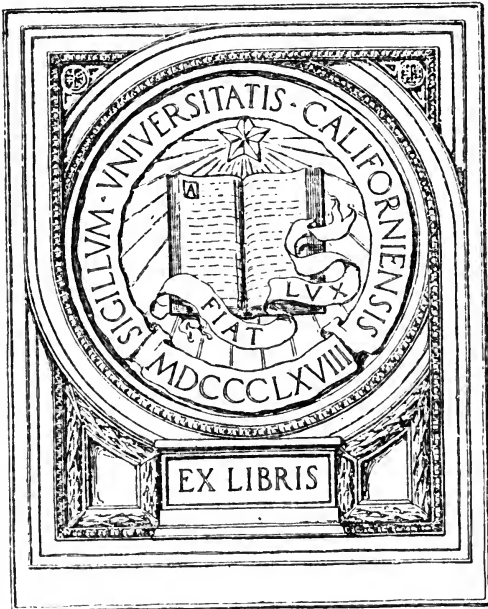


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IN MEMORIAM
J. Henry Senger



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NUMERICAL FIGURES.

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Dr C Wilkins sculp.

J. Murray sculp.

A

GRAMMAR

OF

THE HINDŪSTĀNĪ LANGUAGE,

IN THE

ORIENTAL AND ROMAN CHARACTER,

WITH

NUMEROUS COPPER-PLATE ILLUSTRATIONS OF THE PERSIAN AND DEVANĀGARĪ
SYSTEMS OF ALPHABETIC WRITING.

TO WHICH IS ADDED,

A Copious Selection of Easy Extracts for Reading,

IN THE

PERSI-ARABIC & DEVANĀGARĪ CHARACTERS,

FORMING A COMPLETE INTRODUCTION TO THE BAGH-O-BAHAR;

TOGETHER WITH

A VOCABULARY, AND EXPLANATORY NOTES.

By DUNCAN FORBES, A.M.,

*Member of the Royal Asiatic Society of Great Britain and Ireland; Member of the Asiatic
Society of Paris; and Professor of Oriental Languages and Literature
in King's College, London.*

“He that travelleth into a country before he hath an entrance into the Language,
goeth to school, and not to travel.”—Bacon.

LONDON:

W. M. H. ALLEN & Co.,

BOOKSELLERS TO THE HONOURABLE EAST-INDIA COMPANY,

7, LEADENHALL STREET.

1846.

Printed by J. & H. COX, BROTHERS, 74 & 75, Great Queen Street,
Lincoln's-Inn Fields.

IN MEMORIAM

Prof. J. Henry Senger

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1983
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1846

TO

JAMES WEIR HOGG, ESQ., M.P., CHAIRMAN,
HENRY ST. GEORGE TUCKER, ESQ., DEPUTY CHAIRMAN,

AND

THE DIRECTORS,

OF

The Honourable the East-India Company,

THE FOLLOWING WORK,

INTENDED

TO FACILITATE THE ACQUISITION OF THE HINDUSTANI LANGUAGE,

IS

RESPECTFULLY DEDICATED,

BY THEIR MOST OBEDIENT

AND FAITHFUL SERVANT,

DUNCAN FORBES.

London, 20th April, 1846.

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P R E F A C E.

THE following work has been compiled with a view to enable every one proceeding to India to acquire a fair knowledge of the most useful and most extensively spoken language of that country. Of late years, a new æra may be said to have commenced with regard to the study of the Hindustani language; it being now imperative on every junior officer in the Company's service, to pass an examination in that language before he can be deemed qualified to command a troop, or to hold any staff appointment.

Such being the case, it is desirable that every facility should be afforded to young men destined for India to acquire at least an elementary knowledge of Hindustani in this country, so as to be able to prosecute the study during the voyage. That many of those who go out, do not, before their departure, study a language of so much importance to them in after-life, is to be mainly attributed to the very high price hitherto exacted for elementary books. That books of a reasonable price are in demand is readily proved by the fact that the publishers of this volume have, within the last two years, disposed of not fewer than five hundred copies of *Arnot's Hindustani Grammar, with Extracts for reading and a Vocabulary*, edited by me, and sold at the moderate sum of half a guinea. During the last six months, the same publishers have disposed of five hundred copies of my little work entitled the *Hindustani Manual*. These facts clearly

prove that the public are far from indifferent on the score of studying the language.

Mr. Arnot's Grammar being out of print, it became a question whether to publish a new edition of it, with notes and additions, or to compose an entirely new work. For many reasons, I have preferred the latter alternative, as I should thus have an opportunity of treating the subject in that manner which an experience of twenty years has led me to consider as the best. I have made it my endeavour, therefore, to comprise within a volume of moderate size and price, more explicit and copious information on the grammatical principles of the language than what is found in any work, large or small, yet published. From not introducing any thing but what is really important,—from having entirely omitted whatever seemed of no value to the learner,—and by bestowing but brief notice upon all such subjects as are plain and self-evident, as forming constituent parts of our own and other European languages, I have reason to trust that I have not been altogether unsuccessful in my design.

The first section treats rather fully of the elementary sounds of the language, and of all that is requisite for reading and pronouncing correctly. The next three sections treat of the parts of speech, to the defining and explaining of which I have strictly confined myself. I have carefully avoided mixing up the syntax of the language with that part of the work which is and ought to be purely etymological. The mode of jumbling the syntax with the etymology, which prevails in most grammars, I have always looked upon as highly preposterous. It is utterly absurd to embarrass the student with a rule of syntax, at a stage of his progress where he probably does not know a dozen words of the language.

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

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

In the sixth and last section, I have given a concise account of the *Devanāgarī* alphabet, together with an explanation of the various plates accompanying the work. The perusal of the plates will initiate the student into the mysteries of the manuscript character, which is much used in India, both in lithographed and printed works, to say nothing of numerous productions which still remain in manuscript. When the learner

is well grounded in the *Naskhi*, or printed character, he should, as an exercise, endeavour to write out the same in the *Ta'liq*, or written character. When he has attained some facility in writing the latter, he will find it a very profitable exercise to transcribe the various phrases, &c. in the *Hindustani Manual*, from the Roman character into choice *Ta'liq*, and at the same time commit them to memory, as directed in the preface to that small work.

In the compilation of this volume, my greatest obligations are due to the works of the late Dr. Gilchrist, whose fame, as the restorer and prime cultivator of the Hindustani language, will last, as his friend Mīr Amman has it, "while the Ganga and Jamuna flow downwards." I have also availed myself of the Grammars of the Rev. Mr. Yeates, of Calcutta, and of Muhammad Ibrāhīm, of Bombay. Last, but not least, the valuable little Grammar by my friend Dr. Ballantyne, of Benares, served me as a regular index of all that was useful in the language. The Grammar by the late Mr. Arnot, though intended for the groundwork of the present, I found to be too concise in general to answer my purpose. From all these I cheerfully acknowledge to have procured materials, but the design and structure, and much that is new and original in the work, I claim as my own.

