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# HINDI PRIMER

IN ROMAN CHARACTER

BY

J. F. BROWNE, B.C.S.

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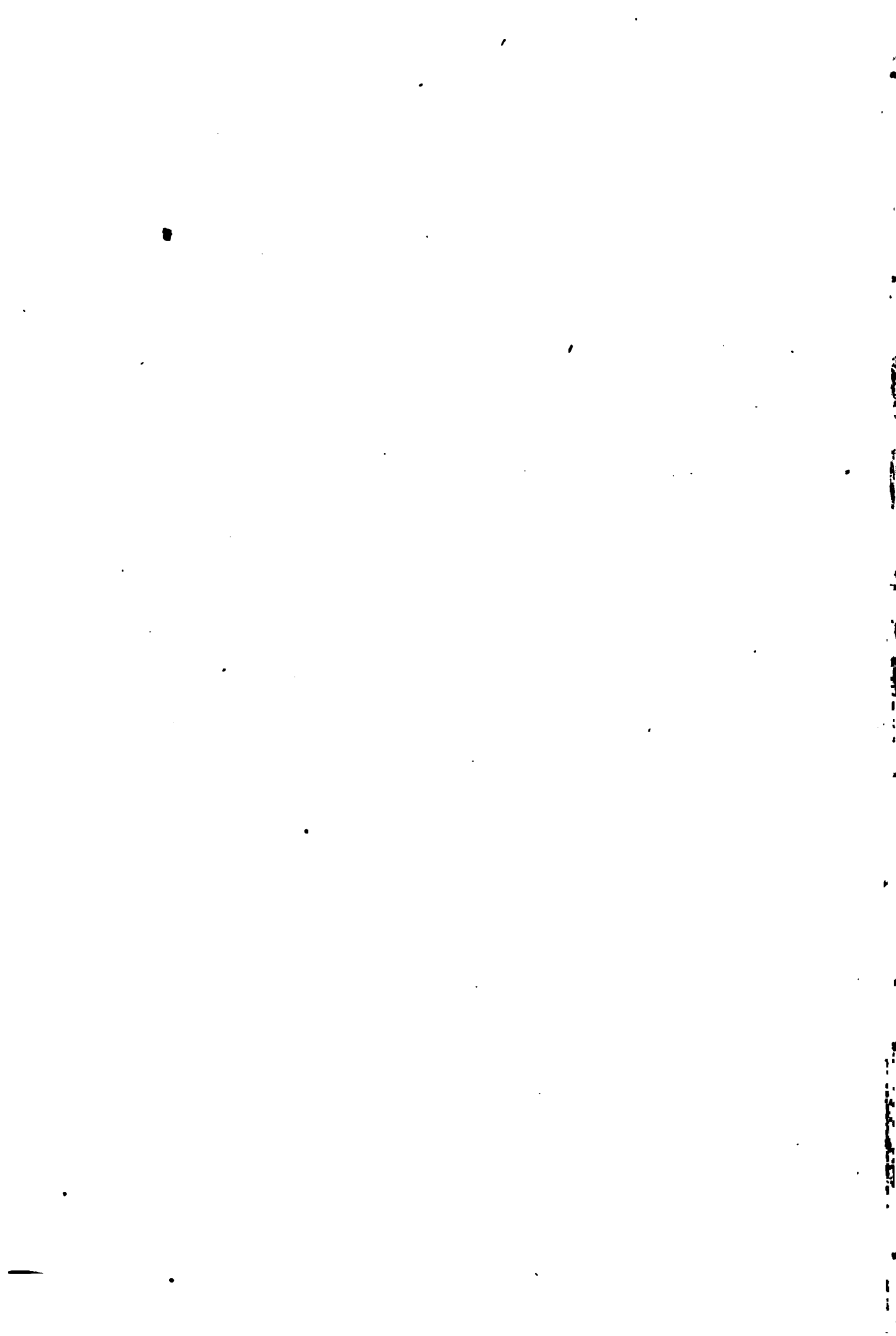
## P R E F A C E.

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THIS small work is the second of a series of Primers, Readers, and Vocabularies intended for the use of those persons who wish to acquire a fair conversational and practical knowledge of the modern languages of India without undergoing the labour of mastering the difficult and intricate alphabets in which they are written. Such publications will, it is hoped, be of great use not only to Europeans, but to the many natives of India, who, although more or less familiar with the English language and the Roman character, are quite unacquainted with any Indian alphabet or dialect other than that used or spoken in their own district and province.

The grammatical forms and rules laid down in this Primer apply with equal force to the so-called Hindustani or Urdu dialect, which differs from Hindi only in so far as it admits of the freer use of Persian and Arabic words. Indeed, the author cannot but think that the time is not far distant when even such a distinction will have ceased to exist, for there is a growing tendency on the part of the educated Urdu-speaking inhabitants of India to abstain from the use of any foreign words which are not equally well understood both by Hindoos and Mohammedans.

J. F. BROWNE.





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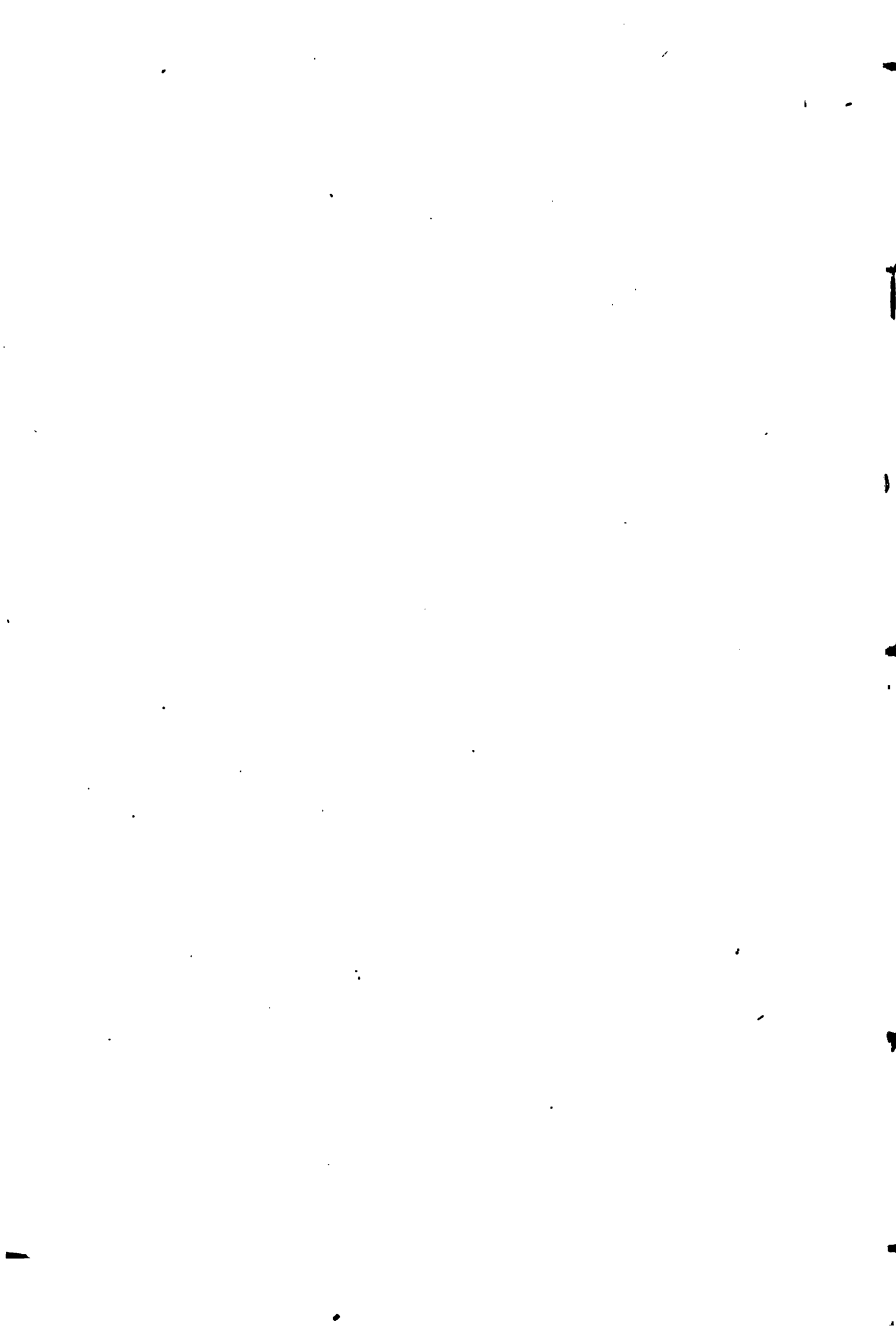
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# HINDI PRIMER.

