the al, and this con-

The learner is requested to understand this technical term ساکین, as it will be used in preference to any English word. It has been rendered into English by the word quiescent, but Forbes has shown that this term is not an exact equivalent. He uses the word inert as a better though insufficient representative. The word stationary is a literal rendering of the original word. But no one of these words conveys a precise idea of the term. So the word säkin will be employed whenever it is necessary.
junction of the two words is marked by the sign ~waṣl placed over the alif, thus, amīr al-ʿumārā. In other words, waṣl is an apostrophe marking the elision of the initial l of the article when it is preceded by a vowel, as the apostrophe in French marks the elision of the e of le when followed by a vowel. The words in such phrases stand in grammatical relation to each other; thus, amīr al-mūminīn, 'Commander of the Faithful;' fi'l wāḥi, 'in fact;' bi'īl kull, 'entirely' (bi, in; al, the; kull, whole).

[In these phrases another change frequently occurs, by which the l of the article al is converted into another letter. The l is what the Arabs call a lunar or weak letter, and when al is followed by a solar or strong letter the l assumes the sound of that strong letter. The solar or strong letters are س ز ر . Followed by one of these the l of al assumes its sound, and this change is noted by marking the l with jazm and the initial strong letter with tashdīd, thus, Ruknu-d Daulah, 'Pillar of the State;' Hārūnu-r Rashīd (the celebrated khalif).]

танвин. This is another Arabic contrivance. It means the addition of ن n and has been called 'nunation' or n-ing. This is effected by doubling a vowel point at the end of a word, thus an, in, un. These mark the cases of the noun in Arabic. The
tanvîn of the first vowel is the only one used in Hindûstâni, and this, excepting in words ending with hamza or ى, has an alif ا written under it, but that alif is not pronounced; thus, إيتافاة ا حيانا, ahyânan, حکمة ا حيانا hikmatan. This ں is represented by ں.

١٩٩٣١ hamza is the sign of an initial vowel, and is either written or understood when a word or syllable begins with a vowel. It is found used in Hindûstâni in three ways. When two vowels are in contact it is written over the latter, as یعاون jâ`ûn, بیایی یا or ى bha`i, فايده fa`ida. Secondly, when an apparently medial alif is to be treated as initial and to be pronounced short as in ساور sal`ar, یجات jur`at. Thirdly, it is used to form the Persian izâfat with words ending in ی or ى (see Rule 60).

9. Vowels and Diphthongs.

The letters ى, و, and ی are liable to modifications of sound, they are therefore called حرف علّت harf-i illat, defective or changeable letters, as distinguished from the حرف صحیح harf-i sahîh, the integral letters or consonants.

The short vowel ى is represented by zabar ﻟ as ﻟ sat.

" ى " ى " zer ى as ﻟ sit.

" ى " ى " pesh ى as ﻟ sut.

The long vowel ى is ى as ﻟ sît.

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The long vowel ى is ى as ﻟ sît.
The vowel e is represented by سیت sct.
The diphthong ai is سیت sait.
The long vowel ِ as سوت sût.
The vowel o is سوت sot.
The diphthong au is سوت saut.

The letter ye, as a final, undergoes some changes in writing so as to mark its different sounds without using the vowel points. The e sound is generally written ِ and ِ as سیت; ai is often represented by a modified form, but in this work سیت is used. The ِ is called the مُکوْسي mūkūsi or reverted ye.

The xabar (') or short a is pronounced like the a in adore and America; ِ is the long sound of the same vowel as in the word last and sometimes as in all. Zer (') is the short i of the word pin; ِ is the long sound as in machine; the first is the i of fit, the second is like the ee of feet. Pesh (') is pronounced as in put; ِ as in rule, or as oo in rood; e has the French sound as in fête, or the English sound of a in fate; ai is sounded as in aisle; o as in note, and au like ou in house.

10. Initial Vowels.

All words beginning with a vowel must commence with either ِ alif or ِ āin, accompanied by the hamza, but practically the hamza is suppressed. Both these letters are considered consonants, and in fact they are
mere breathings without sound. *Alif* is a slight aspiration or movement of the breath effected by the muscles of the throat; *āin* is a deeper or more guttural aspiration. These letters being consonants, the vowel sound is communicated to them by the vowel point or long vowel appended to them, as بِتَتْ is *bit*, and بُوْتَ is *bot*, so إِتْ is *it*, and اوْتَ is *ot*. The initial ب in the one case and the ۰ in the other are the letters which give the motion while the ﯽ and the ﯽ impart the sound.

\[
\begin{align*}
\text{āin} & \quad \text{an} & \quad \text{in} & \quad \text{un} & \quad \text{ān} & \quad \text{un} & \quad \text{on} & \quad \text{aun} & \quad \text{in} & \quad \text{en} & \quad \text{ain} & \\
\text{ēn} & \quad \text{an} & \quad \text{ēn} & \quad \text{an} & \quad \text{ūn} & \quad \text{ūn} & \quad \text{ān} & \quad \text{āun} & \quad \text{ēn} & \quad \text{ēn} & \quad \text{ain} & \\
\end{align*}
\]

11. In MSS. and in lithographed works the vowel points are very sparingly used, the reader being supposed to be acquainted with the proper sounds of the words. But in printed books, especially in such as are intended for the use of students, the necessary points are supplied; *zer* and *pesh* are invariably inserted, and *jazm* is given whenever its absence would mislead the reader. *Zabar*, the most common of the vowels, is generally omitted, but this need not embarrass the learner, for as the *zer*, *pesh*, and *jazm* are supplied wherever they are required, the vowel *zabar* (א) must be added to every consonant unmarked by one of those points. Thus, مُلك is *mulk*, and مَلك is *milk*, because
each consonant bears either a vowel point or the jazm; but مِلْكَ is malik, and مَلْكُ is malak, because the mim in malik and both the mim and the lām in malak being without points have the zabar understood.

12. Of the Letters و and ي.

The letters وَ and يَ are used both as vowels and consonants. They have vowel sounds when they are followed by a consonant, but they are consonants when they are followed by a vowel; thus، سُودَ is süd, but سُوءَ is sawād; سِيرَ is sair, but سِيرَ is siyar. As initial letters they are consonants, and so at the beginning of words they invariably have the consonantal sounds.


Several Oriental grammatical terms have incidentally appeared in the foregoing pages, but there are some others relating to the alphabet which it will be well to notice before passing to another subject.

14. When the letter alif bears the mark madd it is called التَّب مَمْدُودُه alif-i mamdūda, the prolonged alif. Alif is found at the end of some Arabic words written in the letter يَ, thus يَ or ي. This is called the التَّب مَعْصُوْرَه alif-i maksūra, the abbreviated alif; it is sometimes pronounced a as in تَعَالَى ta'ālī, sometimes a as in عَلَى ʿala. In Roman letters it is written a or a.
15. In some Persian words the letter \( \varkappa \) \( n\ddot{a}o \), coming after the letter \( \dddot{k}h \) \( kh \), is slurred or passed over in pronunciation; such a \( n\ddot{a}o \) is called \( \varkappa \) \( n\ddot{a}o \)-i \( m\ddot{a}d\ddot{u}la \), 'passed over \( n\ddot{a}o \). Thus \( \dddot{k}h\ddot{u}d \) and \( \dddot{k}h\ddot{u}sh \); \( \dddot{k}h\ddot{w}b \) and \( \dddot{k}h\ddot{w}sh \) are pronounced with a slurred and very indistinct sound of the \( n\ddot{a}o \). Such a \( n\ddot{a}o \) is represented in Roman characters by \( y \) or \( w \).

16. The word \( s\ddot{a}k\ddot{i}n \) has been explained as applied to a consonant which is 'stationary,' not being followed by a vowel. Consonants which are followed by a vowel are said to be \( m\dddot{a}t\dddot{a}h\ddot{a}r\ddot{r}ik \), moving or movable by means of that vowel. Thus in the word \( b\dddot{n}d\ddot{a} \) \( banda \), the \( b \) and the \( d \) are \( m\dddot{a}t\dddot{a}h\ddot{a}r\ddot{r}ik \); they move by means of the vowel, but \( n \) is \( s\ddot{a}k\ddot{i}n \) or stationary, not being followed by any vowel.

17. \( M\ddot{a}r\ddot{u}f \) \( m\dddot{a}t\dddot{a}h\ddot{a}r\ddot{r}ik \), known and unknown. These Arabic terms are applied to the letters \( \varkappa \) \( n\ddot{a}o \) and \( y \) \( ye \). In Arabic the simple vowel sounds of these two letters are \( \dddot{u} \) and \( \ddot{\dddot{i}} \), the sounds \( o \) and \( e \) are unknown in that language; so \( \dddot{u} \) and \( \ddot{\dddot{i}} \) are said to be \( m\ddot{a}r\ddot{u}f \), but \( o \) and \( e \) are \( m\dddot{a}j\dddot{h}\ddot{u}l \). The \( m\dddot{a}j\dddot{h}\dddot{u}l \) sounds are sometimes called \( \dddot{A}j\dddot{a}m\dddot{i} \) or Persian.

18. The letter \( \dddot{h} \) \( h \) is called \( h\ddot{a}-e \) \( h\ddot{u}t\ddot{t}\ddot{i} \), to distinguish it from \( \dddot{d} \) \( h \) which is called the \( h\ddot{a}-e \) \( h\ddot{a}n\dddot{e}\dddot{c}z \) or \( h\ddot{a}-e \) \( m\dddot{u}d\dddot{a}n\dddot{w}r\dddot{a} \), 'rounded' \( h\ddot{a} \);
is also called ُهاء المُهمَّلاء, 'the undotted' ُهاء to distinguish it from ُخاء, which is called ُهاء المُعَجمَة, 'the dotted' ُهاء. The final ُهاء being silent is called the ُهاء المُخَضف, the 'concealed' or 'obscure' ُهاء, and ُهاء المَكتَبِي, the 'written' ُهاء. The ُس which is pronounced, as in ُرَاح and ُبَدِّشَه, is called ُمَلَفَزَي, 'pronounced'; ُظَاهر ُزَاهِر, 'manifest'; ُجَلِي ُجَلِي, 'apparent.'

19. Of the letters of the alphabet eight are peculiar to the Arabic, and any word which contains one of them may be considered as belonging to that language. These letters are ُق ع ط ض ص ح ث. The letter ُر is found only in Persian words. Words containing one of the letters ُغ ز ذ ُخ may be Arabic, Persian, or Turkī, but cannot be Indian. Words in which the letters ُب or ُك occur, may be Persian or Indian, but cannot be Arabic; and words containing one of the four-dotted letters ُر ُت ُذ ُر are of Indian origin.

20. Different Kinds of Writing.

There are several different modes or styles of handwriting employed by Orientals in producing their manuscripts. The plainest and most simple is the ُنَشُكِلي, in which the Kurān and Arabic MSS. in general are written. It is the character which type-founders have endeavoured to imitate, and so it is the one almost ex-
clusively used for printed books. It stands in much the same relation to the other styles as our printed characters do to our written ones. The Tālik or "hanging" style is an elegant hand employed by the Persians for ornamental purposes and for choice copies of the works of their most favourite authors. It is very graceful in appearance, and the art of writing it is frequently practised with the greatest assiduity. Choice specimens are highly prized, and a Ḥushnavis or fine writer obtains liberal rewards for specimens of his skill. The Naskhi-tālik or Nastālik is a medium between the Naskhi and the Tālik, in which the bold slopes and graceful curves of the latter are restrained and assimilated to the more rigid forms of the Naskhi. This character is commonly used in good MSS. The Shikasta or "broken" hand might with equal or greater propriety be called the "connected" or running hand, for although the forms of its letters often vary from the normal forms, and may thus be said to be broken, the leading characteristic is the running of one letter into another, so as to avoid the necessity of raising the pen from the paper. The dots distinguishing the letters are neglected more or less, and several of the characters are made to vary in shape according to the exigencies of those to which they are joined. Many of these varieties are general in all Shikasta writing; but it often happens, as in our own language, that a writer has peculiarities of his own.
The leading characteristics and varieties of this writing may soon be learned, but a full and familiar knowledge of the language is necessary to read it with anything like facility. Another kind of writing is called Shikastā-āmez, 'mixed with Shikasta,' in which some of the more convenient modifications of the Shikasta are adopted for the sake of facility in writing. A chapter in the Appendix is devoted to the peculiarities of Shikasta, and to that the student is referred for explanations and specimens.

21. Alphabetical Notation or Abjad.

The Arabs make use of their letters as numerals: but this use of them is almost exclusively confined to chronograms, in which the dates of important events are expressed by the letters of a pithy sentence or a line of verse. Each letter has an unvarying numerical value. The letters are arranged according to their values in a sentence of eight meaningless words, which sentence, or Memoria technica, is called Abjad, from the first of the eight words. It runs as follows, the numerical value of each letter being placed over it.

\[ \text{ا} \text{ب} \text{ج} \text{د} \text{ع} \text{وز} \text{ح} \text{ط} \text{i} \text{ك} \text{ل} \text{م} \text{n} \text{i} \text{s} \text{f} \text{ع} \text{s} \text{c} \text{e} \text{r} \text{e} \text{s} \text{t} \text{h} \text{d} \text{ن} \text{ذ} \text{ف} \text{ظ} \text{غ} \text{ل} \text{ش} \text{ت} \]

\( \text{Alif} \) has the value of 1, \( \text{ye} \) of 10, \( \text{ke} \) of 100, and so on. The values of the various letters in a chronogram
being added together the sum gives the date, as in the following:

\[ \text{باغ و بهار} = 1217 \]

The title of a well-known work, which represents the date of its composition, 1217 A.H. or 1802 A.D.

22. **Exercise in Reading.**

Having learned the letters in their separate forms, and carefully read all that has been said about the alphabet, the learner should exercise himself in spelling out carefully the following passage, of which an exact transliteration is given below.

ايکٌ غلام آپنے مالک کے یہاں ہے بھاگا - اہتزاقا چند-
روز کی بعد آس کا صاحب کسی دوسرے شہر میں گیا -
وہاں آپنے غلام کو دیکھتا آر اپنے پُکُّر کیا کہا تو کس واسطے بھاگا?
غلام نے صاحب کا دامس پُکُّر کیا کہا تو میرا غلام دھی-
تُونے بھی تا سا میرا پیسا حیران آور بھاگت آیا - آخر وہ دونوں-
فانی کے پاس گئے آر آپنا آحوال بیان کیا آور انساف چاہا -
فانی نے ان دونوں کو ایک کے پُکُّر کیا کہ پاس کہتا کرکے فرمایا-
تُم دونوں آپنے سیر ایک بھرگی کییر کیا کہ بھاگر رکھو - آئودوں نے
PARTS OF SPEECH.

The Arabs, and Hindustani grammarians in imitation of the Arab system, classify all words under three parts of speech. 1. اسم ism, the name or noun. 2. فعل fā'il, the verb. 3. حرف harf, the particles, including adverbs and prepositions.


23. Parts of Speech.
24. The Article.

Hindustani has no regular article corresponding to our *a* and *the*. The article is inherent in the noun, and the context determines whether it is indefinite or definite. But in default of articles the numeral एक *ek*, 'one,' and the pronoun कौन *ko’i*, 'a certain,' are used instead of the indefinite article; and the demonstrative pronouns यह *yih*, 'this,' and वह *wuh*, 'that,' are employed when it is required to indicate anything with great precision. Thus, एक आदमी *ek ādmī*, 'a man;' कौन गर्ल *ko’i āurat*, 'a certain woman;' यह बोरा *yih ghorā*, 'this or the horse;' वह कुत्ता *wuh kuttā*, 'that or the dog.' The pronoun कुछ *kuchh* is used as a partitive article 'some;' as कुछ मिश्र *kuchh misrī*, 'some sugar.'

25. The Noun

Under the term *Ism* or Noun the grammarians include:

1. The Noun or Substantive इस्म मौसूफ *Ism-i mausūf*.
2. The Adjective इस्म सीफ *Ism-i šifat*.
3. Pronoun इस्म चमिर *Ism-i šamīr*.
4. The Infinitive or Verbal Noun مصدور *Masdar*.
5. The Participle Present حالی *Ism-i kāliya*.
6. The Participle Past مفعول *Ism-i maʃ'ūl*.
7. The Participle Conjunctive معطوف *Ism-i māzi mātūfī*.
Gender of Nouns

26. In Hindūstāni there are only two genders: the masculine (تَذْكِيرُ, tazkīr), and the feminine (تَأْنِيَةُ, ta'niṣ). Some few rules can be given for ascertaining the gender of a noun, but they are very inadequate, and the subject will require the learner's constant attention. There is a considerable number of nouns of which the gender is unsettled, being by some deemed masculine and by others feminine, and besides this the natives themselves frequently make mistakes of gender, even in respect of words whose gender is settled.

27. Where the name of an animate being indicates its sex the gender follows the sex; or, in short, names of males are masculine, and of females feminine. The only exception to this is, when men, out of delicacy in speaking of their wives, use a covert term, such as قِبْیَةٌ kabila, tribe, or خَانِدَانٌ khāndān, family.

28. Nouns of common gender like آدمیāدمی, 'a person,' are treated as masculine, excepting only when they are distinctly used for females.

29. In compound words the gender generally follows that of the last word; thus, شَكَارْگَاه shikār-gāh, 'a hunting ground,' is feminine, because gāh is feminine. The expression قَبْلَگَاه kībla-gāh, 'father,' is masculine and an exception.

30. The gender of many nouns may be known by
their terminations; the leading principle being that final \( \tilde{a} \) is distinctive of the masculine gender, and \( \check{i} \) of the feminine. But this must not be considered decisive, for under Rule 27 \( \hat{b}u\hat{r}h\hat{y}a \), 'an old woman,' is feminine, and \( d\hat{h}o\hat{b}i \), 'a washerman,' is masculine.

31. Sanskrit and Arabic scholars should bear in mind that words borrowed from those languages retain their original gender; masculines and neuters being masculine, and feminines remain feminine in Hindustani.

**Masculine Nouns.**

32. Nouns ending in \( \tilde{a} \) are generally masculine, except \( c\hat{h}r\hat{i}y\hat{a} \), 'a bird,' \( \hat{t}\hat{h}l\hat{i}y\hat{a} \), 'a water pot,' \( \hat{d}\hat{i}b\hat{i}y\hat{a} \), 'a little box,' and a few other Hindi words. Also the Persian words \( p\hat{r}w\hat{a} \), 'care;' \( \hat{c}h\hat{\alpha} \), 'tea;' \( \hat{d}\hat{g}\hat{h}\hat{\alpha} \), 'deceit.' The Sanskrit words \( p\hat{u}\hat{j}\hat{\alpha} \), 'worship;' \( k\hat{\rho}\hat{p}\hat{\alpha} \), 'favour.' And a longer list of Arabic words, \( \hat{e}b\hat{t}\hat{\i}\hat{d}\hat{\hat{\alpha}} \), 'beginning;' \( \hat{\i}\hat{n}\hat{\i}\hat{h} \), 'end;' \( a\hat{d}\hat{a} \), 'payment;' \( \hat{b}\hat{\alpha}\hat{\lambda} \), 'evil;' \( t\hat{\alpha}\hat{m}\hat{\alpha}\hat{n}\hat{\hat{\alpha}} \), 'a request;' \( \hat{\hat{s}}\hat{n}\hat{\hat{\alpha}} \), 'praise;' \( \hat{\hat{h}}\hat{\alpha}\hat{\hat{\alpha}} \), 'shame;' \( k\hat{\hat{h}}\hat{\hat{\alpha}}\hat{\hat{\alpha}} \), 'fault;' \( \hat{d}\hat{n}\hat{\hat{\alpha}} \), 'the world;' \( \hat{d}\hat{\hat{\i}}\hat{\hat{\alpha}} \), 'prayer;' \( \hat{d}\hat{\hat{\hat{\i}}} \), 'medicine;' \( g\hat{h}\hat{i}\hat{\hat{\alpha}} \), 'food;' \( \hat{\hat{k}}\hat{\alpha}\hat{\hat{\alpha}} \), 'fate.'

33. Nouns ending in \( \check{a} \) \( \hat{a}h \) \( (a) \), as \( \hat{b}\hat{\check{c}}\hat{\hat{\alpha}} \), 'slave,' are masculine.
34. Arabic nouns of three syllables of the same measure as 

\[\text{tašarruf}, \ 'possession' \ (except \ ٤Jake \ 

tawajjah, 'favour'), \ and \ ٥تافعوت \ tafācut, 'difference'; \]

and words of two syllables like 

\[\text{انصاف} \ insāf, \ 'justice'; \]

and 

\[\text{iňılış, 'sincerity';} \] \ are generally masculine.

**Feminine Nouns.**

35. Nouns ending with the letter یّ ی are feminine. There are but few exceptions to this rule; the most common exceptions are ٥پانييِنی pānī, 'water;' ٥موتی motī, 'a pearl;' ٥جی jī, 'life;' ٥گهی ghī, 'clarified butter;' and ٥دحی dahī, 'curds.'

36. Most nouns ending in ٧ت t and ٩ش sh are feminine, especially those in ٥ish; but there are many exceptions, like ٨کیپیت khet, 'a field;' ٨دوش dosh, 'a fault;' and ٨عیش ٨ایش ٩ish, 'pleasure.'

37. The Arabic infinitive or verbal noun which enters largely into Hindūstānī is feminine. It is a word of two syllables, the first beginning with ٨تا ta and the second having the vowel یّ ی for its middle letter, as ٨تقیسیر takṣir, 'fault;' ٨تقیسیر tadbīr, 'counsel;' ٨تقیسیر takṣim, 'division.' There is one word of this measure which is masculine, ٨تیمید tāwīz, 'a charm.'

38. Other rules have been given, but they are burdened with so many exceptions as to be practically
useless. In conclusion, when the means of ascertaining the gender of a noun are not at hand, it is better to use the masculine; for nouns of the masculine gender are far more numerous than those of the feminine.

39. The masculine gender is called تذكير тазкір, and the feminine تانیس ta’nis. The adjectives of these words are, مذکر muzakkar, masculine; and مونیس mu’annaṣ, feminine.

Declension (گردن gordan).

40. Nouns have two numbers عدد adad; the singular واحد nāhid, and the plural الجمع jamā.

41. The various cases (حالات hālat) are made by particles corresponding to the English prepositions; but as they follow the noun they qualify, they are more properly postpositions.

Nominative
Accusative Either the nominative or the dative.
Genitive ِکا ke, ِکی kī, of.
Dative ِکو ko, to.
Ablative ِس se, from, with, than.
Locative ِمین men, in; پر par, on; ِتک tak, up to.
Agent ِنی ne, by.
Vocative ای ai, placed before the noun.

1 The vowel point zabar will hereafter be only occasionally used. See Rule 11.
In native grammars the nominative and the agent, the accusative and the dative, and the ablative and the locative, are considered to be the same and bear the same names. The nominative and the agent are called فايلِ fā'il; the accusative and dative منفعّل maf'āl; and the ablative and locative جِر jarr. The genitive is called إضافت izāfat; and the vocative ندا nidā.

42. There is no distinct form for the accusative; its place being supplied either by the nominative or the dative. Which of these two forms should be used is a question of Syntax; but we may here briefly anticipate, and state that when the accusative is required to be definite or specific the dative form should be used.

43. Genitive.—The particle کَ, ke, کی ki partakes of the nature of an adjective. The connexion of the genitive case with the adjective may be seen in such phrases as 'a chain of iron,' and 'an iron chain;' 'a crown of gold,' and 'a golden crown;' 'the king's palace,' and 'the royal palace.' This particle کَ, ke, کی, being identical with or similar to an adjective, it agrees with its object, i.e. with the noun which it possesses.

کَ and ke are masculine, and کی is feminine. When the object of the genitive is masculine and in the nominative case singular number, کَ must be used. When the object of the genitive is masculine and not in the
nominative singular, \textit{ke} must be used. When the object is feminine, \textit{ki} is invariably used.\footnote{Compare the possessive pronouns in Latin and French.} Examples:

\begin{align*}
\text{ādmī ka ghorā, the man's horse.} \\
\text{āuraṭ hā beṭā, the woman's son.} \\
\text{ādmī ke kutte, the man's dogs.} \\
\text{laṛkī ke bhā'ī se, from the girl's brother.} \\
\text{bāp kī ghorī, the father's mare.}
\end{align*}

\textit{Obs.}—When the object of the genitive case is a nominative used as an accusative, \textit{hā} must be used, as मे́ं अंदूँ का हाथ देखता हूँ, 'I see a man's hand.' See Rule 42.

44. \textit{Dative.}—Instead of \textit{ko}, के́ तैन is sometimes used.

45. \textit{Ablative.}—सेन, सौं, सौं, and सिती, are sometimes used instead of पैँ.

46. \textit{Locative.}—पा is used for तक, तक, 
\textit{tak}, and ला, ला, 
\textit{lag}, all meaning 'till,' 'up to,' 'as far as,' are other particles of the locative.

47. \textit{Vocative.}—क् हाँ and या \textit{ya} are used instead of \textit{ai}. There are other vocative particles, some of which have a derisive or contemptuous signification. These may be learned from the Dictionary.

48. \textit{Inflection.}—Besides the addition of the particles distinguishing the cases, all nouns undergo a slight modification in the plural, and some few in the singular
also; the modified form is called the oblique form or the inflection.

The oblique plural form of all nouns, without any exception, is made with the syllable ُوُ oů. The oblique form is that to which the various particles are added, as آدمیوُ کو Ædmi'ou ko, 'to men.' 1 The vocative plural rejects the َنَ, as َآدمیُوُ عَی Ædmi'o, 'O men.'

Nouns consisting of two short syllables, the latter of which encloses the zabar or short vowel ُا, reject that vowel when oů is added; thus, بَرْسُونَ barson, and ُجگْهُونَ jaghoûn.

49. This addition in the oblique form plural is the only one to which masculine nouns are subject, with the exception of those ending in ُا or َُا, and a few in ُاَنَ; as بَيِتاَ betä, 'a son;' بَنُدَهَ banda, 'a slave;' and بَنْیانَ banyân, 'a shopkeeper.' Nouns of these terminations change them and make the oblique form singular and the nominative plural in ُاء ُ. In the oblique form plural the termination oů is substituted. Thus these nouns have three forms بَيِتاَ betä, بَتَهَ bete, بَتُونَ betûn; بَنُدَهَ banda, بَنْدُونَ bande, بَانْدُونَ bandûn.

50. Feminine nouns never alter in the singular. Those ending with a vowel make the nominative plural in ُاَنَ; those ending with a consonant make it in ُیِنَ enn.

1 So in English, ُاَس and ُتْهُم are the oblique forms of ُاَنَ and ُیِنَ.
51. So the declension of nouns may be divided into four classes, for the differences between them are not sufficient to make them distinct declensions.

52. Class I. Regular Masculine Nouns.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>मर्द</td>
<td>mard, a man.</td>
</tr>
<tr>
<td>G.</td>
<td>मर्द का के की</td>
<td>mard kā, ke, kī, of a man.</td>
</tr>
<tr>
<td>D.</td>
<td>मर्द को</td>
<td>mard ko, to a man.</td>
</tr>
<tr>
<td>Ab.</td>
<td>मर्द से</td>
<td>mard se, from a man.</td>
</tr>
<tr>
<td>Loc.</td>
<td>मर्द में</td>
<td>mard mēn, in a man.</td>
</tr>
<tr>
<td>Ag.</td>
<td>मर्द ने</td>
<td>mard ne, by a man.</td>
</tr>
<tr>
<td>Voc.</td>
<td>आई मर्द</td>
<td>ai mard, O man.</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>मर्द</td>
<td>mard, men.</td>
</tr>
<tr>
<td>G.</td>
<td>मर्द ने का के की</td>
<td>mardōn kā, ke, kī, of men.</td>
</tr>
<tr>
<td>D.</td>
<td>मर्द ने को</td>
<td>mardōn ko, to men.</td>
</tr>
<tr>
<td>Ab.</td>
<td>मर्द ने से</td>
<td>mardōn se, from men.</td>
</tr>
<tr>
<td>Loc.</td>
<td>मर्द ने में</td>
<td>mardōn mēn, in men.</td>
</tr>
<tr>
<td>Ag.</td>
<td>मर्द ने</td>
<td>mardōn ne, by men.</td>
</tr>
<tr>
<td>Voc.</td>
<td>आई मर्द</td>
<td>ai mardo, O men.</td>
</tr>
</tbody>
</table>

53. Having thus fully given one noun, it will be unnecessary to do more for the other classes than to show the nominative and oblique forms. The various cases may then be made by adding the appropriate particles to the oblique forms, remembering always to drop the ṇ of oṁ in the vocative plural.
54. Class II. Masculine Nouns ending in \( \ddot{a}, \dot{a}, \) and \( \dddot{\dddot{\dddot{a}}} \).

**Singular.** | **Plural.**
---|---
N. بِنّا، a son. | بِنّ، sons.
Ob. بِنّ. | بِنّون.

A few masculine nouns ending in \( \ddot{a} \), derived from Arabic, Persian, and Sanskrit, not having become as it were naturalized, do not allow the final to be changed; as خُدَا, 'god;' دَانَا, 'a sage;' دَارِيا, 'a river;' گَدَا, 'a beggar;' اَمْرَا, 'nobles;' ڇِڏ_trait, 'a teacher;' لاَ لَالَا, 'master;' بَابَا, 'father.'

**Singular.** | **Plural.**
---|---
N. دَانَا. | دَانَا.
Ob. دَانَا. | دَانَاون.

The word پَاؤْنُو، 'a foot,' sometimes makes the oblique singular پَاُنْو، and the nominative and oblique plural پَاُنْون. گَانُو، 'a village,' and نَانُو، 'a name,' are similarly declined. But there is some uncertainty in the use of these forms.

55. Class III. Feminine Nouns ending in یِ. بَیُّ, a daughter.

**Singular.** | **Plural.**
---|---
N. بَیُّ, a daughter. | بَیُّان.
Ob. بَیُ. | بَیُون.

Feminine ਹੱਡੀ nouns in \( \ddot{a} \) make the nominative
plural by adding \( n \), as چریا چریا چریا چریا, 'a bird,' plural چریان, 'birds;' تہیلیا تہیلیا تہیلیا تہیلیا, 'a water pot,' plural تہیاین تہیاین تہیاین تہیاین; but those that are of foreign origin make the plural in ِن *n* as لا balā, 'an evil,' plural بلائِن balāen.

گئِن گئِن گئِن گئِن gā'een in the nominative plural, and گئون گئون گئون گئون gā'ōn in the oblique form.

جوُر َُ َُ َُ جوُروُن ُُ ُُ جوُروُن jorū, 'a wife,' makes جوُروُن ُُ ُُ جوُروُن jorūān, 'wives.'

56. Class IV. Feminine Nouns ending in Consonants.

\( rāt \), night.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. رات ِن rāt, night.</td>
<td>راتِس ِن rāten, nights.</td>
</tr>
<tr>
<td>Ob. رات ِب rāt.</td>
<td>راتِون ِب rāton.</td>
</tr>
</tbody>
</table>

**Arabic and Persian Forms.**

57. The Arabic form of the dual is occasionally used in Hindūstānī, as والدِن والدِن والدِن والدِن wālidān, 'parents,' from والد ِن والد ِن والد ِن والد ِن wālid, 'a father.'

58. The regular Arabic plural of the masculine in ِن ِن ِن ِن an, as سَرِک سَرِک سَرِک سَرِک sārik, 'a thief,' plural سَرِکُن سَرِکُن سَرِکُن سَرِکُن sārikūn, is rarely met with. The feminine plural in ات ِت tilismāt, 'charms;' واردِت واردِت واردِت واردِت wāridāt, 'events.' The Arabic 'broken plurals' are of very frequent occurrence. These appear in a great variety of forms, as َِ ِ َِ َِ َِ kism, 'a sort;' اَّسَم اَّسَم اَّسَم اَّسَم aksām,
31

sorts; hal, 'state;' āhōwāl, 'states;' circumstances; īlm, 'science;' ālūm, 'sciences.' These are given more in detail in the Appendix.

59. The Persian plural is frequently employed. It is made by adding an ān to the names of animate beings, and hā to the names of inanimate objects; as mardān, 'men,' from mard, 'a man;' bārkhā, 'times,' 'occasions,' from bār bār, 'a time,' and sālīhā, 'years,' from sāl, 'a year.' The distinction is sometimes disregarded, as we find āsphā, 'horses,' and chirāghān, 'lamps.' Nouns ending in s make the animate plural in ān gān, and the inanimate in ān jāt; as bānda, 'a slave,' bandagān, 'slaves;' sūba, 'a province,' sūbajāt, 'provinces.' Nouns ending with ā generally insert ā for euphony before ān; thus, ān gadas, 'a beggar,' makes ān gados, 'beggars.'