An elementary grammar of a language is incomplete without a certain portion of easy extracts, accompanied by a suitable vocabulary, and occasional notes explanatory of any obscure or idiomatic phrases that may occur in the text. This is the more essential in a grammar of the Hindustani, because the *characters* and *words*, being totally different from our own, it is necessary, though it may sound strange, *to learn the language*

to a certain extent before the grammar *can* be perused to any advantage. As to the use of translations and other fallacious aids, such as giving the English of each word as it occurs at the bottom of the page or elsewhere, it is a method deservedly scouted by all good teachers. On the other hand, to put a large dictionary in the hands of a beginner, is equally useless ; it is asking of him to perform a difficult work, with an instrument so unwieldy as to be beyond his strength.

In order to remedy these inconveniences, I have appended to this Grammar a selection of easy compositions for reading, commencing with short sentences. The words occurring in the extracts in the Persi-Arabic character, as far as page 30, together with all the words in the Hindī extracts, will be found in the Vocabulary, at the end of which I have added a few notes explanatory of difficult passages or peculiarities of the language, with references to the page and paragraph of the Grammar where further information may be obtained.

The extracts from page 30 to the end (p. 64), are taken from the *Khīrad Afroz*, the style of which is generally considered to be easy and graceful. All the words occurring in these will be found in my vocabulary appended to the *Bāgh o Bahār*, to which these Selections form an introduction. The two works together make up a complete course of reading, sufficient for qualifying any one to pass the required examination in this department.

In the extracts from the *Khīrad Afroz*, I have left off the use of the *jazm* ^ج, except in very rare instances, in order that the student may gradually learn to read without it ; and in like manner the *virāma* ^و is omitted in the last five or six stories

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

Having repeatedly in the course of this work alluded to the *Bāgh o Bahār*, it may not be amiss here to draw the reader's

attention to the importance of that entertaining and useful work. The following is a copy of the latest regulations by the Indian Government respecting the

TEST IN HINDUSTANI EXAMINATIONS.

“*Fort William, May 31, 1844.*—The following test having been fixed for the Hindustani examination of military officers prescribed in G. O. of 9th January, 1837, the same is published in General Orders for the information of the army:—

“Candidates shall be required to read and translate correctly, the *Bāgh o Bahār* and the *Baitāl Pachīsī*, the former in the Persian and the latter in the Devanāgarī character; and further, to make an intelligible and accurate written translation into Hindustani, of an English passage in an easy narrative style; this translation to be written in a legible hand in both the Persian and Devanāgarī characters.

“A colloquial knowledge of Hindustani being deemed an object of primary importance, the proficiency of a candidate will be tested on that point before the grant to him of a certificate of competency by the examiners.”

D. F.

58, BURTON CRESCENT,
April, 1846.

CORRECTIONS.

In the Grammar.

Page 52 line 23 for *shartiya* read *shartīya*
— 56 last line but one, — *mariye* — *māriye*.

Extracts in the Persian Character.

Page 1 last line, for ^{جُ}جوب read ^{خُ}خوب
— 28 line 15 — هی — هِي

Devanāgarī Character.

Page 1 line 1 for मोचो read मोची
— 12 — 6 — नहीं — नहीँ
— 16 — 3 — यहो — यही

1

اسبج ددزبس شش ض ط ع
ق ک ک ل م ن و ه ه ل ا ا ی ی

2

ب ا ب ت ج د ب ر ب س ش ش ض ط ل ط ع
ب ق ک ب ک ل م ن و ه ه ل ا ا ی ی

3

ج ا ب ت ج د ب ر ب س ش ش ض ط ل ط ع
ب ق ک ب ک ل م ن و ه ه ل ا ا ی ی

Handwritten text in Arabic script, appearing to be a list or index of entries. The text is extremely faint and illegible due to low contrast and blurring. It is organized into several horizontal lines, suggesting a structured list of items or names.

4
 سا سپت سچ شد سرش شش شصت سابع
 سق سکا سپل سم شون سه سلا سی سه

5
 صا صا صج صد صر صش صص صط صع
 صق صک صم صن صو صه صلا صی

6
 طا طا ت طج طد طر طش طط طع
 طق طک طم طن طو طه طلا طی

Handwritten text in Arabic script, likely a manuscript page. The text is arranged in several lines, with some characters appearing to be in a different script or dialect. The image is heavily faded and blurry, making the text difficult to read accurately. The visible words are fragmented and hard to decipher, but some recognizable forms like 'بسم الله' (Bismillah) and 'الحمد لله' (Alhamdulillah) are faintly visible at the top.