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§ 1. HINDI GRAMMAR can easily be comprehended for the use of beginners in nine short chapters, treating of Letters, Nouns, Pronouns, Adjectives, Regular Verbs, Irregular Verbs and Participles, Indeclinable Words, Particles and Numerals.

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## CHAPTER I. OF LETTERS.

§ 2. This chapter treats of letters, and of the pronunciation and permutation of letters.

### SECTION I.—Of the Letters.

§ 3. The sounds of the Hindi language may be represented by the following thirty-two letters:—*a, b, c, d, ḍ, e, f, g, h, ḥ, i, j, k, ḷ, l, m, n, ṅ, o, p, q, r, ṛ, s, t, ṭ, u, v, w, x, y, z*. The letter *v* is rare; *ḥ, ḷ, q,* and *x* are only met with in foreign words, and do not occur frequently.

### SECTION II.—Pronunciation of Letters.

§ 4. The following rules will materially help the student to acquire the correct pronunciation of Hindi sounds. Practice is, however, indispensable, because each letter, as is the case in all languages, is not always pronounced in precisely the same way.

(a.) Unaccented *a* is pronounced something, but not quite, like the *a* in the English word *woman*, but to some ear its

sounds more like the *u* in *up, fun*. Its true pronunciation can only be acquired by practice. Accented *á* is pronounced like *a* in *father*. Diphthongs *ai* and *au* are pronounced as in the German words *Kaiser* and *baum*, or as *ai* and *ou* in the English words *aisle* and *house*.

(b.) *C* is pronounced like *c* in the Italian word *dolce*, or *ch* in the English word *church*. When united with *h*, it is pronounced like *chh* in the English words *fetch hence*. *H* is pronounced in a similarly separate manner when united with *b, d, g, k, r, t, ṭ*, and as in the English words, *Hobhouse, log-house, penthouse, roundhead, inkhorn*. *Ph*, however, is pronounced like *f* in the English language.

(c.) The undotted *d* and *t* are pronounced by bringing the tip of the tongue against the very edge of the upper teeth. The dotted *ḍ* and *ṭ* are pronounced like the English *d* and *t*.

(d.) The vowel *e* is pronounced like the first *e* in the English word *there*; but when an initial it is somewhat shorter, though not quite so short, as *ě* in the word *ten*.

(e.) The consonant *g* is always hard, as in the English word *good*. When combined with dotted *h*, it is uttered in a peculiar manner, deeply from the throat. This sound, which can only be acquired by practice, is only found in a few Arabic words, and is only distinguished by educated Mahommedans.

(f.) *ḥ* is the same as undotted *h* very forcibly expressed. It is only to be found in a few, but very commonly used, Arabic words. Amongst most people it is not distinguished from the undotted *h*.

(g.) *O* is always long, as in the English word *note*.

(h.) Unaccented *i* is pronounced like *i* in the English word *sin*; when accented, it is sounded like *i* in *police*.

(i.) *Q* has the sound of *k* uttered with the root of the tongue pressed back on the throat. It is not of frequent occurrence, and most people pronounce it exactly like *k*.

(k.) *ñ* is a semi-articulated nasal. It is principally used in the terminations of Hindi declension and conjugation, but as in such terminations the *n* is always a semi-nasal, the distinctive mark of this letter can very well be omitted therein

by the student, there being no valid or practical reason for its retention in such cases.

(*l.*) The dotted *r* is sounded with a sort of burr.

(*m.*) Unaccented *u* is pronounced like *u* in *truth*, and accented *ú* like *u* in *prune*.

(*n.*) The vowels and diphthongs are in some Arabic words pronounced with a peculiar guttural aspiration; the said aspiration, which sometimes precedes and sometimes follows, is only uttered by educated Mahommedans, and hardly requires any special mark. Strict phoneticists should, however, indicate its existence by an apostrophe placed either before or after the vowel; e.g., *a'dalat*, court of justice; *jum'a*, Friday.

(*o.*) The letter *k* is only used in Arabic words, and in the combination *kh*, which is pronounced like the German *ch*.

§ 5. The remaining letters of the Hindi language are pronounced very much in the same way as the corresponding English letters, and call for no remarks.

### SECTION III.—Of the Permutation of Letters.

§ 6. In Sanscritised Hindi the complicated rules of Sanscrit permutation are, or should be, followed; but for ordinary Hindi compound words formed out of Sanscrit component parts, the following simple rules showing the mode of uniting final and initial letters will answer every practical purpose.

(*a.*) The final short and simple vowels unite with initial similar vowels into one long vowel; e.g., *hima* + *alay* = *himálay*, abode of snow.

(*b.*) Final *a* (short and long) unites with an initial *i* or *í* into *e*, and with initial *u* and *ú* into *o*; e.g., *parama* + *ishvar* = *parameshvar*, Almighty; *surjya* + *uday* = *surjyoday*, sunrise.

(*c.*) Final *i* and *í* are changed into *y* before all initial vowels except *i* and *í*; e.g., *prati* + *uttar* = *pratyuttar*.

(*d.*) Final *u* and *ú* are changed into *v* before all initial vowels except *u* and *ú*; e.g., *su* + *asti* = *svasti*, it is well, so be it.

(*e.*) Final *k* is changed into *g* before all the vowels and before the soft consonants *b*, *d*, *g*, *h*, *j*, *l*, *m*, *n*, *r*.

(*f*.) Undotted *t* changes into *d* before all the vowels and before the soft consonants *b, d, g, h, r*. Before *c* it changes into *c*, before *j* into *j*, before *l* into *l*, before *n, m*, into *n*. *J* and *sh* unite into *cc'h*.

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## CHAPTER II.

### OF NOUNS.

§ 7. This chapter relates to nouns, and treats of their gender and number, cases and declension.

#### SECTION I.—Of Gender and Number.

§ 8. There are only two genders in Hindi—masculine and feminine. The gender of some nouns may be discriminated by the sex of the beings to which they are applied; e.g., *jurí*, a wife. Rules, however, on the subject of gender are extremely vague, and practice is by no means consistent.

§ 9. The best general rules which can be framed for the assistance of the beginner are given below.

(*a*.) Abstract Persian nouns ending in *ish*, and Arabic verbal nouns beginning with *t*, and with *í* in the last syllable, are feminine; e.g., *amezish*, mixture; *tajwíz*, decision.

(*b*.) Nouns ending in *í* and *t* are generally feminine.

(*c*.) Nouns ending in any other letter are for the most part masculine. The exceptions, however, are so numerous that the student should constantly consult vocabularies or dictionaries. When, in speaking, he has any doubts, he should use the masculine gender in preference.

§ 10. The plural is distinguished from the singular, except in the nominative and one form of the accusative plural of certain substantive nouns comprised in the second declension. There is no dual number.

#### SECTION II.—Of Cases.

§ 11. There are eight cases in Hindi; viz., nominative, accusative, instrumental, dative, ablative, genitive or pos-

sessive, locative, vocative. The accusative is often the same as the nominative when it is not desired to render the object of an active verb very definite or specific.

§ 12. The *instrumental* case is of very limited application, being only used with the past tenses of transitive verbs. Of this, more hereafter.

§ 13. The genitive is in reality a possessive adjective, agreeing with the governing word; e.g., *mardká ghar*, the man's house; *mardkí beṭí*, the man's daughter. In the former sentence, the governing word *house* being masculine, *ká*, the masculine form of the possessive, must be used. In the latter sentence, the governing word *daughter* being feminine, *kí*, the feminine form of the possessive, is affixed to *mard*, man.

### SECTION III.—Of Declensions.

§ 14. There are three declensions in Hindi. The first comprises certain masculine nouns in which the final letter is altered; the second, all other masculine nouns; the third, all feminine nouns.