60. The Persian ʾezāfa, or genitive case, is of very frequent occurrence. It is generally made by placing the vowel zer (.), equivalent to of, between two nouns; but if the first of the two nouns ends with ā or ā the vowel e is used, and if it ends with h or ī, the hamza is used, which is then pronounced as zer and sometimes has the zer written under it; thus:
The Adjective (اسم صفة Ism-i Şifat).

61. The adjective precedes its noun. It is generally unchangeable, being subject to no alteration whether for gender, number, or comparison. The exceptions are Hindi words ending with अ. These are declinable, and, as already observed, they resemble the particle हा, ke, hā of the genitive case. The final अ is the masculine nominative singular, but in every other case, singular and plural, of the masculine, the termination is changed to स, and throughout the feminine to य. Thus, गोरा gorā, white.

Masculine Nominative Singular गोरा gorā.  
Every other case गोरे gore.  
Feminine Singular and Plural गोरी gorī.

62. Adjectives from the Persian in अ are unchangeable, as जद judā, 'separate;' दान dānā, 'wise;'
ADJECTIVES.

paidā, 'born.' A few ending in ā a are declined like gorā, such as rānda, 'rejected;' sāda, 'plain;' umda, 'exalted;' ganda, 'fetid;' mānda, 'tired;' khuranda, 'gluttonous;' shar-manda, 'ashamed;' kamīna, 'mean;' be-chāra, 'helpless;' nā-kāra, 'useless;' nā-dida, 'unseen;' harām-zāda, 'bastard;' yak sāla, 'annual;' do sāla, 'biennial.'

63. Adjectives when they are used as substantives are declined as substantives. Thus, nīk, 'good,' as an adjective is indeclinable, mard, 'a good man,' aurat, 'a good woman;' but when used for 'the good,' it is declined; as nīk, ne, 'by the good.'

64. Sometimes, especially in poetry, the adjective is placed after its noun, and the feminine may then take a plural termination; as rāteū bhāriān, 'tedious nights.'

65. The comparison of the adjective is made in a very simple manner, by merely placing the word with which the comparison is made in the ablative case; and instead of saying 'the girl is better than the boy,' saying 'the girl is good than the boy;' thus, laṛkī larke se aĉhekhī hai. ghar darakht se ānchā hai, the house is higher than the tree.
The Superlative is expressed by using the word सब sab, 'all,' or some equivalent word; thus,

वह हाथी सब से बड़ा ही is the largest elephant; or, that elephant is larger than all.

66. The words ज़ियाद़ ziyāda, and अॅर auir, in the sense of 'more,' are sometimes used to form the comparative; as ज़ियाद़ हूँब ziyāda klub, 'more fair,' or 'fairer;' अॅर दाना auir dānā, 'more wise,' or 'wiser.' This form has been fostered by English influence.

67. The Persian degrees of comparison are occasionally used: हूँब klub, 'fair,' हूँबतर klubtar, 'fairer,' हूँबतरिन khubtarin, 'fairest;' बि bih, 'good,' पिhiṣṭ bihtar, 'better,' हूँबतरिन bihtarin, 'best;' कम kam, 'little,' कमतर hamtar, 'less,' कमतरिन hamtarin, 'least.'

68. The power of the adjective is increased or intensified by doubling it, as बड़ा बड़ा barā barā, 'very large;' ठंडा ठंडा thandā thandā, 'very cold.' So in English we have 'the deep deep sea,' 'the red red rose,' etc. The same effect is produced by putting the word बहुत bahut, 'much,' before the adjective; as बहुत साफ bahut sāf, 'very clean.' The word बड़ा बड़ा barā barā, 'great,' is used in a similar sense; as बड़ा खराब barā kharāb, 'very wicked.' So also नियाइत nihāyat, 'exceeding.'
69. The particle 

\[ s\hat{a} \]

has the same power as the English termination *ish*. It converts nouns into adjectives, as 

\[ l\hat{a}rk\hat{a} s\hat{a}, \ 'boyish'; \] and when added to an adjective it qualifies it; thus, 

\[ k\hat{a}l\hat{a}, \ 'black,' \] 

\[ k\hat{a}l\hat{a} s\hat{a}, \ 'blackish;' \] 

\[ bahut se, \ 'a great many,' or rather 'a goodish many.' \] This particle is declinable like adjectives in \( \bar{a} \), and so changes into \( \bar{e} \) *se* and \( \bar{i} \) *si*. Sometimes it is connected with a genitive case, and then it signifies 'like as;' 

\[ sh\hat{e}r k\hat{i} si \bar{s}\hat{a}rat, \ 'a figure like as of a tiger.' \] When added to a pronoun it requires the oblique form 

\[ mujh \bar{s}\hat{a}, \] \( \bar{s}\hat{a} tujh \bar{s}\hat{a}, \ 'like me,' \ 'like thee.' \] With nouns it commonly takes the nominative, but sometimes the oblique form.

70. This particle 

\[ \bar{s}\hat{a} \]

combined with pronouns, forms a useful series of adjectives of similarity. 

\[ a\tilde{i}s\tilde{a} \]

(for \( yih \bar{s}\hat{a} \)), 'such,' 'like this;' 

\[ w\tilde{i}s\tilde{a} \]

\[ n\tilde{a}h-s\hat{a}, \ 'such,' \ 'like that.' \] Another particle, 

\[ n\tilde{a} \]

combined in like manner with the pronouns, forms adjectives of quantity or number; as 

\[ \bar{\tilde{i}}tn\tilde{a}, \ 'this much,' \ 'as much as this;' \] plural 

\[ \bar{\tilde{i}}tn\tilde{e}, \ 'this many.' \] These adjectives are declined like other adjectives in \( \bar{a} \). There is a series of adverbs formed in a similar way. The whole of these very useful words are given together in a tabular form under the Adverbs.

71. The Persian construction of the adjective is fre-
quently used, in which the adjective follows the sub-
stantive and is connected with it by the ızāfat; مَرْدِي دِانَا, ‘a wise man;’ بَادْشَاهُ عَادِل bādshāh-i ādil, ‘a just king.’ The ızāfat for the adjective is formed according to Rule 60; in fact, the adjective is treated like a noun in the genitive case.

_Pronouns_ (اسم ضمير Ism-i zamīr).

72. Pronouns admit of no distinction of gender; the same words being used for he, she, and it.

73. Pronouns are for the most part declined like nouns, but there are some special differences.

The first and second personal pronouns make the genitive case in رَا rā, رِ re, رِي rī, instead of كَا kā, كَهِ ke, كِ kī, and they form the agent case by adding the particle نِ ne to the nominative case and not as usual to the oblique.

All pronouns have two forms of the dative; one takes the particle كَوَ ko like nouns, the other, instead of كَوَ ko, adds كِ e in the singular, and كِ نِ eً in the plural to the short oblique form.

All pronouns may reject the قِ oً of the oblique form plural; this shortened form we may call the short oblique. In setting out the declensions, we shall,
for the sake of brevity and clearness, use only this form, but the learner must remember that the longer form may be used.

74. First Person.

N. अपने मैं
G. अपने मेरे मेरे
D. अपने मेरे को
Ab. अपने मेरे से
L. अपने मेरे में
Ag. अपने मेरे में ने

Pl. हम

N. हम, आपने
G. हमारे हमारे हमारे
D. हमारे हमारे को
Ab. हमारे हमारे से
L. हमारे हमारे में
Ag. हमारे हमारे में ने

or हमारे हमारे को हमारे हमारे को, etc., etc.
75. Second Person.

Nom. S.  

Obl.  

INGULAR.

N.  

G.  

D.  

Ab.  

L.  

Ag.  

V.  

PLURAL.

N.  

G.  

D.  

Ab.  

L.  

Ag.  

V.  

or  

When a noun or adjective intervenes between these
pronouns and the sign of the case, the genitive case and the agent are formed regularly; thus,

\[
\text{mujh bad bakht hā, of me ill-fated.}
\]

\[
\text{mujh fakir ne, by me the fakir.}
\]

76. The Pronoun for the Third Person is supplied by the following:

**Demonstrative Pronouns.**

\[
\text{yih, 'this'; v, neh, 'that.'}
\]

It will be well to observe that in these words and in their derivatives the letters \( i \) or \( y \) denote the proximate, \( u \) or \( n \) the remote. \( Wuh \) is the word commonly used for the personal pronoun \( he, she, \) and \( it \); but \( yih \) is sometimes employed. The distinction between them may be understood by noting that \( neh, \) signifies 'that person,' and \( yih, 'this person.' \) When both are used in one sentence, \( neh \) denotes 'the former,' and \( yih, 'the latter.'

77. \( yih, 'this'; \) he, she, it.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>( yih )</td>
</tr>
<tr>
<td>Ob.</td>
<td>( is )</td>
</tr>
<tr>
<td>G.</td>
<td>( is ka, ke, ī. )</td>
</tr>
<tr>
<td>D.</td>
<td>( is ko, ise. )</td>
</tr>
<tr>
<td>Ab.</td>
<td>( is se. )</td>
</tr>
<tr>
<td>L.</td>
<td>( is meù. )</td>
</tr>
<tr>
<td>Ag.</td>
<td>( is ne. )</td>
</tr>
</tbody>
</table>
78. सँ नुह, 'that; he, she, it.'

SINGULAR.                      PLURAL.
N. सँ नुह.               वो नुह।
Ob. अस us.             अन अन्य अन्य.

Declined exactly like यिः

Following the analogy of the relative and other pronouns of the third person, यिः and नुह in the singular are frequently used instead of the plurals ये and ने. The older and regular oblique forms उँस and उँन निन, are occasionally met with.

79. The pronoun सँ नुह is sometimes written more exactly as it is pronounced नौ, and in the inflection अस us: this usage seems to be gaining ground.

80. The pronouns for the three persons are rendered emphatic by adding to them the particles य is हि, हि हि हि; हि हि; 'I verily,' 'I only.' अन्य ाँ अस usँ को, 'to that same person,' अन्य ाँ अन्य को निन को, 'to those same persons.' See Syntax.

81. Respectful Pronoun.

आप ाँ, 'your honour.'

This is declined regularly by adding the particles to the word as Gen. आप का आप kाः, Dat. आप को आप ko, etc.
PRONOUNS.

82. Reflexive Pronoun.

آپ āp, 'self.'

Nom. آپ āp.
Gen. اپنا اپنے اپنی apnā, apne, apnī.
Dat. and Acc. آپ کو اپنے کو āp ko, apne ko.

The plural is the same as the singular, excepting the locative آپ اپاس مین, 'among themselves.'

The word آپ āp is used alone for 'self,' but it is more commonly joined to a personal pronoun, as main āp, 'I myself;' وو wuh āp, 'he himself.' The form اپنے اپنی apnē ta'īnī is generally used for the accusative.

83. Possessive Pronouns.

The genitive cases of the personal pronouns are used for possessives; میرا merā, 'my;' تیرا terā, 'thy;' عاشق us kā, 'his;' تُمھارا tumhārā, 'your,' etc.

The genitive of the reflexive pronoun اپنا apnā is common to all three persons and both numbers. It is used to represent the same person as the nominative or agent of the sentence: thus,

میں اپنی کتاب پڑھتی تبہ main apnī kitāb parhā thā, I was reading my book.

وہ اپنا کام کرتا تبہ wuh apnā kām kartā thā, He was doing his business.

This will be explained more fully in the Syntax.
84. Relative.

Nom. Sing. and Pl. जू, jo, 'who.'
Obl. Sing. जिस, jis. Pl. जिन, jin, jinh, jinho.

85. Correlative.

Nom. Sing. and Pl. सो, so, 'that same.'
Obl. Sing. तिस, tis. Pl. तिन, tin, tink, tinho.

Jaun and taun are the old forms; jo and so have been imported from Sanskrit. The oblique form of the correlative is formed from तिन.

Interrogative.

86. Personal or Individual.

कौन, kaun, 'who?'
Nom. Sing. and Pl. कौन, kaun, who? which?
Obl. Sing. किस, kis. Pl. किन, kin, kinh, kinho.

87. Impersonal and Partitive.

क्या, kyā, 'what?'

88. Indefinite.

कोई, ko'i, 'a certain.'
Nom. Sing. कोई, ko'i, a certain (one); somebody; any one.
Obl. किसी, kisi; किसू, kisū.
Nom. Pl. कोई, ko'i, some, कैसे, ka'i, several.
Obl. fulāna, 'so and so.'
Nom. fulāna, so and so, such and such
Obl. fulānī.
"Ko’i is used for any person or thing intended to be left vague; fulâna implies a person or thing which could be specified.

89. Partitive.

\( kuchh, \) ‘some,’ ‘any.’

This has no inflection and no plural.

90. There are many compound pronouns and adjective pronouns.

\( jo \text{ jo,} (jis \text{ jis,}) \) whoever, whosoever.

\( jo \text{ ko’i,} (jis \text{ kisi,}) \) whoever, whosoever.

\( jo \text{ kuchh,} \) whatever.

\( ko’i \text{ aur,} \) some one else.

\( ko’i \text{ na ko’i,} \) some one or other.

\( ko’i \text{ nahi,} \) nobody.

\( hai \text{ ek,} \) several.

\( kitne \text{ ek,} \) several.

\( ka’i \text{ ek,} \) several, a few.

\( kuchh kuchh, \) some little, some-

\( kuchh \text{ ek,} \) what.

\( kuchh \text{ aur,} \) some more.

\( aur \text{ kuchh,} \) some more.

\( kuchh na \text{ kuchh,} \) something or other.
HINDUSTANI GRAMMAR.

*kuchh hā kuchh*, something else.

*kuchh nahīn*, nothing, nothing at all.

*ek aur,*

*aur ek,*

*aur ko‘ī,* another.

*dūsrā ek,*

*dūsrā ko‘ī,*

*ek ko‘ī,* some one.

*ek na ek,* one or other, some one or other.

*aūr sab,* the rest, all the rest.

*bāze aūr,* some others.

*bāze ko‘ī,* several, some.

*bahut ek,* many a one.

*bahut kuchh,* much, a good deal.

*bahut aūr,* many more.

*sab ko‘ī,*

*har ko‘ī,*

*sab ek,* every one.

*har ek,*

*har has,*

*sab kuchh,* every thing.

Sab, ‘all,’ when used alone without a noun, is treated as a pronominal, and makes the oblique plural sabhoī.
91. There are many adjectives which are used with a pronominal force, such as

أُور, other.  جَيند, some, several.
بَعَض  بَالِزَ, certain, several.  غَحْر, other, different.
بِعْت  بَالِحَوْت, many, much.  إِتْنَا, this much,
حَر اس, every, each.  أوَنَا  أَتْنَا, that much,)

Also numerals, as

اِيِك, one.
دوُسْرَ, another, the next.
دوُنُون, both.—See the Numerals.

Verb فعل Fil.

92. The Hindustani verb is exceedingly simple and regular. There is but one conjugation, and only one simple tense which has distinct personal terminations.

93. Many parts of the verb end in ā, and these are all declinable, being made to agree in gender and number with their substantive, just as in the compound tenses of the Latin passive the participle agrees with the nominative case.

94 Before proceeding to conjugate a verb it is necessary to learn the following two tenses, which spring from the verb هُونَا, 'to be,' though they form no part of its regular conjugation. They have a simple substantive meaning, as 'I am,' 'I was,' etc. They are also used as auxiliaries.
95. Substantive and Auxiliary Verb  

**Present.**

**Singular.**
- **main hūn**, I am.
- **tū hai**, thou art.
- **ruh hai**, he is.

**Plural.**
- **ham hain**, we are.
- **tum ho**, you are.
- **we hain**, they are.

*haigā* for हे, and *hainge* for हैं, are found in verse.

**Imperfect.**

'I was,' 'thou wast,' etc.

<table>
<thead>
<tr>
<th>हैं</th>
<th>हैं</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>main</em></td>
<td><em>thā, thī.</em></td>
</tr>
<tr>
<td><em>tū</em></td>
<td><em>tum</em></td>
</tr>
<tr>
<td><em>ruh</em></td>
<td><em>we</em></td>
</tr>
</tbody>
</table>

*Ṭha* and *Ṭhī* are the masculine singular and plural; *Ṭhe* and *Ṭheī* are the feminine.

96. The Infinitive (مصدر *masdar*) of the verb is the part which is given in the Dictionaries. From this are derived the Root, the Present Participle, and the Past Participle. These are the principal parts of the verb. Three tenses are formed from each of these, making in all nine principal tenses of the verb.

97. The Root is the second person singular of the Imperative, and is derived from the Infinitive by cutting off the termination ना as from बोलना, बोल बोल. The Present Participle (اسم حالية *ism-i hāliya*) is made by changing ना of the Infinitive to ता; as बोलना bolnā
makes 

The Past Participle (اسم مفعول ism-i maf'ūl) is formed by leaving out the َn of the Infinitive; so 

bolnā makes 

bolā. When the root of a verb ends with a vowel, the letter َy is inserted in the past participle singular masculine for euphony; as لانā lānā لیا lāyā, but it is not used in the feminine or in the plural.

98. The Participles are declined thus:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
</table>
| Mas. 

bolā. | البولیا bolīa. |
| Fem. 

bolī. | البولییان bolīyān. |
| Mas. 

bolā. | 
| Fem. 

bolī. | ده boliya. |

In the compound tenses the feminine singular is generally used with the plural auxiliary بولیی تپیس bolīyān; the plurality being sufficiently shown by the auxiliary. The plural form is only occasionally met with.

99. The Aorist is formed from the root by adding the personal terminations

1. ُاَن. 

2. َء. 

3. ُء. 

If the root ends with a vowel, as َپ pā, the root of 


to get,' and َس so, the root of سونā sonā, 'to
'sleep,' \( \nu \) may be prefixed to the terminations beginning with \( e \), thus:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ( \nu ) ( \text{un} )</td>
<td>( \nu ) ( \text{un} )</td>
</tr>
<tr>
<td>2. ( \nu ) ( \text{we} )</td>
<td>( \nu ) ( \text{we} )</td>
</tr>
<tr>
<td>3. ( \nu ) ( \text{ve} )</td>
<td>( \nu ) ( \text{ve} )</td>
</tr>
</tbody>
</table>

The Imperative is identical with the Aorist, excepting only that the second person singular is the mere root. The Respectful form is made by adding \( \text{iy} \) \( \text{e} \) or \( \text{yo} \) \( \text{y} \) \( \text{i} \) to the root, and when the root ends with \( \text{e} \) or \( \text{u} \), \( \text{j} \) is inserted for euphony. The future adds the termination \( \text{ka} \) \( \text{g} \) \( \text{a} \) to the Aorist.

**Masculine.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{ka} ) ( \text{g} ) ( \text{a} )</td>
<td>( \text{g} ) ( \text{c} )</td>
</tr>
</tbody>
</table>

**Feminine.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{ki} ) ( \text{g} ) ( \text{i} )</td>
<td>( \text{gin} ) ( \text{h} )</td>
</tr>
</tbody>
</table>

**Tenses of the Present Participle.**

The Indefinite is the Present Participle declined.

The Present is the Present Participle with the Present Auxiliary.

The Imperfect is the Present Participle with the Past Auxiliary.
**Tenses of the Past Participle.**

The *Past Tense* is the Past Participle.

The *Perfect* is the Past Participle with the Present Auxiliary.

The *Pluperfect* is the Past Participle with the Past Auxiliary.

The Tenses of the Present and Past Participle differ only as regards the Participle.

100. Neuter or Intransitive verb \( \text{لازمی} \) *lāzimī*.

\( \text{بولنا} \)

**Bolna.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>بول</td>
<td>بولتا</td>
<td>بولا</td>
</tr>
<tr>
<td><em>bol</em></td>
<td><em>boltā</em></td>
<td><em>bolā</em></td>
</tr>
<tr>
<td>1. Aorist</td>
<td><em>bolūn</em>, etc.</td>
<td>4. Indefinite</td>
</tr>
<tr>
<td></td>
<td></td>
<td>7. Past Tense</td>
</tr>
<tr>
<td>2. Imperat.</td>
<td><em>bolūn</em></td>
<td>5. Present</td>
</tr>
<tr>
<td></td>
<td><em>bolūn</em>, etc.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Tenses of the Root, بول *Bol.**

Aorist *مصارع muzārī*, 'I may speak,' etc.

**Singular.**

<table>
<thead>
<tr>
<th>1.</th>
<th>ماَي بولون</th>
<th>هم بولس <em>ham bole.n</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>تُبو <em>bole.</em></td>
<td>تُم بولو <em>tum bolo.</em></td>
</tr>
<tr>
<td>3.</td>
<td>وُدُ بولی</td>
<td>وُدُ بولی <em>ne bole.n</em>.</td>
</tr>
</tbody>
</table>
Imperative امر amr.

‘Let me speak;’ ‘Speak thou,’ etc.

SINGULAR.                      PLURAL.
1. मैं बोलूँ main bolūn.     हम बोलें ham boleṃ.
2. तू बोल tum bol.          तूम बोल tum bolo.
3. वृह बोले vuh bole.      वृहें बोलें we boleṃ.

Future مستقبل mustaƙbil.

‘I shall speak;’ ‘I will speak,’ etc.

1. मैं बोलूँगा main bolūngā.  हम बोलेंगे ham bolenge.
2. तू बोलेगा tum bologe.    तूम बोलेगे tum bologe.
3. वृह बोलेगा vuh bologe.  वृहें बोलेंgे we bolenge.

Fem. बोलूँगी bolūngī, etc. bolengīn, etc.

Tenses of the Present Participle بولتا boltā.

Indefinite.

मात्री-शर्ती māʒī-sharṭī, Past Conditional; or मात्री-मङ्कन māʒī-mutamanni, Past Optative.

‘If I spoke;’ ‘If I had spoken;’ ‘I used to speak.’

1. मैं बोलता main boltā.     हम बोलते ham bolte.
2. तू बोलता tum boltē.       तूम बोलते tum bolte.
3. वृह बोलता vuh boltē.     वृहें बोलते we bolte.

Fem. बोलती boltī.
### Present حال hul.

'I speak;' 'I am speaking,' etc.

#### Singular.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>main boltā kān.</td>
<td>main boltā thā.</td>
<td>main bolā.</td>
</tr>
<tr>
<td>tum boltā hai.</td>
<td>tum boltā thā.</td>
<td>tum bolā.</td>
</tr>
<tr>
<td>wē boltā hai.</td>
<td>wē boltā thā.</td>
<td>wē bolā.</td>
</tr>
</tbody>
</table>

#### Plural.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ham bolte hain.</td>
<td>ham bolte the.</td>
<td>ham bolē.</td>
</tr>
<tr>
<td>tum bolte ho.</td>
<td>tum bolte the.</td>
<td>tum bolē.</td>
</tr>
<tr>
<td>we bolte hain.</td>
<td>we bolte the.</td>
<td>we bolē.</td>
</tr>
</tbody>
</table>

### Imperfect استمراري istimrārī.

'I was speaking,' etc.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>main boltā kān.</td>
<td>ham bolte hain.</td>
<td>ham bolē.</td>
</tr>
<tr>
<td>tum boltā hai.</td>
<td>tum bolte ho.</td>
<td>tum bolē.</td>
</tr>
<tr>
<td>wē boltā hai.</td>
<td>we bolte hain.</td>
<td>we bolē.</td>
</tr>
</tbody>
</table>

### Tenses of the Past Participle.

#### The Past or Preterite.

ماني مطلق māzī-mutlak; Past Absolute.

'I spoke,' etc.; 'I did speak,' etc.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>main bolā.</td>
<td>ham bolē.</td>
<td>bolē.</td>
</tr>
<tr>
<td>tum bolā.</td>
<td>tum bolē.</td>
<td>bolē.</td>
</tr>
<tr>
<td>wē bolā.</td>
<td>we bolē.</td>
<td>bolē.</td>
</tr>
<tr>
<td>Fem. bolī.</td>
<td>bolīn.</td>
<td>bolīn.</td>
</tr>
</tbody>
</table>
Perfect.

मानित करिम māzī-karīb, Past Proximate.

'I have spoken,' etc.

### SINGULAR.

1. main bolā hān.
2. tu bolā hai.
3. wu bolā hai.  

### PLURAL.

1. ham bole hain.
2. tum bole ho.
3. we bole hai.  

Fem. bolī hān, etc.

Pluperfect.

मानित बाइद māzī bā'īd, Past remote.

'I had spoken,' etc.

1. main bolā thā.
2. tu bolā thā.
3. wu bolā thā.  

Fem. bolī thā.

Respectful Forms.

Imperative or Precative bolīye, bolīyo.

Future bolīyega.

Verbal Noun or Gerund.

The Infinitive declined bolnā, bolne, bolnī.

---

1 An anomalous third person singular is occasionally found both of neuter and active verbs pakre hai, jale hai, kare hai.—See Syntax.
Noun of Agency.

bolne vālā, 'a speaker.'

bolne hārā,  

Adverbial Participle (indeclinable).

bolte hā, 'on speaking.'

Adjective Participles, declinable as adjectives.

Present bolta, bolta hā'ā, 'speaking.'

Past bolā, bolā hā'ā, 'spoken.'

Conjunctive Participle (indeclinable).

bol, bole, bolke, bolkar, bolkarke, bolkarkar, 'having spoken.'

The form in kar is the one most commonly used.

101. Example of a verbal root ending with a long vowel, admitting ḫ for euphony in the root tenses, and requiring a euphonical ḫ in the past participle masculine singular.

lanā, 'to bring.'

Aorist.

**SINGULAR.**

1. main lā'ūn.  

**PLURAL.**

hāmlāwēn, lā'ēn.  

2. tū lāwē or lā'ē.  

3. tum lā'ō.  

nuh lāwē or lā'ē.  

ne lāwēn, lā'ēn.

So also in the Imperative and Future.
Past Tense.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Main</th>
<th>Tā,</th>
<th>Nuḥ</th>
<th>Ham</th>
<th>Tum</th>
<th>Ne</th>
</tr>
</thead>
<tbody>
<tr>
<td>lajā</td>
<td></td>
<td></td>
<td>lajā</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Feminine  lā'ī  | Feminine  lā'īn

So also in the Perfect and Pluperfect.

102. Verbs of three syllables, inclosing a short a in the second syllable, drop that vowel in the tenses of the root and past participle; as  nikālnā, 'to issue;' pakhānā, 'to seize,' etc.

Aor. nikālūn. Pres. Part. nikāltā. P.p. niklā. pakrānā. pakrātā. pakrā

103. The following useful verbs which are active in English are neuter in Hindustānī.

bolnā, 'to speak.' lānā, 'to bring.'

bhūlnā, 'to forget.' le-jānā, 'to take away.'

chuknā, 'to finish.' lārnā, 'to fight.'

darbāna, 'to fear.'

104. Active or Transitive Verbs  mutu'addī.

These differ in conjugation from the neuter verb in the tenses of the past participle, which take the case of the agent instead of the nominative.
ACTIVE VERB.

मारना, 'to beat.'


Aorist मार् मारना, etc.
Imperative मार् मारना, etc.
Future मार्ने मारोगा, etc.
Indefinite मारतास् मारता, etc.
Present मार्ने मारता हुआ, etc.
Imperfect मार्ने मारता था, etc.

Past.

'I did beat, etc.

SINGULAR. PLURAL.

1. ति ने मारा. हम ने मारा. विन मारा. तुम ने मारा.
2. तु ने मारा. तु ने मारा. तु मारा. तु मारा.
3. अस ने मारा. अस ने मारा. अस मारा. अन ने मारा.

Literally, 'By me beaten,' etc.

Perfect.

1. मारने मारा हि हम ने मारा हि मारा हि.
2. तु ने मारा हि तु ने मारा हि मारा हि.
3. अस ने मारा हि अन ने मारा हि मारा हि.
Pluperfect.

**SINGULAR.**

1. मैं ने मारा तैया
   मैं ने मारा तैया
   *main ne mara thā.*

2. तू ने मारा तैया
   तू ने मारा तैया
   *tā ne mara thā.*

3. हम ने मारा तैया
   हम ने मारा तैया
   *ham ne marā thā.*

**PLURAL.**

1. अग्नि ने मारा तैया
   अग्नि ने मारा तैया
   *as ne mara thā.*

2. तुम ने मारा तैया
   तुम ने मारा तैया
   *tum ne marā thā.*

3. वे ने मारा तैया
   वे ने मारा तैया
   *ve ne marā thā.*

105. The proper use of the past tenses of transitive verbs is properly a matter of syntax, but we must here anticipate.

It must be remembered that there is no distinct accusative in Hindūstānī, and that the object is represented sometimes by the nominative, sometimes by the dative. So, when the agent is used, the verb will agree with the object if it be represented by the nominative, but there will be no concord if the dative form is used; thus,

स ने गाई मारी, He struck a cow.
*us ne ga'ī marī.*

स ने गाई को मारा, He struck the cow.
*us nega'ī ko mārā.*

स ने लड़को मारे, He beat boys.
*us ne larke māre.*

स ने किताबें पढ़ी, He read books.
*us ne kitāben parāṇi.*

स ने चिट्ठियों को लिखी, He wrote the letters.
*us ne chīṭṭhiyō ko likhī.*

Or to lay down an arbitrary rule, when the object of the verb has ko after it the verb is impersonal and has no concord; but when the object is without ko, the verb agrees with it in gender and number.
There are six verbs which present a few anomalies. These form their past participles irregularly.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>MASC.</strong></td>
<td><strong>FEM.</strong></td>
</tr>
<tr>
<td><strong>1.</strong> karna, to do.</td>
<td>करना</td>
<td>की</td>
</tr>
<tr>
<td><strong>2.</strong> dena, to give.</td>
<td>देना</td>
<td>दिया</td>
</tr>
<tr>
<td><strong>3.</strong> lena, to take.</td>
<td>लेना</td>
<td>लिया</td>
</tr>
<tr>
<td><strong>4.</strong> hona, to be.</td>
<td>होना</td>
<td>हौरा</td>
</tr>
<tr>
<td><strong>5.</strong> marna, to die.</td>
<td>मरना</td>
<td>मृत्यू</td>
</tr>
<tr>
<td><strong>6.</strong> jana, to go.</td>
<td>जाना</td>
<td>गए</td>
</tr>
</tbody>
</table>

They also make an irregular form of the conjunctive participle by adding to the past participle feminine; thus की, 'having done,' लिन, 'having taken,' etc.

The Respectful Imperative of the first five is also irregular, being formed from the past participle feminine instead of the root, by adding jiye or jiyo.  

किजीये, Please to do.  
दिजीये, Please to give.  
लिजीये, Please to take.

These forms are sometimes contracted into kije, dijo, etc. The regular forms kariye and hariyo are also occasionally met with.
hājiye, Please to become.

mājiye, Oh that he might die.

And from these are formed the Respectful Future.

jānā makes the respectful regularly जान जान जाये or जान जाये.

107. The verbs देन लेन होन देन, लेन and होन have some optional variations in the root tenses. Denā and lenā may be contracted so that the root is represented simply by d and l instead of de and le; thus

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
</table>
| देन देन दिये - दि or दृन | हम देन - दिये - दि or दृन.
| तु देने or दे | तम देन - दि or दँ.
| वह देने or दे | वे देन - दि or दँ.

So also in the Imperative and Future.

108. होन, 'To be or become.'

This being a most useful verb, the whole of the Aorist, and the 3rd person singular of every other tense is given.

Aorist.

The root may optionally prefix व to those terminations which begin with e; or it may reject all the vowels of the terminations, leaving only the letter
In the first person singular and in the first and third plural.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>main ho'än,</td>
<td>ham ho'än,</td>
</tr>
<tr>
<td>ho'än.</td>
<td>ho'än.</td>
</tr>
<tr>
<td>nō ho'ō - hō - do</td>
<td>tum ho'ō, ho.</td>
</tr>
<tr>
<td>ho'e, ho.</td>
<td>ho'e, ho.</td>
</tr>
<tr>
<td>Wū ho'we, ho</td>
<td>Wū ho'we, ho</td>
</tr>
<tr>
<td>ho'e, ho.</td>
<td>ho'e, ho.</td>
</tr>
</tbody>
</table>

**Imperative.**

Wū Wū ho'we, ho'e, ho.

**Future.**

Wū Wū ho'we gā, ho'egā, hogā.

**Indefinite.**

Wū Wū hotā.