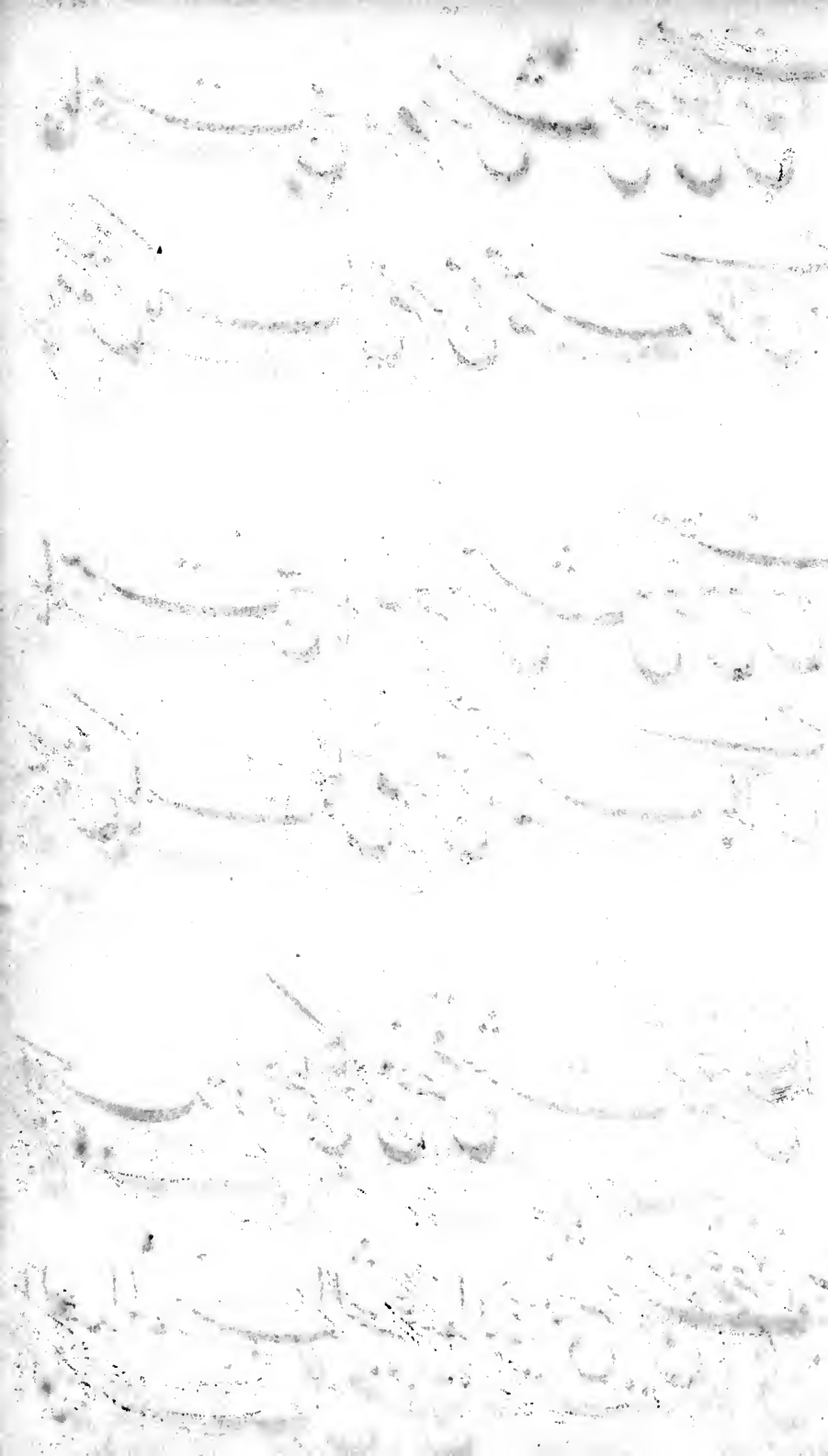
عاعش عج عدعش عش عسطع
عق عك عل عم عون عه علا عي

8

عافتع فج ودر وفسش فسطع
فق فك فل فم فون فو فلاف فني

9

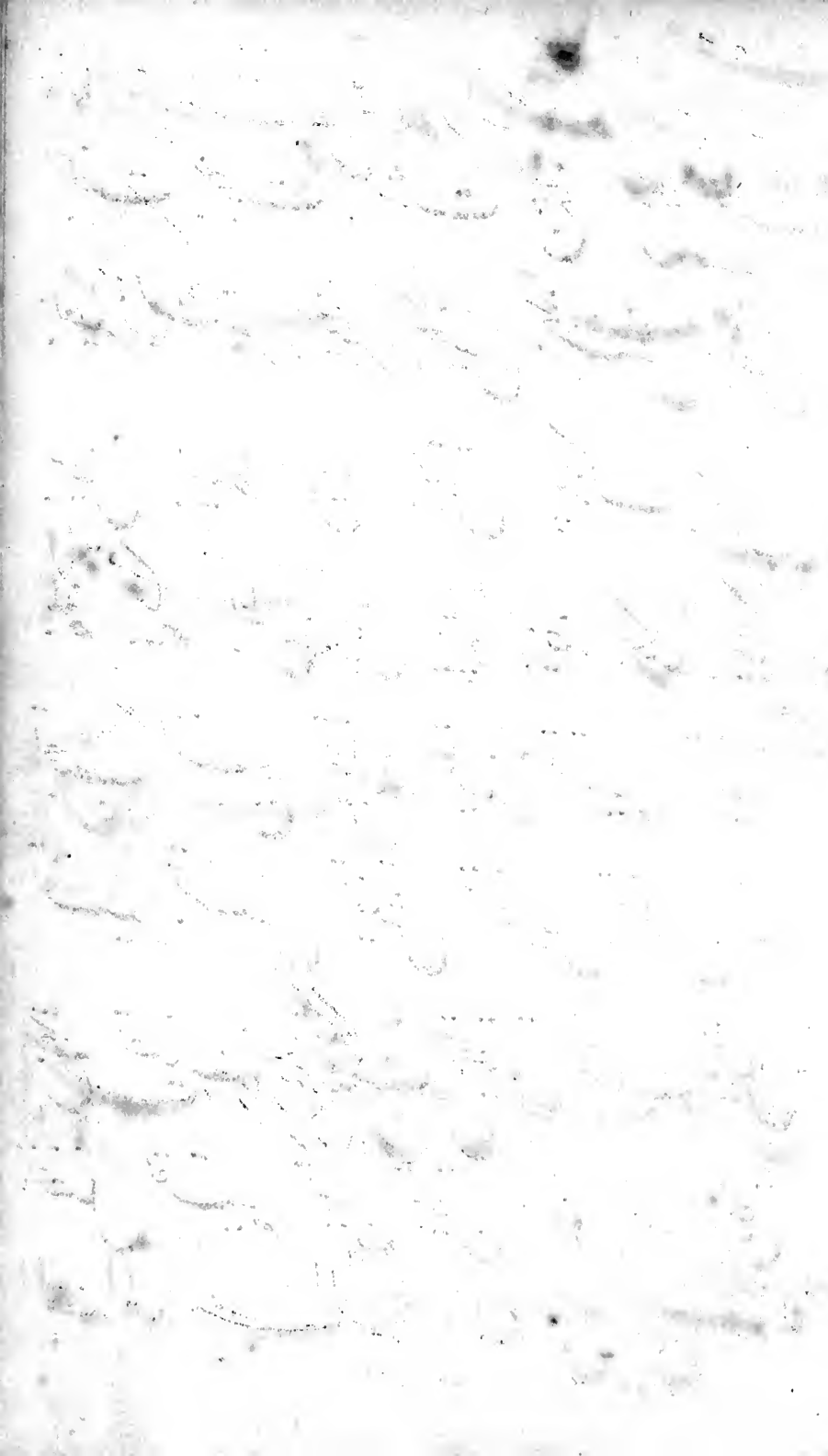
كاكش كج كد كرسش كسطك
كق كك كل كم كون كه كلا كي