#### FIRST DECLENSION.

§ 15. The first declension comprises masculine nouns ending in *á*, *a*, and *áñ*. Its main peculiarity is that the final letters are slightly altered before the terminations are added, and also in the nominative and one form of the accusative plural.

Kuttá, a dog.

SINGULAR.	PLURAL.
Nom. kuttá, a dog.	kutte, dogs.
Acc. kutteko or kuttá, a dog.	kuttoñko or kutte, dogs.
Inst. kuttene, by a dog.	kuttoñ-ne, by dogs.
Dat. kutteko, to a dog.	kuttoñ-ko, to dogs.
Abl. kuttese, from a dog.	kuttoñse, from dogs.
Gen. kutteká-ke-kí, of a dog.	kuttoñká-ke-kí, of dogs.
Loc. kuttemeñ-par, in, on a dog.	kuttoñmeñ-par, in, on dogs.
Voc. Ae kuttá, O dog.	Ae kutto, O dogs.

§ 16. In like manner may be declined masculine words ending in short *a*; e.g., *banda*, a slave. *Khudá*, God; *rájá*, king; *pitá*, father, are, however, declined like nouns of the second declension.

§ 17. Masculine nouns ending in *áñ* drop the final *ñ* in the singular, and change *áñ* into *oñ* in the oblique case of the plural. The *á* is changed into *e* in the singular cases, and in the nominative and one form of the accusative plural.

Baniyán, a trader.

SINGULAR.	PLURAL.
<i>Nom.</i> baniyáñ, a trader.	baniye, traders.
<i>Acc.</i> baniyeko or baniyá, a trader.	baniyoñko or baniye, traders.
<i>Inst.</i> baniyene, by a trader.	baniyoñ-ne, by traders.
<i>Dat.</i> baniyeko, to a trader.	baniyoñko, to traders.
<i>Abl.</i> baniyese, from a trader.	baniyoñse, from traders.
<i>Gen.</i> baniyeká-ke-kí, of a trader.	baniyoñká-ke-kí, of traders.
<i>Loc.</i> baniyemeñ-par, in, on a trader.	baniyoñmeñ-par, in, on traders.
<i>Voc.</i> Ae baniyá, O trader.	Ae baniyo, O traders.

§ 18. In the ordinal numbers the semi-nasal *ñ* usually remains; e.g., *daswáñ*, the tenth; *dasweñká*, &c., of the tenth.

§ 19. It has already been remarked in § 13 that the genitive agrees with the governing noun. It must also be noted here that when the governing noun is feminine, in whatever case or number, *kí* is used. If the governing word is masculine, and in an oblique case singular, or in any case plural, *ke* is used; e.g., *mardkí beñko*, the man's daughter; *mardkí kitábeñ*, the man's books; *mardke gharse*, from the man's house; *mardke gharoñse*, from the man's houses. The rule laid down in this paragraph applies to all declensions.

SECOND DECLENSION.

§ 20. This declension comprises all masculine nouns not included in the first declension.



## Mard, a man.

SINGULAR.	PLURAL.
<i>Nom.</i> mard, a man.	mard, <i>mén.</i>
<i>Acc.</i> mardko or mard, a man.	mardoňko or mardko, <i>men.</i>
<i>Inst.</i> mardne, by a man.	mardoňne, <i>by men.</i>
<i>Dat.</i> mardko, to a man.	mardoňko, <i>to men.</i>
<i>Abl.</i> mardse, from a man.	mardoňse, <i>from men.</i>
<i>Gen.</i> mardká-ke-kí, of a man.	mardoňká-ke-kí, <i>of men.</i>
<i>Loc.</i> mardmeň-par, in, on a man.	mardoňmeň-par, <i>in, on men.</i>
<i>Voc.</i> Ae mard, O man.	Ae mardo, O men.

§ 21. When the word consists of two short syllables the last vowel of which is short *a*, the short *a* is dropped before *oň* of the plural; e.g., *baras*, *barsoňse*, &c.; *paňw* becomes *páoň* in the oblique plural cases; *gaňw* becomes *gáoň*.

## THIRD DECLENSION.

§ 22. This declension comprises all feminine nouns.

## Rát, the night.

SINGULAR.	PLURAL.
<i>Nom.</i> rát, the night.	ráteň <i>the nights.</i>
<i>Acc.</i> rátko or rát, the night.	rátoňko or ráten, <i>the nights.</i>
<i>Inst.</i> rátne, by the night.	rátoňne, <i>by the nights.</i>
<i>Dat.</i> rátko, to the night.	rátoňko, <i>to the nights.</i>
<i>Abl.</i> rátse, from the night.	rátoňse, <i>from the nights.</i>
<i>Gen.</i> rátká-ke-kí, of the night.	rátoňká-ke-kí, <i>of the nights.</i>
<i>Loc.</i> rátmeň-par, in, on the night.	rátoňmeň-par, <i>in, on the nights.</i>
<i>Voc.</i> Ae rát, O night.	Ae ráto, O nights.

§ 23. Feminine nouns ending in *í* and *ú* add *áň* instead of *eň* in the nominative plural and in the second form of the accusative plural; e.g., *rotí*, bread; nominative plural, *roti-yáň*; *jorú*, wife; nominative plural, *jorúáň*. As in the first declension, when the word ends in a consonant and consists of two short syllables the last vowel of which is short *a*, the

short *a* is dropped before *eñ*, *oñ*, of the plural ; e.g., *taraf*, side ; *tarfeñ*, *tarfoñko*, &c. *Gae*, cow, becomes *gacñ*, *gaoñ*, in the plural.

### CHAPTER III. OF PRONOUNS.

§ 24. This chapter relates to pronouns, which are of five kinds ; viz., personal, relative, interrogative, definite, and indefinite.

#### SECTION I.—Of Personal Pronouns.

Main, *I*.

SINGULAR.	PLURAL.
<i>Nom.</i> maiñ, <i>I</i> .	ham, <i>we</i> .
<i>Acc.</i> mujhko or mujhe, <i>me</i> .	hamko or hameñ, <i>us</i> .
<i>Inst.</i> maiñne, <i>by me</i> .	hamne, <i>by us</i> .
<i>Dat.</i> mujhko or mujhe, <i>to me</i> .	hamko or hameñ, <i>to us</i> .
<i>Abl.</i> mujhse, <i>from me</i> .	hamse, <i>from us</i> .
<i>Gen.</i> merá-re-rí, <i>of me, mine</i> .	hamará-re-rí, <i>of us, our</i> .
<i>Loc.</i> mujhmeñ-par, <i>in, on me</i> .	hammeñ-par, <i>in, on us</i> .

§ 25. It will be perceived that the genitive of this pronoun is *rá-re-rí* instead of *ká-ke-kí* in the declension of nouns. In other respects *rá-re-rí* are used in the same manner as *ká-ke-kí* (*vide* § 13 and § 18). The genitive is really a possessive adjective agreeing with the governing noun. The same remarks apply to the genitive case of all pronouns.

§ 26. The instrumental case, as with nouns, is only used with the past tenses of transitive verbs (*vide* § 12).

§ 27. When respect is intended, the plural is always used for the singular.

Tu, *thou*.

SINGULAR.	PLURAL.
<i>Nom.</i> tú, <i>thou</i> .	tum, <i>you</i> .
<i>Acc.</i> tujhko or tujhe, <i>thee</i> .	tumko or tumheñ, <i>you</i> .
<i>Inst.</i> túne, <i>by thee</i> .	tumne, <i>by you</i> .
<i>Dat.</i> tujhko or tujhe, <i>to thee</i> .	tumko or tumheñ, <i>to you</i> .
<i>Abl.</i> tujhse, <i>from thee</i> .	tumse, <i>from you</i> .
<i>Gen.</i> terá-re-rí, <i>of thee, thine</i> .	tumhárá-re-rí, <i>of you, your</i> .
<i>Loc.</i> tujhmeñ-par, <i>in, on thee</i> .	tummeñ-par, <i>in, on you</i> .

§ 28. When respect is intended, the plural is used instead of the singular, or much more properly, the word *áp*, your honour, which is given below, and is only declined in the singular.

*Áp*, your honour.

<i>Nom.</i> <i>áp</i> , your honour.		<i>Abl.</i> <i>ápse</i> , from your honour.
<i>Acc.</i> <i>ápko</i> , your honour.		<i>Gen.</i> <i>ápká-ke-kí</i> , of your honour.
<i>Inst.</i> <i>ápne</i> , by your honour.		<i>Loc.</i> <i>ápmeñ</i> , in your honour.
<i>Dat.</i> <i>ápko</i> , to your honour.		