**Present.**

Wū Wū hotā hai.

**Imperfect.**

Wū Wū hotā thā.

**Past.**

Wū Wū hu'ā.

**Perfect.**

Wū Wū hu'a hai.

**Pluperfect.**

Wū Wū hu'ā thā.

1 A form honì is also found.
Respectful.
हुज़ीये hūjiye, हुज़ीयो hūjiyo.

Adjective Past Participle.
हुआ होता hū'ā hotā.

109. Additional Tenses.

Six additional tenses are formed by placing the Present and Past Participles of any verb before the Aorist, the Future and the Present Participle of honā.

Aorist Present.

Formed by placing the present participle before the aorist of honā. This is given in full as a pattern, but the first person will be sufficient for the other tenses.

'I may be speaking.'
मैं बोलता हूँ ham bolte horen.
तू बोलता हूँ tu boltā hone.
वे बोलता हूँ we boltā hone.

Future Present.

Formed by placing the present participle before the future of honā.

'I shall be speaking,' etc.
मैं बोलता हूँगा main boltā ho'āngā.

Native grammarians call both these tenses हाल मुतशक्की hāl-i mutashakki, 'Present dubious,' for although they
are formed with different tenses of honā, the difference of signification is not distinctly observed.

Aorist Past.

A past participle before the aorist of honā.

<main bolā ho'ānī, I may have spoken.

Future Past.

A past participle before the future of honā.

<main bolā ho'āngā, I shall have spoken, I must have spoken.

These two are called māzī-mutashakki or mashkūk, 'Past dubious.'

Imperfect Conditional.

A present participle before the present participle of honā.

agar main bolā hotā, Had I been speaking, etc.

Perfect Conditional.

agar main bolā hotā, Had I spoken.

These are called māzī shartiya, 'Conditional past,' or māzī mutamānī, 'Optative past.'

When the verb is transitive and the past participle is used, the agent must be substituted for the nominative as explained in respect of the principal tenses.

as ne sunā hogā, He will have heard, He must have heard.

un ne dekhā hotā, Had they seen.

The passive verb is of rare occurrence in Hindustani, and its existence has been entirely denied. The necessity for it is obviated in a great degree by the great prevalence of intransitive verbs, for when, for instance, it is possible by the use of the intransitive verb banna, to say a thing 'is making,' or in old parlance 'a-making,' a passive form to say it 'is being made' is not required. The passive is however found in all writers, and owing perhaps to English influence it seems to be gaining ground. It is formed upon the same principle as the English passive, by means of the past participle and an auxiliary verb. In Hindustani the verb جانا jānā, 'to go,' is used as the auxiliary, and the participle is made to agree in gender and number with the nominative.

مَارَا جانا mārā jānā, 'To be beaten.

Aorist.

هم مَارَه Jāvčh.
تم مَارَا جاو tum māre jā'o.
وَ مَارَا جاو we māre jānč.

Fem. مَارَہ mārī.

Imperative.

مارَا جا mārā jā, 'Be thou beaten.'

The rest as the Aorist.
Future.

Main mārā main māre jā'ungā. ham māre jāvengē.
Tūmārā jānegā. tum māre ja'oge.
Wuh mārā jānegā ne māre jāvengē.
Fem. Woh māri jānegī ne māri jāvengīn.

Indefinite.

Had I been beaten.

Main, tū, wuh mārā jātā. ham, tum, ne māre jāte.
Fem. Māri jātī māri jātiū.

Present.

'I am being beaten.'

M. Māri jātī hūn. ham māre jāte hain.
Fem. Māri jātī hūn, etc., etc. māri jāti hain, etc., etc.

Imperfect.

'I was being beaten.'

M. Māri jātī thē. ham, tum, ne māre jāte thē.
F. Māri jātī thē. māri jāti thē.
Past.

'I was beaten.'

Masc. मारा गया हैं मारा गया हैं मारा गया हैं मारा गया हैं मारा गया हैं
Fem. मारी गई हैं मारी गई हैं मारी गई हैं मारी गई हैं मारी गई हैं
M. मार, तू, नूह मारा गया हैं
F. मारी गई हैं

Perfect

'I have been beaten.'

M. में मारा गया हैं में मारा गया हैं में मारा गया हैं में मारा गया हैं में मारा गया हैं
F. मारी गई हैं मारी गई हैं मारी गई हैं मारी गई हैं मारी गई हैं
M. मार, तू, नूह मारा गया हैं
F. मारी गई हैं

Pluperfect.

'I had been beaten.'

M. में मारा गया हैं में मारा गया हैं में मारा गया हैं में मारा गया हैं में मारा गया हैं
F. मारी गई हैं मारी गई हैं मारी गई हैं मारी गई हैं मारी गई हैं
M. मार, तू, नूह मारा गया हैं
F. मारी गई हैं

Conjunctive Participle.

M. मारा जा कर.
F. मारी जा कर

Adverbial Participle.

M. मारा जाते हैं
F. मारी जाते हैं
Formation of Active and Causal Verbs.

111. The primitive verb in Hindūstāni is generally neuter, but there are many verbs which are primarily active, as करना 'to make,' लिखना, 'to write,' etc.

112. The normal method of converting the neuter verb into the active is by adding आ to the root; the causal is formed by adding ना to the root thus,

- उठना, उठाना, उठवाना to rise. to raise. to cause to raise.
- पकना, पकाना, पकवाना to be cooked. to cook. to cause to cook.

The letter ऑ is sometimes optionally used instead of आ.

113. There are neuter verbs which can have no active signification, and so have no active form, like रविना sonा, 'to sleep;' रवीना, 'to weep.' There are also active verbs which have no neuter form, like पढ़ना parhnā, 'to read;' लिखना likhnā, 'to write,' etc. Such neuter verbs form the causal with आ and sometimes with ना. The actives make their causals in both ways with आ or ना. Examples of neuter verbs will be found under Rule 116.

The following are examples of active verbs:

<table>
<thead>
<tr>
<th>Active</th>
<th>Causal</th>
</tr>
</thead>
<tbody>
<tr>
<td>पढ़ना, to read.</td>
<td>पढ़ना, to cause to read.</td>
</tr>
<tr>
<td>लिखना, to write.</td>
<td>लिखना, to cause to write.</td>
</tr>
<tr>
<td>सुनना, to hear.</td>
<td>सुनना, to cause to hear.</td>
</tr>
</tbody>
</table>
114. Monosyllabic roots having a medial vowel between two consonants generally substitute a short vowel:

- $a$ is substituted for $ā$.
- $i$ " " for $ī$, $e$.
- $u$ " " for $ū$, $o$.

### Neuter | Active | Causal
---|---|---
जौना | जौना | जौना
जौना | जौना | जौना
जौना | जौना | जौना
जौना | जौना | जौना
जौना | जौना | जौना
जौना | जौना | जौना
जौना | जौना | जौना
जौना | जौना | जौना

The diphthongs $ai$ and $au$ undergo no change.

- पूर्ण, to swim.
- पूर्ण, to cause to swim.
- दौर्ण, to run.
- दौर्ण, to cause to run.

115. Roots having a medial short vowel in their only
or final syllable generally lengthen that vowel in the Active; as

**Neuter.**  **Active.**  **Causal.**

_palnā,  pālnā,  palnāna,  
to be nourished.  to nourish.  to cause to nourish.

_kātnā,  kātnā,  kātnāna,  
to be cut.  to cut.  to cause to cut.

_khulnā,  khulnā,  khulnāna,  
to open (neut.).  to open (act.).  to cause to open.

_nikalnā,  nikālnā,  nikalnāna,  
to come out.  to take out.  to cause to take out.

116. Roots ending in vowels shorten the vowel and add to it the letter l. These are generally verbs of only two forms as explained in Rule 113. The Neuters make their Causals by adding ːā; the Actives by both ːā and ːa.

**Neuter.**  **Active.**  **Causal.**

_jīnā, to live.  jīlānā, to animate.  
_ronā, to weep.  rulānāna, to cause to weep.

_sōnā, to sleep.  sulānā,  sulānā,  
also  sulānānā,  to lull asleep.

_nahānā,  nahlānā,  nahālnānā,  
to bathe.  to cause to bathe.  cause to be bathed.
Neuter.  Active.  Causal

\[\begin{align*}
\text{denā, to give.} & \quad \text{dilānā, to cause give.} \\
\text{pīnā, to drink.} & \quad \text{pilānā, to cause drink.} \\
\text{kīhānā, to eat.} & \quad \text{kīhlānā, to feed.} \\
\text{lenā, to take.} & \quad \text{līrvānā, to cause to take.}
\end{align*}\]

So also some ending in consonants; as

\[\begin{align*}
\text{baithnā,} & \quad \text{bithānā, to cause sit.} \\
\text{dekhnā,} & \quad \text{dikhānā, to show.} \\
\text{sikhnā,} & \quad \text{sikhānā, to teach.} \\
\text{kahnā,} & \quad \text{khaṃnā, to cause to say.}
\end{align*}\]

1 This is a multiform verb. It makes also \text{baitānā,} to sit.\text{bithānā,} to sit.\text{dekhānā,} to see.\text{dikhlānā,} to show.\text{sikhlānā,} to teach.\text{khaṃnā,} to say or call.

2 This is frequently read and translated as a passive; thus \text{wūh kahātā hai,} ‘he is called,‘ but the true literal meaning is ‘he causes himself to be called,’ or ‘he gives himself the name.’ So \text{tab sakhi kahā o,} ‘then call yourself generous.’ When a person causes another to be called, the form is \text{kahvānā,} so \text{unhi ne mujhe kīpūdhāhāndi kahvāyā,} he (the king) caused me also to be called princess.—Bāgh-o Kāhār, pp. 76, 92.
117. There are a few words which form their Actives and Causals quite irregularly.

<table>
<thead>
<tr>
<th>Neuter</th>
<th>Active</th>
<th>Causal</th>
</tr>
</thead>
<tbody>
<tr>
<td>biknā, ḍikā</td>
<td>bechnā, ḍikā</td>
<td>biknānā, to</td>
</tr>
<tr>
<td>to be sold.</td>
<td>to sell.</td>
<td>cause to be sold.</td>
</tr>
<tr>
<td>phātnā, ḍītaṇā</td>
<td>phārnā, ḍītaṇā</td>
<td>to tear.</td>
</tr>
<tr>
<td>to be torn.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>phātnā, ḍītaṇā</td>
<td>phorrhā, ḍītaṇā</td>
<td>to tear.</td>
</tr>
<tr>
<td>to be split.</td>
<td>to split.</td>
<td></td>
</tr>
<tr>
<td>tātnā, ṭūtānā</td>
<td>tornā, ṭūtānā</td>
<td>turnānā, to</td>
</tr>
<tr>
<td>to be broken.</td>
<td>to break.</td>
<td>cause to break.</td>
</tr>
<tr>
<td>chhutnā, ḍīchhūnā</td>
<td>chhorna, ḍīchhūnā</td>
<td>chhurnānā, to</td>
</tr>
<tr>
<td>to go off.</td>
<td>to let go.</td>
<td>cause to let go.</td>
</tr>
<tr>
<td>rahnā, ḍīrakhnā</td>
<td>rakhnā, ḍīrakhnā</td>
<td>rakhnānā, to</td>
</tr>
<tr>
<td>to remain.</td>
<td>to place.</td>
<td>cause to keep or place.</td>
</tr>
<tr>
<td>nibarnā, ḍīnibārnā</td>
<td>nibārnā, ḍīnibārnā</td>
<td>nibarnā, to make an end, finish to end.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(see Rule 115).</td>
</tr>
</tbody>
</table>

*Compound Verbs.*

118. There is a great variety of Compound Verbs in Hindūstāni, and although some of them which have been so classified are phrases rather than compounds, it will be convenient to give them all together.

*I.—Nominals.*

119. These are very common. They are formed by adding a verb to an uninflected noun or adjective. The
verb ہوRD

honā is used to make neuter verbs, and گرنا karnā to make actives, as جمع ہوونā jamā honā, 'to meet together,' جمع گرنا jamā karnā, 'to bring together.' But although honā and karnā are the verbs most commonly used, other verbs are idiomatically employed; as ānā, rahnā, denā, lagnā, lenā, mārnā, rakhnā, etc.:

مول لینا mol-lenā, to purchase.

کام آنا kām-ānā, to be of use (also, to be used up, or, be killed).

گالی دینا gāli-denā, to abuse.

غوُطه مارنا ghotu-mārnā, to dive.

یاد رکھنا yād-rakhnā, to remember.

پیدا گرنا paida-karnā, to create, to produce.

II.—Compounds formed with the Root.

These are Intensives, Potentials, and Completives.

120. Intensive.—A root with some other verb idiomatically joined to it. The root expresses the idea, the second or servile verb generally merges its own meaning in that of the root, giving force and emphasis to it. The root never alters, but the servile verb is conjugated, and hence the compound follows the construction of the servile. If that is neuter the compound is neuter, if it is active the compound is active. There is no rule as to the proper servile verb to be used; idiom alone determines this. Some roots have two or three intensive forms.
COMPOUND VERBS.

ban-ānā, to be effected, to succeed; from bannā, to be made, and ānā, to come.

le-ānā (by contraction lānā), to bring; from lenā, to take.

le-jānā, to take away,

khā-ğājānā, to eat up, from ġānā, to eat.

so-ʒānā, to go to sleep, from sonā, to sleep.

The above are all neuter because ānā and ġanā are neuter.

rakh-denā, to put down, from rakhnā, to place.

pī-lenā, to drink off, from pīnā, to drink.

mār-dālnā, to kill outright, from mārnā, to strike, kill.

These are all active.

Active roots may take neuter serviles and so become neuter; but neuter roots do not take active serviles, so they remain neuter.

Some verbs have two intensive forms, the distinctive meaning of which is not always nicely discriminated; thus ō-ghānā and ō-rajnā, are both explained as ‘to be, to become,’ but ō-ğānā signifies ‘to become,’ and ō rajnā ‘to be, to remain.’ The first implies a change of state, the second a continuance of state. So also so-ʒānā means ‘to go to sleep,’ so-rajnā, ‘to continue asleep.’

There are a few Intensives formed with the Past Participle instead of the Root. See Rule 139.
121. Potentials.—These are formed by adding the neuter verb सकना saknā, 'to be able,' to the root.

कर-सकना kar-saknā, to be able to do.

जा-सकना jā-saknā, to be able to go.

In the Present and Past Tense the defective verb can, could, is the equivalent of सकना saknā; and the construction of this verb in English is identical with that of saknā, in Hindūstāni.

मैं दे सकता हूँ main de saktā hūn, I can give.

वह देख सकता he wuh dekh sakta, he could see.

122. Completives.—These are made by adding the neuter verb चुकना chuknā, 'to finish,' to the root of a verb.

लिख-चुकना likh-chuknā, to finish writing.

क्षेत्र चुकना khā-chuknā, to have done eating.

वह रो-चूकता है wuh ro-chuktā hai, he leaves off weeping.

वह में चूकी wuh gā-chuki, she finished singing.

123. Continuatives.—Formed by placing a Present Participle before the verbs जाना jānā or रहना rahnā, to express a continuous action. The participle and the verb must both agree with the nominative.

वह बाह़ी जाता है wuh baktā jātā hai, he keeps talking.

वह रोती रहती है wuh roti raktī hai, she goes on crying.

वह जाता रहा wuh jātā rahā, he continued going; he went right away, departed, died.
124. **Statisticals.**—These are formed with the inflected present participle followed by a verb of motion.

\[ \text{vuh gāte ātī hai, she comes singing.} \]

\[ \text{main rote jātā thā, I was going along weeping.} \]

125. Neither of these can be considered true compounds. In the first the participle is used as an adjective; in the second it is used adverbially, the participle having \[ \text{men} \] understood after it: 'She comes (in the state of) singing.'

**IV. From the Past Participle.**

126. **Desideratives or Optatives.**—Formed by adding \[ \text{chāhnā, 'to wish,'} \] to an uninflected past participle as \[ \text{āyā-chāhnā, 'to wish to come.'} \]

\[ \text{Chāhnā, like the equivalent verb in other languages,} \]
\[ \text{often implies the immediate intention of doing something, so that bolā chāhnā may mean 'to wish to speak,' or 'to be about to speak.'} \]

\[ \text{vuh likhā chāhtā hai, 'he wishes to write,' or 'he is about to write.'} \]

\[ \text{vuh bolā chāhtī hai, 'she wishes to speak,' or 'she is about to speak.'} \]

\[ \text{ve marā chāhте the, 'they were about to die.'} \]

\[ \text{chāhiye, the respectful imperative of chāhnā} \]
\[ \text{is also similarly used with the past participle; as} \]
sikhā-chāhīye, 'one ought to learn,' or literally 'one should wish to learn.' See Syntax.

Frequentatives.

127. These are formed in the same way by adding karna, to an uninflected past participle; thus

vuhjāyā kartā hai, he goes frequently.

we parhā karte hain, they read constantly.

128. Observe.—1. In these two compounds the participle always remains in the masc. sing. although the nominative be feminine or plural. 2. chāhnā and karna, being active verbs, require the case of the agent when their past participles are used: the agreement of the verb then accords with the rule given in Rule 105.

129. Jayā and marā, the regular past participles of jāna and marnā, are used in these compounds, not the irregular forms gāya and mu'ā. marnā, however, can never be required as a Frequentative.

130. There are some Intensive verbs formed with the past participle instead of the root, as chalā jāna, 'to go along;' lagā rahna, 'to be engaged.'
The Participle generally agrees with the nominative in gender and number; as


\[
\text{ve chale jāte the, they were going along.}
\]


\[
\text{loṃrī parī-phīrtī thī, the fox was prowling about.}
\]


\[
\text{khījālat se mu‘ā-jātā hai, he is dying with shame.}
\]

But sometimes the participle is used in the inflected form: as

\[
\text{nuḥ chale-chaltā hai, 'it is moving along.'}
\]

**V.—From the Inflected Infinitive.**

131. There are three common kinds of combinations with the Inflected Infinitive, but they are phrases rather than compounds, the infinitive being governed by the annexed verb.

132. Inceptives.—Formed with the Inflected Infinitive and the verb लग्ना lagnā, when the verb lagnā signifies 'to begin,' a sense which it rarely or never bears when used alone.

\[
\text{nuḥ bolne lagā, he began to speak.}
\]

\[
\text{nuḥ dēkhne lagī, she began to look.}
\]

133. Permissives.—The Inflected Infinitive with the verb देना denā, 'to give,' as

\[
\text{usne bolne diyā, he allowed (him) to speak.}
\]
saknā and chāhnā are found exceptionally combined with the Inflected Infinitive; as

जाने सकना, to be able to go.

dekhne chāhnā, to wish to see.

134. Acquisitives.—These are the opposites of the last; they are formed with the Inflected Infinitive and the verb नापन 'to get;' जाने नापन, 'to get (leave) to go.'

VI.—Reiteratives.

135. The Reiterative is a compound of two verbs of similar sense or sound, partly for emphasis of expression, partly for euphony or mere jingle. The parts of the verb so joined are the present and the conjunctive participles.

वो बोलें-जल्ते हैं, they are conversing.

वो आपना जीसाब दिक्कता प्रेषता हैं नुह आपना जीसाब dekhtā parhtā hai, he is examining his accounts.

जान बॉजह कर jān būjh kar, having known, wilfully, maliciously.

In the above examples the second verb has a distinct meaning and its effect is apparent. But in phrases like the following the second verb has lost its separate meaning, if it ever had any.

दिक्कता बहाल नां dekhtā bhāltā, looking at.

सी साकर sī-sā-kar, having sewed up.
**ADVERBS.**

Dehō dehākār dhō-dhā kar, having washed. Dhānā dhānā has a meaning, but it is incongruous.

136. Adverbs and the remaining parts of speech fall under the classification of حرف harf, indeclinable words or particles. These words are most useful and play a very important part in the language.

137. Adjectives are frequently used as adverbs, but when so employed they are undeclined and remain in their primary form, i.e. the masculine singular.

Ве бехет ахчхэ лкхта кхи ruh bahut achchhā likhtā hai, he writes very well.

138. There is a quintuple series of adverbs and adjectives all formed upon the same principle from the Pronouns of the third person. These words are formed so similarly and harmoniously that the adjectives have been reserved to this place in order that the whole may be exhibited together in a tabular form. Dr. Gilchrist used to call this series, somewhat fancifully, the 'philological harp.' These words, which are six in number, have five different forms, viz., Demonstrative proximate, Demonstrative remote, Interrogative, Relative, and Correlative. The first four words in the following table are adverbs and are indeclinable, the last two are adjectives and are declinable like other adjectives in ।ā.
<table>
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<th>DEMONSTRATIVE PROXIMATE.</th>
<th>DEMONSTRATIVE REMOTE.</th>
<th>INTERROGATIVE.</th>
<th>RELATIVE.</th>
<th>CORRELATIVE.</th>
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<tr>
<td>1. <em>ab</em>, now.</td>
<td>The place of this is supplied by the correlative <em>tab</em>.</td>
<td><em>kab</em>, when?</td>
<td><em>jab</em>, when.</td>
<td><em>tab</em>, then.</td>
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</table>

1 Another form of these words is made by writing *e* for *i*, thus *etna, etaa*; *ketna, ketaa*, etc. In the plural 'many' must be substituted for 'much': *itne, this many'; *kitten, how many.' Forbes and others have made a distinction between *itna* and *ittaa*, etc., making one to mean 'this much,' and the other 'this many,' etc., but it is difficult to understand how a singular can signify 'many.' the words are synonymous.
139. Some of the above are rendered more emphatic by the introduction of the particles ْيَن, ْهَي, ْهَنَّ, meaning 'very,' 'indeed,' etc. By adding ْهَي to the first class we get ْابِبْيِ كَبِبْيِ ْكَبْيِحٍ (or ْئِبِبْيِ ْكَبْبِهِ), 'ever;' ْتِبِبْيِ تَبْبِيِ, 'at that very time.'

140. By changing the final ْهَن of the second class to ْهن, the following are formed.

ِْبِبْيِ ْبِبْيِ يَبِبْيِن, just here, in this place, in this way.

ِْبِبْيِ ْبِبْيِ نِبِبْيِن, just there, in that place, in that way.

ِْبِبْيِ كَبِبْيِن, anywhere, somewhere (with a negative ‘nowhere.’)

141. From the fourth the following are formed by adding ْهَن.

ِْبِبْيِ يَبِبْيِن, in this very way, time or place.

ِْبِبْيِ وُبِبْيِن (or ْوُنِبِبْيِن), in that very way, time or place, thereupon.

ِْبِبْيِ جُبِبْيِن, as soon as.

142. The fifth add the particle ْهَي, separately.

ِْبِبْيِ أَبِبْيِسِ سِ ْبِبْيِ ْبِبْيِ, just like this.

ِْبِبْيِ جِبِبْيِسِ سِ ْبِبْيِ ْبِبْيِ, just such as.

ِْبِبْيِ ْبِبْيِ ْبِبْيِ ْبِبْيِ, how very (large, small, etc.), ever so.

143. Some of the sixth may add the particle ْمِبِبْيِ, 'in.'
144. The addition of the word तक tak or तलक talak, 'to,' 'till,' makes another series.

एब तक ab tak, till now.
कब तक kab tak, till when? how long?
जब तक jab tak, as long as, whilst.
तब तक tab tak, till then.
यहाँ तक yahān tak, to this degree, to such an extent.

145. Repetition of the adverbs or the coupling of them forms some more useful expressions:

कभी कभी kabhī kabhī, sometimes.
कभी न कभी kabhī na kabhī, some time or other.
जब कभी jab kabhī, whenever.
कभी नहीं kabhī nahīं, never.
कभी न कभी kahiī na kahiī, somewhere or other.
जहाँ कहाँ jahān kahān, here and there.
जहाँ जहाँ jahān kahān, wherever.
अर कहीं aur kahiī, somewhere else, anywhere else.
जैसा का तासा jaise kā taisā, such as before, self same.
जैसा नैसा jaisā taisā, so so, as well as.
जैसा क jaisā ki, as though, just as if.

146. There are three negative particles or adverbs न na, नहीं nahīं, and मत mat. The first is the
simple negative, 'not,' used with any of the tenses. नहीं नहीं is more emphatic, and may be used with any part of the verb with the exception of the Imperative. It is often used as if it included in itself the substantive verb कुछ खबर नहीं, 'there is no news.' में mat is the prohibitive particle 'don't,' and is used with the second person of the Imperative and with the Respectful. में जा mat jā, 'don't go;' सोने के वक़्त सोने में sone ke vaqt mujhe mat jagā’io, 'at the time of (my) sleeping do not wake me.'

147. The following adverbs of time are peculiar: आज, 'to-day;' कल kal, 'to-morrow or yesterday;' परसों parsoं, 'the day after to-morrow, or the day before yesterday;' तरसों tarsoं, 'three days,' and नरसों narsoं, 'four days ago or hence.' The use of the past or future tense of the verb determines their by-gone or future signification.

148. There are many other adverbs, of which the following are some of the most useful:

جو jo, if, when, and its correlative تो to or تا० tau, then.

آس پاس as pās, around, on all sides.

آر بہی aur bhī, still more.

بہی bhī, also, even.

یس is meň, hereupon.
149. The Conjunctive Participle is also used adverbially.

chup-ke, silently.
sotch-kar, deliberately.
hans-kar, laughingly.

150. Many are borrowed from Persian and Arabic.

bāre, at last.
bārāhā, (times) often.
pas, therefore.
chunānchī, so, thus, accordingly.
hamesha, always.
shāyad, perhaps.
ākhir, at last.
al-Jāssa, in short.
hedāyat, by chance.
yānī, that is to say, viz.

Also some Arabic phrases, as

fi-l hāl, at present.
fi-l faur, immediately.
151. The Arabic accusative case, marked by the tannīn of fathā ُ (an), is used adverbially. ⌂ ِ حَضُوْصًا khusūṣān, especially. ⌂ حَاضِياً aḥyānān, sometimes, from time to time. ⌂ جَبْرًا jabar, perforce. ⌂ مِسْلَةً mislan, for example.

Many other adverbs might be added, but their place is the Dictionary rather than the Grammar.

152. In Hindūstānī there are no Prepositions properly so called, the only words approaching them are the Postpositions used in the declension of the noun. The want of such words has been supplied by a number of nouns used elliptically with the genitive case. The nouns so employed are all in an oblique case, the particles مِسْ mēn, سِ se, etc., being understood; so, such as them as are of the masculine gender require the genitive in كِ ke, and such as are feminine take كِ kī.

153. Thus the word سَبَب sabab is a noun meaning 'cause,' 'reason,' and the phrase إِسْ كَا سَبَب is kā
sabab, means 'the cause of this'; but the words \( \text{اس کے سب} \) is ke sabab, have the particle \( \text{سے se} \) implied, and so they signify 'because of this.' So also \( \text{پیچھا pichhā} \), means 'the rear,' but \( \text{پیچھے pichhe} \) is equivalent to \( \text{پیچھے میں pichhe mēn} \), and means 'in the rear.'

154. The following are masculine and take \( \text{کے ke} \), but some of the more common occasionally reject the \( \text{کے ke} \), as \( \text{یہ is pās, 'near this;'} \) \( \text{کسہے kis wāste, 'on what account;'} \) \( \text{یہ is liye, 'on this account,' 'therefore.'} \)

155. Masculine words requiring the genitive in \( \text{کے ke} \).

- \( \text{ارادہ irāde} \), with the design.
- \( \text{آر ōre} \), with the look, in the way.
- \( \text{اس پاس ās pās} \), around.
- \( \text{اُگ ăge,}^1 \) before, in front.
- \( \text{اندر andar} \), within.
- \( \text{آپر ōpar} \), above, on the top.
- \( \text{باعث bā'īs, by reason} \).
- \( \text{بوجود bā-wujud, notwithstanding} \).
- \( \text{بصف bā-nasf, notwithstanding} \).
- \( \text{بہیر bāhir, outside} \).
- \( \text{بجائے ba-jā'e, instead, in place} \).
- \( \text{بجز bājuz, except} \).
- \( \text{بدل bādal,} \) instead, in exchange.
- \( \text{بدل bādle,}\)

1 \( āge \) sometimes takes the ablative, thus, \( \text{سے se āge, previous to this} \).
PREPOSITIONS.

bidūn, without.

brabr, equal to.

barā', for the sake, for.

bar-khila, in opposition, contrary.

ba-taur, in the way, like.

bād, after (as to time).

baghair, without, except.

ba-mujarrad, at the instant.

ba-manzila, in the position.

bin, \{ without

binā, \}

brabr, on account of, because.

bharose, in reliance.

bich, in, among.

be hukm, without orders.

pār, over, on the other side.

pās, near.

pichhe, behind.

tābi, obedient, submissive.

tale, under.

juz, except.

hasbu-l hukm, according to the order.

huzur, in the presence.

hanvāle, in charge.

khārij, without, excluded.

khila, contrary, opposed.
dar-pai, in pursuit.

dar miyān, between, among.

zari‘e, by means, through.

zimme, in trust.

rā-ba-rū, in presence.

sāth, with, along with.

sāmhne, before, in front.

sabab, because.

supurd, in charge.

\{sīvā, \} except, besides, instead.

shāmil, along with, inclusive.

taur, in the way, like.

ārse, for the period.

alāna, moreover, besides.

invaz, instead.

kablı, before.

karīb, near.

kābil, capable.

kanāre, on the bank or margin.

kane, near.

gird, around.

liye, for, on account.

lā‘ik,1 worthy.

\( \text{Ars ko Lā‘ik Kin} \) us ko lā‘ik hai, is worthy of him.—Khırad Afroz, p. 54.

1 La‘ik sometimes takes the Dative ko, thus
PREPOSITIONS.

māre, by reason of, through.
muttaṣil, near.
muta'āllik, dependent, connected.
mutābik, conformable, corresponding.
mukābil, facing, encountering.
munṣafik, fit, suitable, according.
mūjib, by means.
ba mūjib, by means.
nazdik, near.
nīche, beneath.
wasṭe, for, on account.
wār-pār, right through on both sides.
wasīle, by means.
wakīt, at the time.
ḥāth, by the hand, by means.
ham-rāh, along with.
yahān, at the abode.

156 The following are feminine and take َك kī:

bābat, concerning.
ba-daulat, by means.
jānib, on the side.
ba-nisbat, in reference.
bānat, through.
šabāni, from the report.
simt, towards.
tarah, like, after the manner.
marifat, through.
īrāfet, relative, in reference
157. There are a few words which take their proper genitive form in की kī, when they follow the noun, but take के ke when they precede it; thus طرف taraf, "towards," is feminine, and the phrase runs شہر کی طرف shahr kī taraf, but طرف شہر کے taraf shahr ke, "towards the city." See Syntax.

بمد ba-madad, with the aid.

بنسبت ba-nisbat, with respect to.

باعربی be-marzī, without the consent.

طرف taraf, towards.

مانند mānind, like.

مثل misl, like, such as.

158. Persian and Arabic Prepositions are occasionally used. These do not require the genitive

Persian. Arabic.

از az, from, by. یللا illā, except, besides.

با bā, with, possessed of. بلا bilā, without.

ب by bah, by, ḥālā, upon

or when connected, with, ی من ṣān, from.

با- ba-, bi-, ind, near, with.

بار bar, on, at.

فی fī, in, per.

پش pesh, before. ی la, li, for.

پش از peshaz, from.

میں mā, مع with.

میں māh, مع along with.

بمد ba-māh, مع along with.

من min, from.
159. The words in paras. 155 and 156 are chiefly of Arabic and Persian extraction, but some of them, as अग्र, पास, पीछे, सात sāth, etc., are of Indian origin. As the language departs from the Musulmān standard and assumes a Hindī character, Hindī terms take the place of these foreign words. One very common word समेत samet, 'along with,' is used with the oblique form without के ke, हाथियों samet, 'along with the elephants;' अस समेत us samet, 'along with him.' There are many similar words which must be sought for in Hindī grammars and dictionaries, but the following are some of the most common, used in such books as the Baitāl Pachīsī and Sinhāsan Baitīsī.

Masculine.

arth, for the sake.

bhitar, within.

jog, fit.

kāran, because.

nikat, near.

nimitt, because.

samān, like, equal to.

samai, at the time.

samaiṅ, at the time.

samīp, near.

sammukh, in presence.

souhīṅ, before.