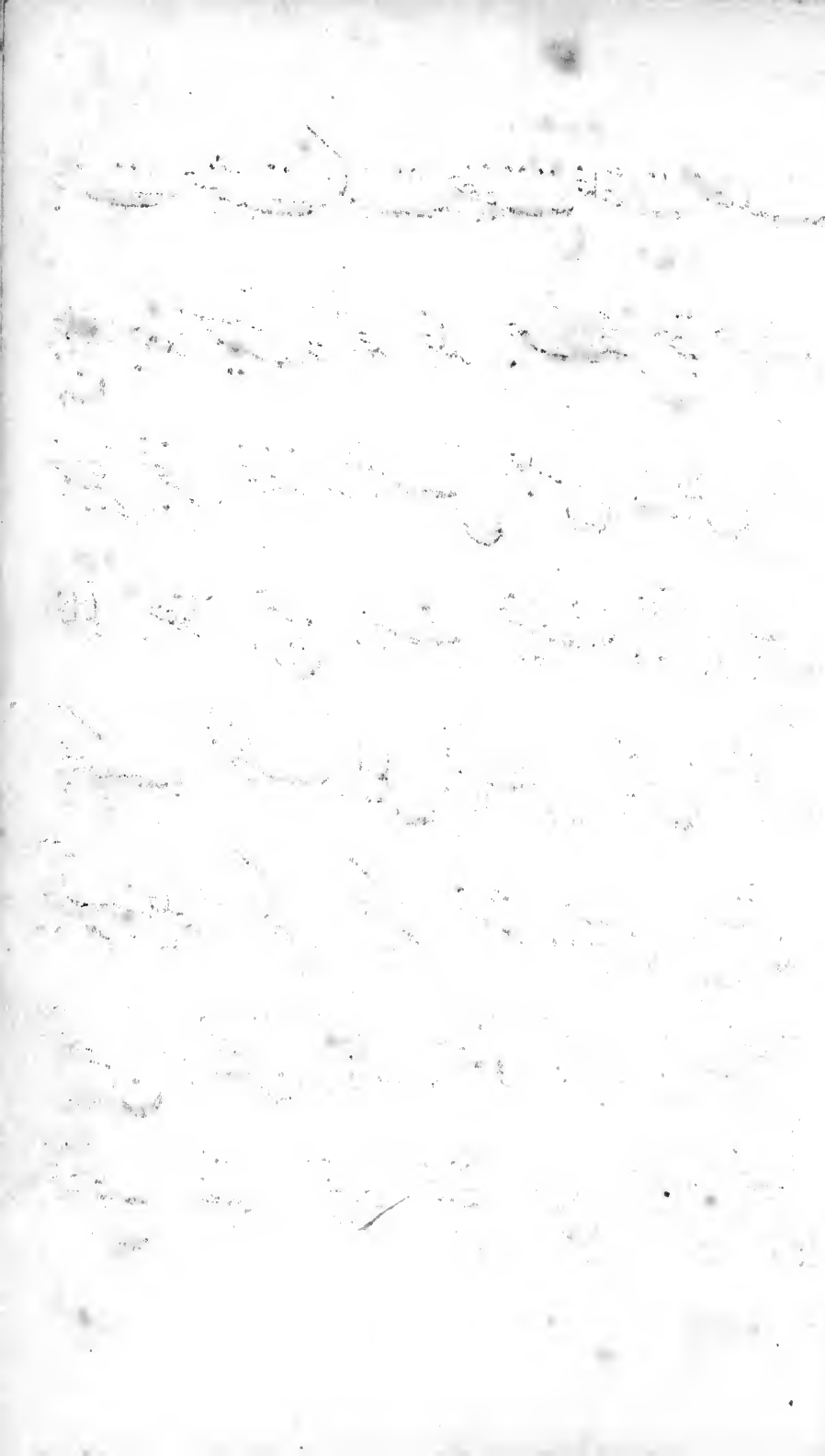
ماستنج دم مس شش مرض طمع
موق ماك مل مهم من موهه ملا می

ماستنج دم مس شش مرض طمع
موق ماك مل مهم من موهه ملا می

اجب دنو رطی کس فقص قشش کد ضطع لا
البع المذب العفیر عبد اللہ حسنی سرین غفر ذنوبه



بخت بخت بهشت پنج بلخ بلند
 بعید بستر پیغمبر بلعین بخشش بغض
 بیض بسیط بیع بقیق پلنک بخیل
 بلغم بیکم بطن بین بیجو بیضه بنگله بیشکی
 تعجب تسبیح تقلید تلیمذ تقصیر تفسیر
 تفسیر تحس تفتیش تخصیص تخلیص تسلط
 تجمع تصنیف تخفیف تحقیق تمسک تعجیل
 تفصل تقسیم تمکین تلقین تنبؤ تخنہ تہی