§ 29. There is no separate third personal pronoun in Hindi corresponding to the English third persons, *he*, *she*, *it*. Their place is supplied, when reference is made to a person or object which is near, by the definite pronoun *yih*, this. When reference is made to a remote person or object, the pronoun *wuh*, that, is used. The pronouns *yih* and *wuh* are the same for both genders. Their declension will be given under the head of definite pronouns (Sec. IV. of this chapter).

## SECTION II.—Of the Relative Pronoun.

*Jo*, who.

SINGULAR.	PLURAL.
<i>Nom.</i> <i>jo</i> , who.	<i>jo</i> , who.
<i>Acc.</i> <i>jisko</i> or <i>jise</i> , whom.	<i>jinko</i> or <i>jinheñ</i> , whom.
<i>Inst.</i> <i>jisne</i> , by whom.	<i>jinne</i> , by whom.
<i>Dat.</i> <i>jisko</i> , to whom.	<i>jinko</i> or <i>jinheñ</i> , to whom.
<i>Abl.</i> <i>jis-se</i> , from whom.	<i>jinse</i> , from whom.
<i>Gen.</i> <i>jiská-ke-kí</i> , of whom.	<i>jinká-ke-kí</i> , of whom.
<i>Loc.</i> <i>jismeñ-par</i> , in, on whom.	<i>jinmeñ-par</i> , in, on whom.

§ 30. The nominative is often used for the accusative singular and plural, and *jinhoñ* is often used for *jin* in the oblique cases of the plural; e.g., *jinhoñko*, &c.

§ 31. The correlative pronoun *taun* or *so*, that same, changes into *tis* and *tin* in the oblique cases, but it is otherwise similarly declined; e.g., *tisko*, *tisne*, *tinko*, *tinse*, &c.

## SECTION III.—Of the Interrogative Pronoun.

§ 32. The interrogative pronouns *kaun*, which ? (applied to persons), and *kyá*, what ? (applied to things), change into *kis*, *kin*, and *káhe* respectively in the oblique cases.

*Kaun, who.*

SINGULAR.	PLURAL.
<i>Nom.</i> kaun, <i>who.</i>	kaun, <i>who.</i>
<i>Acc.</i> kisko or kise, <i>whom.</i>	kinko or kinheñ, <i>whom.</i>
<i>Inst.</i> kisne, <i>by whom.</i>	kinne, <i>by whom.</i>

Other cases like *jisko*, &c., in every respect.

*Kyá, what.*

SINGULAR.	PLURAL.
<i>Nom.</i> kyá.	Same as singular.
<i>Acc.</i> káheko, &c.	

## SECTION IV.—Of the Definite Pronoun.

§ 33. As already stated, the definite pronouns *yih*, this, and *wuh*, that, are also used instead of the third English personal pronouns, *he*, *she*, *it*. They are declined as below.

*Yih, this or he.*

SINGULAR.	PLURAL.
<i>Nom.</i> yih, <i>this.</i>	ye, <i>these.</i>
<i>Acc.</i> isko or ise, <i>this.</i>	inko or inheñ, <i>these.</i>
<i>Inst.</i> isne, <i>by this.</i>	inne, <i>by these.</i>
<i>Dat.</i> isko or ise, <i>to this.</i>	inko or inheñ, <i>to these.</i>
<i>Abl.</i> isse, <i>from this.</i>	inse, <i>from these.</i>
<i>Gen.</i> iská-ke-kí, <i>of this.</i>	inká-ke-kí, <i>of these, their.</i>
<i>Loc.</i> ismeñ-par, <i>in, on this.</i>	inmeñ-par, <i>in, on these.</i>

§ 34. The nominative is often used for the singular, and *inhoñ* can be used in the oblique cases of the plural instead of *in*; e.g., *inhoñko*, *inhoñne*, &c.

Wuh, *that*.

SINGULAR.	PLURAL.
<i>Nom.</i> wuh, <i>that</i> .	we, <i>those</i> .
<i>Acc.</i> usko or use, <i>that</i> .	unko or unheñ, <i>those</i> .
<i>Inst.</i> usne, <i>by that</i> .	unne, <i>by those</i> .
<i>Dat.</i> usko or use, <i>to that</i> .	unko or unheñ, <i>to those</i> .
<i>Abl.</i> usse, <i>from that</i> .	usse, <i>from those</i> .
<i>Gen.</i> uská-ke-kí, <i>of that</i> .	unká-ke-kí, <i>of those</i> .
<i>Loc.</i> usmeñ, <i>in that</i> .	unmeñ, <i>in those</i> .

§ 35. As with *yih*, this, the nominative is often used for accusative, and *unhoñ* for *un*.

## SECTION V.—Indefinite Pronouns.

§ 36. The indefinite pronouns are *koi*, any one, some one, and *kuch*, anything, something.

Koi, *any one, some one*.

SINGULAR.	PLURAL.
<i>Nom.</i> koi, <i>any one, some one</i> .	koi or kai, <i>some, several</i> .
<i>Acc.</i> kiséko, <i>some one, any one</i> .	(The remaining cases of the plural are not used.)
<i>Inst.</i> kiséne, and so on.	

Kuch, *anything*.

<i>Nom.</i> kuch, <i>anything, something</i> .
<i>Acc.</i> kiséko, <i>anything, something</i> .
<i>Inst.</i> kiséne, <i>by anything or something</i> ; and so on.

§ 37. The nominative is often used for the accusative. The plural is the same as the singular.

## CHAPTER IV.

## OF ADJECTIVES.

§ 38. This chapter relates to adjectives, their gender, declension, and comparison.

## SECTION I.—Of Gender.

§ 39. Most adjectives do not vary on account of gender. Those ending in *á*, however, if derived from Sanscrit, usually change *á* into *í*; e.g., *kálá mard*, a black man; *kálí rá*t, a black night.

## SECTION II.—Of Declension.

§ 40. Most adjectives are indeclinable, but those derived from Sanscrit and ending in *á*, when they qualify or agree with a masculine noun in any case except the nominative singular (or the accusative without *ko*), change *á* into *e*; e.g., *kále mardoñse*, from black men.

§ 41. A few Persian adjectives ending in short and long *á* follow the same rule. Amongst these the most common are —*sáda*, plain; *becára*, helpless; *harámzáda*, base-born; *judá*, separate; *fuláná*, such a one. Such adjectives also change *á* into *í* when qualifying feminine nouns.

## SECTION III.—Of Comparison.

§ 42. When two objects are compared, that with which the comparison is made is put in the ablative case; e.g., *yih ghar daraḳhtse uccá hai*, this house is higher than the tree. To express the superlative, the word *sab*, all, is usually added; e.g., *yih daraḳht sab daraḳhtse uccá hai*, this tree is the highest of all the trees.

§ 43. There are a few irregular comparatives and superlatives derived from Sanscrit; e.g., *jyeshthá*, oldest; *kanisht*, youngest; *priyatar*, dearer; *priyatam*, dearest.

## CHAPTER V.

### OF REGULAR VERBS.

§ 44. Nearly all Hindi verbs are regular. They are conjugated both in the singular and plural. In all the tenses ending in *á*, the feminine gender of the governing word (whatever it may be) is indicated by changing *á* into *í* in the singular, and into *íñ* in the plural. This rule, which is very simple, should be remembered once for all, and can easily be applied to the paradigms given further on, which exhibit *in full* the conjugation of verbs in its masculine form only, both singular and plural.

§ 45. There are three participles and two verbal nouns besides the infinitive. The tenses are thirteen in number; viz., five simple and eight compound, the latter formed by combination with the auxiliary verbs.

The following seven sections treat of the auxiliary verbs—the intransitive, transitive, passive, causal, compound verbs, and lastly, the potential and other moods or aspects.

#### SECTION I.—Of the Auxiliary Verbs.

§ 46. The only auxiliary verbs or parts of verbs which need be mentioned under this head are, firstly, the defective verb *húñ*, I am; secondly, a few tenses of the verb *honá*, to be. The compound tenses of the regular verbs are formed by adding the present and imperfect of *húñ*, I am, and the future and habitual past of *honá*, to be, to the present and past participle.