Feminine.

bhānti, in the manner.

biriyāṅ, at the time.

or, towards.
160. CONJUNCTIONS.

agar, gar, if.
agarchi, although.
az bas ki, since, inasmuch as.
ammā, but, moreover, nevertheless.
aur, and, also, other.
balki, but, rather.
bhī, also, indeed.
par, but, still.
pas, therefore, thence.
tā-ki, in order that.
to, then.
jo, if, when.
hal-ān ki, whereas, notwithstanding.
khwāh, either, whether.
ki, that, because, saying.
kyā—kyā, whether—or.
kyūnki, because.
goyā, as if.
go-ki, although.
lekin, but, yet.
magur, except, unless.
nahīn to, otherwise, if not.
nīz, also.
o or na, and.
war and wa-gar (for wa-agar), and if.
NUMERALS.

161. Interjections.

اوسوس afsos, alas!
حیف haif, alas!
آفرین, bravo!
ای، Oh!
ایا، how? what?
ا، ho! holla!
بابر, bāp-re (father) my goodness!
خبردار khabar-dār, beware,
take care.
شاباش shābāsh, capital!

کیا خوب kyā khub, how good,
excellent!
لو lo, see! lo!
وَلَا وَلَا وَلَا nā’e nā’e, alas!
وَلَا وَلَا وَلَا nā’e nālā, oh dear!
وَلَا وَلَا وَلَا hāe hāe, dear!
وا وَاه wāh wāh, good!
bravo!
بِنْهَار zīnhār, beware!
زِینْهَار zīnhār, beware!

162. The Numerals are properly adjectives, but the Hindūstānī numerals present such peculiarities and require so much explanation, that the usual practice of dealing with them separately has been followed. The numerals up to one hundred are seemingly irregular, the
tens and units being apparently joined upon no certain principle. The explanation of this is easy. Most nations having settled a series of units and tens connect them according to the principles of their own language; but the speakers of Hindustani borrowed the whole hundred ready formed from the Sanskrit, shortening and corrupting each word to suit their vernacular pronunciation. So that although each compound is plainly traceable to its appropriate ten and unit, the actual forms of the words vary considerably. This fact presents a curious philological problem: Were the original speakers of Hindustani ignorant of numbers, or did they discard a defective arrangement for the more scientific system of the Sanskrit?

<p>| 1 | एक | 12 | बारह | bārah. |
| 2 | दो | 13 | तेरह | terah. |
| 3 | तीन | 14 | चारदेख | chaudah. |
| 4 | चार | 15 | पंड्रह | pandrah. |
| 5 | पाँच | 16 | सोलह | solah. |
| 6 | च्या | 17 | सत्रह | satrah. |
| 7 | सात | 18 | एठारह | athārah. |
| 8 | आठ | 19 | एठाराम | athārām. |
| 9 | नौ | 1 | अंडिस | unīs. |
| 10 | दस | 19 | अंडिसूस | unṇīs. |
| 11 | इगराह | 20 | बीस | bis. |
| 12 | ग्याराह | 21 | इक्स | ikīs. |</p>
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<tr>
<td>39</td>
<td>ʾاَتَتِس</td>
<td>ʾattālīs</td>
</tr>
<tr>
<td>40</td>
<td>چَلِس</td>
<td>chālis</td>
</tr>
<tr>
<td>41</td>
<td>اَکْتَلِس</td>
<td>ʾiktālīs</td>
</tr>
<tr>
<td>42</td>
<td>بَلِیس</td>
<td>be'ālīs</td>
</tr>
<tr>
<td>43</td>
<td>تَیَتْتِس</td>
<td>tīttālīs</td>
</tr>
<tr>
<td>44</td>
<td>صَوَالِس</td>
<td>chawālīs</td>
</tr>
<tr>
<td>45</td>
<td>پَیْتَتِس</td>
<td>pātīlīs</td>
</tr>
<tr>
<td>46</td>
<td>چَهَیِتِس</td>
<td>chhiyalīs</td>
</tr>
<tr>
<td>47</td>
<td>سَیْتَتِلَس</td>
<td>saintīlīs</td>
</tr>
<tr>
<td>48</td>
<td>اَتْتَتِلِس</td>
<td>ʾattīlīs</td>
</tr>
<tr>
<td>49</td>
<td>ٓعَکَس</td>
<td>ʾuḥkas</td>
</tr>
<tr>
<td>50</td>
<td>ِپَچَس</td>
<td>pachās</td>
</tr>
<tr>
<td>51</td>
<td>ِیَکَوَن</td>
<td>ikāwan</td>
</tr>
<tr>
<td>52</td>
<td>ِباَوَن</td>
<td>bāwan</td>
</tr>
<tr>
<td>53</td>
<td>ِتِرْپِن</td>
<td>tirpan</td>
</tr>
<tr>
<td>54</td>
<td>ِچَوُن</td>
<td>chanwan</td>
</tr>
<tr>
<td>55</td>
<td>ِچَوُن</td>
<td>chaupan</td>
</tr>
<tr>
<td>56</td>
<td>ِپَچَوُن</td>
<td>pachāwan</td>
</tr>
<tr>
<td>57</td>
<td>ِسَتَانِوَن</td>
<td>satāwan</td>
</tr>
<tr>
<td>58</td>
<td>ِاَتْتَوَن</td>
<td>ʾattāwan</td>
</tr>
<tr>
<td>59</td>
<td>ِوَسَتَه</td>
<td>ʾustāth</td>
</tr>
<tr>
<td>60</td>
<td>ِسَاث</td>
<td>sāth</td>
</tr>
<tr>
<td>61</td>
<td>ِیِکَسَتَه</td>
<td>iksāth</td>
</tr>
<tr>
<td>62</td>
<td>ِبَسَتَه</td>
<td>bāsatīh</td>
</tr>
<tr>
<td>63</td>
<td>ِتَرْسَتَه</td>
<td>tirsatīh</td>
</tr>
<tr>
<td>Page</td>
<td>Word</td>
<td>Page</td>
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<tr>
<td>64</td>
<td>chaussath.</td>
<td>85</td>
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<tr>
<td>65</td>
<td>painssath.</td>
<td>86</td>
</tr>
<tr>
<td>66</td>
<td>chhiyāsath.</td>
<td>87</td>
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<tr>
<td>67</td>
<td>satsath.</td>
<td>88</td>
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<tr>
<td>68</td>
<td>arsath.</td>
<td>89</td>
</tr>
<tr>
<td>69</td>
<td>unhattar.</td>
<td>90</td>
</tr>
<tr>
<td>70</td>
<td>sattar.</td>
<td>91</td>
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<tr>
<td>71</td>
<td>ikhattar.</td>
<td>92</td>
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<tr>
<td>72</td>
<td>bahattar.</td>
<td>93</td>
</tr>
<tr>
<td>73</td>
<td>tihatarr.</td>
<td>94</td>
</tr>
<tr>
<td>74</td>
<td>chauhattar.</td>
<td>95</td>
</tr>
<tr>
<td>75</td>
<td>pachhattar.</td>
<td>96</td>
</tr>
<tr>
<td>76</td>
<td>chhāhattar.</td>
<td>97</td>
</tr>
<tr>
<td>77</td>
<td>sathattar.</td>
<td>98</td>
</tr>
<tr>
<td>78</td>
<td>athhattar.</td>
<td>99</td>
</tr>
<tr>
<td>79</td>
<td>unāsī.</td>
<td>100</td>
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<tr>
<td>80</td>
<td>assi.</td>
<td></td>
</tr>
<tr>
<td>81</td>
<td>ikāsī.</td>
<td></td>
</tr>
<tr>
<td>82</td>
<td>bē'āsī.</td>
<td></td>
</tr>
<tr>
<td>83</td>
<td>tirāsī.</td>
<td></td>
</tr>
<tr>
<td>84</td>
<td>chaurāsī.</td>
<td></td>
</tr>
</tbody>
</table>

All the ones may be optionally written ेक as ek instead of ेक as ekīs, 21 ekāsī, 81.
163. After 100 the series is carried on in the same way as in English, but without any conjunction, as एक सौ एक ek sau ek, 101 पंच सौ तिरासि pānch sau tirāsi, 101 एक हज़ार आठ सौ बाहतर ek hazār āṭh sau bāhattar, 1872; or अठारह सौ बाहतर aṭhāraḥ sau bāhattar, eighteen hundred and seventy-two.

164. Expedients are resorted to in the South and by the illiterate in other parts to obviate the use of this somewhat complex series. After twenty, पूर्व par is placed after the decimal and the unit is added; thus बिस पूर्व pānch, 25, or 'five over twenty.' चालिस पूर्व sāt, 47, or 'seven over forty.'

The score कोरी korī, is also used as with us; so दो कोरी पाँच do korī pānch, 'two score and five.' तीन कोरी दस tīn korī das, 'three score and ten.'

These modes of counting should be known, but they do not obviate the necessity of learning the century of numbers.

165. The numerical figures are the Arabic, from which our own are derived, and they are combined in the same way.

<table>
<thead>
<tr>
<th>1 2 3 4 5 6 7 8 9 0</th>
</tr>
</thead>
<tbody>
<tr>
<td>1  2  3  4  5  6  7  8  9  0</td>
</tr>
<tr>
<td>31 37 50 101 1872</td>
</tr>
</tbody>
</table>
166. The word एक ek added to any aggregate number has the sense of about, as पचास ek, 'about fifty;' दस ek, 'about ten.' The words guna and चाँद chand, have the sense of fold; as दोगुना, दो चाँद do chand, 'two-fold;' चौगुना chau guna, चार चाँद chār chand, 'four-fold, quadruple.' चाँद chand is more commonly joined to the Persian forms of the numerals as हफ्ता chand, 'sevenfold.' बार bār means 'times,' as तीन bār, 'three times;' the word दफ़्त dafā is also used in the same way. Numerals are coupled together without any conjunction, as पाँच sāt, दस pāch, meaning indefinitely 'five or seven,' 'from five to ten.' पचास sāth, 'fifty or sixty.' Distributives are formed by doubling the numbers, as दो do do, 'two apiece;' दो do pāch pāch, 'five apiece,' 'by fives.

167. Ordinals are formed from the cardinals by the addition of वान nān. But a few of the earlier numbers are formed like ordinary adjectives.

पहला or pahilā, first. चत्वारवान chhatwān, sixth. 
दुसरा, second. चारवान chharvān, seventh. 
तिस्रा, third. सातवान, seventh. 
चौथा, fourth. अष्टवान, eighth. 
पाँचवान, fifth. नानवान, tenth. 

And so on regularly. ईकसवान ikisvān, twenty-first; 
बटिसवान battisvān, thirty-second.
The terminations ā and wan vān are changeable to e and wēn for the inflection masculine, and to ī and wīn for the feminine gender.

168. Aggregate Numbers.

 ganīṭā, a quarter, saikṛā, a hundred.
 hazard, a thousand.
 gāhī, a five,
lākh, a hundred thousand
 korī, a score.
kārōr, one hundred
 chālīsa, a forty.
lākhs, or ten millions.

These aggregate terms take the termination on for the plural when they are used indefinitely as lakhon rupae, 'lacs of rupees;' saikron shahr, 'hundreds of cities:' the full construction seems to be 'rupees by lacs,' 'cities by hundreds.' This same termination on, added to ordinary numerals, makes them specific, as donon, 'the two, both;' bārahon, 'the twelve.' The use of this termination on in connexion with numerals is explained more fully in the Syntax.

169. Fractional Numbers.

 pā'o, paun, { \frac{1}{4} } paunā, { \frac{3}{4} } ;
 chauthā'ī, sw, tiha'ī, \frac{1}{3} ;
 adhā, \frac{1}{4} ;
 savā, 1\frac{1}{4} (with a quarter).
 derk, 1\frac{3}{4} .
arhā'ī, 2\frac{7}{8} .
The word बुने paune added to a number signifies \( \frac{1}{4} \) minus, सवा sanā, \( \frac{1}{4} \) plus, and सर्हे sārhe, \( \frac{1}{4} \) plus; thus paune do, \( (2 - \frac{1}{4}) \) 1\( \frac{3}{4} \); sanā do, \( (2 + \frac{1}{4}) \) 2\( \frac{3}{4} \). 3 is the first numeral to which sārhe can be added, so we have सर्हे pānch, \( (3 + \frac{1}{4}) \) 3\( \frac{1}{4} \); सर्हे pānch, \( (5 + \frac{1}{4}) \) 5\( \frac{1}{4} \).

Some of these are used to reduce fractions still lower, as अर्हाते पाहॊ derh pā'o, \( (1\frac{1}{2} \text{ of } \frac{1}{4} = ) \frac{3}{8} \); अर्हाते पाहॊ arhā'ī pā'o, \( (2\frac{1}{2} \text{ of } \frac{1}{4} = ) \frac{5}{8} \). These fractions are also employed with aggregate numbers; as

\[
\begin{align*}
पुने सु & \text{ paune sau, (100 - } \frac{1}{4} \text{ of 100) 75.} \\
सवा सु & \text{ sanā sau, (100 + } \frac{1}{4} \text{ of 100) 125.} \\
देरह सु & \text{ derh sau, (1\frac{1}{2} \text{ of 100) 150.} }
\end{align*}
\]

\[
\begin{align*}
पुने दूसु & \text{ paune do sau, (200 - } \frac{1}{4} \text{ of 100) 175.} \\
सवा दूसु & \text{ sanā do sau, (200 + } \frac{1}{4} \text{ of 100) 225.} \\
अर्हाते सु & \text{ arhā'ī sau, (2\frac{1}{2} \text{ of 100) 250.} }
\end{align*}
\]

\[
\begin{align*}
सवा हजार & \text{ sanā hazār, (1000 + } \frac{1}{4} \text{ of 1000) 1250.} \\
ढेरह हजार & \text{ derh hazār, (1\frac{1}{2} \text{ of 1000) 1500.} }
\end{align*}
\]

\[
\begin{align*}
पुने दू हजार & \text{ paune do hazār, (2000 - } \frac{1}{4} \text{ of 1000) 1750.} \\
सवा दू हजार & \text{ sanā do hazār, (2000 + } \frac{1}{4} \text{ of 1000) 2250.} \\
अर्हाते हजार & \text{ arhā'ī hazār, (2\frac{1}{2} \text{ of 1000) 2500.} }
\end{align*}
\]

170. Besides the ordinary series of numerals there is another called رقم Raḥam, used in commercial and monetary transactions (see Plate 1). The figure used for 1 is an abridgment of the word عدد ādad, 'a unit;' that
Rakam Numerals

Varieties of the ordinary numerals: 4 5 6 7
for 2 is an abridgment of عدادان ādādān, ‘two units;’ the other figures are initials or abbreviations of the Arabic numerals, but some of them have been so altered as to retain but little resemblance to their prototypes. The Arabic numerals are very little used in Hindūstānī, but they are employed in numbering the years of the Shuhūr-san era in Western India. They are as follows:

1 āhadun. 6 sittatun.
2 Isnāni. 7 Sabātuṇ.
3 Salāsatun. 8 Samāniyatun.
4 Arbā'atun. 9 Tisātuṇ.
5 Khamsatun. 10 Asharatun.

From 10 to 19 they are formed by adding the unit to 10 as āhad ʿashara, 11, etc. The word for 20 is ēshrūna. From thirty to ninety the tens are made by adding the plural termination āna to the unit as ʿalaṭuṇ 30, arbaʿuna 40, etc. One hundred is ʿaṭatun (100); 200 miʿatāni; 300 salāsu miʿatīn; 500 khamsu miʿatīn, etc. One thousand is alf, two thousand alfan. The others up to ten thousand are formed by placing the numeral before the word ālaf ʿalāfin, ‘thousands,’ as ṣalāṣatu ʿalāfin: after 10,000 the word used is alf. One hundred thousand is ʿaṭatun alfin; one million alfi ʿalfin.
In compound numbers the smaller numbers are generally placed first, and so on in regular succession to the highest, as 1872; but the order is sometimes reversed.

171. The Persian numerals are not much used in Hindustani, but they are occasionally found in various phrases and expressions. They are very simple, so they are subjoined:

1 17 ٗ١ yak. hafdah.
2 18 ٗ٢ dū. hashdah.
3 19 ٗ٣ sīh. hazdah.
4 20 ٗ٤ chahār. nūzadah.
5 21 ٗ٥ panj. bist. bisto yāk, etc.
6 22 ٗ٦ shash. bist. yāk.
7 23 ٗ٧ haft. sī.
8 24 ٗ٨ hasht. chihal.
9 25 ٗ٩ nūh. panjāh.
10 26 ٗ١٠ dah. shašt.
11 27 ٗ١١ yāzda. haftād.
12 28 ٗ١٢ dwāzda. hashtād.
13 29 ٗ١٣ sīzdah. nūvad.
14 30 ٗ١٤ chahārdah. sad.
15 31 ٗ١٥ pānzdah. dū sad.
16 32 ٗ١٦ shānzdah. hazār.
Derivation of Words.

172. The subject of derivation is a very wide one, for Hindustani is a very composite language, and borrows from its tributary languages not words alone but many of their methods of forming derivative words. It has a few rules peculiar to itself, then it has Sanskrit forms, Arabic forms and Persian forms, and these as a general rule should be used only with words found in the language from which they are respectively derived. Thus a Sanskrit affix should not be attached to an Arabic word nor vice versa. Sanskrit affixes are joined to Hindustani words, and Persian affixes are found so applied to Hindustani words, but this latter is inelegant and should not be imitated. The following explanations are given to enable the learner to acquire and more readily understand some of the common derivative forms: he must be content so to know them and not attempt to make compounds for himself. When he has acquired the amount of knowledge necessary for the proper formation of derivatives and compounds he will not require to consult the rules here given.

Nouns of Agency.

173. The formation of the verbal agent by the addition of the native words لا wālā and هارā hārā to the inflected infinitive has been already shown in Rule 100, page 53. Thus we get دیکہنے wālā dekhne wālā, a 'spectator,'
and likhne-hārā, 'a writer.' But these affixes are not confined to verbs, they may be joined to nouns, and are continually met with, vāla especially; thus ghar-vāla, 'house-man,' 'the master of the house;' gadhe-vāla, 'donkey-man;' lakar-hārā, 'wood-man.' Vālā is universally used, and a tyro may freely employ it to help himself out of a difficulty. If he does not know the proper forms for such words as villager, horseman, etc., vālā added to the word for village and horse will answer the purpose. It has been pressed into Anglo-Indian use, and we have box-vālā for a pedler, and many other such forms: competition-vālā has now almost become English.

174. The following suffixes with the exceptions noted are Persian:

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bān</td>
<td>bāgh-bān, a gardener.</td>
</tr>
<tr>
<td>dar-bān</td>
<td>a door-keeper.</td>
</tr>
<tr>
<td>bāz</td>
<td>ātash-bāz, a firework man.</td>
</tr>
<tr>
<td>bardār</td>
<td>hukka-bardār, pipe-carrier.</td>
</tr>
<tr>
<td>chī</td>
<td>mashāl-chī, torch-bearer.</td>
</tr>
<tr>
<td>dār</td>
<td>zamīn-dār, landholder.</td>
</tr>
<tr>
<td>gār</td>
<td>khidmat-gār, servant.</td>
</tr>
<tr>
<td>gar</td>
<td>zar-gar, goldsmith.</td>
</tr>
<tr>
<td>sitam-gar</td>
<td>tyrant.</td>
</tr>
</tbody>
</table>
DERIVATION OF WORDS.

103

mal-guızár, payer of revenue.

rāh-gír, traveller.
músh-gír, sparrow-hawk.

sháh-vař, like a king, royally.

summed-vař, an expectant.
dhan-vañ, wealthy. Also used like bán.
dar-vañ, a door-keeper.
sipáhi, a soldier. Farsi, a Persian.

175. Nouns of Locality, Similarity, etc.

Haidar-ábād, the city of Haidar, or 'the lion.'

Bija-púr, city of victory.¹

gul-zár, a garden.
sabzá-zár, a meadow.

sháh-záda, prince.

gau-sálā, a cow-house.

bo-stán; gul-istán, a rose garden.

shikār-gáh, hunting ground.

charā-gáh, pasturage.

Partāb-gárh, 'Ali-gárh.¹

¹ These words combine freely with Musulmán names.
s. "नगर" (city). बिजानगर, city of victory.¹

h. "वारी" (inclosure). पुंजवारी, a flower garden.

176. Abstract Nouns.

A. "त" ज्ञात hikmat, knowledge खुकमत, sovereignty.
हिसानीत iyat, humanity.

h. "पन" लरक-पन, childhood, from लरका larka, child.

p. "म" दाश dānish, wisdom, from दन dān, knowing.
परस्तिश parastish, worship, from परस्त parast, worshipping.

p. "क" ग. This common Persian affix forms abstract nouns from nouns and adjectives dosti, friendship from dost, a friend; shadi, pleasure, from shād, pleased. Words ending in ए change that letter into ं before this affix, as from बनह bandah, a servant, comes बनहं बनहें bandagi, service.

177. Diminutives.

p. "अ" मर्दक mardak, a manikin; तोपक topak, a musket, from तोप top, a cannon.

¹ These words combine freely with Musulmān names.
DERIVATION OF WORDS.

178. Feminine Nouns.

The usual Hindustâni feminine termination is ی ں which is occasionally changed to نی or ں in. Thus larkäh, a boy, larkā, a girl; brâhmanī, a female brahman; sher-nî, tigress; sunârî or sunarî, a goldsmith's wife; dhobîn, a washerwoman, from dhobî.

179. Adjectives.

The most common and useful termination is ی ں, as Hindustâni, bâzâri, Firangi.
180. **Negative Prefixes.**

**s.** 1 a) Same as the English prefix un. اچل a-chal, immovable, آنجان an-jan, unknowing.

**P.** ب ب (without). بیوافا be-wafā, faithless; the reverse of بآوئنا bā-wafā, faithful.

**P.** بد بد (bad) بد-سولک bad-suluk, ill-mannered.

**P.** بب (without). بین جانین bin-jāne, without knowing.

**A.** غhair (other). غhair-حاییر ghair-kāzir, not present, absent.

**P.** کم کم (little, -less). کم زور kam-zor, weak, powerless.

**A.** ل لا (without). لاجار lä-chār, helpless.

**A.** نا nā (not, un-). ناحقی nā-hakī, unjust;

لا حکوش nā-khusk, unpleasant.

**s.** ن نی (without, -less). نی-چینت nī-chint, thoughtless; نیدهارک nī-dharak, fearless;

**نیر nīra** nīr-ās, hopeless.
SYNTAX.

Order of Words.

181. The Subject, i.e. the Nominative or the Agent case, generally comes first; then follows the Object or Accusative; after this come the subordinate members of the sentence, such as the Dative or Ablative cases; lastly comes the Verb, preceded by its Adverb. Such is the natural order, both for affirmative and interrogative sentences; but it is varied, according to necessity or taste, to bring particular members of a sentence into prominence. In verse, all order gives way to the exigencies of metre and rhyme.

"the hare took him to a well.'

"where have you brought it from?'

"thou those images hast stolen.'

"the fool seeks for wealth.'

"whatever has been related by thee has been heard by me.'

182. Two or more words coming together may stand in apposition, and a particle placed after the last
will govern the whole, just as if they were connected by conjunctions.

\[ \text{without eating and drinking.} \]
\[ \text{mines of diamonds, rubies,} \]
\[ \text{gold, silver, copper, iron,} \]
\[ \text{lead, etc.} \]

So also, if the nouns are in an oblique case plural, it is necessary only to add the oblique sign \( \text{on} \) to the last.

\[ \text{how can one give a description of the elks and the deer?} \]

The Article.

183. As already explained, there is no article in Hindūstāni, but there are certain words which are used as substitutes for it. The noun itself usually has the force of the article inherent, and the context determines whether it is indefinite or definite. Thus the words \( \text{the man speaks,} \) or \( \text{a man speaks.} \) The words \( \text{one} \) and \( \text{a certain,} \) are used for the indefinite article, especially at the beginning of a narrative or tale. \( \text{some,} \) is used as a partitive article with a noun in the singular number, as \( \text{bring some water.} \) The pronouns \( \text{this} \) and \( \text{that} \) are occasionally employed for the definite article, with the power of \( \text{the,} \) rather than of \( \text{this} \) and \( \text{that.} \)
NOMINATIVE CASE.

The verb agrees with the Nominative Case in number and person. It also agrees in gender, excepting only in the Present of the Auxiliary, and the Aorist and Imperative of all verbs.

I went into the bazar.

that merchant proceeded by way of the sea.

strength remained not in (my) body.

But a singular nominative may have out of respect a plural verb.

who was king of that country.

if the king will show kindness.

when King Akbar sat on the throne.
HINDUSTANI GRAMMAR.

'the queen was seated.'
'Meri Talaash mein Thi.'

'(the queen, my mother,) was in search of me.'

185. As the Nominative case of nouns is frequently the same in the plural as in the singular, the verb shows which is meant; it also determines the gender of the pronoun.

'a horseman came.'
'Sawar Aaya.'

'horsemens came.'
'Sawar Ley.'

'he said.'
'Woh Bola.'

'she said.'
'Woh Boli.'

Men should labour.'
'Adami Mijhnt Kriin.'

186. The masculine gender is more worthy than the feminine: so when a verb has two or more nominatives it is generally put in the masculine. But it sometimes agrees with the nearest nominative.

'three days and nights passed clean away.'
'Teen Din Raat Safa Gadar Geya.'

'the male and female are not both partners.'
'Baara Madahe Donon Shrikat Nisbin Hote.'

'(my) nurse and tutor became aware.'
'Daiy Aur Mulkh Khub Dar Hove.'

'they had some rupees and ashrafis.'
'An ke Pas Khudh Rupiyay ashrafins Thi.'

'he had no son or daughter.'
'As ko Bita Bete N Thi.'
In the first three examples a decided preference is shown for the masculine gender, and in the next two for the nearest nominative. In the others the preference may be for the masculine per se, or on account of its being the gender of the nearest noun.] Compare the rules for the agreement of the Genitive and the Adjective.

187. The names of two or more things of similar nature or character are often taken as an aggregate and have a singular verb.

\[\text{آندہی آور طوفان آیا}\]
\[\text{ا Storm and typhoon came.}\]

\[\text{companionship and converse have been obtained.}\]

\[\text{آتی هردم نال و آد هی} \]
\[\text{every moment there is lamentation and groaning.}\]

188. An Arabic plural is often, but not always, joined to a verb in the singular number: having no Hindustani mark of plurality about it, the sense conveyed by it is singular or of an aggregate character.

\[\text{آپ کا آلفاف آیسا کی} \]
\[\text{your majesty's favours are such.}\]

\[\text{الاسم سعادت اسی کو حاصل هوںگی} \]
\[\text{(many) kinds of good fortune will accrue to him.}\]
189. A Nominative case is sometimes put independently at the beginning of a sentence without any verb; but it is followed by a relative connected with a verb. In this construction the words “this is” or “there is” (the French “voici, voilà”), seem to be understood.

(This is) Malik-i Ṣādir who is King of the Jins: your father had formed a friendship with him.

190. Articles of which any quantity, weight or measure is specified are put in the Nominative,¹ the two words being in apposition.

'a bighā of land.'

'so many Lo is it.'

'five hundred ashrafts reward.'

'a hole one yard deep.'

191. Sometimes a sentence serves as the Nominative case.

'taking refuge in the tent even cannot dispel the heat.'

192. The Oblique plural is occasionally used instead of the Nominative to express the idea of “many” or “several.”

¹ As in German, Ein Glas Wein.
months and years passed.'
what the cars were hearing.'
For the use of the Nominative as the Accusative, see 217.

193. The Agent Case.

The case of the Agent frequently supplants the Nominative case: it is therefore taken next in succession, and as it is a very remarkable and important feature in the language, every variety of illustration is supplied.

194. The Agent is used instead of the Nominative with all the tenses of the Active Verb in which the past participle is employed, viz., the Past, Perfect, Pluperfect, and Future Perfect.  

1 This case is sometimes called the Instrumental, but Agent is more correct; for it represents the worker by whom or which something is done, not the instrument with which it is effected.

2 There is perhaps no rule more definite and stringent than this, which requires the Agent with the past tenses of Active Verbs; still even this rule is infringed, and by the best writers, thus

she, seated silent as an image, kept listening.'—Bagh-o-Bahar, 205.

who had put their heads out of their holes.'—Khirad Afroz.

(Here the nikale is probably a slip for nikalte).

for a long period they kept weeping in that sorrow.'—Ikhwanus-Safu.

There is an example of the improper use of ne in Forbes' Bagh-o-Bahar, page 101, line 1, where ne is used with the verb le-gae, and makes the whole sentence ungrammatical. It is not so in native editions. Forbes seems to have at one time been under an hallucination as to the verbs tan and le-jan, for in his Manual he classifies them as Transitive verbs, which
195. When the Agent is used the Verb seeks for some word with which to agree. It is attracted to the Object or Accusative if there be one; and if the Accusative is in the Nominative form, the verb will agree with it in gender and number; but if the Accusative is in the Dative form, the verb cannot agree with that, so it remains in its normal form, viz., the masculine singular.

'पिर मर्दने कहा' the old man said.'

Here there is no object, and consequently the verb remains in its normal form.

'मैं ने आया जोवाहरकिब्दु न दीक्षा' I had never seen such a jewel.'

Here the accusative, 'janāhīn,' is in the nominative form of the accusative, so the verb agrees with it.

'वह शिक्षियों ने राह सह्रा कई ली' the beasts took the road to the forest.'

Here the accusative 'राह' is also in the nominative form, but as it is feminine the verb is made feminine to agree with it.

'चाह ने तिन गहरे' the gentleman bought three horses.'

Here the verb is in the plural masculine to agree with ghore.

most certainly they are not. This little Manual has rendered, and will probably yet render, such good service, that the error deserves to be pointed out and corrected. Many a time the Manual has been appealed to when I have rejected ne as an error with tayā and le-gayā.
this man has brought forward verses of the *Kurʾān*.

Here the verb agrees with the feminine plural *āyāt*.

In the following examples the Object is in the Dative form, so the verb remains in its normal state.

**'God Almighty created Adam.'**

**'God has made man for the purpose of labour.'**

**'I remembered the power of God.'**

196. As according to rules 187 and 188, an aggregate nominative, or an Arabic plural nominative, may take a singular verb, so when they are the object of an active verb, the verb may be in the singular and may agree with the nearest.

**'He confiscated all the goods and effects of Ḥatim.'**

**'he has constructed a temple of Siva, a place of meeting, and a garden of great beauty.'**

**'(I) had garments and clothes made.'**

197. When two past tenses occur in the same sentence,
one being neuter and the other active, the first verb will have its appropriate nominative or agent; and the second will not require its agent or nominative to be expressed.

\[ \text{she came back quickly and said.} \]

\[(\text{us ne} \text{ being understood before} \ kaha).\]

\[\text{he went for a stroll in the market and saw.}\]

\[(\text{us ne} \text{ being understood}).\]

\[\text{they made their offerings and said.}\]

\[(\text{here both agent and nominative are understood}).\]

198. *Genitive.*

The sign of this case की का is in the nature of an Adjective, and agrees with its object as already explained in paragraph 43.

\[\text{chief of that band.} \]

\[\text{the travels of the darnesh.} \]

\[\text{jewels of various kinds.} \]

199. The close connexion of the Genitive case and the Adjective is apparent in such phrases as the following:

\[\text{achain of gold, or, 'a golden chain.} \]

\[\text{a chair of ivory' (lit. elephant-tooth), or, 'an ivory chair.} \]

\[\text{the work of the day, daily labour.} \]
a house of comfort, a comfortable house.

the year of now), the present year.

a man of (with) a small head, a small-headed man.

a matter of wonder, a strange thing.

screens of splendour, splendid screens.

The Izāfat or Persian Genitive is much used in books instead of the Hindustani Genitive.

one should not touch the capital of one’s property.

And the two are often joined in the same sentence.

The showing of gratitude for kindness.

(all my life has passed in the same headache of acquiring dominion).

the sky is (but) a bubble of the ocean of His unity.

In the last two examples he is used because dard and daryā are oblique.
201. The की का of the genitive is both subjective and objective, it stands both for the English genitive in 's and for that in of; for woman's love, and love of woman.

'like the washerman's dog, neither of the house nor of the ghāṭ.'

ताप बबूकिया की नलासका

'could not bring (find) endurance of hunger.'

रोजी की दोस्त देस्त देस

'friends of money are many.'

रणामन्डिये प्रदर की खुशोशूदी

'the satisfying one's father is the gratification of God.'

See Rule 211: also the Rule for the Pronouns.

202. The Genitive generally precedes its object, but examples to the contrary are of constant occurrence.

' the bath of convalescence.'