حس حس حکمت حصص خلعت

جنت حشمت حکمت حقیقت خلقت خلعت

چلیج بعد حمید حمد خلد جعفر حقیر شر

خمیر خنجر خضر جلیس جس جہیض جلاط

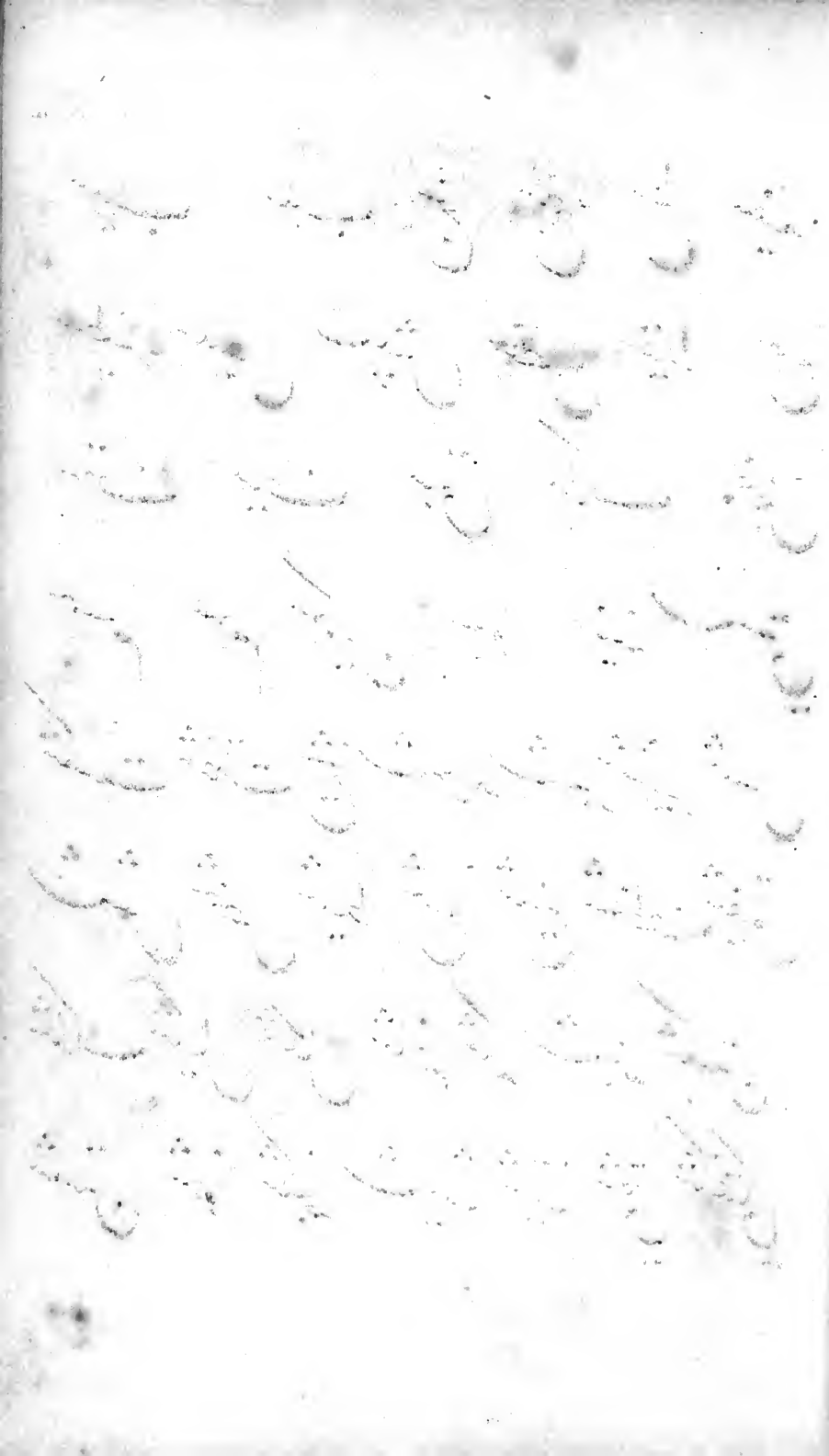
ظاظ حفظا جمیع جیف خیف تحقق خلق

چچک خشک جلیل جمیل جنکل حنظل

جہنم حلیم حکم حکیم خشم حسین جستن

حسن خفتن جلو حضور چمچہ جلیفہ حلقہ

حصہ خندہ خمیر خندہ جبلی حقیقی خصمی



سيب سلب سنج سلح سلح سفيد
 سطر سليس سپش سفص سقوا سمع
 سقف سيف سبق سلک سنجبل
 سمس سهم سهکين سهو سفينه سستي
 شکست شفت شخ شهيد شير شير شمس
 شش شخص شيط شمع شنيع شوط شفيق
 شکل شكيل شکل شلغم شکم شبنم شکستن
 شستن شفو شکجه شيبه شيعه شقي شاکلي