*Húñ, I am.*

PRESENT.

SINGULAR.	PLURAL
<i>húñ, I am.</i>	<i>haiñ, we are.</i>
<i>hai, thou art.</i>	<i>ho, you are.</i>
<i>hai, he is.</i>	<i>haiñ, they are.</i>

## IMPERFECT.

SINGULAR.		PLURAL.
thá, <i>I was.</i>		the, <i>we were.</i>
thá, <i>thou wast:</i>		the, <i>you were.</i>
thá, <i>he was.</i>		the, <i>they were.</i>

*Feminine singular, thí; feminine plural, thĩ.*

Honá, *to be, become.*

## HABITUAL PAST.

SINGULAR.		PLURAL.
1. hotá, <i>I used to be, &amp;c.</i>		hote, <i>we used to be, &amp;c.</i>
2. hotá.		hote.
3. hotá.		hote.

*Fem., hotí, hotĩ.*

## FUTURE.

SINGULAR.		PLURAL.
1. hoŋgá or húnġá, <i>I shall be or become, &amp;c.</i>		hoŋge, <i>we shall be or become, &amp;c.</i>
2. hogá.		hoge.
3. hogá.		hoŋge.

*Fem., hogí, hoŋgĩ.*

## SECTION II.—Intransitive Verbs.

§ 47. As has already been observed, nearly all Hindi verbs are regular. The paradigm given below is in reality a sufficient specimen of all other verbs. The few differences, which will have to be pointed out, do not materially affect the form of the conjugation.

Bolná, *to speak.*

§ 48. The first five tenses are simple tenses formed from the root (as far as we know), without the aid of auxiliary verbs. By the root is meant the verb without the infinitive termination ná.



## PRESENT.

SINGULAR.	PLURAL.
bolúñ, <i>I speak.</i>	boleñ, <i>we speak.</i>
bole, <i>thou speakest.</i>	bolo, <i>you speak.</i>
bole, <i>he speaks.</i>	boleñ, <i>they speak.</i>

§ 49. This tense is sometimes called an aorist, but is used very much in the same way as the ordinary English present; it also indicates a present *habit* or *condition*, the conjunction *if* being usually used when the latter sense is intended.

§ 50. The plural is used when respect is intended; this remark is applicable to all the tenses of the Hindi verbs.

## FUTURE.

SINGULAR.	PLURAL.
bolúñgá, <i>I shall speak.</i>	boleñge, <i>we shall speak.</i>
bolegá, <i>thou shalt speak.</i>	bologe, <i>you shall speak.</i>
bolegá, <i>he shall speak.</i>	boleñge, <i>they shall speak.</i>
<i>Fem.</i> bolúñgi, &c.	<i>Fem.</i> boleñgiñ, &c.

Respectful form, *boliyegá*, &c., used in second person only.

## IMPERATIVE.

SINGULAR.	PLURAL.
bolúñ, <i>let me speak.</i>	boleñ, <i>let us speak.</i>
bol, <i>speak thou.</i>	bolo, <i>speak you.</i>
bole, <i>let him speak.</i>	boleñ, <i>let them speak.</i>

Respectful form, *boliye*, *boliyo*, used in second person only.

§ 51. When the root ends in *á*, *w* may be inserted in the above three tenses when the termination begins with *e*, e.g., *láná*, to bring, third person, *láwe*, &c.

§ 52. When the root ends in *o*, the same plan may be followed, or the initial vowels of the terminations may all vanish throughout, e.g., *howe*, &c., or *hoñ*, *ho*, *ho*, *hoñ*, *ho*, *hoñ*. Future, *hoñgá*, *hogá*, *hogá*, &c.

§ 53. When the root ends in *e*, the final *e* of the root is usually absorbed in the terminations throughout, e.g., *dená*, to give. Present, *dúñ*, *de*, *de*, *deñ*, *do*, *deñ*. Sometimes *w* is

inserted in all the persons except the first person singular and second person plural, e.g., *deúñ, dewe, deve, deweñ, deo, deweñ.*

§ 54. When the root ends in *í*, the letter *j* is inserted in the respectful form of the imperative, e.g., *píjīye, píjīyo.*

## PAST.

SINGULAR.	PLURAL.
bolá, <i>I spoke.</i>	bole, <i>we spoke.</i>
bolá, <i>thou spokest.</i>	bole, <i>you spoke.</i>
bolá, <i>he spoke.</i>	bole, <i>they spoke.</i>
Fem. bolí.	Fem. bolíñ.

## HABITUAL PAST.

SINGULAR.	PLURAL.
boltá, <i>I habitually spoke.</i>	bolte, <i>we habitually spoke.</i>
boltá, <i>thou habitually spokest.</i>	bolte, <i>you habitually spoke.</i>
boltá, <i>he habitually spoke.</i>	bolte, <i>they habitually spoke.</i>
Fem. boltí.	Fem. boltíñ.

§ 55. This tense, when preceded by the conjunction *agar*, *if*, and followed by *to*, then, denotes the conditional past tense, e.g., *agar wuh átá, to . . . if he had come, then . . .* It is also (erroneously?) used instead of the present definite, the auxiliary verb being omitted.

§ 56. We now come to the compound tenses, the first four of which are formed by combining the present and imperfect of the defective auxiliary, *húñ, I am*, with the present and past participles. We thus get the following variations of time:—*I am seeing, I was seeing, I am having seen, I was having seen*, i.e., the present definite, imperfect, past definite, and pluperfect.

## PRESENT DEFINITE.

SINGULAR.	PLURAL.
boltá húñ, <i>I am speaking.</i>	bolte haiñ, <i>we are speaking.</i>
boltá hai, <i>thou art speaking.</i>	bolte ho, <i>you are speaking.</i>
boltá hai, <i>he is speaking.</i>	bolte haiñ, <i>they are speaking.</i>
Fem. boltí, &c.	Fem. boltíñ, &c.

## IMPERFECT.

## SINGULAR.

boltá thá, *I was speaking.*  
 boltá thá, *thou wast speaking.*  
 boltá thá, *he was speaking.*  
*Fem. boltí thí, &c.*

## PLURAL.

bolte the, *we were speaking.*  
 bolte the, *you were speaking.*  
 bolte the, *they were speaking.*  
*Fem. boltīñ thīñ.*

## PAST DEFINITE.

## SINGULAR.

bolá hūñ, *I have spoken.*  
 bolá hai, *thou hast spoken.*  
 bolá hai, *he has spoken.*  
*Fem. bolí hūñ, &c.*

## PLURAL.

bole haiñ, *we have spoken.*  
 bole ho, *you have spoken.*  
 bole haiñ, *they have spoken.*  
*Fem. bolīñ haiñ, &c.*

## PLUPERFECT.

## SINGULAR.

bolá thá, *I had spoken.*  
 bolá thá, *thou hadst spoken.*  
 bolá thá, *he had spoken.*  
*Fem. bolí thí, &c.*

## PLURAL.

bole the, *we had spoken.*  
 bole the, *you had spoken.*  
 bole the, *they had spoken.*  
*Fem. bolīñ thīñ, &c.*

§ 57. The next four compound tenses are formed by combining the future of *honá*, to be, and the habitual past of the same verb with the present and past participles. We thus get the tenses—*I shall possibly be speaking, I shall possibly have been speaking, if I were speaking, if I had been speaking*—i.e., the possible present and past, and the conditional imperfect and pluperfect. It must, however, be remarked that these tenses, especially the latter two, are not often met with. Under such circumstances, it will suffice to note the first person of each tense.

## POSSIBLE PRESENT.

boltá hoñgá, &c., *I shall (possibly) be speaking.*

## POSSIBLE PAST.

bolá hoñgá, &c., *I shall (possibly) or may have spoken.*

## CONDITIONAL IMPERFECT.

boltá hotá, &c., (*if*) *I were speaking.*

## CONDITIONAL PLUPERFECT.

bolá hotá, (*if*) *I had been speaking.*

§ 58. We next come to the, so to speak, impersonal tenses or participles, the infinitive, and the verbal nouns.

## PARTICIPLES.

*Present participle active*, boltá, *seeing*; *fem.* boltí.

*Active and passive past participle*, bolá, *spoken*; *fem.* bolí.