' the history of the Urdu language;' or, literally, 'the history of the tongue of the camp (Urdu).'</n

203. The singular का may be used when the Genitive has for its object two or more nouns closely connected with each other, or taken together in an aggregate sense.

'his poetry and eloquence.'

'name and trace of the princess.'

'Hatim's country and possessions, and wealth and effects.'

Compare Rule 187.
204. के may be used respectfully with a singular noun. 'who was king of that country.' Compare Rule 184.

205. An Arabic masculine plural may take either كا or ك. 'the particulars of the dream.' 'provisions for hospitality.' 'provisions for travel.' 'persons of every tribe.' Compare Rule 188.

206. Several nouns may be dependent upon each other in the Genitive case. Such complications, when they present any difficulty, may be unravelled by reading them backwards.

207. When the genitive has more than one object, it is elegant to have them all of the same gender; as 'the life and prosperity and the dignity and majesty of the prince.'
But when the genitive has for its object nouns of different genders, it generally agrees with the nearest, though occasionally the masculine form is preferred.

Compare Rule 186.

208. The Genitive is used idiomatically, as in English, to express a superlative idea; as 'king of kings,' 'light of lights,' 'bravest of the brave.'

209. The Genitive is frequently used for other cases after the Infinitive (Verbal Noun) and Nominal Verbs.
210. The measurement of anything is expressed by the Genitive.

a. Age or time of life.

' a boy of fourteen years.'

' the king’s age reached forty years.'

' at the age of fifteen years.'

b. Period of time.

'three months’ leave.'

'in the course of three days.'

c. Distance.

' at the distance of fifty kos.'

' a distance of fifteen parasangs.'

d. Weight.

' of seven miskals in weight.'

'(my) feet became hundreds of mans (in weight).'

e. Value.

' what is the price of this parrot?'

' rice of one rupee, i.e. a rupee’s worth of rice.'

211. The Genitive is used idiomatically for ‘to,’ ‘for,’ and sometimes even for ‘on’ or ‘upon.’ In oaths it takes the place of ‘by.’
the road to the plain.'
the answer to the question.'
thanks to God.'
friendship for your father.'
there is no remedy for it.'
separation from him.'
there is no dependence on life.'
'I swear by God.'
'I have sworn by myself,' lit.
'there is an oath of mine own to me.'

212. With the verb 'to be' it expresses possession.

'he had two sons.'

'the king of that country had a daughter.'

213. The word لَفظ "word" used as a grammatical term takes the Genitive.

'words with tashdid.
'words with madd.'
'the word fikr.'

214. A list of the words serving as Prepositions has been given in Rules 152 et seq., and their government of the Genitive either in or in کی has been sufficiently explained.
215. The sign of the Genitive is sometimes omitted with these words—so we find.

in this way'; 'near that.'
on the river bank'; 'under the window.'

216. The sign of the Genitive is sometimes retained while the governing word is omitted.

they had no child.'
'between me and you a dear friendship has sprung up.'

In the first of these sentences pās or yahān seems to be understood, in the second bīch or darmiyān.

Accusative.

217. There is no distinct form for the Accusative case, but its place is supplied by the Nominative or Dative. Which of these two forms should be used is a nicety of the language which can be acquired only by practice, for no precise rule can be laid down; but the general principle is, that when the object of the verb is definite, specific, or emphatic, the Dative form is used; when otherwise, the Nominative.

he can gnaw iron with his teeth.'
'I) had placed your iron in a corner of the house.'

In the first sentence there is nothing precise about the word lohā, in the second it is specific.
218. The Dative form is generally used with proper names and titles.

मानक़ को बुलो ' call Mānik.'
मुल्तान आयार गो भेज़े देसंट रेकेता तेहा ' the Sultān was holding Ayyāz as a great friend'
(i.e. was very friendly to him).

219. Causal Verbs frequently govern two Accusatives; that of the person in the Dative form, and that of the thing in the Nominative.

असे येह न्यिया भेंताउँ ' put this dress on him.'
बन्दूं को कैं का जेहाँ तालिया ' he made the slaves eat the dog's leavings.'

220. Dative.

The Dative case is equivalent to a noun with the prepositions "to," "for," and "at;" and may generally be so translated. (The learner when he meets a word with ko should always take the verb before translating that word, because the verb will show whether the word with ko is a Dative or a definite Accusative.)

(मिस नै ) सोडाकर को भेज़े सा ' (I) gave to the merchant much reward and honour.'
इनेम औ इकराम दिया ' he went home (lit. to the house).'
वॉ गेहर को गिया ' he went on a journey.'
सफर को गिया ' he went on a journey.'
जियावर आस का पढ़ दें मोल फेबेज़े ' I will sell his jewelry for a great price.'
221. It is particularly used for 'at' or 'by,' with nouns of time.

- 'by day'; 'at night'; 'at eve';
- 'at last.'
- 'I ate not by day, I slept not by night.'

222. The word  is often omitted.

- 'on that day'; 'on what day'; 'at that very hour.'
- 'to this extent'; 'to day.'
- 'I shall go home.'
- '(he) came to that place.'
- 'having gone to Basra.'
- 'he wanders over the forests.'

Observe that although  is not expressed, the inflected Genitive is required. See Rules 152 and 153.

223. The word  is sometimes used instead of  to.

- 'the giving of permission to the hawk.'
- 'they subdue a demon.'

224. In the sense of 'to,' 'for,' or 'with the object of,' the Dative is especially used with the Infinitive or Verbal Noun.
These may be translated simply ‘to eat’ and ‘to see,’ for there is a close affinity between the Infinitive and the Dative cases.

In such sentences the \( \text{को} \) is frequently omitted.

See the Rules for the Infinitive.

225. The Dative is employed with words implying necessity, fitness.

'it is necessary for kings.'

'It behaves the wise.'

226. The Dative case with the substantive verb, or with the verb \( \text{होना} \), denotes possession; with \( \text{होना} \), to become,' and \( \text{होना} \), to come,' it denotes acquisition.

'he had neither son nor daughter.'

'he had no other shelter or defence.

'I have a doubt upon this matter.'

'what has foresight to do with it?'

'Khiradmand had no power left.'

'some consolation arose to me; I received a little comfort.'
to me certainty has come; I am sure.'

'to the king there was no belief (he did not believe).'

'I became certain.'

'he felt pity for them.'

'it was no use to any one.'

227. When a verb governs both an Accusative and a Dative, the former is generally represented by the Nominative; but there are instances in which it is put in the Dative form, so that ko comes twice over, as an Accusative and as a Dative.

'consider me your foe.'

'I sent the other to call him.'

'they took the prince for a stroll in the garden.'

Ablative.

228. This case is formed with the particle which has the meaning of 'from, 'with,' 'through,' and 'than;' but other prepositions occasionally render its meaning more exactly.

'from this good fortune exceeding great joy was derived.'
when I ceased from praying.

refrain from this design.

he was very vexed with the boy.

look with your eyes.

he became enamoured with heart and soul.

with (on) some pretence.

I, through my fault, having become ashamed, (i.e. ashamed of it).

what thing do they boast about?

there is a great difference between saying and doing.

the ant belongs to the insect class.

you do not belong to our party.

229. The Ablative is frequently employed, instead of the Genitive, with ‘before,’ and ‘beyond,’ ‘outside,’ ‘ distant,’ requires the Ablative.

‘he cannot go further than forty-five kos.’
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' beyond description.

' having gone out of the fort.

' far from sense.

230. The Ablative is used for the period from which time is measured.

' since three days.'

' for a long time past.'

' for years.'

' from this day's date.'

231. It is used to denote 'by way of.'

' by way.'

' by the door.'

232. The sign of the Ablative is idiomatically omitted in many familiar phrases.

' from hand to hand.'

' by way of the mountains.'

233. The case of the Agent is used with the Past tenses of Active verbs, when the person or actor is the leading idea. But it is sometimes required to bring the deed into prominence, by giving the sentence a neuter construction. This is done by putting the deed in the Nominative case, the doer in the Ablative, and finishing with a neuter verb, especially हो सकना or हॉना.

Active.

' the slave committed a great offence.'
Neuter.

' a great offence was committed by the slave (lit. became from the slave).'

' at night no plan could be devised by me.'

' if that from him can come to pass, i.e. if that can be done by him.'

' this fault was committed by me.'

' it will not be possible for me to do this.'

234. The same construction is found with causal verbs. The prime agent is put in the Agent case, and the secondary agent, upon which the causal verb acts, is put in the Ablative.

'I caused the creed to be repeated by her.'

235. Verbs of saying or addressing, of asking, of fearing, quarreling, fighting, treating, or concealing, require an Ablative of the person.

a. Saying or addressing.

'I said to that slave.'

' he addressed me.'
(he) began to talk with the fakir.

having made representation to the king.

But the verb bolna is exceptionally found with a Dative and bolna with an Ablative of the person: thus

1. (he) said to some one.

and he said to one of his two cooks.

(ko is here used because is otherwise required).

do not speak to any one.

the priest said to the king.

b. Asking and seeking.

one asked the other.

what I was desiring from God.

c. Fearing.

fear God.

do not be afraid of him.

he was so fearing his anger.

he is not even afraid of the elephant.

d. Quarreling.

each began to quarrel with the other.
e. Fighting.

' I can fight a hundred men.'

' where has he such strength that he can contend with me.'

' and that girl's eye also encountered that brahman's eye.'

e. Fighting.

f. Treating or acting towards.

'I showed no kindness to my sister.'

'to whom has it been faithful.'

g. Concealing.

' when they disappeared from his sight.'

' it is not right to conceal the secret of (our) hearts from (our) friends.'

236. Verbs of informing, or being informed, take an Ablative of the thing, and a Nominative or Accusative of the person. A nominative when the verb is neuter, an accusative when it is active.

' no one was acquainted with this matter.'

1 The literal meaning of suluk is 'treatment,' but it generally means 'kind treatment' unless otherwise specified.
ABLATIVE CASE.

Ⅰ make me acquainted with that.'
Ⅰ inform me of your name.'

237. Verbs of filling take either an Ablative or a Locative.

Ⅰ he filled his belly with flesh.'

See Rule 249.

238. Words expressive of separation and union, of departure, of taking care, of comparison, and necessity, require an Ablative.

a. Separation.

Ⅰ you have separated (hcr) from me.'

Ⅰ I continue debarred from this.'

b. Union.

Ⅰ I will have an interview with him.'

Ⅰ (he) had married her to a young merchant.'

c. Departure.

Ⅰ I took leave from that young man.'

Ⅰ I set forth from thence to the sea.'
'having turned from certainty to fall into doubt.'

d. Taking care and the reverse.

'be attentive to your business and transactions.'

'do thou take care of that place.'

'he will become inattentive to the affairs of the State.'

e. Comparison.

'what analogy is there between this and that.'

'with whom shall I compare these people? (whereunto shall I liken this generation) ?'

f. Necessity.

'we have no need of them.'

See Rule 256.

239. The Ablative particle ـ is added to ـ and the signs of the Locative; ـ signifies 'from among,' or in our idiom 'of,' 'out of'; ـ means 'from upon,' or, as we have it, 'off.'

'one of them.'
The signs of the Locative case are میں ‘in,’ ‘into,’ or with plurals, ‘between,’ ‘among’; پر ‘on,’ and تک ‘up to.’ These particles are used very similarly to their English equivalents.

دُنِیا میں  ‘in the world.’

طول میں  ‘in length.’

جو کچھ زمین میں آس پاس میں  ‘whatever there is in earth or in heaven.’

وہ دوسری میں آیا  ‘he came into his senses.’

کسی شہر میں گیا  ‘he went into a certain city.’

میں کام میں نہ کنیا  ‘don’t interfere in my business.’

کام میں مشغول ہوا  ‘he was engaged in business.’

‘having embarked on board ship he departed.’

گھوڑے پر سوار ہوا  ‘he rode on a horse.’

‘remembrance and worship of God is not dependent on woods and hills.’

تک and تکلک 헨 are used for intervals of place and time.

‘as far as my shop, to my shop.’
241. मैै, when it governs two words, signifies 'between;' when it governs a plural, it signifies 'among.'

'between these two.'

'between right and wrong.'

'there is a difference of only one dot between affection and affliction.'

'there is opposition between love and sense.'

'the princess was not among them.'

242. प्र is used with words expressing an interval of time, or for measure of distance.

'in a few days.'

'at about a kos outside that city.'

'at the distance of an arrow (bow-shot distance).'</n

243. प्र is often used when in English 'to' or 'at' is employed.

'he was seated at the door.'
Locative Case.

'a darwesh went to a chandler's shop.'

is used with and similar words in the sense of 'in spite of,' 'for all.'

'for all this wisdom.'

In the headings of chapters or other divisions of books and papers, is used in the sense of our 'upon,' 'on,' 'in.'

upon the consultation of the men.'

'in eulogy of the horse.'

The Particle is frequently omitted. sometimes, but less often.

'he is (in) anger.'

'he is (in) a rage.'

(These phrases are equivalent to he is angry, he is violent.)

'in the last watch.'

'in that year.'

'at that place.'

'for long periods.'

'every month.'

'in these days.'
this victory is to my name
(is to be ascribed to me).

'the punishment of this will be written against my name.'

247. Words expressive of any emotion, as of love, friendship, anger, etc., take the Locative with پر.

he is in love with your daughter.'

having placed my trust in reliance on God.'

this is the reason of (my) anger against thee.'

he is not contented with his lot.'

I also in that greed of mine.'

for what offence did you beat those poor people, and for what fault did you break the heads of these poor wretches.'

248. Verbs of tying and fastening require میں.

having fastened the bucket to the rope.'

(she) made another knot in the string.'
ADJECTIVES.

249. Verbs of filling govern the Locative in مین.

‘having filled a canteen with sweetmeats.’

‘(their) hearts are so filled with malice and hatred.’

250. Vocative.

The Vocative particle is آی، but it is frequently omitted.

آی بنتا ‘O son.’

آی خدا کے بنادو ‘O servants of God.’

یارو ‘O friends.’

آی رستم وقیت کے ‘O Rustam (hero) of the time.’

The Persian form is sometimes used.

شاها ‘O king.’

ساقیا ‘O cupbearer.’

251. Adjectives.

Declinable Adjectives agree with their substantives in gender and number.

M. F.

‘elder son.’ ‘elder daughter.’

‘elder sons.’ ‘elder daughters.’

‘a little mouth (but) big words.’

‘he worships an invisible God.’
252. But an Arabic plural noun is treated as a singular: see Rules 188 and 204.

sarā aśbah

'all the goods.'

253. If an Adjective qualifies two or more nouns of different genders, it generally agrees with the one nearest to it.

'etīna ṭūbī' aor ašrīfī aor kītā

so much silver and ashrāfīs and clothes.'

bīst sa lāshkāroğ

giţīnī ğeţīlīn talāb ğōwōs

kū ģōwō aţraf šēhrīk.

great armies and forces.'

'as many lakes, tanks, reservoirs, wells of the environs of the city.'

[This last example is curious. The close connexion of the Genitive case and the Adjective has been shown, Rule 198. Here the adjective ğeţīnī is feminine, in concord with the nearest substantive ğeţīlīn; and the genitive kē is masculine, in concord with ġōwō, which is its nearest noun.] Compare Rules 186 and 206.

254. Adjectives are frequently employed as Nouns, and are then declined as Nouns.

bīzāhōn kī tērē

'like old (people).'

bērētos nē kīha

'many said.'

pēd ēxōs ēxēbī šēbēr kē

'communicate this joyful news to the small and great of the city.'
ADJECTIVES.

255. Adjectives are often combined with verbs; if the verb is neuter they agree with the nominative; but if active, they remain in the masculine singular.

256. Adjectives combined with verbs govern their appropriate cases. These are much the same as they are in English; some exceptions have been noted in treating of the various cases of the noun, and further examples are here added.
careful in business.'

parted from my country.'

that he may not be deprived of the distinction of activity.'

acquainted with these matters.'

deprived of wisdom.'

unseemly in kings.'

far from manliness.'

satiated with (tired of) life.'

excluded from the mercy of God.'

[It should be borne in mind that many Arabic words classed in Hindustani as Adjectives are in reality Participles, like wākif, mahrūm and muhtāj.]

257. The adjective بِير 'full,' does not generally take any particle; but the participle بِير 'filled,' takes either the Ablative بِه or Locative تصیل.

بِه "full of pungent oil."

بِه "all one's life."

بِه "with all one's might."

بِه "in all his dominion."

بِه "a house filled with jewels."
ADJECTIVES.

\[ '\text{the world from beginning to end is filled with evil and trouble.'} \]

\[ '\text{filled with rage.'} \]

\[ '\text{(her) eyes filled with tears.'} \]

The same construction obtains with participles borrowed from the Arabic.

\[ '\text{filled with jewels and ashrafis.'} \]

258. The mode in which the degrees of comparison are expressed has been already explained (Rule 65). The following are examples:

\[ '\text{two (are) better than one.'} \]

\[ '\text{there is no other greater fool in the world than he.'} \]

\[ '\text{its joy is less than (its) sorrow, and its grief greater than (its) pleasure.'} \]

\[ '\text{life is dearer than all.'} \]

\[ '\text{in rank he is greater than all.'} \]

\[ '\text{the sky, in consequence of its moving, is above all.'} \]

259. The repetition of an Adjective gives force or emphasis to it, as in our expressions ‘the deep deep sea,’ ‘the red red rose,’ etc.

\[ '\text{very large eyes.'} \]

\[ '\text{a very little (or, just a little) water.'} \]
The particle "like" is equivalent to the English terminations -ish and -ly. It converts Nouns into Adjectives, as मान "manly;" and it qualifies an Adjective to which it is joined, as भूल "highish." It agrees with the noun it qualifies like other adjectives in.

It is generally added to the Nominative case of the Noun, as in the above examples, but it is sometimes found with the Oblique. With pronouns the Oblique form is used.

This particle is used for making a comparison direct with some object, or with some possession or attribute of that object. In the former it is added immediately to the Noun, as in the examples above; in the latter, to the Genitive case of the Noun.

A form like a tiger's.
My language was not like that of the inhabitants of that city.
Distress like mine.
In the following passage from the Naṣr-i Be-nazir the particle is used in both ways.

"then the position of a charmer like thee will be like that of a criminal."

NUMERALS.

262. Numerals are generally and properly joined to plural nouns; but as the plurality is shown by the numeral, there is a tendency to omit the sign of plurality in the Noun and the Verb, as is the practice in Persian.¹

‘forty doors.’
‘a lac of horses.’
‘forty ashrafis.’
‘a hundred horse.’
‘fifteen hundred chain.’
‘four or five handful.’
‘nine hundred file.’
‘the adventures of two darneshes.’
‘for ten year.
‘a thousand horses might find comfort under it.’
‘fifty bags of ashrafis.’
‘there was 250 ashrafis.’

¹ The same tendency is observable in English. We all say five hundred and five thousand, six foot high, etc., and among the uneducated the practice extends much farther.
263. Collective numbers are often put in the Oblique plural, instead of the Nominative.

\['\text{hundreds of battles.}'\]

\['\text{thousands of slaves.}'\]

\['\text{hundreds, thousands, lacs of cities and towns have been and are being built.}'\]

264. When numerals are intended to be definite or collective they take the oblique form \(\text{वों} \) or \(\text{पूर्व} \) with the Nominative plural; but the Nouns to which they are joined are placed in the Nominative plural, not in the Oblique.

\['\text{those four persons.}'\]

\['\text{these seven daughters.}'\]

\['\text{the eight watches (all day and night).}'\]

\['\text{the five times (of prayer).}'\]

\['\text{hundreds of thousands will die from his tyranny and oppression.}'\]

265. In the oblique cases plural, when the numerals are specific, the numeral or the Noun, or both the numeral and the Noun, are put in the oblique form.

\['\text{through the forty doors.}'\]
PRONOUNS.

266. But when the sense is not specific, the Noun is put in the Nominative plural.

Pānāch dīn ke beyd 'after five days.'

Jēnīyē mērēnīyē takē 'for six months.'

267. So tīn dīn ke urūzē means 'for the space of three days;' but tīn dūnōn ke urūzē or tīn dūnōn dīn ke urūzē means 'for the space of the three days' (before mentioned or referred to).

PRONOUNS.

268. The Nominative cases of the personal pronouns are frequently suppressed, and are left to be inferred from the context.

Yūn kēhtē dīn 'thus they say, on dit.'

Gī mēn āyā āsē gār dūn 'it came into my mind (that) I must bury him.'

269. When two or more personal pronouns are used in succession, the first precedes the second, and the second the third; the verb also agrees with the first in
preference to the second, and with the second in preference to the third.

I wiped her tears, she wiped mine.'

we (I) and you will go.'

in respect of me and thee.'

the meeting together of me and you has come to pass.'

270. In English we politely use the second person plural, 'you' instead of 'thou';' they do the same in Hindūstānī, but they employ *tū* in addresses to the deity, to children and other objects of affection, and also in speaking to persons of very inferior grade.

In Hindūstānī, and particularly among English speakers of Hindūstānī, they not only concede the respectful plural to others, but assert it for themselves, and say *hēm 'we' instead of *mīs 'I.' This, however, is a colloquial rather than a literary usage; good writers rarely employ it, except for persons of very high rank.

When the plurals are thus used for the singular, and a real plural is needed, the word *lōk 'people' is added to the pronoun, thus *hēm lōk 'we.'

In addressing a person of great distinction the honorific pronoun ʿāb or the titles ʿabār mawṣīd, ḥudawānd, ḥūsraṭ, and
the like are used with the third person plural of the verb and with the respectful imperative.

In speaking of a third person, the third person singular is generally employed; but for a person of eminence the third person plural is used, and if the agent is required, .enemy is deemed more respectful than  

When an inferior addresses a superior by these respectful terms he uses some humble term for himself as your bondsman; your slave; your devoted servant; 'vile one; sincere friend; 'humble one.'

what do you say about this.' teach me also and make me [i.e. enable me to] repeat the creed.'

O God! thou of thy bounty hast bestowed every thing on poor me.'

O son! whatsoever thou sayest I understand it all.' the lion said, thou art speaking the truth.'

having left me in the charge of God.'
271. The following rules respecting the etiquette of the pronouns, laid down by Muhammad Ibrāhīm of Bombay, are here given as quoted by Forbes:

"1. When the speaker and the person whom he addresses are of the same rank, each should speak of himself in the singular number, and address the other in the second person plural. 2. A person of superior rank may speak of himself in the plural number, but this is not considered to be polite; nor is it thought to be correct to address even the lowest rank in the singular number. 3. The pronouns of the third person may be used in the singular when speaking of any person in their presence, unless they be of superior rank, when they ought to be spoken of in the plural. 4. When one person of rank addresses another of the same or superior rank, or speaks of him in his presence, it is most correct to make use of the respectful pronoun āb or the great man's title, or some respectful phrase, as ḥammāt, 'your honour,' ḥaṭūr, 'your highness,' and the like, with the third person plural (of the pronouns and verbs); and when an inferior addresses a superior, he ought at all times to use similar expressions of respect, suitable to the rank of the person addressed."

272. The pronouns ہیں and ہو are both personal and demonstrative. When they are personal, the particles for the cases are added immediately to them; when
they are demonstrative, the noun intervenes between the pronoun and the particle.

'I saw his dog.'
'I saw that dog.'

As demonstratives they are used distinctively; for 'the latter,' 'the former.'

'because there is no apparent connexion between these and those (or, the latter and the former).'

'because upon the former he has bestowed a low intelligence, and upon the latter an intellectual spirit.'

273. The pronouns of the third person یہ and ہو are often used in the nominative singular, though having a plural signification. This is ungrammatical; but as the plurality is sufficiently shown by the verb, no misunderstanding can arise, so the practice will probably prevail.

'of what use are these.'
'they also were all present.'
'(whether her highness) will do it or not do it she knows (best).'
'that these rats may not annoy me.'
274. With Arabic plurals, the demonstrative pronouns are generally kept in the singular, even if the verb and other words are put in the plural to agree with the noun. See Rules 188 and 205.

having heard these circumstances.'
when the king saw these ways of the children.'

275. The Genitive of the personal pronouns is both subjective and objective; so signifies my and of me.

my life and wealth.'
my denial, or denial of me.'
separation from him.'
there may be derision of me there.'
no one (was) giving me my answer.'
there is no cure for it.'
of me there is one daughter.'
a place has been seen of me.'
there arose a certain powerful enemy against him' (lit. 'of him.')

276. As in Rule 206 for Nouns, so also the Genitive of the Pronouns agrees with the nearest of two or more objects.
PRONOUNS.

'Yād ḫudāa ʾannī ṭaddāʾīṣ awr māne ʾawīl yāmī biqāra ʾawr naḥāl wa ṣarāy dīkhekr

277. The Dative case of the first and second personal pronouns is always used for the Accusative.

"ṇūmēs ākīla ḥājōtū kūr mīrī-ṭūnī bī ʾuḥūr dīkhekr

278. The Nominatives ʾīhī and ʾū ẉī are occasionally used for the personal accusative him and her, but the Dative is generally preferred. As demonstratives ʾīhī and ʾū ẉī are frequently employed for the Accusative.

"yī ḫūdān ī ʾaḥnāya ḥī mīn wālūjībē dūn jūkūṭī biyī nṣiḥēktē nī ṭamānē

279. The Pronouns have various forms in the oblique plural; of these the form in ʾū ẉī is the most respectful.
although she (the Queen) had kept the fact of my disappearance concealed."

you are acquainted with his (the King's) affairs.'

280. The Pronouns have two forms for the Dative, the usual को and the pronominal या or यिं; the latter is the more decidedly Dative. Both are used as Accusatives; को generally so, the other form more rarely. In sentences where both an Accusative and a Dative of a pronoun are required, the former generally has को, the latter या or यिं.

'a feeling of pride came to me also.'

when I see thee.'

'I have entrusted you to God.'

'the judge consigned the child to her.'

281. When a personal pronoun is coupled with a noun or an adjective in an oblique case, the governing particle is sufficient for both, and the pronoun is put in its Oblique form, even though the case be the Genitive or the Agent.

'of me the fakir.'

'of unlucky me.'

'by me the fakir.'
This is carried so far that, as in 215, the sign of the Genitive is sometimes omitted, and we find بُنَاحْهُ بِاًس and بُنَاحْهُ بِاًس.

282. The particle of similitude سا is added to the inflected forms بُنَاحْهُ بِاًس and بُنَاحْهُ بِاًس.

' a poor fellow like me.'

'sensible as thee.'

With the third person سا makes أسا, see Rules 70 and 138; but when the pronoun is demonstrative, and a noun intervenes between it and the particle, the inflected form of the pronoun is used.

أس سُودانگر سا هی ' he is like that merchant.'

It may also be used with the Genitive, as explained in Rule 261.

ميري سي كتَاب ' a book like mine.'

283. The affixes بُنَاحْهُ بِاًس added to the personal pronouns make them emphatic, giving to them the sense of 'same,' 'very,' 'only;' thus بُنَاحْهُ بِاًس 'this same;' بُنَاحْهُ بِاًس 'that same, that very, that only.'

' I verily am ُHatim.'

' do you yourself tell (me).'

' from that very day.'

' by thee indeed.'

(Observe that the form is not بُنَاحْهُ بِاًس. See Rule 281).
whoever desires any boon let him take it from me.'

284. Respectful Pronoun.

The respectful personal pronoun आप आप has been incidentally explained in Rule 81. The genitive of this pronoun is का आप, and must not be confounded with the reflexive आप. आप की तोजें, 'by your highness’s favour.'


The word आप ‘self’ is used alone, or it is added to the Nominative case of the personal pronouns, मैं आप, तुम आप ‘I myself,’ ‘he himself,’ etc. The Persian خود is also used in the same way.

मुलोंद तुम आप ही हैं, ‘it was discovered that it was they their very selves.’

जब तक वह माय आपने कि आप तिरे पास न आये, ‘until that mother of the brahmins herself comes to you.’

वह ख़ोई तिरे नज़दीक, आपिकी ‘she herself will come to you.’

पति नज़र में है, आपने ख़ोई देकर बेरेख़ोई नेपिंग बेटी ‘clay is not itself made into dishes at the potter’s abode.’

वह आप ही आप आया ‘he himself came.’
Possessive Pronouns.

286. आप is also used with a personal pronoun in the Accusative.

\textit{to make myself like a judge.}

\textit{a darvēsh having rescued himself from the troubles of the world.}

But this is rare, and the form in common use is the inflected genitive with the affix तिया.

\textit{he said to himself.}

\textit{he killed himself.}

\textit{he should adorn himself with the jewels of mercy and forbearance.}

\textit{that I might throw myself down.}

\textit{that matter which pleases not one's self.}

Possessive Pronouns.

287. These are supplied by the Genitive cases of the personal pronouns, आप, तू, उसका, तूरा, मिरा, etc. See Rule 275.

The Possessive आप.

288. This is a Possessive Pronoun which is used for all three persons and both numbers. It represents the subject in the objective part of the sentence, or, in other
words, it is a pronoun used with the noun governed by the verb, as the representative of the Nominative or Agent; but it cannot be employed in conjunction with the Nominative or Agent as the subject of a verb: Thus, in such a sentence as *the man saw his son*, the *his* is ambiguous in English, it may mean the man's own son or another person's son; but no such doubt can exist in Hindūstānī, because if the man's own son is intended, *अःस का* must be employed. Again, *अःना* is used because the words *'his son'* are the object of the sentence, and are governed by the verb; but in the sentence *'a man and his son saw a tiger,'* *अःस का* must be used, and not *अःना*, because it here occurs with the subject of the verb.

*पंतला दर्शिस अःनी सपर का पढ़ लगा* the first *darsesh* began to tell the story of his (own) adventures.

*माइन अःनी गोरक्ष बिठा तिया* *'I was seated (in) my house.'*

*अःनी गोरक्ष राह लो* *'take the road to your house (go home).'*

*एक संपृ ओर एक के मरद ने* *एनी तीव्रिण दिये* *a tiger and a man saw their picture.'*

289. But though *अःना* cannot be used in conjunction with the Nominative, it is used at the beginning of a sentence with the Nominative for its object.
RELATIVE AND CORRELATIVE PRONOUNS.

159

my own mind also was perverted.

my own servants and companions when they saw this negligence.

one's honour is in one's own hands.

my own servants and companions when they saw this negligence.

my own mind also was perverted.

I came to my own.

(I) saw this circumstance with my own eyes.

Relative and Correlative.

The Relative Pronoun is भी, and the Correlative is भी. This Sanskrit word भी displaced the old Hindi word भी, and is itself disappearing before the growing use of the Demonstrative भी.

The Relative is very similar to the Relative in Latin. It may stand at the beginning of a sentence and be followed by a correlative, expressed or understood, as 'qui capit ille facit;' or it may be preceded by an antecedent with which it will agree. But the former
is by far the most common, and most in harmony with the spirit of the language.

'what has been has been.'

'he who has the pot has the sword' (or as the French express it negatively, 'Point d'argent point de Suisse').

'whatever remedy may be possible I will to the best of my power employ.'

'what they say you must know to be right.'

'the ambassadors of the kings of every country who had come.'

'the lords and nobles who were present.'

'those (flies) which were on the edge.'

294. The Relative Pronoun sometimes has for its correlative one of the words given in the 'Philological Harp.'

'the tree under which thou art standing, here a pitcher is buried.'
295. The Relative seems to have a strong attraction for words of its own character; and so, by assimilation, a relative is often repeated instead of introducing another pronoun. This idiom will be better learned by observation than by rule.

'whatever fell into the hands of any one.'

'whoever asked for any thing.' (Rule 334.)

'whatever thing any one's heart is desiring.'

296. The Persian ک "that" often supersedes جو in Hindustānī, as the word 'that' often supersedes the relative in English.

'a mansion that was better than the former house.'

'what sort of a fakir art thou that art not ever even acquainted with the three letters (of the word) poverty (faḵr). (Rule 309.)

This ک is sometimes combined with جو.

'this much wealth that of which there is no account.'
297. In imitation of the Persian idiom, یَا, at the beginning of a sentence with a personal pronoun coming in subsequently, represents the Relative.

‘the source of which is not known.’

‘there is an idol temple in which there are several golden idols.’

‘about a statement like this the falsity of which is not proved.’

‘of which the whole world is in search.’

**Interrogative Pronouns.**

298. The Interrogatives are گوُن and کِیا, roughly represented by ‘who’ and ‘what,’ but گوُن is used in all its cases, with or without a noun, for any individual person or thing, while کِیا, meaning ‘what,’ is only coupled with a noun in the Nominative. The other cases of کِیا are partitive, and are used separately.