صعب صليب صحبت صحیح صلح صید

صمد صغیر صیبر صمغ صعیف صقیق

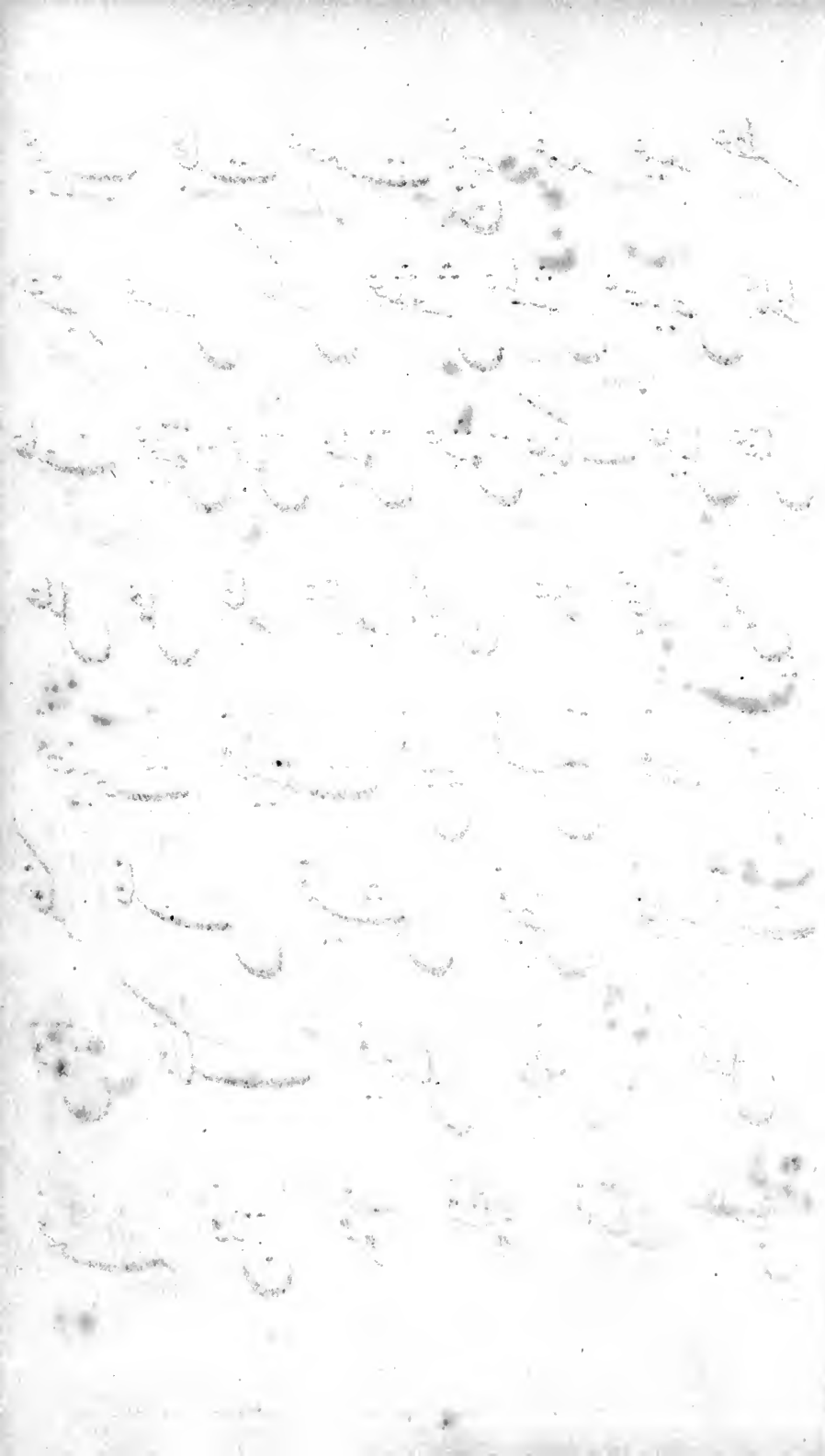
صمک صیقل صمیم صحن صعو صحیفہ صلیبی

طلب طیب طبیعت طبخ طپید

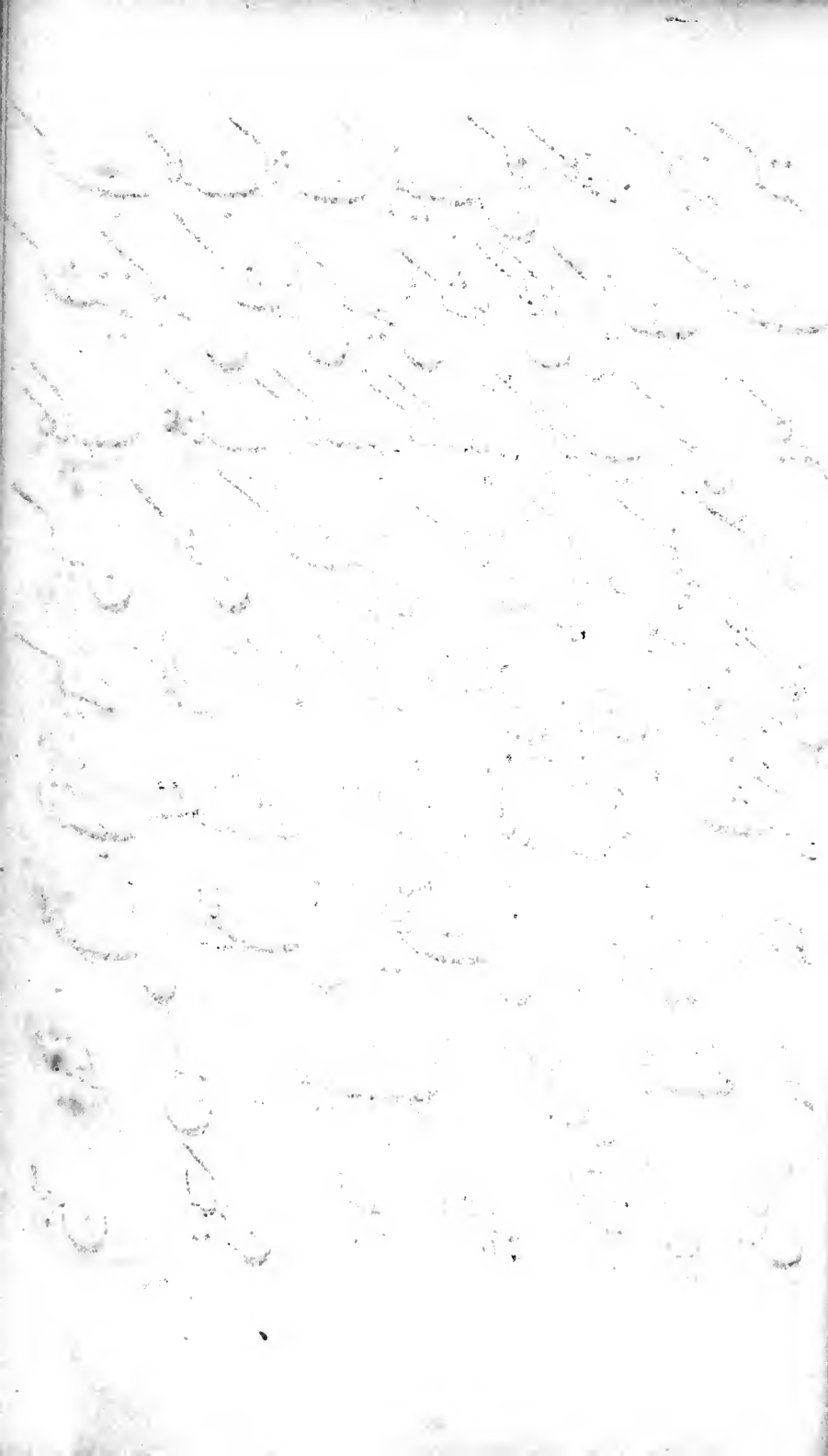
طیر طنز طشیش طمع طبع طفیف

طبق طلیق طنک طفل طلیل طلسم

طو طبقہ طنطنہ طعنه طبتی طبتی



عجيب عجلت عصمت عجب عهد عيد عطر
 عنبر عسس عكس عشش عطش عصيص عماط
 علف عقيق عمق عليق عشق عينك عليل عقل
 علل عمل علم عظيم عجيب عفو عجله عجمي
 فضيحت فضيلت فيصح فتح فصد فخر
 فخر فاس فيش فيض فطبع فيف
 ففق فلک فيصل فيل فعل
 ففم فتن فتو فشفو فتيه فلسفي



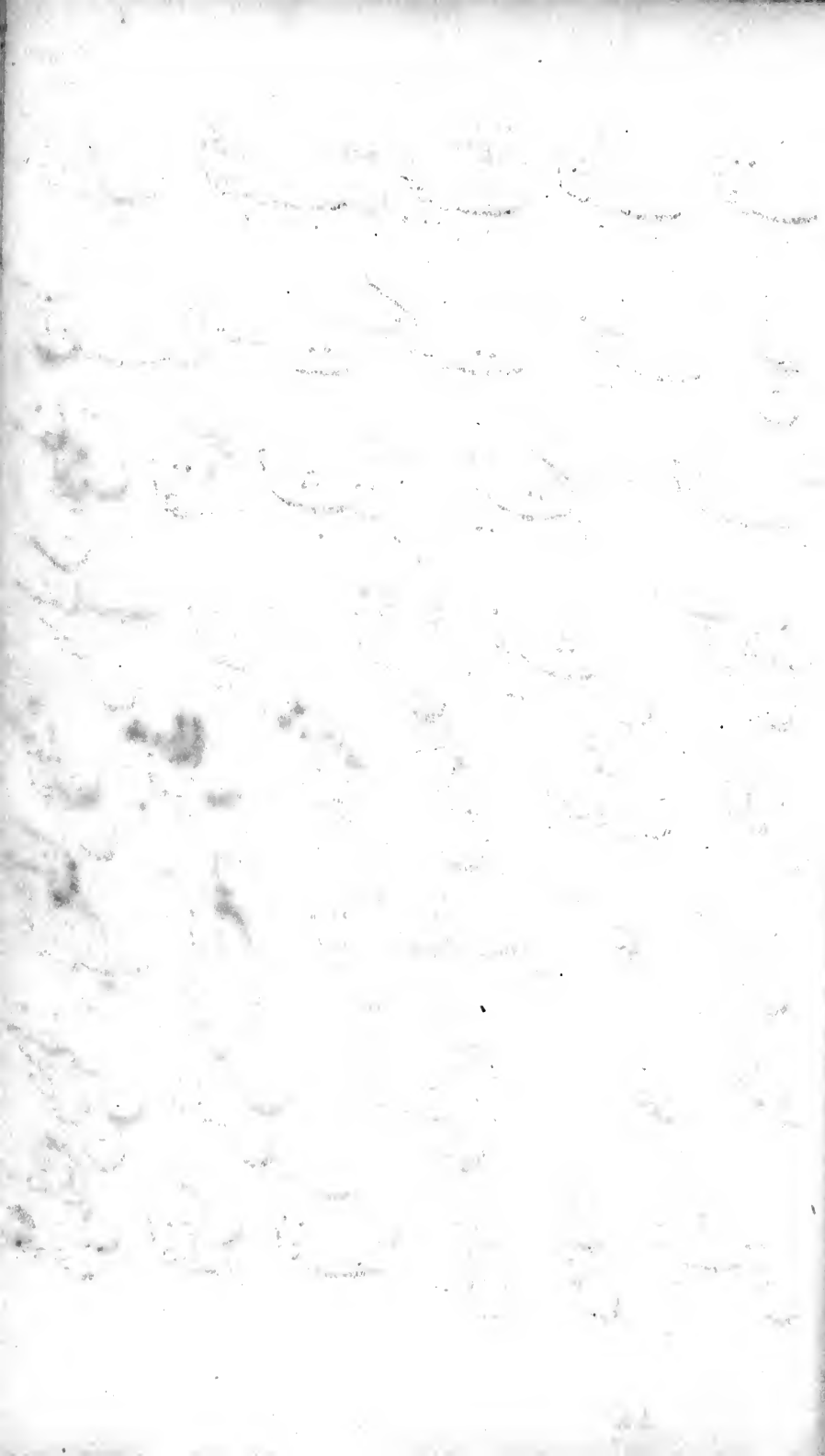
کسب کلب کشت کیفیت کنج کلقتد کنبند کمتر
 کشتیز کس کشتش کصیص کشط ککع کثیف کتف
 کلک کلنک کنک کمک کنجشک کحل کلیم
 کبین کفن کشتن کفتن کیسو کفچه کنجفه
 کیسه کله کلکته کته کشتی کمی کیتی کیفی
 لقب لغت لبلج لکد لندر لشکر
 لمس لفس لنبش لبحیص لفظ
 لقیط لمع لطیف تعلق لنک لحم
 لبن لیکن لهو لچه لقمه لحمی لبلی