*Conditional past participle*, bolke-kar-karke, *if having spoken.*

§ 59. The conditional participle is also frequently used as an active past participle, and is indeclinable. The two first participles are, in a manner, adjectives distinguishing number and gender. The past participle, precisely like the English *spoken* = *having spoken*, or *being spoken*, is also a passive participle past.

## INFINITIVE.

bolná, *to see.*

§ 60. The infinitive, when combined with *lagná*, to begin; *dená*, to permit; *páná*, to get permission, is used in the inflected form, *bolne*.

## VERBAL NOUNS.

*Noun of agency*, bolne wálá or hárá, *a speaker.*

*Present verbal noun*, bolná, *seeing.*

§ 61. Both the verbal nouns are declinable, but the latter in the singular only.

§ 62. The particle, *hí*, is combined with the inflected form of the present participle, to express the *moment* of the action, e.g., *bolte-hí* on, or, at the moment of speaking.

## SECTION III.—Transitive Verbs.

§ 63. The transitive verbs are conjugated precisely in the same manner as the intransitive verbs, except in the past,

past definite, pluperfect, possible past and conditional pluperfect tenses.

§ 64. The peculiarity of the transitive past tenses is, firstly, that their nominative is always in the instrumental case, ending in *ne*; secondly, that when the accusative form in *ko* is used, the past tenses are used impersonally in the masculine singular: thirdly, that when the *ko* of the accusative is dropped because the object is not rendered definite (*vide* § 11), the verb agrees with the object in gender and number. As it is, however, difficult to say when *ko* should be used or not, and as the last form of conjugation is somewhat awkward to carry into practice, the author would advise the beginner always to use *ko*, and, consequently, the impersonal form of the transitive past tenses as given below:—

### PAST DEFINITE (Impersonal Form).

#### SINGULAR.

maiñne túne usne	}	ghoṛe ko mára haí,	{	<i>I, thou, he, have, hast, has beaten the horse; literally, the horse has been beaten by me, thee, him.</i>
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#### PLURAL.

hamne tumne unne	}	ghoṛe ko mára hai,	{	<i>We, you, they, have beaten the horse; literally, the horse has been beaten by us, you, them.</i>
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§ 65. The remaining past tenses are conjugated precisely in the same manner, *e.g.*, past, maiñne ghoṛe ko mára; pluperfect, maiñne ghoṛeko mára thá; possible past, maiñne ghoṛeko mára hogá, &c.

§ 66. The, so to speak, objective form of the past transitive tenses, in which the participle agrees with the object, is given below in three paradigms, showing the construction of the past definite when governing feminine and masculine nouns, singular and plural.

## PAST DEFINITE (with Feminine Singular).

## SINGULAR.

maiñne	} ghoṛí mārí hai,	} <i>I, thou, he, (she) have, &amp;c., beaten the mare; literally, the mare has been beaten by me, thee, him, (her).</i>
túne		
usne		

## PLURAL.

hamne	} ghoṛí mārí hai,	} <i>We, you, they, have beaten the mare; literally, the mare has been beaten by us, you, them.</i>
tumne		
unne		

## PAST DEFINITE (with Feminine Plural).

## SINGULAR.

maiñne	} ghoṛíyáñ māríñ haiñ,	} <i>I, thou, &amp;c., have, &amp;c., beaten the mares.</i>
túne		
usne		

## PLURAL.

hamne	} ghoṛíyáñ māríñ haiñ,	} <i>We, you, &amp;c., have beaten the mares.</i>
tumne		
unne		

## PAST DEFINITE (with Masculine Singular).

## SINGULAR.

maiñne	} ghoṛá mārá hai,	} <i>I, thou, &amp;c., have, &amp;c., beaten the horse.</i>
túne		
usne		

## PLURAL.

hamne	} ghoṛá mārá hai,	} <i>We, you, &amp;c., have beaten the horse.</i>
tumne		
unne		

## PAST DEFINITE (with Masculine Plural).

## SINGULAR.

<del>hamne</del>	} ghoṛe máre haiñ,	} <i>I, thou, &amp;c., have, &amp;c., beaten the horses.</i>
túne		
usne		

## PLURAL.

hamne	}	ghoṛe máre haiñ,	{	<i>We, you, &amp;c., have beaten the horses.</i>
tumne				
unne				

## SECTION IV.—Of the Passive Voice.

§ 67. The passive voice is not nearly so general as it is in English, and this for two reasons—firstly, because the peculiar use of the instrumental with past transitive cases to a great extent takes the place of the passive; secondly, because the language abounds with primitive simple verbs of a passive or neuter signification; e.g., *jáñá*, to be burnt.

§ 68. The passive voice can, however, be very easily and regularly formed by employing the past participle of an active verb (in its passive sense, *vide* § 59), along with the neuter verb *jáñá*, which is regular, except in its past participle *gayá*. It will be unnecessary to give more than one person of two tenses in the passive voice, with modifications of gender.

## PRESENT DEFINITE.

ghoṛá márá játá hai, *the horse is being beaten.*  
 ghoṛe máre játe haiñ, *the horses are being beaten.*  
 ghoṛí márí játí hai, *the mare is being beaten.*  
 ghoṛíyáñ márí játíñ haiñ, *the mares are being beaten.*

## PAST DEFINITE.

ghoṛá márá gayá hai, *the horse has been beaten.*  
 ghoṛe máre gaye haiñ, *the horses have been beaten.*  
 ghoṛí márí gayí hai, *the mare has been beaten.*  
 ghoṛíyáñ márí gayíñ haiñ, *the mares have been beaten.*

And so on throughout the whole conjugation.

§ 69. It will be noticed that the past participle agrees in gender and number with the governing noun, except that the *ñ* of the feminine plural is attached only to the last verb; i.e., *jáñá*.

## SECTION V.—Causal Verbs.

§ 70. There are two forms of causal verbs—one by which a neuter verb becomes active, and the second by which a verb already transitive is rendered doubly so; e.g., *pakná*, to be cooked—causal first form, *pakáná*, to cook; causal second form, *pakwáná*, to cause another person to cook. It will be seen at a glance that the modification of neuter into active is effected by inserting an *á* before *ná* of the infinitive. The modification of a transitive verb into a doubly transitive one is carried out by inserting the syllable *wá* before *ná* of the infinitive.

§ 71. The above is the usual mode of forming causal verbs. When, however, the root is a monosyllable, with the long vowels, *á*, *o*, *ú*, or *í*, the latter are shortened; e.g., *jágná*—causals, *jagáná*, *jagwáná*; *bolná*—causals, *bulána*, *bulwáná*; *bhúlná*—causals, *bhuláná*, *bhulwáná*; *bhígná*—causals, *bhigáná*, *bhigwáná*; *e* of the root is similarly shortened into *i*; e.g., *letná*, to lie down; *litáná*, to lay down.

§ 72. A considerable number of neuter verbs are changed into the first causal form, not by inserting *á* before *ná*, but by lengthening the short vowel of the last or only syllable of the root. All such casual forms are, however, entered separately in dictionaries, and therefore present no difficulty to the learner, e.g., *khulná*, to open (of itself); *kholná*, to open (a thing); *palná*, to be nourished; *pálná*, to nourish.

§ 73. The following verbs are irregular in forming the first causal or active form:—

SINGULAR.	PLURAL.
<i>bikná</i> , to be sold.	<i>becná</i> , to sell.
<i>chuṭná</i> , to go off.	<i>choṛná</i> , to let off.
<i>kháná</i> , to eat.	<i>khiláná</i> , to feed.
<i>phuṭná</i> , to split.	<i>phoṛná</i> , to burst (actively).
<i>rahná</i> , to stay.	<i>rakhná</i> , to place.
<i>sikhná</i> , to learn.	<i>sikhláná</i> , to teach.
<i>soná</i> , to sleep.	<i>suláná</i> , to lull asleep.
<i>baiṭhná</i> , to sit.	<i>baiṭhláná</i> , to cause to sit.

§ 74. Some causals are formed from nouns and adjectives, e.g., *caurá*, wide; *cauráná*, to cause to be wide, widen, &c.