‘who is it?’

‘what is it?’

‘who is this man?’

‘what is this thing?’

‘what is the reason of this?’
INTERROGATIVES.

what is thy religion, and what ordinance is this?'

in what various ways have (things) gone on, and what different things has each done (how have things gone on, and what has each person done)?'

why do they go to them?

why do they go and stay in the woods and mountains?

299. The sign of the case is sometimes omitted.

(on) what day? when?

on what account?

300. क्या often signifies 'what!'—when doubled, 'how many!'—and when repeated before different nouns, 'whether.'

what a rascal!

what a business this is!

how many wonders!

whether in the garden or in the field.

301. The Interrogative is used instead of the Relative in certain phrases.

I know who he is.

how should I know who you are?
Indefinite Pronouns.

302. The Indefinite Pronouns are फलाने 'so and so,' कुई 'a certain,' and कुछ 'some.'

303. फलान is an importation from the Arabic, and may be briefly dismissed. It signifies 'so and so,' or 'such and such,' and it is employed, with or without a noun, to designate a person or thing which the speaker is able to name or specify distinctly.

मैं ने फलान से पुछा 'I asked so and so.'
मैं फलान में मिला मैंने कितारा रहता 'I was standing in such and such a field.'

304. कुई 'a certain,' 'any one,' of which the inflection is कुसू and कसौ. This pronoun marks individuality, and may be employed with any word denoting a distinct person or thing. Its plural is कोई 'some,' and कुली 'several.'

'कुई शकरी कसी जन्तु मैंने गाला जाता नहा 'a certain hunter was passing through a certain wood.'
'(the fox) did not get anything besides dry leather and hard wood.'

'न कसूब से सना ती 'I had not heard from any one.'

'कसू यादशाह के हाथ 'in the possession of any king.'
'कौई धरिये है 'grace for a few days (this)
रम नरवाल 'humble house.'
'several days passed.'

'he stayed there some months.'

'bring some water.'

'give me some bread.'

'he (is) gone there on some pressing business.'

'if the crow found something good to eat.'

'his horns (are) somewhat more than a gaz long.'

'she is somewhat better than the dog.'

306. The word \( \text{कच्छे} \) is sometimes found in connexion with a plural, but this use of it is rare and exceptional. In such phrases \( \text{कच्छे} \) may be separated from the noun and translated by 'somewhat,' 'at all,' 'a little,' or similar expressions. In the *Ikhnānu-s Ṣofā* we have

'tell him to say something.'
(Bāteṁ-karnā is preferred to bāt-karna as a compound verb, and is so used here.)

केरनेके अपना अपना वाणिज्य न करें 'let him tell a little (of) his
his own affairs.'

In the Bāgh-o-Bahār we read:

की राख जवाहर के मोल ले 'purchase articles of jewelry
to some extent.'

को तिनान और देखें दिन 'having given several pieces
of cloth and curiosities to
some amount.'

In the Alḥlāk-i Hindi:

की जिजिस इस तरफ़ मिस निसेवालिस 'things for eating and
drinking are not to be
found at all in these parts.'

कोण की केरने हद्दियन द्रव्यत 'the young one's bones
were found, some under
the tree, some in the
vulture's hollow.'

In the Gul-i Bahānali:

रौज़ गाद़े 'the days passed for awhile.'

In these examples the idea conveyed is that of quantity,
not number. Other examples might be given, but it may
be doubted if केरने ever really agrees with the plural. If
such use of it is admissible, it is very uncommon and
certainly inelegant.
is particularly used in negative sentences with the sense 'at all.'

The explanation here given of كسوٌ and ڪھٽ differs from that given in all preceding grammars: ڪھٽ has been said to relate to persons, and ڪھٽ to things, and ڪسوٌ is always given as the inflection of ڪھٽ. Shakespear gives ڪھٽ as one of his examples, but this is incomprehensible, except in the sense of Sydney Smith's 'cold missionary.' The same view of the question has been adopted by even Muhammad Ibrāhīm of Bombay. All have felt the insufficiency of their explanations, Forbes especially; but they failed to perceive that ڪسوٌ and ڪسيٽ are identical, and that ڪھٽ never varies. The common expression ڪھٽ کا ڪھٽ is alone sufficient to prove that ڪھٽ has no oblique form.

308. The word 'was' is used more loosely in English than the equivalent تھا in Hindūstānī. When 'was' relates to something definitely past, تھا is the right word; when it refers to something which came to pass,
is its correct representative; and when it relates to something that continued or went on, ہے ہے is used. So whenever 'became' can be substituted for 'was,' ہے ہے must be used; when 'stayed' or 'remained' can be employed, ہے ہے is the word; but when 'was' expresses the meaning more accurately than either of them, تنا تنا is correct; thus

ਈਰਕ 'there was a man who was my companion, and was with me three months.'

ਈਰਕ  "it was so, it so happened.'

ਈਰਕ 'what was in (your) fate has come to pass.'

ਈਰਕ 'the sense which there was, that also was lost.'

ਈਰਕ  'I was ready also with my money, but such as this was her pleasure.'

ਈਰਕ 'he was annoyed that the time was lost.'

ਈਰਕ 'these days that thou hast been separated from me, during this (time) there has been only thine own loss.'

ਈਰਕ 'her going was deferred.'

1 This is a made up sentence; the others are quotations.
The difference in the two languages in this respect comes out most conspicuously in the Past Tense, but the same difference is observable in the Present and Future tenses.

309. The substantive verb is often understood, especially with the negative یہ نہ ہے, which seems to have the verb inherent in it.

آچ کیا خبر
سو بیا نے ایکہ میت
'Does anybody know what the news is to-day?'

دوہوئی کا کتاب نہ گھر کا نہ گھاٹ
'Neither the washerman's dog nor of the ghāṭ, i.e. it belongs to neither."

میرے پاس کہ ہے یہ
'I have nothing.'

یہ علم کا نقص نہ ہے
'it is no fault of the science.'

اگر آنے میں میس رحم یہ نہ ہے تو
'if a man has no sympathy he is not human.'

وہ نہ آنے یہ ہے
'there is no fear (there is nothing to mind).'

THE VERB.

310. Active verbs govern an accusative case; as

وہ خطہ کو پڑھتا تبا
'he was reading the letter.'

Neuter verbs do not generally take an accusative;
but some are found with an accusative of kindred meaning; as

he said this word.'

he speaks our language.'

we also have fought hundreds of battles.'

**Infinitive.**

311. The Infinitive is one of the most useful forms in the language. It is used in three ways, as an Infinitive, as a Verbal Noun, and as an Imperative: but it is often difficult to distinguish between its functions as the Infinitive and the Verbal Noun.

312. As an Infinitive.

whatever was to be, the same has been.'

but it was indeed to be so.'

there are many things for thee to do.'

313. As an Infinitive it is frequently governed by another verb, and appears in its inflected form.

he began to speak.'

they went to look.'

it will be for you to write'

(you must write).
314. In phrases like the following, the Infinitive may be read either as an Infinitive or Verbal Noun.

"it will be for you to go there, or, the going there will be for you, i.e. you must go.'

"you will have to pay a fine (the paying of a fine will fall upon you).'

"after all there is a day to die and to leave everything,' or, 'there is a day for dying and leaving everything.'

"to go out and move about in the style of kings is not suitable,' or, 'going out and moving about, etc.'

"one will have to make the journey to the next world without provision.'

This has been likened to the Latin Gerund, but there seems no necessity for this refinement.
315. As the Verbal Noun, it is declinable like an Adjective in \( \textit{म} \); for it has a feminine form, but no plural. Thus \textbf{Masculine Nominative} \( \textit{मुझे} \) Inflection \( \textit{मुझे} \). \textbf{Feminine} \( \textit{मुझे} \) \( \textit{मुझे} \). It has all the cases of the Noun, and is governed in the same way.

\textit{Nominative.}

\( \text{दे मना बिला की} \) ‘dying (or, to die) is better than this.’

\( \text{पा का जाना मुबारक है} \) ‘may your departure be auspicious!’

\( \text{कस मुल्क से आ आ} \) ‘from what country has (your) coming been?’ (\text{i.e. have you come}).

\( \text{हर एक काम किज गजा हुआ} \) ‘every action has its recompense, which in its time will come to view.’

\textit{Dative.}

\( \text{एक नूताने कहाने को} \) ‘give me a morsel to eat (or, for eating).’

\( \text{बदनाह म मिसा जाने को} \) ‘the king has forbidden (any one) to come into his presence.’

The sign \( \text{कर} \) is sometimes omitted.

\( \text{कहा प्रेम करून आया} \) ‘he has come to represent something.’
It is difficult to distinguish this from the simple Infinitive; in fact, the Dative form may always be rendered as an Infinitive.

**Genitive.**

'neither will there remain in me the strength of telling nor in thee the power of hearing.'

'for the purpose of breaking sticks.'

The following are instances of a somewhat peculiar use of the Genitive, which has been likened to the Latin Participle in *turus*.

' this cannot be (*lit. this is not for being).*'

'I will not heed, or, I am not for heeding.'

'I will not go to Persia (*lit. I am not for going).*'

'I will spare neither life nor wealth.'

It should be observed that this form of expression is always negative.

**Ablative.**

'from the hearing of this.'

'from meeting him.'

'from their coming and staying.'
Locative.

'In speaking of these matters.'

'He is upon (i.e. at the point of) dying.'

'On not listening to the talk of slanderers.'

316. As a verbal noun the Infinitive is frequently used to form compounds, like 'fox-hunting,' 'speech-making.' It then agrees with the noun to which it is joined in gender and number.

'Annoyance-giving.'

'Language-speaking.'

'Teeth-opening, i.e. laughing.'

'Except truth-speaking.'

'Making up long speeches does not please me.'

'If it was for you to show such unfriendliness, then why was friendship-making with such warmth first necessary?'

317. Compounds are occasionally found in which the words do not agree. In these the Verb is a real Infinitive, not a verbal noun.

'To be idle at work-time.'

'To labour much for this
world is to run after nothing.'

318. The Infinitive is used as an Imperative, and as such it generally takes the negative َنَ, but ِمَتَ is sometimes found.

يد كَرْنَا 'remember.'
جوَبِي، كُبَس أَس كُوسِط جَانَانَا 'what they say, know thou that to be true?'
یرَت مُلْك مِمْس َنَ رَهْنَا 'don't stay in my country.'
وَهَان مَتْ جَانَا 'don't go there.'

319. This use of the Infinitive as an Imperative is especially found in recording a command or prohibition, much as it is in English.

مَسِين تَعْمِين كُبَسَا هُون هَرْجِنْر قَسْمِ نَ كِيَانَا 'I say unto you, never swear (swear not at all).'
نصيخت كي كُ هِمِيِشْه دَانَاوُنُ (he)advised(his son)always to associate with the wise.'
پرِبِه پاد رکْهک ِوُهَان کَسِي جُمِیز 'but bear this in mind, not to feel a hankering after any thing there.'

Aorist.

320. This tense is a Subjunctive or Conditional relating to present or future time; the same office for past time is discharged by the Indefinite tense, see Rule 333.
It is generally preceded by ताकयो, जयो, अगर, or some similar word, and may be translated by 'may,' 'might,' 'would,' 'could,' 'should.'

'please God!'

'one should know for certain, one should be sure.'

'if the judge should say.'

'if thou wilt be my companion.'

'if he be very hungry.'

'(I) formed the resolution that I would go by that road.'

'God grant it may come (into) the king's pleasure that he should call (you) to his presence.'

'if they would leave it to nature the patient would get well.' (Rule 226.)

321. The Aorist is often used in colloquial and proverbial expressions, as a vague sort of Present Tense.

'I perceive.'

'what does he see?'

'then he sees.'

'how should I know?'

'God knows.'
one commits the crime, another gets the punishment.'

if one's head is cut off, then it is cut off.'

if the blind woman grinds, the dog will eat: the wealth of the wicked goes for nought.'

322. The Aorist is sometimes found with the Present Auxiliary added to it.

'I am opening, or, I am going to open.'

'I am going to make manifest.'

323. The Aorist is also used as a substitute for the Future.

'speak then I will listen.'

'I will show such perfection that by (my) prayers I will make this lifeless thing living.'

324. This simple tense requires no explanation. It is used just as in English, even to being employed politely for the Imperative.
in the end I shall die, then what answer shall I give to God?

you will give me a book, sir!

**Imperative.**

325. The Imperative and the Aorist are distinguishable only in the second person singular; the context determines which is intended, and sometimes either is appropriate.

\[
\begin{align*}
\text{'come to me.'} & \quad \text{मिरे बास आ} \\
\text{'come hither.'} & \quad \text{जहर आ} \\
\text{'let hope survive and despair die.'} & \quad \text{आसा जीिे नरासा मरे} \\
\text{'let me also hear a little;'} & \quad \text{ज़र्र जावी सेिन सुन} \\
\text{or, 'I also would hear a little.'} & \quad \text{अिे जीिे सेिन सुन} \\
\end{align*}
\]

326. The Negative क्यूँ is not used with the Imperative; न is used with any person; न 'don't,' which belongs especially to the second person singular, is often used with the second person plural, and even with the Respectful form.

\[
\begin{align*}
\text{'don't do so.'} & \quad \text{अिया न कर} \\
\text{'don't speak.'} & \quad \text{मूबो मू} \\
\text{'don't forget.'} & \quad \text{बोलो मू} \\
\end{align*}
\]
327. The Imperative and the Aorist are so intimately connected that where one clause of a sentence is Imperative, the other also may take the Imperative form instead of the Aorist.

\begin{align*}
\text{جو مَانِسِب جان سوکر} & \text{ 'whatever you may think right so that do.'} \\
\text{جب تیس تو پار جِنّي کي تدیبرکر} & \text{ 'whilst thou forkest some plan for crossing over.'}
\end{align*}

**Respectful Forms.**

328. The Respectful form of the Imperative is very commonly used; it serves the purpose of our 'please,' 'be so good,' etc.

\begin{align*}
\text{بیتیبی} & \text{ 'please sit down.'} \\
\text{معاف کیاکیبی} & \text{ 'pray forgive me.'} \\
\text{بولو مسیت} & \text{ 'pray do not forget.'} \\
\text{همارے کام مین دِرک نُدخل} & \text{ 'never interfere in my business.'} \\
\text{ن کیاکیمو} & \text{ 'place no reliance on their friendship.'} \\
\text{آن کی اشنانی کا اعیتُماد ذہی} & \text{'place no reliance on their friendship.'}
\end{align*}

329. The Respectful Future is not often used.

\begin{align*}
\text{اور جویو کیاکیمیگا} & \text{ 'and if you will please to pull so.'} \\
\text{انکو انھیں کے حوالے کیاکیمیگا} & \text{ 'will you then deliver these over to them?'}
\end{align*}
330. The Respectful Imperative is also used, like oportet or il faut, with a sense of obligation, and may be translated ought, should, or must, and in this sense it is not confined to the third person.

'from this one ought to learn.'

'Eas ye daryaqat kikhe'ye

'we must stay in this wood and keep watch.'

'Eas gongal mis rehie aor pasbanie kikhe'ye

'(my) eyes were fixed on the door (and I said = hi) I must see what is going to be revealed.'

'Antekhe drowaze ki taraf lek rehi tehie k dekhte kia

'some such plan must be devised.'

331. It is also used as a Respectful Aorist, and in this sense it has a Plural

'if you will please to make (me) acquainted with this fact.'

'agre es hqeequat se mtle ke

'if one should ask a villager.'

'whom one should send there.'

'jinni taqreif kikhe'ye sobja

'whatever praise one may make (whatever praise we give it), it is appropriate.'
(it is unseemly that kings) should give the order for execution, and should forget the service of a whole life.'

'what are the qualities which are required in an envoy?'

332. 'one should wish,' the respectful form of, is in very common use. When it is used in reference to any particular person, it comes at the beginning of the sentence, and is followed at the end by a verb in the Aorist, the construction being similar to that of the French il faut. Or it may be preceded by a Dative of the person, and be followed by the Aorist.

'it is necessary that the messenger should be honest.'

'it behoves man that he should be patient under an unexpected calamity.'

'it behoves a man to do what he says.'

'it is right that every person should do his own work.'

'the conditions which are required.'

'six things do not behove a man.'

'telling lies is improper.'
333. When employed in a maxim or remark of general application, جاہیزٖ comes at the end of the sentence, and is preceded by a Past Participle uninflected. (See Rule 126.)

ادب سيکھنا جاہیزٖ 'one ought to learn good manners.'

آئندھی کہا جاہیزٖ 'one might call it a storm (or, it might be called).'</n

دوستون کی بات مانا جاہیزٖ 'one should hearken to the words of friends.'

نا آمید نہ وا جاہیزٖ 'one ought not to despair.'

جان کی حمایت کر ایک 'one ought to consider the preservation of life (as) paramount to everything.'

The Infinitive is sometimes used instead of the Past Participle.

Indefinite.

334. This consists of the Present Participle, but it is especially used in respect of time past. It is a Past Conditional, and as such is often preceded by گو, اگر or a similar word; and it is also a Past Habitual, in which sense it has جب or some equivalent adverb before it.

اگر ہو آتا تو کیچھ نہ ہوتا 'if he had come, then there would have been no loss.'

اگر ہو پانی نہ لاتی تو بیہ اسے باس پہوچن دالتا 'if she did not bring water, then he would break her pots.'

1 In this example, as in many similar ones, the speaker carries herself back to the time of which she is speaking, and so properly uses the Aorist for what was to follow. (See Rules 320 and 382.)
'would that instead of thee God had given (me) a blind son.'

'if at that time the earth had opened I would have gone into it.'

'when they used to see the dog they used to throw down a loaf before him.'

'that merchant used to attend at the time of darbär.'

'one would hit him with a stone, but still he would not move from that place.'

In the following passage we have both the **Conditional** and **Habitual**.

'when the gambler used to win, then he used to become so heedless that if anyonetookoffhisclothes, even then it would not be known to him.'

335. The Indefinite must not be regarded as a Present tense; but still it is sometimes used for a vague sort of Present. When apparently used as a Present, the auxiliary may be regarded as understood.
what is he doing?'
'love and musk (are) not concealed (cannot be concealed).

Present Tense.

336. This answers to all the forms of the English Present: 'I speak,' 'I am speaking,' and 'I do speak.'

'what does he see?'
'flowers and fruits are blooming and ripening.'

'he is seeing flowers and fruits are blooming and ripening.'

'he is seeing flowers and fruits are blooming and ripening.'

337. When two present tenses are connected by a Conjunction, it is unnecessary to repeat the auxiliary.

'from whence it comes and whither it goes.'

'she neither moves nor stirs.'

338. The Present Tense is used like the Historical Present in English to give point and life to a narrative and make it more vivid.

'(I) saw that all their garments are black, and that every moment there is lamentation.'
339. The Present Tense is also used for an Immediate Future like the English, 'I am going into the country,' 'he is coming to-morrow.'

I am coming back soon.'

now I will so imprison him.'

'if you will take me into the presence.'

'if not I will kill myself immediately.'

Imperfect.

340. This corresponds exactly with the English Imperfect.

they were not going out.'

Past, Perfect, and Pluperfect Tenses.

341. The use of the Agent case with Active Verbs has been explained (193). In other respects these tenses are used as in English, only that the Pluperfect is more consistently and regularly used for an anterior action than the same tense is in English.

the cat had come in, I had felt her, she was wet.'

Here the two 'hads' are superfluous in English.

342. The Past Tense is sometimes used with instead of the Aorist.
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if the princess is displeased.'

if in the course of one year
his statement becomes true.'

if I become a sacrifice for
him I am (sacrificed).'

343. A Perfect is occasionally met with formed thus:

'he has seized;'

'he has made.' This
last example shows that it is not the Plural Past Parti-
ciple that is used, but rather the Past Conjunctive, so
that the full meaning of the above examples is 'having
seized, he is,' and 'having done, he is.' This also
explains why the Nominative is used with it, not the
Agent.

the snake has caught a frog.'

(my) heart is burnt with
the fire of love.'

the dragon who has opened
his mouth.'

now it has made the leaf of
the rose its chariot.'

1 The examples given are all of the third person singular, but there is
nothing in the nature of this form to thus limit it. I believe I have seen
but I have not preserved the reference.
The Additional Tenses.

344. The following examples of the ‘Additional tenses’ show how they are used.

where the snake may be staying.

although it may have an identity in (of) kind.

what will he be saying in his mind?

thousands of such poor people will be coming and going in your dominions.

what may have been written in (one’s) destiny.

(if) any one may have seen him.

he must be seated somewhere here.

you must have heard this news, sir.

thou mightest have been wrongfully slain.

would that I had seen him.
Present and Past Participles.

345. The Present Participle is used as the Indefinite tense, and the Past Participle as the Preterite. They are also used as Participles connected with and qualifying the Nominative Case; in this capacity they are generally but not invariably followed by 'seeing'; 'spoken.'

He giving blessings went away.'

The hawk was flying about hunting.'

Before him grains were lying.'

Sometimes laughing, sometimes weeping, he (was) passing away his days.'

Gazing at them and surveying them I went onward.'

And seated (sitting still) should keep looking on.'

346. Instead of agreeing with the Nominative, as in the examples of the last Rule, they may be used in the inflected form masculine, some particle being understood.

He going along the road.'

I fearing approached.'

(he) saw (some one) coming in front of him.'
PRESENT AND PAST PARTICIPLES. 189

‘girls) wearing garments of various colours.’

This construction is used in many useful phrases.

’during the day.’

‘on its becoming morning, at daybreak.’

‘at the time of giving.’

‘at the time of beginning.’

‘pending my stay.’

‘limping (and) stumbling.’

’s being means.’

‘being (possessed) of hands and feet.’

347. The Present Participle governs the same case as its verb.

‘seeing him.’

‘cutting (through) the mountains.’

348. The Past Participle is used participially in a neuter or passive sense.

‘and seated should look on.’

‘I am come being commissioned of the snake.”

‘hung in a certain tree.’

‘if an elephant with his chain broken should be coming.’

It is also used adjectively, as in Rule 350.
The Conjunctive Participle serves as the Active Past Participle.

349. When the participles are used with an accusative, they sometimes agree with it and sometimes are un-declined.

'having seen (his) son dead.
'if not, consider me (as already) arrived.'
'having seen him armed and entering the palace (entering the palace armed).'

350. Both the Present and Past Participles are used adjectively; हौ is then generally combined with them, but it is sometimes omitted.

'a talking maina (bird).'
'of that sleeping young man.'
'a written paper.'
'the bones of a dead tiger.'
'a flowery and fruitful garden.'
'if they would reflect on those facts committed to memory.'

Present and Past Participles.

351. Both the Present and Past Participles are used
occasionally as verbal nouns (but see Rules 311, 314, 315).

'and the pen in moving.'

to a drowning man the support of a straw is a great deal.'

'he awoke me from sleeping.'

'he does not heed my word.'

one should not be deluded by an opinion (formed) upon one occasion.'

352. The inflected past participles and some others have a passive signification when preceded by and negative prefixes, thus—

'without being told.'

'without being asked.'

'without being understood.'

'without being stricken.'

'without being called.

'that thou shouldst go without being called, and talk without being asked.'

'who without my permission art eating food with me.'
Conjunctive Participle.

353. This Participle obviates the necessity of employing a conjunction; for instead of saying, 'he came and said,' the Hindūstānī employs this Participle, and the construction is 'he having come, said.'

354. When the Conjunctive Participle of a Neuter Verb is used, the sentence is generally governed by the Verb, not by the Conjunctive Participle. But if the Participle belongs to an Active Verb, the Participle is the governing word.

Neuter.

'having gone, buy it from some other shop.'

'having sat down together, let us engage in eating and drinking a little.'
PRESENT AND PAST PARTICIPLES.

'A person went to a wise man and asked.'

Active.

'To the one whom you called wise, you asked, and I knew that you had made a promise of returning.'

'If having taken a little from hence, I sell it at the market.'

'Doing so, I sold, and brought its price.'

355. The Conjunctive Participle and the Verb may each have its respective object.

'Having put out the house-lamp, I have not come, i.e. I have come without putting it out.'

1 Though le-fūnā is neuter, it governs an Accusative.
'having called out do not speak, (i.e. do not speak loud) lest he, having heard a voice, should come here.'

'beware! do not take your slave along with you.'

'so that no one might form a tunnel and get there.'

Adverbial Participle.

357. This is the Present Participle inflected, with the particle हो ते added, which gives to it the sense of 'upon,' 'immediately upon,' and sometimes 'whilst.' It answers the purpose of our phrase 'as soon as.'

'on its becoming morning, as soon as it was day.'

'immediately on seeing him.'

'directly on the hearing of this story.'

See Rule 355.

'upon going, whilst he was going.'

Noun of Agency.

358. This, in addition to being the verbal agent, as a reader,' is also used as a substitute for an active future participle, as आने वाला 'one who is about to come,' होने हारा or होने वाला 'one who is about to be;' this latter is shortened into होनेहार.
Passive Verbs.

359. The Passive voice is of rare occurrence, and it has been argued that there is no real Passive in the language. But passages in which it occurs are to be found in all writers, and some few forms, such as 'he was killed,' are of constant occurrence. Though the occasional use of it is undoubted, foreigners will do well to avoid it; and it is easy to do so by using neuter or nominal verbs. Official documents written under English influence resort to the Passive form much more freely than writings of pure native origin.¹

kings will only be interrogated about justice.'
my heart is being consumed with the fire of his absence.'
if their cure is effected.'
then what plan will be formed.'
it is not seen by me (I do not like to see it).' they are not recognized.'
such a reason was found.'

¹ The seven examples are taken, in order, from the Bagh-e-Bahur, Tula Kahan, Khirad Afriz, Ikhwanu-s, Safa, Akhlaq-i Hindi Arvish-i Mahfil and Gul-i Bakawati.
Causal Verbs.

360. All Causal verbs are necessarily Active, and require the case of the Agent. They govern two Accusatives: that of the person is represented by the Dative; that of the thing by the Nominative. See 219.

'he made them take breakfast.'

Compound Verbs.

361. In all compound verbs, the second, or conjugated verb, determines the syntactical construction; if that is neuter the whole compound is neuter; if active the whole is active. Thus 'to eat,' is active, but 'to eat up,' is neuter; 'to take,' is active, but or, as contracted, 'to bring,' is neuter.

But there is one remarkable exception to this rule in the compound 'to appear.'

'a jogi appeared.'

Nominals.

362. These Compounds may be either neuter or active, according as they are formed with verbs like and or and and .

363. The bond of union sits very lightly on Nominal Verbs. Sometimes the whole compound is treated as a
Verb; but as frequently the union is dissolved, and
the noun and verb are dealt with as independent words.

364. Neuter Nominals are dealt with as simple verbs.
They agree with the Nominative case, and when formed
with a declinable Adjective the Adjective also agrees.
See Rule 255.

'he took leave.'
'if he shall not be educated in
my presence.'
'these words do not please.'
'I also remembered the wazîr's
statement (lit. to me also the
wazîr's statement came to
remembrance).'
'when the edifice was approved.'
'these seven girls were standing.'

365. But Nominals formed with the verbs َلَعَنُّا, َآنَا, َعَرَّنَا, etc., frequently disintegrate, and the verb agrees
with its own noun.

'they remembered (to them memory
came).'
'they were certain.'
'I am sorry for you.'
366. Active Nominals require the Agent with the Past Tenses like simple Active Verbs, and have the same regimen; but when they have no Accusative the compound disintegrates and the verb agrees with its own noun.

� (I was) remembering the countenance of that moon-faced one.'

1 This rule is reasonable, but عَرْضُ كِیا is frequently met with.
NOMINAL VERBS.

the king praised it' (lit. made the eulogy of it).

of whom art thou making mention?

'I gave thanks to God.'

what (will be) gained by investigation of this matter?

'never interfere in my business.'

(I) gave the eunuch a valuable (lit. heavy) robe.'

'I introduced him into (my) society.'

368. Active Nominals formed with Adjectives remain intact: they generally govern the Dative form of the Accusative, and the Adjective is uninflected. See Rule 255.

'I have) accepted your statement.'

God softened the heart of that stony-hearted one.'

'if they should understand the facts and the uses of the animals.'
Potentials and Completives.

(Formed of a Root with स्कना and चक्ना. Rules 121, 122.)

369. There is nothing peculiar in the use of these verbs; both स्कना and चक्ना are neuter, so the compounds follow the neuter construction. The perfect of the completive verb differs but little from an ordinary perfect.

' I have heard a little.'

The Future of this compound serves also as a Future Perfect.

' he will finish writing;' or ' he will have finished writing.'

370. Continuatives.

(Formed of a Present Participle, followed by जाना or रहना. Rule 123.)

' your wealth was entirely lost.'

' care will depart from his heart.'

371. Frequentatives and Desideratives.

(Formed of a Past Participle with करना and चाहना. Rules 126, 127.)
The Desiderative expresses the wish to do a thing, and also the intention of doing something immediately.

I am about to make a journey.

372. Inceptive, Permissive, and Acquisitive verbs formed from an inflected infinitive, followed by لکنا, پانا and دینا. Rules 132, 133, 134.

if you will allow me to go for a walk in this garden then (it will be) better.

no one could get to see me.

is not unfrequently placed at the beginning of a sentence, and the Infinitive at the end.

and having looked again and again at his face, being disturbed (in mind) he began to weep.

373. The words given in Rule 155, which are used as substitutes for prepositions, often dispense with the genitive sign, as:

near this.

for what reason, why?

374. They generally follow the genitive they govern, but they are frequently placed before it without affecting
their meaning. There is one exception: साति, when it precedes the Genitive, means 'for all,' ' besides;' and when it follows, signifies 'along with,' 'in company.'

साति सर की उम्र हैं के साति कल्तिनी
साति सर की गौ आप जिनकता
अर नातों हो
सर के साति द्या

‘besides that, life will pass with labour.’

‘for all that he himself is little and feeble.’

(I) went along with him.

375. It has been stated in Rule 157 that some of the words used with the power of prepositions take क when they precede the noun and क when they follow it. These words are all feminine, but throw off their proper gender when they are placed before the noun. Dr. Gilchrist attributed this to mistake. Forbes very properly rejects such a supposition, but makes no attempt to account for this grammatical anomaly, resting satisfied with saying that it is the usage of the language. It may perhaps be explained by the fact that the words which are commonly placed before the Genitive (viz. mu'afik, sirā'ē, sāth, baghair, etc.) are all masculine; and so क being required by the great majority of the words in that position, it has arbitrarily or without consideration been extended to others. With the exceptions of मानद and मुक्त the words in the list are very rarely placed before the noun; one or two instances of each are all that have been met with, and these are not sufficient to warrant
the laying down of a precise rule for them. As regards مانند، there can be no doubt as to the general practice of making it govern when it comes before the noun and مانند when it follows it. But there are exceptions to this. The author of the Gul-i Bakawali almost invariably 1 connects it with مانند in both positions, thus مانند پژواں کی بادشاه کی مانند 'like a moth,' and مانند انسان کی مانند 'like kings.' In the Ar'ish-i Mahfil we find مانند انسان کی 'like man.' But the author of the Khirad Afroz takes the opposite course and prefers مانند to مانند in both positions:

In page 12 (Eastwick's ed.) مانند is used no less than four times. Although the general practice is as above stated, and will probably prevail, it can hardly be looked upon as definitively settled. مثال is feminine, but it generally precedes the noun and takes مانند: thus,

مثال دیرن اور خرگوش اور جمار و حشی و غیری کے مثال طبیب و جراحوں کے (they) are like physicians and astrologers.'

ADVERBS.

Job takk جب تک 376, meaning 'until,' generally take the Aorist, which commonly has a negative with it, but sometimes not.

Job takk جب تک جوان نہو 'until he becomes a young man.'

1 I have noted only one exception.
'until I give you intelligence.'

'until some loss happens to him he will not know my value.'

'until his breath departs (he dies) they do not allow him to take breath.'

'until you bring that young man with you.'

'whilst thou art drawing.'

Jo, which is a pronoun meaning 'who' or 'which,' is also an adverb signifying 'if,' 'when,' 'since,' and sometimes 'that.' When followed by the correlative or by it must be a pronoun; but when is the correlative, it is an adverb.

'if you will be my companion then I will go.'

'do thou bark a little that the master of the house may awake.'

Ag or, 'if,' is generally followed by the correlative. It governs either the Aorist, the Indefinite, or one of the Past Conditionals, but it is occasionally found with the Past tense or Future tense.
CONJUNCTIONS.