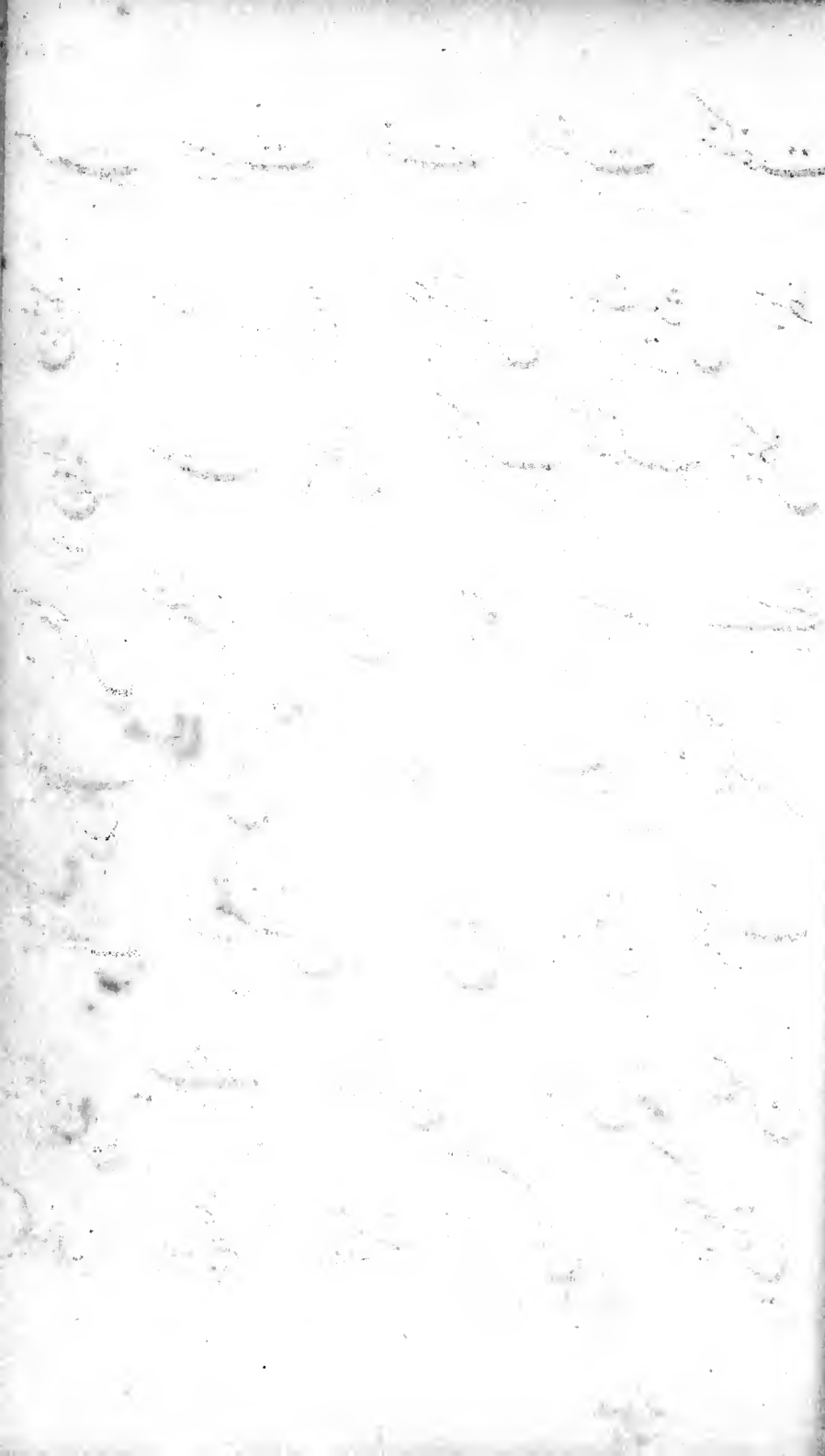
مسیب مطلب منصب مکتب محتسب
 متعجب مطیب معلت مهلت مشت
 مملکت مخنت مثلث مبتج مطح میخ
 مانع مطبخ محمد مسجد معتقد معتمد
 منجم منسد مستعد متفکر معطر منظر
 منشر مختصر معسکر منظر معتبر
 مصفر معجز مکس مجلس
 مفلس منشر مخلص مشخض مغض

Handwritten text in Urdu script, arranged in approximately 10 horizontal lines. The text is highly faded and difficult to decipher, but appears to be a continuous passage of prose or poetry.