## SECTION VI.—Of Compound Verbs.

§ 75. Any number of compound verbs can be formed by conjugating verbs, such as *karná*, to do; *márná*, to strike; *honá*, to become; *kháná*, to eat; with Persian and Sanscrit nouns, adjectives, participles, e.g., *jama' karná*, to collect, literally, to make collected; *ghota márná*, to dive, literally, strike a dive; *ghota kháná*, to be dipped, literally, to eat a dive; *nasht karná*, to destroy, literally, to make destroyed; *srishti karná*, to create, literally, to make creation (of).

## SECTION VII.—Of Potential and Other Moods.

§ 76. A sort of *potential* mood or aspect is formed by combining the verb, *sakná*, to be able, in all its tenses, with the root of the verb, e.g., *bol-sakná*, to be able to speak. When the negative is added, the inflected infinitive can be used instead of the root, e.g., *main bolne nahín saktá hūñ*, I cannot say.

§ 77. A *mood of necessity* is formed by combining the third person future, of the verb *honá*, to be, with the inflected infinitive and the dative of the person, e.g., *tumko jáne hogá*, you must go, literally, to you to go it is. The irregular third person, *cáhiye*, it is fit (*oportet*), is similarly used with the past participle to indicate *advisability*, e.g., *hamko diyá cáhiye*, it is fitting for us to give.

§ 78. A *completive* mood is formed by combining *cukná*, to have done, with the root of the verb, e.g., *likh-cukná*, to have done writing.

§ 79. An *intensive* mood is formed by combining the verbs *dálná*, to throw; *jáná*, to go; *dená*, to give, and a few other verbs of similarly general use, with the roots of other verbs, with a view to rendering the sense of the latter more emphatic, e.g., *már-dálná*, to kill outright, literally, to kill and throw down; *khájáná*, to eat up, literally, to eat and go.

§ 80. A *continuative* mood is formed by combining *rahná*,

to stay, and *jána*, to go, with the present participle, e.g., *baktá jáná*, *baktá rahná*, to continue chatting.

§ 81. The idea of "being about to do," &c., is expressed by combining *cáhná*, to wish, with the past participle, e.g., *bolá cáhná*, to be about to speak. When *cáhná* is used in order to express a wish, it is better to use the inflected form of the infinitive.

§ 82. It might be said that the above combinations should be looked upon as idioms, and not as moods, but they are of such frequent occurrence that it will be more convenient for the beginner to take it for granted that they are, in reality, moods or aspects of verbs.

## CHAPTER VI.

### OF IRREGULAR VERBS AND PARTICIPLES.

§ 83. This chapter treats of a few very slightly irregular Hindi verbs, and of the so-called irregular participles.

#### SECTION I.—Of Irregular Verbs.

§ 84. The following six verbs are irregular only in so far as the roots are somewhat modified in the formation of the past participles.

#### PAST PARTICIPLES.

INFINITIVES.	SINGULAR.	PLURAL.
<i>jána</i> , to go.	<i>gayá</i> , Fem. <i>ga-í</i> .	<i>gae</i> , Fem. <i>ga-íñ</i> .
<i>karná</i> , to do.	<i>kíyá</i> , „ <i>kí</i> .	<i>kíe</i> , „ <i>kíñ</i> .
<i>marná</i> , to die.	<i>múá</i> , „ <i>múí</i> .	<i>múe</i> , „ <i>múíñ</i> .
<i>honá</i> , to be.	<i>húá</i> , „ <i>húí</i> .	<i>húe</i> , „ <i>húíñ</i> .
<i>dená</i> , to give.	<i>diyá</i> , „ <i>dí</i> .	<i>díe</i> , „ <i>díñ</i> .
<i>lená</i> , to take.	<i>liyá</i> , „ <i>lí</i> .	<i>líe</i> , „ <i>líñ</i> .

§ 85. The only word which need be added to the above very limited list, is the irregular third person, *cáhiye*; it is fit or proper, which is used impersonally, as alluded to in § 77 of the last chapter.

## SECTION II.—Of Irregular Participles.

§ 86. There are a number of past and present participles, both passive and active, which are derived from Sanscrit, Persian, and Arabic; but as all such participles are, or ought to be, found in dictionaries, they present no obstacle to the learner.

## CHAPTER VII.

## OF INDECLINABLES.

§ 87. There are a certain number of words which are not nouns, pronouns, adjectives, or verbs. Such words are called indeclinables. Some which govern the genitive in *ke*, and are very often used, are given below:—

áge, *before, in front.*  
 andar, *within, inside.*  
 ba'd, *after.*  
 badle, *instead.*  
 baghair, *without, except.*  
 báhar or báhir, *outside.*  
 báis, *by reason of.*  
 bajáe, *instead.*  
 barábar, *equal to, opposite to.*  
 baráe, *for, on account of.*  
 bíc, *in, or among.*  
 bidún, *without.*  
 biná, *without.*  
 darmiyán, *in the midst, between.*  
 gird, *round, around.*  
 háth, *in the power of.*  
 i'waz, *instead.*  
 kane, *near.*  
 khárij, *without, outside.*  
 -liye, *for, on account of.*  
 máre, *through, in consequence of.*  
 mutábiq, *conformable to.*  
 muwáfiq, *according to.*  
 mújib, or ba mújib, *by means of.*

nazdík, *near.*  
 nice, *below.*  
 pár, *over (other side).*  
 pás, *near.*  
 píche, *behind.*  
 qabl, *before.*  
 qaríb, *near.*  
 sabab, *on account of.*  
 sámhne, *before, in front.*  
 sáth, *with.*  
 siwá, or siwáe, *except.*  
 tale, *under, beneath.*  
 táiiñ, *to, up to.*  
 wáste, *on account of, for.*  
 úpar, *above, on the top.*  
 anusár, *according to.*  
 bhítar, *inside.*  
 madhya, *in the middle of.*  
 nikaṭ, *near.*  
 nimitt, *on account of, for.*  
 samíp, *near.*  
 sammukhín, *in front of.*  
 sákshát, *in front of.*  
 sang, *with.*  
 sahit, *with.*  
 yahañ }  
 wahañ } *at, near.*

§ 88. The following indeclinables govern the feminine genitive in *kī* :—

bábat, *respecting*.  
 bamadad, *by aid of*.  
 jihat, *on account of*.  
 khátir, *for the sake of*.  
 mánind, *like*.

tarah, *after the manner of*.  
 taraf, *towards*.  
 ma'rifat, *by, or through*.  
 nisbat, *relatively to*.

§ 89. Some of the indeclinables, which are used only in conjunction with Persian and Arabic words, and do not govern the genitive case, are given below :—

az, *from*.  
 bá, *with*.  
 bilá, *without*.  
 dar, *in*.

fī, *in*.  
 ma', *with*.  
 min, *from*.

§ 90. Some of the indeclinables which refer to *time* are given below :—

ab } *now*.  
 abhī }  
 jab, *when (relatively)*.  
 tab, *then*.  
 kab, *when?*  
 kabhī, *ever*.  
 báre, *once*.  
 haṭhát, daibát, *accidentally*.  
 abtalak, *till now*.  
 kabtalak, *till when*.  
 tabtalak, *till then*.  
 filfaur, *at once*.  
 puna or punar, *again*.  
 hamesha, *always*.  
 bárambár, *repeatedly*.  
 nitya, *constantly*.  
 phir, *again*.

ekbáragī, *at once*.  
 ekbár, *once*.  
 kabhī nahín, *never*.  
 kabhī kabhī, *sometimes*.  
 jab kabhī, *whenever*.  
 kal, *to-morrow*.  
 áj, *to-day*.  
 parsoñ, *day after to-morrow,*  
           *or, day before yesterday*.  
 tarsoñ, *third day from this,*  
           *past, or to come*.  
 hál, *now*.  
 bilfi'l, *immediately*.  
 sarbadá, *always*.  
 barábar, *constantly*.  
 akasmát, *suddenly*.

§ 91. Some useful indeclinables which refer to *place* are given below :—

kaháñ, *where?*  
 yaháñ, *here*.  
 waháñ, *there*.

kidhar, *whither*.  
 idhar, *hither*.  
 udhar, *thither*.

jahāñ, *wherever.*tahāñ, *there.*jahāñ tahāñ, *here and there.*jidhar, *whither.*tidhar, *thither.*jahāñ-kahñ, *wherever.*

§ 92. Some indeclinables which refer to *manner* are given below :—

anyathá, *otherwise.*istarah, yúñ, *in this way.*ustarah, wúñ, *in that way.*kistarah, *how.*jistarah, jyúñ, *as.*tyúñ, *so.*kyúñ, *how ?*aisá, *like this.*taisá, *like that same.*jaisá, *like which, or, what (relatively).*waisá, *like that same.*

Of which the last four can also be used as adjectives.