379. * is an emphatic particle, meaning 'very,' 'even,' 'only,' etc.

380. The interrogative is used to mark an extreme degree of dissimilarity and incompatibility.

381. The word as a Conjunction signifies 'that.' It is also used for 'or,' 'than,' and 'for.'
'have you studied the science of logic at all or not?'

'thou mayest take either this or that.'

'it is necessary that one should learn to read, for this is better than every thing.'

'it is better that one man should die than the whole city.'

IDIOM. The Hindustani, like other languages of the East, prefers the *recta oratio* to the *obliqua*, i.e. it employs the direct or dramatic form of narrative, such as we find in the Bible, not the indirect way in which Europeans report the words of others. Thus the phrase, 'He told me he had sent the letter,' would run in Hindustani, 'He told me thus, I have sent the letter.' The exact words of the speaker are always reported, and they are introduced by the conjunctions *क* or *जू* which may be translated 'thus' or 'saying,' and are in fact equivalent to our inverted commas. The same mode of expression is used to express the thoughts passing through a person's mind. As the exact words or thoughts are expressed, it follows that the verb will be in the tense appropriate to the time when the words were used or the thoughts occurred.
he saw that "except this there is no escape for me."

take an oath, saying, "I will never do such a wicked act again."

the king's brother wished to go hunting" (lit. wished thus "I would go a hunting").

then one may know thus, "he has become kind to me."

your honour said thus, "I will come to-morrow." I waited a long time, but you did not come.

Relative and Correlative.

383. The Relatives and Correlatives of Pronouns, Adjectives, and Adverbs are extensively used in Hindustani, and are very congenial to the taste of the people and the character of the language. The use of them should be carefully studied. Some examples follow:

what is done is done, and what has been has been.'

the farther he goes onwards the more will he lose the way.'

does any one know how it ought to be done.'
The prince exhibited just such courage as was necessary.

while there is life there is hope.

where the rose, there the thorn.

as the country, so the custom.

Like joins like.' (Every Jack will find his Gill.)

she is not so good as she should be.

as long as a man takes no trouble, so long will he fail to obtain worldly prosperity.

take as much as may be necessary.

The Negative.

384. The position of the Negative in Relative sentences, and in sentences comprising a Conjunctive Participle, has already been shown in Rules 376 and 354. Sentences like the following are of the same character.

there is an order not to open the gate at this time.

it is a long time since your honour's letter came.
I am afraid lest he should curse (me)."

it is the order of government that no shopkeeper should buy anything of a soldier' (lit. it is not the order of government that any shopkeeper should take anything of a soldier).

Repetition of Words.

385. The repetition of words, or the coupling of words of similar sound, is a very favourite device; for anything in the way of a rhyme or jingle is acceptable to Indian taste. Sometimes the repetition or coupling is made for the sake of the mere sound, but frequently it strengthens or modifies the sense. (See R. 135).

Nouns and Pronouns and Numerals are often repeated to convey the idea of distribution, such as is expressed by our words 'each,' 'every,' 'one by one.'

'having well warmed them' (sānh having no distinct meaning).

weeping and wailing (lit. washing) is no good.'

'as morning approaches.'

'wife and husband united began to dwell together.'
'having ascertained the amount of your property as well as the profit.'

'having known and understood (i.e. designedly, of malice aforethought).'

'they kept grinding something.'

'without being asked.'

'being amazed (I) flung down my clothes.'

'many people go on babbling falsehoods.'

'relate in detail the account of every moment and every hour, of every watch and every day, month after month and year after year.'

'things of many kinds.'

'the ship having received a blow from a rock (having struck on a rock), went to pieces.'

'he gives to each one 5 or 7 rupees apiece.'
Verbs.

386. 'to eat,' 'To raise,' کِبیاَجَّنا, to draw.

These three verbs are used similarly but not interchangeably, in the sense of 'to feel,' 'to experience,' 'to endure,' 'to suffer.'

'Zakhm ِکِبیاَجَّنا,' 'to receive a wound.'

'Rahm ِکِبیاَجَّنا,' 'to feel compassion.'

'كَوَا ِکِبیاَجَّنا,' 'to take an airing.'

'قسم ِکِبیاَجَّنا,' 'to take an oath.'

'جِبَلی ِکِبیاَجَّنا,' 'to backbite.'

'میس ِنَبَزِ میاَجَّنہ کتیانی,' 'I received a beating.'

'غوطہ ِبِر ِغوطہ ِکِبیاَجَّنا ِتِئا,' 'I was suffering immersion after immersion.'

'زَبِ ِکِبیاَجَّنا,' 'to endure grief.'

'مَدْعِی ِکِبیاَجَّنا,' 'to receive blows.'

'حَظ ِکِبیاَجَّنا,' 'to feel pleasure.'

'آس ِنَبَزِ کِبیاَجَّنہ اِنَبائی,' 'he underwent great labour.'

'مَرَا ِکبیاَجَّنہ ِکا ِکبیاَجَّنہ,' 'enjoy the pleasures of youth.'

'تَکَلِیف ِکِبیاَجَّنا,' 'to suffer annoyance.'

'تَصِیدیع ِکِبیاَجَّنا,' 'to feel vexation.'

'أَس ِنَبَزِ سَخِییاَس ِکبیاَجَّنہ,' 'he suffered many hardships.'

'مِس ِبِر ِتِبَنس ِفَتْیا ِکبیاَجَّنہ,' 'I endured two or three fasts.'

'وُدِ اِلییے ِکبیاَجَّنہ ِرِدا ِتیا,' 'he had been expecting me.'
387. लग्ना।

This Verb means 'to touch,' 'come in contact,' etc., etc., and it is used in a great variety of phrases, which should be examined and committed to memory whenever met with.

हाती लग्ना 'to come to hand (to be obtained).

आक्त लग्ना ‘to catch fire,' thus जब्रमिन आक्त लग्ना ‘a fire broke out in the house.'

हाँन बियी बिया त्या लग्ना 'one's precious life even becomes bitter.'

The Active form लग्ना is also similarly used.

आक्त लग्ना ‘to set on fire.

मास ने त्यारलग्ना ‘I applied the sword (I struck with the sword).’

388. मिल्ना ‘to meet, accrue.'

This word is in common use. Being a neuter verb it does not exactly correspond with the word 'meet,' but generally takes a Dative case of the person, and a Nominative of the person or thing which is met or obtained.

ज्यक्त हेंक्यकोविलिकाइ ‘the right will come to the rightful owner.

दूरी राड मस मिला ‘a river encountered (us) in the way (we came to a river).’
Sometimes, however, \( \text{مَدَانَا} \) is connected with the Nominative, and the person or thing met or obtained is put in the Ablative.

\( \text{رَخَصتَ دَيَّ كَ مُمِيسَ} \) give me leave that I may meet my friend.'

\( \text{وُهَا أَثُبِّرَ كَ سَحَمَودُهُ بَيِّ مَلِكَيِ} \) she arose and met Mahmüda.

\( \text{كُلِّي مَلِكَ} \) 'having embraced.'

389. 'to wish.'

The employment of this verb for the formation of Desiderative verbs, and the use of its respectful Imperative, \( \text{جَاهِيْنَا} \) have been explained in Rules 126, 332, and 333.

Used as a simple verb, it also signifies to be about to do a thing, and is generally followed by \( \\ ) with the Aorist.

\( \text{أَسْ نِهُ جَاهِيْنَا كَ جَاوَ} \) 'he wished to go; or, he was about to go.'

\( \text{جَاهِيْنَا تَيَا كَ حَمَّلَ كَرَ} \) 'he was about to attack (me).'</n
390. 'to remain.'

Forms Continuative verbs. See Rule 123.

It is added to a Root or a Participle, to convey the idea of continuation.
may the king's life and prosperity continue increasing.'

'she remained seated near her mother.'

'he kept saying this.'

'he kept waiting for me.'

The compound जाता रहा signifies 'he went right away,' 'departed,' or 'died.'

'he departed from his senses (he was quite bereft of his senses).'

391. मारना 'to strike.'

This is used in forming nominal verbs, as आ मारना 'to sigh,' दम मारना 'to speak, boast.'

It is compounded with the name of an instrument or weapon without any particle, in the sense of 'to strike with;' and when more than one blow is given, the name of the instrument is put in the plural.

तन्तुर मारना 'to strike (with) a sword.'

कोटा मारना 'to strike (with) a whip.'

अस ने एक डायरी मारा 'he struck a blow (with his) fist.'

(he) kicked me.'

'if any one beat a brahman with a stick' (lit. 'strike sticks').

'he shot an arrow.'
392. فرمانا, 'to command.'

This word is used for 'to speak' or 'to say,' when the speaker is a king or any other great personage, whose word is a command.

بادشاہ نے فرمانا, 'the king commanded,' but often meaning simply 'the king said.'

It is also used in the formation of nominal verbs, instead of دیدنا, کرنا, etc., when applied to a king or eminent person.

انصاف فرمانا, '(he) did justice.'

شوقت فرمانا, 'to show kindness.'

393. بننا, 'to be made.'

This frequently signifies to assume the appearance.

پرہمئن کی صورت بنکر 'having assumed the appearance of the brahmans' (having dressed like the brahmans).

گیتند کی صورت بنکر 'having taken the shape of a ball.'

The Intensive بن جانا has a similar meaning.

394. بیٹھنیا, 'to sit.'

The Past Participle of this verb is used where we use the Present. 'Seated' is preferred to our 'sitting,'

ود دروازے پر بیٹھتی تھا 'he was seated at his door.'

The phrase بیٹھنیے پر بیٹھتی 'seated and being made to sit,' signifies being inactive and involuntary.
395. 'to fall.'

The Past Participle of this verb is used for 'lying.'

The necklace is lying on the snake's neck.'

(he) saw a crow lying in a nest.'

thou also having got drunk didst lie like a corpse.'

396. 'to repose.'

The Past Participle of this verb is used for 'lying,' in the sense of 'reposing.'

having gone, I reposed on that couch.'

the stag was lying (lit. lain) before him.'
ADDENDA.

To Paragraph 9, page 11.

The short vowels zabar, zer, and pesh are generally modified in sound when they are followed by ح or سakin. The zabar approaches in sound to ai, the zer to e, and the pesh to o. Thus ُپلا pahlā is pronounced, and indeed is sometimes written, paḥlā; مُحنات mihnaṭ approaches in sound to mēhnaṭ; and صُحبات suhbāt and تُحف tukhua are pronounced sakhir and tōhfa. So also the pronoun هو is sounded ṣoḥ and is now often written ṣoḥ.

To Rule 310, page 169.

The Verbs لانات and ليجوانا are neuter, but they govern an Accusative.

أَس سَودَا گَرَکُو اِذِی سانْهُ َ I have brought that merchant
لَنی هُو َ with me.'
جو کِیْپُه جِنس لَیْه هُو َ َ 'whatever goods you have
brught.'
کِس صُورت بِی اَن لْآیلُون َ in what way shall I convey
کو پِادْشاد پاس لیِجاوُن َ these rubies to the king?'
APPENDIX.

I. THE NĀGARĪ ALPHABET.

The Nāgarī, or more properly the Deva-nāgarī alphabet, is the character in which Sanskrit is written. It runs from left to right, like our own alphabet. This character is used by Hindus in their books, but a modified form is employed in correspondence and ordinary writings. The intention of the present chapter is only to give the learner such a knowledge of the printed character as will enable him to read the Baitāl Pachāsī, Singhāsan Battīsī, and similar books: all beyond this appertains to Hindī rather than to Hindūstānī, and must be sought for in Hindī Grammars.

The Deva-nāgarī alphabet has five simple vowels, each having a short and long sound.

\[
\begin{align*}
\text{a} & \quad \text{ā} \\
\text{i} & \quad \text{ī} \\
\text{u} & \quad \text{ū} \\
\text{ṛi} & \quad \text{ṛī} \\
\text{ṝi} & \quad \text{ṝī}
\end{align*}
\]

The last three never occur in Hindūstānī, so they may be passed over.

It has also four diphthongs.

\[
\begin{align*}
\text{e} & \quad \text{ai} \\
\text{o} & \quad \text{au}
\end{align*}
\]

The first two are combinations of the first and second
vowels, the other two are combinations of the first and third.

The consonants are—

<table>
<thead>
<tr>
<th>Gutturals</th>
<th>HARD.</th>
<th>SOFT.</th>
<th>NASALS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>क ख ग घ ङ</td>
<td>ka kha</td>
<td>ga gha</td>
<td>ना</td>
</tr>
<tr>
<td>Palatals</td>
<td>छ च झ ञ</td>
<td>cha chha</td>
<td>ja jha</td>
</tr>
<tr>
<td>Cerebrals</td>
<td>ट ठ ड ढ ण</td>
<td>ta tha</td>
<td>da dha</td>
</tr>
<tr>
<td>Dentals</td>
<td>त थ द ध न</td>
<td>tu tha</td>
<td>da dha</td>
</tr>
<tr>
<td>Labials</td>
<td>प फ ब भ म</td>
<td>pa pha</td>
<td>ba bha</td>
</tr>
<tr>
<td>Semivowels</td>
<td>य र ल व</td>
<td>ya ra</td>
<td>la va</td>
</tr>
<tr>
<td>Sibilants and Aspirate.</td>
<td>श ष स ह</td>
<td>sha sha</td>
<td>sa h</td>
</tr>
</tbody>
</table>

Besides these there is the _anusvāra_ • ṅ, which is the proper nasal of the sibilants and of the aspirate; and the sign : or _visarga_, which is a final ḷ.

[In the above table the consonants are divided into classes. The first two of each class are hard, and the next two are the corresponding soft letters. The last is the appropriate nasal. In Sanskrit a hard and a soft consonant can never combine; so when a hard consonant is followed by a soft, it is changed to its corresponding soft; and a soft one followed by a hard one is changed to its own hard form. No consonant should be joined by any but its own nasal, though in common practice the _anusvāra_ • is used, but it is then considered as the representative of the real nasal. The letters of the Dental class are weak; and when they are followed by a Palatal or Cerebral]
letter, they are changed into that letter (like as the sounds of \( t \) and \( d \) are merged in the English words *pitch* and *hedge*). The Hindustani student is not required to work these permutations, but a knowledge of them will be of advantage in enabling him to recognize prefixes in different forms; thus the initial syllable of the words उत्सव utsav, उदयम udham, उज्जल ujjal, and उचलना uchlanā, is the preposition *ut*, 'up'; and the preposition *sam*, 'with' (con), appears in the words सम्पत sampat, संगत saṅgat, संतप santap सच्चर sauchār and सृंग सांसर्ग saṁsarg.

The forms of the vowels given above are the initial forms, as they stand at the beginning of words. When medial or final they have other shapes.

\[
\begin{align*}
\text{I} & \quad \text{i} & \quad \text{e} & \quad \text{o} & \quad \text{au} \\
\text{क} & \quad \text{का} & \quad \text{कि} & \quad \text{की} & \quad \text{कु} & \quad \text{कू} & \quad \text{छ} & \quad \text{के} & \quad \text{को} & \quad \text{की} & \quad \text{कौ}
\end{align*}
\]

The short त, it should be observed, is written before the consonant, though it is pronounced after it. ध ru or ना rū and ह्र hri are exceptional forms of combination.

When two vowels are in contact, the first is written in the medial form, and the following one has the initial form, thus झुआ hu'ā गए ga'e; or the letter च is interposed as गच्च गच्छ gachch.

The first vowel, अ अ, is written only when it is initial. It is inherent in every consonant, and should be pronounced along with it, unless some other vowel has taken
its place, or there is an indication that the vowel sound is absent. When a consonant has no vowel sound, it should be either joined to the consonant with which it is combined in sound, thus, न्त nt, or it should have the mark विरामा 'rest,' subjoined, as in चन्तर antar. The विरामा is the equivalent of the Arabic jazm. In common use, however, this is generally neglected, and the reader is supposed to know that बोलना is bolnā, not bolanā. Still, compound letters are used, and the following are examples of some of the most usual forms. It will be seen that in the formation of the compounds the stem र of the first consonant is rejected, and that the distinctive portion of the letter is then joined to the one with which it combines in sound. Thus न n and र d coalesce, and form न्द nd. The letter र is so frequently joined to other letters that special forms have been devised to represent it. When it precedes a consonant, it is written over it in this form उ, as त rt; when it follows, it is subjoined in this form च, as च or च tr, प्र pr. There are two compounds in which the original elements are not discernible. These are ख्स or ख ksh, which in Sanskrit has the sound of x in the word fluxion; and ज्ञ jn, which has the sound of gn in bagnio and in the French digné. But in Hindi the former commonly has the sound of chh or kh, and the latter of gy, as परिचा parichhā, पच pakh, आचा āgyā.
Compounds.

Compounds of three letters are rare, and in such as do occur one of the semivowels च, र, ज, व, is generally the last of the three, as न्त ntr, स्व sty.

There are Hindi and English Dictionaries in which the Hindi words are printed in Nāgārī characters, and are arranged in the order of the Nāgārī alphabet; but the Dictionaries generally used by Englishmen are arranged according to the Persian alphabet. This makes it necessary to show how Hindi words may be found in their Persian dress.

Initial Vowels.

Appended Vowels.
**Consonants.**

The aspirated letters of the Nāgarī are invariably represented by the ओ or **butterfly** form in the Arabic character, and the द by ऎ or ओ. Modifications of three Arabic letters, त, त, त, have been formed to represent the cerebral letters त and त. A dot placed under the letter द and its aspirate द shows that they have the sound of ठ or ठ.

In the Arabic alphabet, on the other side, there are several letters which have no equivalents in the Nāgarī, and so substitutes have to be found. This is done by placing a dot under the letter which most nearly approximates in sound; thus

\[ \text{ते शं चं चं कं} \]
This arrangement answers for all practical purposes, and marks the etymology of the Arabic words used in Hindi. The more, however, the language approaches pure Hindi, the fewer are the Arabic words employed, and such as are used colloquially are made to assimilate in sound to the nearest Hindi letter; thus zabān and zīn are pronounced jābān and jīn.

II. ARABIC WORDS IN HINDÚSTĀNĪ.

Arabic words enter largely into Hindustānī, and some knowledge of Arabic grammatical forms is essential to the attainment of a thorough acquaintance with Hindustānī. A perusal of the following observations will open the student's eyes as to the full force and intimate connexion of many words which to the ordinary reader seem to have no relation to each other.

The Verbal Root is the main source from which Arabic words are derived. This is generally triliteral, but there are roots consisting of more letters. The following observations are confined to such roots as are composed of three consonants. Roots consisting of more than three letters, and roots containing one of the weak letters ١, ٢, and ٣, present difficulties which place them beyond the scope of this very elementary notice.
The Root of the Verb is the third person singular of the Preterit قَرَقَ 'he divided,' and the Verbal root is developed into an infinite variety of forms by altering the vowel points and the jazm, and by weaving into it one or more of the seven servile letters comprised in the word يَتَسَعَنُونَا yatasamanū-ā, 'they fatten,' which word is used as a memoria technica. All other letters must be radical, but these seven may be either servile or radical.

The simple noun very frequently consists of the same letters as the root of the verb, but the points generally differ.

<table>
<thead>
<tr>
<th>Root.</th>
<th>Noun.</th>
</tr>
</thead>
<tbody>
<tr>
<td>قَرَقَ 'separate.'</td>
<td>قَرَقَ 'difference.'</td>
</tr>
<tr>
<td>قَتَلَ 'kill.'</td>
<td>قَتَلَ 'slaughter.'</td>
</tr>
<tr>
<td>قُدِّيْرَ 'know.'</td>
<td>قُدِّيْرَ 'knowledge.'</td>
</tr>
<tr>
<td>قَسُّ 'divide.'</td>
<td>قَسُّ 'sort.'</td>
</tr>
<tr>
<td>طَالِمَ 'oppress.'</td>
<td>طَالِمَ 'tyranny.'</td>
</tr>
<tr>
<td>مُلِكَ 'rule.'</td>
<td>مُلِكَ 'dominion.'</td>
</tr>
</tbody>
</table>

Other useful forms of the simple noun are:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>خَرَجَ 'go out.'</td>
<td>خَرَجُ 'going out, rebellion.'</td>
</tr>
<tr>
<td>جُلَوس 'sit.'</td>
<td>جُلَوس 'the sitting.'</td>
</tr>
<tr>
<td>قَبِلَ 'accept.'</td>
<td>قَبِلُ 'approval.'</td>
</tr>
<tr>
<td>فَرَحَ 'rejoice.'</td>
<td>فَرَحُ 'joy.'</td>
</tr>
<tr>
<td>مَرَضَ 'be ill.'</td>
<td>مَرَضُ 'sickness.'</td>
</tr>
</tbody>
</table>

From the simple or ground verb fifteen other forms
are derived by weaving into it one or more of the servile letters. There is no verb which runs through the whole of these forms, nor is there any rule as to the number of forms in which a verb may appear. Some of the forms are of very rare occurrence even in Arabic, and those which are worthy of notice by the Hindustani student are still fewer. The chief parts of the Verb which are of use in Hindustani are the Infinitive or Verbal Noun and the Active and Passive Participles. The following table exhibits these parts of the simple or ground verb, and of eight derivative forms, using the word قبِل 'accept' as the model.

<table>
<thead>
<tr>
<th>PASSIVE PART.</th>
<th>ACTIVE PART.</th>
<th>INFINITIVE.</th>
<th>PRETERIT.</th>
<th>CONJ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُقَبَّل</td>
<td>قابل</td>
<td>etc. قبِل</td>
<td>قبِل</td>
<td>I.</td>
</tr>
<tr>
<td>مُقَبِّل</td>
<td>مَقَبِّل</td>
<td>مَقَبِّل</td>
<td>قبِل</td>
<td>II.</td>
</tr>
<tr>
<td>مُتَقَبَّل</td>
<td>مَتَقَبِّل</td>
<td>مَتَقَبِّل</td>
<td>مَتَقَبِّل</td>
<td>III.</td>
</tr>
<tr>
<td>مُتَقِّبل</td>
<td>مَتَقَبَّل</td>
<td>مَتَقِّبل</td>
<td>مَتَقَبِّل</td>
<td>IV.</td>
</tr>
<tr>
<td>مُقْبَل</td>
<td>مَقْبَل</td>
<td>مَقْبَل</td>
<td>مَقْبَل</td>
<td>V.</td>
</tr>
<tr>
<td>مُقَتَّبَل</td>
<td>مَقَتَّبَل</td>
<td>مَقَتَّبَل</td>
<td>مَقَتَّبَل</td>
<td>VI.</td>
</tr>
<tr>
<td>مُقَتَّبَل</td>
<td>مَقَتَّبَل</td>
<td>مَقَتَّبَل</td>
<td>مَقَتَّبَل</td>
<td>VII.</td>
</tr>
<tr>
<td>مُقَتَّبَل</td>
<td>مَقَتَّبَل</td>
<td>مَقَتَّبَل</td>
<td>مَقَتَّبَل</td>
<td>VIII.</td>
</tr>
<tr>
<td>مُقَتَّبَل</td>
<td>مَقَتَّبَل</td>
<td>مَقَتَّبَل</td>
<td>مَقَتَّبَل</td>
<td>X.</td>
</tr>
</tbody>
</table>
The Ninth Form, and all above the Tenth, are omitted as unnecessary. The Active and Passive Participles have been given throughout, to make the table perfect; but the only difference between them in the derived Forms is that the Active has hasra, and the Passive fatha, in the last syllable.

The Infinitive or Verbal Noun and the Active and Passive Participles are very common in Hindūstānī. The use of the Noun is sufficiently obvious. Active Participles are used with the powers of Participles, of Adjectives, and of Verbal Agents or Nouns; some having all these powers, others only one of them. The Passive Participle is used principally as a Participle or Adjective; but it is sometimes employed as a Noun, especially in its Feminine form.

The following are examples of simple roots and of their various derivative Forms; but such words and meanings only are given as are actually in use in Hindūstānī.

Model.—Act. Part. قابِل kābil.  
Pass. Part. مَكِبل makbūl.

Form I. *Simple Verbs.*

ROOT AND NOUN.  
ACTIVE PARTICIPLE.  
PASSIVE PARTICIPLE.  

knowledge. عَلَم knowing,  
learned,  
a learned man.
Form II.

Verbs in the second form have an intensive, causal, or factitive signification. The Infinitive or verbal noun of this form is extensively used.

Model.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>takbil</td>
<td>mukabbil</td>
<td>mukabbal</td>
</tr>
</tbody>
</table>

ROOT. INF. OK VERB. NOUN. ACT. PART. PASS. PART.

علم

to know.

علم

teaching.

علم

a teacher.

علم

taught.

كبر

to be great.

كبر

magnifying.

كبر

magnifier.

كبر

the creed.

كبر

one who magnifies (God).
III.

This conveys a reciprocal meaning; or it makes the meaning of a root to bear directly upon its object.

Model.—Inf. مَتَابِلَة Act. P. مَتَابِل mukābalat. mukābil. mukābal.

ROOT. INF. OR VERB. NOUN. ACT. PART.

قبل مُتَابِلَة confronting, confronting,
accept, front.

لزم مُتَابِلَة assiduity, assiduous,
be assiduous, necessary. service.

طالع مِتاَّفِت looking at.
sight. contemplating, reading.

نسب مِتاَّفِت fitness. fit.

relation.
IV.

The fourth Form makes an Intransitive Verb Transitive, and gives to a Transitive a Causal or Factitive power.

Model.—Inf. إِبَالُ Act. P. ـُقَبَّلُ Pass. P. ـُقَبَّلُ

<table>
<thead>
<tr>
<th>ROOT.</th>
<th>INF. OR VERB.</th>
<th>NOUN.</th>
<th>ACT. PART.</th>
<th>PASS. PART.</th>
</tr>
</thead>
<tbody>
<tr>
<td>جمل</td>
<td>اجمال</td>
<td>reckoning,</td>
<td>an abstract.</td>
<td></td>
</tr>
<tr>
<td>نصف</td>
<td>إنصاف</td>
<td>equitable,</td>
<td>a judge.</td>
<td></td>
</tr>
<tr>
<td>مكن</td>
<td>إمكان</td>
<td>possible.</td>
<td>a denier.</td>
<td></td>
</tr>
</tbody>
</table>

V.

This has a Reflexive or Passive meaning.

Model.—Inf. ـُقَبَّلُ Act. P. ـُقَبَّلُ Pass P. ـُقَبَّلُ

<table>
<thead>
<tr>
<th>ROOT.</th>
<th>INF.</th>
<th>ACT. PART.</th>
<th>PASS. PART.</th>
</tr>
</thead>
<tbody>
<tr>
<td>حمل</td>
<td>ـُقَبَّلُ</td>
<td>ـُقَبَّلُ</td>
<td>ـُقَبَّلُ</td>
</tr>
<tr>
<td>bear.</td>
<td>forbearance,</td>
<td>a bearer,</td>
<td>patience.</td>
</tr>
</tbody>
</table>
ARABIC WORDS IN HINDUSTANI.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>وجه</td>
<td>توجه</td>
<td>متوجه</td>
<td>متوجه</td>
</tr>
<tr>
<td>فراق</td>
<td>متفرق</td>
<td>متفرق</td>
<td>متفرق</td>
</tr>
<tr>
<td>غلب</td>
<td>مغلب</td>
<td>متغلب</td>
<td>متغلب</td>
</tr>
</tbody>
</table>

VI.

This has a reflexive meaning, but it is not much used.

Model.—Inf. تقابل mutakabal | Act. P. متقابل takabul | Pass. P. متقابل mutakabal

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>غفل</td>
<td>تغافل</td>
<td>متغافل</td>
</tr>
<tr>
<td>ردف</td>
<td>مترادف</td>
<td>متتاريد</td>
</tr>
<tr>
<td>نسب</td>
<td>تناسب</td>
<td>متناسب</td>
</tr>
</tbody>
</table>

VII.

Reflexive or Passive in signification.

Model.—Inf. إنقبل inkibal | Act. P. مقبل munkabil | Pass. P. مقبل munkabal
APPENDIX II.

ROOT. INF. ACT. PART. PASS. PART.
فصل إِنْفَصلْ مُنْقَصِّل
切割. separation, decision. separated.
قسم إِنْقِسَام مُنْقَصَم
分. division. divided.
درج إِنْدِراج مُنْدَرِج
等级. insertion. contained. inserted.
قطع إِنْقِطَع مُنْقَطَع
切割. amputation. amputated.

VIII.

This is the Reflexive or Passive of the First Form.

Model.—Inf. إِقتِبَالَةَ Act. P. مَكْتِبَلَةَ Pass. P. مَكْتَبَلَة

ROOT. INF. ACT. PART. PASS. PART.
إِمْتَحَان مَمْتَخِن مَمْتَخِن
考试. examination. trying, examined, proved.
عبر مُعَتَّب مُعَتَّب
过. reliance. trustworthy.
عَمَد مَعَمَد مَعَمَد
目的. trustworthy.
غَنَم مُعَتَّنَم مُعَتَّنَم
掠夺. plundering. one who prizes. prized.
نَخْب إِنْخَاب مُنْخَب
采摘. selection. selected.
X.

Among other powers this expresses desire.


ROOT. INF. ACT. PART. PASS. PART.

غفر إستغفار مستغفر pardon. seeking pardon, a penitent deprecation.

قبل إستقبل مستقبل before. meeting, future.

حق إستحاق مستحق right. seeking entitled to, deserved.

مدأ إستمد مستمد aid. seeking aid. one who seeks aid.

حضر إستخبار مستخبر presence. summoning. summoned.

The Abstract Noun is formed by means of the feminine termination بت at, or بت iyat.

علم know. علميت learning.

قسم allot. قسمت fate.

ملك possess. ملكيت property.

معلوم known. معلومة a science.
Another form interchangeable with the above is the Masculine termination \\textit{\textit{ٌ}} \textit{ah}; as

\begin{itemize}
\item a picture, plan.
\item a point, dot.
\item a story.
\item a town.
\item an event.
\end{itemize}

There are also some feminines made with this termination, instead of \\textit{\textit{ت}} \textit{at}.

\begin{itemize}
\item lady.
\item princess.
\item pregnant.
\end{itemize}

The Noun of Place is formed after the manner of the examples following.

\begin{itemize}
\item go out.
\item write.
\item cross.
\item descend.
\item sit.
\item worship.
\item place of going out.
\item a school.
\item a ferry.
\item a resting place
\item an assembly.
\item place of worship, a mosque.
\end{itemize}

The Noun of Instrument.

\begin{itemize}
\item open.
\item cut.
\item a key.
\item a pair of scissors.
\end{itemize}
The Arabic Noun has three numbers, Singular, Dual, and Plural, and three cases, Nominative, Genitive and Accusative. The Accusative singular in ٍ is the Adverb, and as such is much used.

The Dual oblique form is occasionally met with, as 'parents,' from والد 'a parent.'

The Oblique Plural is also met with.

The regular Feminine plural in َأَت at is of frequent occurrence.

Besides the regular plural forms, there is a great variety of what are called 'broken plurals.' Some of these are very common in Hindustani, and deserve particular attention.
1. The most common of these is made by inserting two *alifs*; thus

- ملكَتَ ملك property.
- سببَ سبب reason.
- حكمَ حكم order.
- جُنَّ جُنّ army.
- وقتَ وقت time.
- خبرَ خبر news.

When the singular ends with *ي* the plural is formed thus:

- شيءَ شيء a thing.
- النبيَ النبي a prophet.

2. When the singular has a medial *alif*, the plural is made by means of *alif* and *wao*.

- حالَ حال state.
- مالَ مال wealth.

3. The following form, made by means of *zumma* and *wao*, is of frequent occurrence.

- ملكُ ملك a king.
- عَلِمَ علم science.
- برجَ برج a tower.
- قلبُ قلب a heart.
- حقَ حق a right.
- خطُ خط a letter.
4. By insertion of alif before the final consonant.

- جَبَل a hill.
- جَبَال hill.
- رُجَال a man.
- رُجَال men.

Some Nouns ending with the abstract at take this plural:

- مَخْصُولَة a quality.
- مَخْصُولَات qualities, dispositions.

also:

- حَاكِم a ruler.
- حَاكِمَات rulers.
- عَشَّاق a lover.
- عَشَّاقَات lovers.

The following have three syllables:

- حُكْمِم a sage.
- حُكْمَمَات sages.
- عَلّمَا the learned.
- شَعْرا poets.
- أَمْرَاء nobles.
- فَقُرَأ the poor.