§ 93. Some indeclinables which refer to *cause*, and are constantly used, are given below :—

is wáste } *therefore.*

us wáste }

is liye }

us liye }

liházá } *therefore.*

kyúñ, }

kiswáste } *why.*

kislíye }

kyúñ kar, *why so, why.*is wáste ki, *because.*

§ 94. Some indeclinables which refer to *quantity and number* are mentioned below :—

atyant } *many.*

atishay }

bahut }

ba'ze, kai-ek, *some.*ziyáda } *more.*

beshí }

kuch, *a little, some.*itná } *so much.*

etná }

jitná, *as much.*kitná, *how much.*

Of which the last four are also used as adjectives.

§ 95. Several indeclinables which are commonly used to connect words and sentences are given below :—

agarci, *although.*agar, gar, *if.*ammá, *but, moreover.*aur, *and, also.*balki, *on the contrary.*az bas-ki, *since.*bhí, *also, indeed.*goyá, *as if.*jo, *if, when.*halánki, *whereas.*jabtak, *until, while.*goki, *although.*

ki, *that, than.*  
 kyúñki, *because.*  
 khwáh, *either, or.*  
 lekin, *but, however.*  
 magari, *except, unless.*  
 níz, *also, likewise.*  
 nahíñto, *otherwise.*  
 mabádá, *lest.*  
 war, *for; wagar, and if.*  
 o, *or; wa, and.*  
 arthát, *to wit.*  
 evam, *so.*  
 sháyad, *perhaps.*

is wáste ki, *because.*  
 ham, *also, likewise.*  
 harchand, *although.*  
 hanoz, *yet, still.*  
 par, *but, yet.*  
 pas, *thence, therefore.*  
 to, *then.*  
 táki, *in order that.*  
 warna, *and, if not.*  
 yá, *or.*  
 ya'ne, *to wit, videlicet.*  
 jathá, *as.*  
 kadácit, *perhaps, peradventure.*

§ 96. Some indeclinables which are used as *exclamations* and *vocatives* are given below :—

Ai, *O, oh!*  
 áre re, *holla!*  
 báp re, *dreadful!*  
 dur, *avaunt!*  
 shábásh, *well done!*

wáh, wáh, *excellent!*  
 hai, hai, } *alas!*  
 wáe, wáe, }  
 chi chi, *fie! fie!*

## CHAPTER VIII.

### OF PARTICLES.

§ 97. Certain particles or parts of obsolete words are prefixed to words of Sanscrit origin, and modify their meaning like the English prefixes *ab, in, con, de, &c.* The most useful are noted below :—

a, *negation.*  
 aba, *downwards.*  
 abhi, *towards.*  
 anu, *after.*  
 antar, *within.*  
 apa, *away from, diminution.*  
 ati, *beyond, excess.*  
 á, *fully.*  
 bi, *without, unlikeness.*  
 dur, *difficulty, badness.*  
 ná, *negation.*

ni, *down, entireness.*  
 nir, *out.*  
 para, *inversion, successiveness.*  
 pari, *round, completeness.*  
 pra, *forth, excellence.*  
 prati, *reiteration, reflexness,*  
*exchange.*  
 sañ, *with.*  
 su, *goodness.*  
 ut, *upwards.*  
 upa, *vicinity, likeness.*

§ 98. The particles *hī* and *hīñ* are added to indicate emphasis; e.g., *yūñhīñ*, in this very way; *wūñhīñ*, in that very way.

§ 99. The following particles are used to form nouns of agency or possession; viz., *bān*, *bāz*, *bardār*, *band*, *ci*, *dār*, *kār*, *gar*, *walā*, *wār*, *wān*; e.g., *na'l*, horse-shoe; *na'l-band*, farrier; *masha'l*, torch; *masha'lcī*, torch-bearer; *ghar*, house; *ghar-walā*, master of the house, &c.

§ 100. The particles *ā*, *tī*, *tā*, *gī*, *pan*, *panā*, *ī*, &c., are used to form abstract nouns, the last very frequently; e.g., *kam*, little; *kamtī*, deficiency; *tāza*, fresh; *tāzagī*, freshness; *burā*, bad; *burāī*, badness, &c.

## CHAPTER IX.

### OF NUMERALS.

§ 101. The Hindi numerals up to one hundred are rather irregular, and it will therefore be advisable to give the beginner the opportunity of learning them all by heart, by studying the table given below:—

#### NUMERALS.

FIGURES.	NAMES.	FIGURES.	NAMES.	FIGURES.	NAMES.
1	ek.	15	pandra.	29	untīs.
2	do.	16	sola.	30	tīs.
3	tin.	17	satra.	31	ektīs.
4	cār.	18	aṭhāra.	32	battīs.
5	pānc.	19	unis.	33	tetīs.
6	cha.	20	bīs.	34	cautīs.
7	sāt.	21	ekīs.	35	paiñtīs.
8	āṭh.	22	bāīs.	36	chattīs.
9	nau.	23	teis.	37	saiñt.
10	das.	24	caubīs.	38	aṭht.
11	igāra.	25	pacīs.	39	uncālī.
12	bāra.	26	chabbīs.	40	cālīs.
13	tera.	27	satāīs.	41	ektālīs.
14	cauda.	28	aṭhāīs.	42	beālīs.

FIGURES.	NAMES.	FIGURES.	NAMES.	FIGURES.	NAMES.
43	tetalís.	63	tirsath.	82	bírasí.
44	caualís.	64	causath.	83	tírasí.
45	paiñtalís.	65	paiñsath.	84	caurásí.
46	chíalís.	66	chíásath.	85	pacásí.
47	saiñtalís.	67	satsath.	86	chíásí.
48	áñhtalís.	68	áñhsath.	87	satásí.
49	uncás.	69	unhattar.	88	áñhásí.
50	pacás.	70	sattar.	89	nauásí.
51	ekáwan.	71	ekhattar.	90	nauwe.
52	báwan.	72	báhattar.	91	ekánawe.
53	tirpan.	73	tihattar.	92	biránawe.
54	cauwan.	74	cauhattar.	93	tiránawe.
55	pacpan.	75	pachattar.	94	cauránawe.
56	chappan.	76	chihattar.	95	pancánawe.
57	sattáwan.	77	sáthattar.	96	chíanawe.
58	añháwan.	78	áñhhattar.	97	satánawe.
59	unsath.	79	unásí.	98	añhánawe.
60	sáth.	80	assí.	99	nínánawe.
61	eksath.	81	ekásí.	100	sau.
62	básath.				

§ 102. The following are used as collective numbers, viz., *gandá*, a group of four; *korí*, a score; *saikrá*, a hundred; *házár*, a thousand; *lák*, one hundred thousand; *karor*, one hundred lakhs, or ten millions.

§ 103. The ordinals are, *pahlá*, first; *dúsrá*, second; *tísrá*, third; *cauthá*, fourth; *páñcwáñ*, fifth; *chañhwáñ*, sixth. The seventh and upwards are regularly formed from the cardinals by the addition of *wáñ*, for the inflection of which *vide* § 18.

§ 104. The fractional numbers are *páo*, or *cautháí*,  $\frac{1}{4}$ ; *tíhái*,  $\frac{1}{3}$ , or *suls*; *ádhá*,  $\frac{1}{2}$ ; *paune*,  $\frac{3}{4}$ ; *sawá*,  $1\frac{1}{4}$ ; *derh*,  $1\frac{1}{2}$ ; *añháí*,  $2\frac{1}{2}$ .

§ 105. *Paune*, when prefixed to a number, signifies a "quarter less" than that number; *sawá*, "a quarter more"; *sáñhe*, "one-half more." These words are similarly applied to the collective numbers for a hundred, thousand, &c., thus, *paune sau*, = 75; *sawá sau*, = 125. The words *derh* and *añháí* multiply, e.g. *derh házár* =  $1000 \times 1\frac{1}{2}$  = 1500; *añháí házár* =  $1000 \times 2\frac{1}{2}$  = 2500.



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