- سُلْطَان a king.
- سُلْطَانَات kings.
- شَيَاطِين devils.
- مَلَكَات kingdoms.
- مَسَاجِد mosques.
- مَدَارِس colleges.
- بَنِيَات benefits.
- قَوَاعِد rules (rules of drill).
The superlative form of the Adjective is worthy of notice. The power of it is sometimes intensive rather than superlative.

\begin{itemize}
  \item beautiful.
  \item noble.
  \item excellent.
  \item great.
\end{itemize}

The affixed pronouns 'hu, 'of him;' ha, 'of her;' and kum, 'of you,' are found in Arabic phrases in the addresses of letters as dama daulatu-hu, 'may his prosperity endure' (dama, 'let continue;' daulatu, 'the prosperity;' hu, 'of him'). sallama-hu-l lāhu ta’āla, 'may God Almighty protect him.'

We will now track a few words, not through all their
possible forms, or even through all that are actually used in Arabic, but only through such forms as are found in Hindūstānī.

حكم

The meaning of this root is 'order, rule.'

حكم an order. √حكماً pl. orders. √حكمات pl. pl. orders.

حكم an umpire.

حكم a ruler. √حكم pl. rulers. √حكم superl.

حكم wise, a sage. √حكم pl. sages. √حكماً strongest, wisest. 

حكمة rule, dominion.

حكمة wisdom.

حكم subjected, subject. √حكمة fem.

حكمة (noun of place), place of orders, a court of justice. √حكمات pl. courts.

حكم (iv.) strengthened, confirmed, strong.

حكم (v.) ruling, dominion.

حكم (x.) corroboration.

حكم (x.) established.

ملك

This conveys the idea of 'possession.'

ملك property. √ملك possessions.

ملك dominion, kingdom.

ملك an angel. √ملك angels.
a king.

kings.

an owner.

proprietors.

property.

propriatorship.

properties, qualities.

kingdom.

property.

empire, spirits, world of spirits.

possessed, a slave, mameluke.

dominion, sovereignty.

(ii.) conveyance of property.

(iv.) causing to possess.

going out.

expenditure.

rent, tribute.

going forth.

external, removed

a catchword.

(iv.) extraction.

pl. expenses.

place of egress, utterance.

pl. expenses.

(x.) expulsion.

(x.) expelling.

expelled.

entering.

entrance, income, interference.

entering, income.
admitted, familiar.
entering, entrance.
entered. fem. a concubine.
place of entrance, income.
(iv.) insertion, introduction.
(iv.) introducing. introduced.
(vi.) mutual entrance.

فرقة separation.
difference.
distance.
distinguishing (truth from error), the Koran.
separation.
a party. both sides.

فرقة dividing, divider.

فرقوقد separated.
place of parting the hair.

فرقة separation, dispersion.

فُرَقْت (III.) separation.

فُرَقْت (V.) separate, distinct. pl. sundries.

فِحْق (VI.) separation.

The primary idea is that of 'right.' It is an example of a surd verb, i.e. one having its 2nd and 3rd consonants alike.
right, truth. حَقَا truly.
right, proprietorship. حَقُوق rights.
truth, reality. حَقَائِق truths, facts. حَقِيقَتَا truly.
最 most deserving.
(II.) investigation, verification. حَقِيقَت حَقِيقَت.
(II.) verifying. حَقِيقَت verified.
(iv.) establishing. حَقِيقَت.
(iv.) acting properly. حَقِيقَت.
(v.) ascertainment. حَقِيقَت.
(v.) verifier. مَحَقَّق verified.
(x.) seeking justice. مَحَقَّق having a right, deserving.

III. SHIKASTA WRITING.

Before attempting to read a document written in Shikasta, the student should be thoroughly conversant with the plain written character used in lithographed books. The following pages will then smooth the way to a knowledge of the writing used in the ordinary affairs of life. But the ability to read shikasta depends upon a good mastery of the language; without this, the attempt to decipher manuscript documents will be lost labour.
SHIKASTA WRITING.

EXPLANATION OF THE SHIKASTA CHARACTERS IN PLATE 2.

<table>
<thead>
<tr>
<th>Initial</th>
<th>1</th>
<th>تیغ</th>
<th>26</th>
<th>سبب</th>
<th>51</th>
</tr>
</thead>
<tbody>
<tr>
<td>Medial</td>
<td>2</td>
<td>تفصیل</td>
<td>27</td>
<td>پیغام</td>
<td>52</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>حال</td>
<td>28</td>
<td>رسردار</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>حیساب</td>
<td>29</td>
<td>سد</td>
<td>54</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>خدا</td>
<td>30</td>
<td>سوال</td>
<td>55</td>
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<td>6</td>
<td>خداوند</td>
<td>31</td>
<td>ساکین</td>
<td>56</td>
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<td>7</td>
<td>خرج</td>
<td>32</td>
<td>سود</td>
<td>57</td>
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<td>8</td>
<td>جن</td>
<td>33</td>
<td>شاداب</td>
<td>58</td>
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<td>9</td>
<td>جواب</td>
<td>34</td>
<td>شادمانی</td>
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<td>خواج</td>
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<td>صاحب</td>
<td>60</td>
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<td>11</td>
<td>جهله حواجه</td>
<td>36</td>
<td>صدر</td>
<td>61</td>
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<tr>
<td></td>
<td>12</td>
<td>حکومت</td>
<td>37</td>
<td>عرض</td>
<td>62</td>
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<tr>
<td></td>
<td>13</td>
<td>جنایتیه</td>
<td>38</td>
<td>عوض</td>
<td>63</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>جکا</td>
<td>39</td>
<td>نام</td>
<td>64</td>
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<tr>
<td></td>
<td>15</td>
<td>دو</td>
<td>40</td>
<td>نیکه</td>
<td>65</td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>دوست</td>
<td>41</td>
<td>فرمان</td>
<td>66</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>دیتا</td>
<td>42</td>
<td>فرمانی</td>
<td>67</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>داد</td>
<td>43</td>
<td>فرخنده</td>
<td>68</td>
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<td></td>
<td>19</td>
<td>را</td>
<td>44</td>
<td>توچ</td>
<td>69</td>
</tr>
<tr>
<td></td>
<td>20</td>
<td>رش</td>
<td>45</td>
<td>فرووان</td>
<td>70</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>زیاده</td>
<td>46</td>
<td>قِسط</td>
<td>71</td>
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<tr>
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<td>زمانت</td>
<td>47</td>
<td>قرار</td>
<td>72</td>
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<td>23</td>
<td>سال</td>
<td>48</td>
<td>ک</td>
<td>73</td>
</tr>
<tr>
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<td>24</td>
<td>سال بسال</td>
<td>49</td>
<td>کا</td>
<td>74</td>
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<tr>
<td></td>
<td>25</td>
<td>سرکار</td>
<td>50</td>
<td>که</td>
<td>75</td>
</tr>
</tbody>
</table>
The Plate comprises some of the most common and complex forms employed in Shikasta writing. But it is impossible to give all the varieties that may be met with; for in India, as in England, each handwriting has its own peculiarities and varieties. The following are some of the most marked peculiarities:

The letter alif is liable to considerable modification; as an initial, it may stand separate, or it may join the following letter, as in No. 4. It may also have the addition at the top shown in Nos. 1 and 7. As a medial, it assumes the form of an upright oblong loop as No. 2, and it is then identical with l; a medial d resembles it, but the loop of the d is round, not oblong.
The letters of the ب form are too simple to admit of any radical change, but as initials they have sometimes the addition seen in No. 20 (second example). The dots over the د are sometimes written as in No. 42.

Letters of the ح form are generally easy to distinguish; but in careless writing, د and ـ are very similar. As medials, they are sometimes written as in Nos. 7, 13, and 35.

The letter د is written د. When it follows alif it is written as Nos. 5 and 6; and when combined with a , it assumes the peculiar form of No. 40. As a medial, it is a round loop, as in Nos. 8, 22 and 30.

The د is often disguised by being joined to the following letter, as in Nos. 22, 45, and 50; and the combination د is occasionally found, as in No. 44.

The succeeding letters down to ك call for no special remark; the examples sufficiently show the peculiarities.

The letters ل and ك are liable to material changes. The conjunction ك is written as in No. 73. The genitive particles ك and ك are peculiar, as in Nos. 74 and 75; so also is the future termination ك in Nos. 83 and 110.

The letter ل as a medial is written as a loop, and is then similar to the alif; as a final it is written as in Nos. 15 and 16. The final د is often written as in Nos. 33 and 54; occasionally as in 86 and 87, where the end of the letter is curled round to represent the dot. د is very commonly joined to the letter which follows it,
as in Nos. 13, 34, and 35. The combination ﺎshould be noted in Nos. 105, 106, 107, as also the final forms of ﺍexhibited in Nos. 21, 68, and 101. The tick placed under the letter ﻷis a valuable indication. Final ﺪis written as in Nos. 7 and 8; the form shown in Nos. 59, 93, and 111 is sometimes met with, but it is not common.

The plate and these explanations will enable the student to read the following letters with the help of the transcriptions. But the student is again warned not to waste his time over them until he can read off fluently similar documents written in a distinct hand, and can understand them as he reads them.

LETTER No. 1 (PLATE 3).

صاحب عاليّنشان جناب دانیال صاحب بهادر

زید بوازِشْگم

نیاز فراوان که بعد گذاریش یبد هی ک آج عاجز کو ایک ضُرُوری کام آیسا درپیش هوا هی ک جس کی بايث خدمت شریف بی منتصر رها هرجند چاها ک کسی صورت بی حاضر دُون [هوْوَ] لیکن ن هو سکا آپیدوا رعفو دُون معاف كیکی یِ

انشا الله تعلیم کل اپنی وقت مُعّین پر حاضر دُون زیاده کیا

عرش کریب معروفه خیر خواه

عاصی پر معااصی

منشی خلّام امام
نام:...

خواهشمندی در...

جای را برای...

ما وارد شان...

رئیس‌سازی‌های یک...

پیوسته بیان...

این بازی...

برای ما...

ملاقات و...

رحمت الله...

معین...

برادر خواهی کرده‌ایم و...
N.2 Letter

محبب دوست،

بعد از دریافت اطلاعاتی که در خدمت شما قرار گرفت، در این نسخه می‌توانید با دکتر سید علی محقق، هنگامی که مردم و کارگران در محل از مهاجرت دست بردارند، مشورت کنید. در این مورد، چکیده‌ای از اطلاعات حاصل از دسترسی به نسخه‌های مرتبط ارائه می‌گردد.

کتابخانه ملی

محل مشاوره

منابع

1. دکتر سید علی محقق
2. فرهنگیان
3. کتابخانه ملی

ملاحظه: این متن نمی‌تواند جزئیات امور را در مورد مسئله اصلی جامعه نشان دهد، بلکه به عنوان یک ابزار برای مشاوره و مطالعه استفاده می‌گردد.

سید علی محقق

دکتر

1400

نوع کتابخانه: ملی

معمایی هماهنگ: در مورد اطلاعات اصلی، مشاوره و مشورت

ملاحظات

1. اطلاعات اصلی می‌توانند به صورت موقتی مورد استفاده قرار گیرند.
2. این متن نمی‌تواند جزئیات کاملی از امور را در مورد مسئله اصلی جامعه نشان دهد.

محل مشاوره

کتابخانه ملی

منابع

1. دکتر سید علی محقق
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دکتر

1400

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1. اطلاعات اصلی می‌توانند به صورت موقتی مورد استفاده قرار گیرند.
2. این متن نمی‌تواند جزئیات کاملی از امور را در مورد مسئله اصلی جامعه نشان دهد.
To the exalted gentleman, Daniel Sāhib Bahādūr, may your kindness increase.

After many supplications, this is the communication: that to-day such a pressing affair has occurred to your humble servant that in consequence of it he has been debarred from waiting upon you. Although I wished that I might in some way attend, still I was not able. I am hopeful of your indulgence; pray pardon me. Please God, to-morrow at my appointed time I will attend. What more can I state? The petition of your well-wisher, the sinner full of transgressions.

Munshi Ghulam Imām.

[The writer jumps from the third person to the first and back again.]

Letter No. 2 (Plate 4).
To the lord of lords, the bestower of bounty and the dispenser of favour to his slaves, may his prosperity endure!

[Persian]. To the source of bounty it is communicated.

The master (you) inquired from your slave's agent, Nand Kishor, trooper, whether in the purchase of Rām Parshād Subadar-major's mares, the Government money had been spent or that of his own house. Consequently, your slave, with the greatest respect, represents to the presence of his master that in the purchase of those mares some Government money and some of the slave's (own) house has been expended. And these mares, with the approbation of his highness Captain Scott Sāhib Bahādur, have become servants (have been admitted for service). This was (is) the statement of the case which
has been written. Oh God, may the sun of your greatness and prosperity continue to shine.

The petition of the least of your slaves, Rām Parshād Sūbadār-major attached, to the second regiment of the Haidarābād Contingent.

Written from the station of the Cantonment of Au-rangābād, 13th of the month of July, 1858 A.D.

Letter No. 3 (Plate 5).

Sir, generous to friends, hail!

After expressing my desire of seeing you, be it known, that I have learned from the letter of Shaikh Chānd that your daughter was very ill; at this my heart...
was very much grieved. I hope that immediately on seeing this letter you will speedily write to me news of (all) being well. Secondly, having bought five sacks of new wheat, send it to me quickly by cart, at a cheap fare, because wheat is very dear here. I will send the money for it in fifteen days; if not, having reckoned the price, and half the fare of the cart, draw a bill at sight in my name, and I will accept it on its arrival. What more can I write? All are well here. Salutation on the part of all.

Letter No. 4 (Plate 6).

(For the Numerals in this Letter see Plate 1, page 99).
پیغام

به ارزشیان

مهم تصمیمی که برای این پروژه اتخاذ می‌شود، بسیار تأثیرگذار است. این پروژه به یک سازمان بزرگ و مشاهده‌کننده‌ای انجام می‌شود، که در زمینه‌های مختلفی از جمله علم، پزشکی و تکنولوژی فعالیت می‌کند. 

این پروژه شامل آزمایش‌های جدید و تفکر جدیدی است که به تلاش برای بهبود وضعیت فعلی منجر می‌شود. البته، به دلایل مختلفی از جمله بحران‌های محیطی و اجتماعی، نیاز به ایفای این نقش بسیار حاد است.

باید بهترین راه‌حل‌ها را در دسترس داشته باشیم تا بتوانیم بهترین تصمیمات را بگیریم. در این مورد، می‌توان به استفاده از داده‌های جدید و تحقیقات جدید استفاده کرد.

من به طور گسترده‌ای به این پروژه اهتمام می‌دهم و به آن بسیار حمایت می‌کنم. بهترین راه‌حل‌ها را در باشند و بهترین تصمیمات را بگیریم. 

امیدوارم در این پروژه باشیم و بهترین نتایج را داشته باشیم.

با سپاس

[نام و متن پایین]

[بایگانی]

[سال]

[معمای]

[محل]

[شماره]

[مکار]

[سایر توضیحات]
متاسفان از اینکه بتوانم به شما کمک کنم. ما نمی‌توانیم که به شما کمک کنیم.
لریز ابراتی

شماها سایر کاننده‌های سکه‌ها من که همیشه هم نور زدیده‌ایم، همیشه نور جهانی شدیم. 

ما را وارد تاریخ گردیده‌ایم و تاریخ ما با جهان اینجا و سایر منطقه‌ها تفاوت دارد. 

با تشکر برای ماندن و همراهی من در این سفر. 

[([...])]}
Cherisher of the poor, hail!

My lord, in consequence of the order issued on the 13th July of the present year, I have entirely cut away the jungle of Bhath, and what remains is being now cut down. And 560 rupees have been expended in clearing the jungle, of which 340 rupees have been collected and 220 rupees remain. I am hopeful that an order will be issued in the name of the taksildar, so that I may receive the outstanding money. Afterwards I will send a statement of the account to the Huzur. Finis.

May the sun of your prosperity continue resplendent.
Written on the 21st July, 1860.

Letter No. 5 (Plate 7).

**Gribb Boror Salmast**

جانب عالي مسمى كالي حن ساكن ممل فتح گنچ نے کئی عدد زیور قطری جار بب روب غیب غیب جن سو روبی کے باتقرار سود یکہ روپیتے مادواری فیصد گروی رکیا تنا جنانچے آج دس روپیے بھی کہ غلام سب روپی اصل اور سود کا اسکے پاس ليکر جانتا هی لیکن مہاجر مذکور نے پہل تو حیث وحوال کیا مگر اب کہتا هی کہ وہ اسباب جوزی گیا اسکے جواب میں ندوي نے کہا کہ جبکہ اقدار روپی کا اسکے بنیا نے مسی خراج دوہی ہوئے حوال کر مہاجر مذکور بولنا ہی کہ ایک آد کم
Cherisher of the poor, peace!

My lord! a person named Kāli Charan, banker, residing in Fath-ganj, took in pledge some pieces of jewelry worth four hundred rupees, in exchange for (a loan to me of) three hundred rupees, upon condition of (receiving) one rupee monthly per cent. So it is now ten days ago that your slave went to him, taking all the money, principal and interest. But the aforesaid banker at first made excuses and evasions, and now he says that the articles have been stolen. In answer to this your devoted servant said, pay over to me as much as they cost in making. The banker says, I will pay you one ānā per rupee less than the amount of money which shall appear due on the face of the account. So
لهم

بر گرفتن سیره‌ای که در این کتاب برگزار می‌شود، به طور مناسب و صحیح، نعمت و نیکтирت به صورت منصفانه و پذیرش‌نواز کرده‌ایم. در اینجا در مورد صحبت‌هایی از مهمانی، نواحی پژوهش و بررسی‌هایی که بر اساس مقدمات نظری و تجربیاتی انجام گرفته است، به عنوان یکی از اهداف مهم این کتاب به‌نظر می‌رسد. در قالب این کتاب، در مورد موضوعات مختلفی از جمله موضوعات اجتماعی، سیاسی، اقتصادی و فرهنگی به‌طور کلی، به‌عنوان یکی از اهداف مهم این کتاب به‌نظر می‌رسد. در اینجا در مورد صحبت‌هایی از مهمانی، نواحی پژوهش و بررسی‌هایی که بر اساس مقدمات نظری و تجربیاتی انجام گرفته است، به عنوان یکی از اهداف مهم این کتاب به‌نظر می‌رسد. در قالب این کتاب، در مورد موضوعات مختلفی از جمله موضوعات اجتماعی، سیاسی، اقتصادی و فرهنگی به‌طور کلی، به‌عنوان یکی از اهداف مهم این کتاب به‌نظر می‌رسد.
I am hopeful that I shall get my money from the above-named banker. Finis. It was proper (and so) I have made my statement. O God, may the sun of your prosperity continue to shine.

The petition of Gulzār Khan, resident of the village of Bahroti.

Written on the 3rd January, 1861.

Letter No. 6 (Plate 8).

Ghrib Poro Salamst

جنباعالی کل دس بچے دس کو بآزار میں ایک بخش پیر
مال گلاب رائی مہاجن کی دوکان پر آیا اور آس پی ایک بانا کا
میرے پاس ایکت جنفت کئیر طالی میں میں چھاہتا ہون کا اس
کو بیچھو مہاجن مذکور نہیں کب اسہکو دکھانو تب انپن کمیری
ود جنفت کئیر نکالکر است مہاجن کو دیا مہاجن بنکا دو تین
اور دوکانداروں نے طلا مذکر کو اجتی طرح یہ جانچی معلوم ہوا
کہ مونا بھیت نجفی اخیر کو فی تول سترہ روپیاء استم
مہاجن کے اپنے بیچا اسی وقت پیر سال نے از رہ عیاری اور
فریب کے دوسرا جو گئے کئیر زر قلب کے اپنی کمیری نکالکر
اور بدکر اوس کو حوالے کیا اور قیمت اسکی لیکر روان ہوا بعد
اوسکی جب مہاجن نے معلوم کیا کہ زر قلب ہی ہرچند
Cherisher of the poor, salutation!

My lord! yesterday at ten o'clock an old man came into the bazar to the shop of Gulāb Rāi, banker, and said that he had a pair of gold bracelets which he wished to sell. The banker told him to show them to him. Then he took the pair of bracelets out of his waist(band) and gave them to the banker. The banker and two or three other shopkeepers well examined the gold, and found it very pure. In the end he sold them to the banker at seventeen rupees per tola. Then that old man, in an artful and tricky way, took another pair of bracelets, of base gold, from his waist, and having substituted these he handed them over. Then receiving the price he went away. When, subsequently, the banker discovered that they were of base metal, although he made a great noise and outcry, he got no remedy. Finis. It was needful, and so I have made this statement. May the sun of your prosperity continue shining.


Written on the 4th May, 1861 A.D.
The Era used by Muhammadans is that of the Hijra, or Flight, which dates from the retreat of the Prophet from Mecca to Medina on the 16th July, 622 A.D. The year is purely lunar, and consists of twelve lunar months, commencing with the new moon. The months consist of 30 days and 29 days alternately; and eleven times in every thirty years one day is added to the last month. This brings the average length of the year very close indeed to the true length of the twelve lunations. So the year consists of 354 days, and in the leap years of 355 days. Being thus about eleven days shorter than the solar year, it gains upon the latter at the rate of about one year in thirty-three.

Tables showing the concurrent Christian and Hijra years are easily procurable; but in their absence the concurrent years may be found by the following rule: "From the given number of Musulmān years deduct three per cent., and to the remainder add 621.54: the sum is the period of the Christian era at which the given Musulmān year ends." "When greater accuracy is required, and when the year, month, and day of the Muhammadan era are given, the precise period of the Christian year may be found as follows: Rule. Express the Musulmān date in years and decimals of a year;
multiply by ‘970225; to the product add 621.54, and the sum will be the precise period of the Christian era.”

**Muhammadan Months.**

<table>
<thead>
<tr>
<th>Month</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muharram</td>
<td>30</td>
</tr>
<tr>
<td>Safar</td>
<td>29</td>
</tr>
<tr>
<td>Rabī’-ul awwal</td>
<td>30</td>
</tr>
<tr>
<td>Rabī’-us sānī</td>
<td>29</td>
</tr>
<tr>
<td>Rabī’-ul ākhir</td>
<td></td>
</tr>
<tr>
<td>Jumāda-l awwal</td>
<td>30</td>
</tr>
<tr>
<td>Jumāda-š sānī</td>
<td>29</td>
</tr>
<tr>
<td>Jumāda-l ākhir</td>
<td></td>
</tr>
<tr>
<td>Rajab</td>
<td>30</td>
</tr>
<tr>
<td>Shābān</td>
<td>29</td>
</tr>
<tr>
<td>Ramazān</td>
<td>30</td>
</tr>
<tr>
<td>Zi-l kâda</td>
<td>29</td>
</tr>
<tr>
<td>Zi-kâda</td>
<td></td>
</tr>
<tr>
<td>Zi-l hijja</td>
<td>29 or 30</td>
</tr>
<tr>
<td>Zi-ḥijja</td>
<td></td>
</tr>
</tbody>
</table>

There are two Rabīs and two Jumāds, which are distinguished as awwal first, and sānī second, or ākhir last. Zi-l kâda signifies ‘the month of rest;’ and Zi-l ḥijja, ‘the month of the pilgrimage.’

In India the Musulmāns have adopted the Hindu
names for the days of the week with the exception of the names for Thursday and Friday. They also use the Persian names.

<table>
<thead>
<tr>
<th>Hindi</th>
<th>Hindi</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday</td>
<td>इत्तौर</td>
<td>रब्बा</td>
</tr>
<tr>
<td></td>
<td>इत्तौर</td>
<td>रब्बा</td>
</tr>
<tr>
<td></td>
<td>Itnār.</td>
<td>Rabi-bār.</td>
</tr>
<tr>
<td></td>
<td>मुहर</td>
<td>सोमबार</td>
</tr>
<tr>
<td></td>
<td>दोश्चरी</td>
<td>सोमबार</td>
</tr>
<tr>
<td></td>
<td>सोमबार</td>
<td>सोमबार</td>
</tr>
<tr>
<td>Monday</td>
<td>Somnār.</td>
<td>दोश्चरी</td>
</tr>
<tr>
<td></td>
<td>सोमबार</td>
<td>सोमबार</td>
</tr>
<tr>
<td>Tuesday</td>
<td>मंगल</td>
<td>मंगल-बार</td>
</tr>
<tr>
<td></td>
<td>यक शम्भा</td>
<td>यक शम्भा</td>
</tr>
<tr>
<td></td>
<td>सरयू</td>
<td>यक शम्भा</td>
</tr>
<tr>
<td></td>
<td>Jumā-rāt</td>
<td>Brihaspati-bār</td>
</tr>
<tr>
<td>Wednesday</td>
<td>बुध</td>
<td>बुध-बार</td>
</tr>
<tr>
<td>Thursday</td>
<td>गुरू</td>
<td>गुरू-शम्भा</td>
</tr>
<tr>
<td></td>
<td>Jumā.</td>
<td>Sukra-bār.</td>
</tr>
<tr>
<td></td>
<td>Ādīna</td>
<td>Sukra-bār.</td>
</tr>
<tr>
<td></td>
<td>नूनेहः शनियत</td>
<td>सेवार</td>
</tr>
<tr>
<td></td>
<td>हर्षेह शनियत</td>
<td>सेवार</td>
</tr>
<tr>
<td></td>
<td>Sanīchar.</td>
<td>Sanī-bār.</td>
</tr>
</tbody>
</table>

The Calendar of the Hindus is peculiar, and has no parallel in any other part of the world. Hindu life is one perpetual round of festivals and ceremonies, and these, with one or two exceptions, are regulated by the motions of the moon. Their ceremonial year therefore is lunar; but the great inconvenience of reckoning by years differing from the natural solar year has led them
to invent and employ a complicated method of keeping the two concurrent, by establishing what is called the "Luni-Solar Year." The Hindu Solar year, which is about 23 1/2 minutes longer than the European reckoning, commences with the entrance of the sun into the sign Aries; and the Luni-solar year begins immediately after the new moon which immediately precedes the commencement of the solar year. The beginning of the year being thus settled, the lunar months and days are kept concurrent with the solar months and days by intercalation and omission. This repetition and removal occurs very frequently in respect of days; but it is unnecessary here to enter into the technicalities which regulate it. The rule as regards months is that when two new moons fall in the same solar month that month is repeated. This occurs in every third or second year. Once in 160 years there is no new moon in one of the solar months, and when this occurs that month is struck out; but this involves the necessity of intercalating two other months in the same year. An intercalated day is called adhik, and an intercalated month adhik, laund, or malmās. The term nij, 'proper,' is used to distinguish the real from the intercalated day or month. An expunged day or month is called kshay, 'perished.' The term adhik is also applied to the year in which a month has been intercalated, and the term kshay to one from which a month has been expunged.
The Solar year begins with Baisākh, on the sun's entrance into Aries. This, according to Hindu reckoning, now occurs on the 11th or 12th of April. As the beginning of the Luni-solar year depends upon the moon, it varies to the extent of 28 days from that time, in the same way as the time of our Easter varies.

As stated above, the Luni-solar year begins at the new moon which precedes the sun's entrance into Aries; but there is a difference as to the commencement of the months. In the Dekhin and in Guzerat the month begins at the new moon with the 1st of Chait; but in Hindustān and in Telengana the months begin with the
full moon, and so according to this reckoning the year begins in the middle of Chait. The former is called the Sukiädî, and the latter the Krishnâdi, reckoning. In the Dekhin, the former is known as the Mârû or Mârârreckoning, from its being employed by the commercial people of Mârwâr.

In the Luni-solar reckoning the month is divided into two pakshas, pakhs, or fortnights; the one from the new to the full moon is called sud or sudi, bright or increasing half; and the other from the full to the new moon is called krishn, bahula, bad, or badi, dark or decreasing half. The last day of each fortnight bears a name which means respectively full and new moon; the other days are simply numbered, but the Sanskrit numbers, or slight modifications of them, are used, not the ordinary Hindûstâni numerals.

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<tr>
<th>Sanskrit</th>
<th>Hindûstâni</th>
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<tr>
<td>1 Prathamâ</td>
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<tr>
<td>2 Dwitiyâ</td>
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<td>3 Tritiyâ</td>
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<td>6 Shashthî</td>
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<td>9 Navamî</td>
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<td>10 Dasamî</td>
<td>dasamî</td>
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</table>
11 Ekādasī ekādasi.
12 Dwādasī dvādasi.
13 Trayodasī teras.
14 Chaturdāsī chaudas.
15 Pūrnimā pūrṇimā \\
    Paurna-māsī pūran-māsi. } Full moon.
16 Amācasyā amanās. New moon.

Kali Yug.

The fourth of the Hindu yugs, the Kali or Iron age, dates its epoch from the 18th February, 3102 B.C., so that the present year 1872 is 4973 of the Kali yug. It is a solar year, and begins on the 11th April. This era is rarely if ever used for ordinary purposes. To convert it into Christian years deduct 3101 for the first nine months, and 3100 for the last three.

Samvat or Era of Vikramāditya.

The name Samvat or Sambat is a contraction of the Sanskrit Samvatsara, 'year.' This era is supposed to date its commencement from the accession of the renowned monarch Vikramāditya to the throne of Ujjain, 57 B.C. This is pre-eminently the Luni-solar year, and in it the months are divided into pakhs, or fortnights, marking the increasing and decreasing moon. This era is used principally in the countries north of the Nerbadda, and commences at the new moon in the middle of the month of Chait, because, as already explained, the lunar months
of Hindūstān begin with the full moon. In the Mahratta country and other parts south of the Nerbadda the year commences on the same day; but as the months are here reckoned from new moon to new moon, the first day of the year is also the first day of the month. To convert Samvat into Christian years deduct 57 for the first nine months and 56 for the last three.

The Sāka or Era of Sālivāhana.

This era takes its name from Sālivāhana, a great king who reigned in the Dekhin, and its epoch is 78 A.D. It is a solar year beginning on the 11th April, and is used chiefly in the south. To convert it into Christian years, add 78 for the first nine months and 79, for the last three.

Fastis or Revenue Eras.

These eras owe their origin to the attempts of the Muhammadan Emperors to make the Hindu eras uniform and concurrent in number with the Musulmān era of the Hijra. The difference in length between the Solar year of the Hindus and the purely lunar year of the Hijra seems to have been overlooked, and no provision was made to keep them concurrent; so that although they started equal, the Hijra soon outstripped them. Most of these eras date from Akbar's accession in Hijra 963, and the new eras were made to start equal in number with this year, which began in November, 1555 A.D.
**Bengal San.**

This solar year of Bengal commences on the 1st Baisākh. To convert it into Christian years add 593 for the first nine months and 594 for the rest.

**Wilāyatī or Amli of Orissa.**

This is a Solar year, and commences on the first Āsin. Add 592 for the first four months and 593 for the others.

**Fasli of the Upper Provinces.**

This is used in Bihār and in the Upper Provinces of Bengal. It is a luni-solar year, and begins with the month Āsin at the full moon. The days of the month are numbered consecutively from the beginning to the end, and the division of the month into light and dark halves is not observed. Add 592 for the first four months and 593 for the remainder.

**Mulki era of Purnea.**

This seems to be a solar year commencing with the month Sāwan. It agrees numerically with the other revenue eras of Bengal. Add 592 for the first half and 593 for the last.

**Madras Fasli or Fasli of the Dekhin.**

This is a solar year beginning at the summer solstice with the month Sāwan, but the government of Madras has fixed its commencement on the 12th July. It is two years and two months behind the Faslīs of Bengal, in consequence of its having been established later, in Hijra
1047, agreeing with 1637 A.D. Add 590 for the first half and 591 for the last half.

The Shuhūr-san or Sur-san of the Mahratta country.

This ‘year of months’ is the earliest of the Revenue Eras, and was probably established by the Sultān Muhammad Tughlik in the year 743 of the Hijra, or 1342 A.D. The year begins in June with the entrance of the Sun into the lunar asterism Mrīga. The chief peculiarity of this Era is that its years are numbered with the Arabic numerals. Add 590 for the first half and 600 for the last.

There are some other Eras besides these, and also some Cycles, particularly the Vrihaspati cycle of sixty years, which is much used in the south. Full information upon the chronology of India will be found in Prinsep’s Useful Tables, in Jervis’s Reports on the Weights and Measures of the Konkan, and in that learned work the Kālā Sankalita of Warren. The Tables of the Sudder Dewanny Adawlut of Bengal afford the easiest means for ascertaining the exact corresponding Christian dates for the dates employed in Bengal.

THE END.