منفىض محيط ممتنع مطيع مجمع مطعم
 مبيع مبلغ مختلف مصنف متفق
 متعلق متجنيق مشتق ملك ممسك
 مشك مهمل مفصل ميل متغل
 مخمل معطل متعلم متكلم منجم مقيم
 مستحکم مسلم متمكن مسمين معين
 متضمن ممكن محو محكمه مسطحة مشكلى
 مصطكى مفتى منشى مغنى مخفى متفى



نسب نصیب نجیب نشیب نقب
 نعمت نصیحت نکہت نسبت نبح
 نبج نقد نشتر نیشکر نظر
 نحس نفیس نفس نیش نغش
 نقش نقض نمط تقع نصف نطق
 نہنگ نعل نقل نسیم نیلم نیکن
 نیکن نفقن نشستن نحو نفقہ نعمہ
 نہفہ لفظ نقش نفی نہی نیستی



هفت هفت هشت هشت هفت

هبط هجر همد هشت هشت هشت

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HINDUSTANI GRAMMAR.

SECTION I.

On the Letters and Symbols used in Writing.

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

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

THE HINDUSTANI ALPHABET.

I. Name.	II.	III. Detached Form.	IV. Power.	V. Combined Form.			VI. Exemplifications.		
				Final.	Med.	Initial.	Final.	Medial.	Initial.
الف	<i>alif</i>	ا	<i>a, &c.</i>	ا	ا	ا	تا	بار	اب
بے	<i>be</i>	ب	<i>b</i>	ب	ب	ب	شب	صبر	بر
پے	<i>pe</i>	پ	<i>p</i>	پ	پ	پ	چپ	سپر	پر
تے	<i>te</i>	ت	<i>t</i>	ت	ت	ت	دست	ستر	تپ
ٹے	<i>ta</i>	ٹ	<i>t</i>	ٹ	ٹ	ٹ	پیٹ	نستا	ٹپ
سے	<i>se</i>	س	<i>s</i>	س	س	س	خبث	بشر	ثور
جیم	<i>jīm</i>	ج	<i>j</i>	ج	ج	ج	کچ	شجر	جبر
چے	<i>che</i>	چ	<i>ch</i>	چ	چ	چ	چپ	چپ	چپ
ھے	<i>he</i>	ح	<i>h</i>	ح	ح	ح	صح	بصر	حر
خے	<i>khe</i>	خ	<i>kh</i>	خ	خ	خ	بخ	بخم	خر
دال	<i>dāl</i>	د	<i>d</i>	د	د	د	صد	فدا	در
ڈے	<i>ḍa</i>	ڈ	<i>ḍ</i>	ڈ	ڈ	ڈ	منڈ	نڈر	ڈال
ذال	<i>zāl</i>	ذ	<i>z</i>	ذ	ذ	ذ	کاغذ	نذر	ذم
رے	<i>re</i>	ر	<i>r</i>	ر	ر	ر	مر	مرد	رم
ڑے	<i>ṛa</i>	ڑ	<i>ṛ</i>	ڑ	ڑ	ڑ	مڑ	بڑا	*

* We are not aware of any word in Hindustani beginning with the letter ڑ.

I.	II. Name.	III. Detached Form.	IV. Power.	V. Combined Form.			VI. Exemplifications.		
				Final.	Med.	Initial.	Final.	Medial.	Initial.
زي	ze	ز	z	ز	ز	ز	گز	بزم	زر
ژي	zhe	ژ	zh	ژ	ژ	ژ	پاڙڙ	غزب	ژرف
سين	sīn	س	s	س	س	س	بس	فسق	سر
شين	shīn	ش	sh	ش	ش	ش	پش	نشُد	شُد
صاد	sād	ص	s	ص	ص	ص	نص	قصد	صد
ضاد	zād	ض	z	ض	ض	ض	بعض	خضر	ضد
طوي	toe	ط	t	ط	ط	ط	خط	بطن	طي
ظوي	zoe	ظ	z	ظ	ظ	ظ	حفظ	نظر	ظفر
عين	āin	ع	a, &c.	ع	ع	ع	صنع	بعد	عسل
غين	ghāin	غ	gh	غ	غ	غ	تيغ	بغی	غسل
في	fe	ف	f	ف	ف	ف	کف	سفر	في
قاف	kāf	ق	k	ق	ق	ق	بق	سقر	قد
کاف	kāf	ک	k	ک	ک	ک	يک	پکن	کن
گاف	gāf	گ	g	گ	گ	گ	رنگ	جگر	گر
لام	lām	ل	l	ل	ل	ل	گل	علم	لب
ميم	mīm	م	m	م	م	م	ستم	چمن	من
نون	nūn	ن	n	ن	ن	ن	صحن	چند	نم
واو	wāw	و	w, &c.	و	و	و	بو	پور	وجد
هي	he	ه	h	ه	ه	ه	نه	بها	هنر
بي	ye	ي	y, &c.	ي	ي	ي	بي	حید	يد

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ژ This letter is sounded like the preceding, only the tip of the tongue must be turned up towards the roof of the mouth. It is very much akin to ذ, with which it often interchanges; or, more strictly speaking, in the Devanāgarī the same letter serves for both. In printed books, one of them has a dot under.

ج is pronounced like the *j* of the French, in the word *jour*, or our *z* in the word *azure*. It is of rare occurrence.

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

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

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

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

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

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

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

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

a. At the end of words derived from Arabic roots, the final ح is sometimes marked with two dots thus, حّ; and, in such cases,

sounded like the letter ت *t*. The Persians generally convert the *ā* into ت; but sometimes they leave it unaltered, and frequently they omit the two dots, in which case the letter is sounded according to the general rule. Lastly, the Hindustani usually receives such words in whatever form they may happen to be used in Persian.

b. The letter *h* or *ç* is frequently employed as a mere aspirate in combination with the letters ب, پ; ت, ث; ج, چ; د, ذ, ژ, ز, and گ; as in the words پها, *pha*; تھا, *tha*, &c. In such cases the learner must be careful not to sound the *ph* and *th* as in English; the *h* is to be sounded separately, immediately after its accompanying letter, as in the compound words *up-hill*, *hot-house*. In most printed books the round form of the *h* (*h* and *ç*) is employed to denote the aspirate of the preceding letter, otherwise the form *ç* is used; but this rule does not apply to manuscripts, particularly those written before the days of Dr. Gilchrist.

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

Of the Primitive Vowels.

4. In Hindustani, as in many of the Oriental languages, the primitive vowels are three in number. They are represented by three small marks or symbols,

two of which are placed above and one beneath the letter after which they are sounded, as in the following syllables, $\overset{َ}{د}$ *da*, $\underset{ِ}{د}$ *di*, and $\overset{ُ}{د}$ *du*; or $\overset{َ}{س}$ *sar*, $\overset{ِ}{س}$ *sir*, and $\overset{ُ}{س}$ *sur*.

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

b. The second is called by the Arabs $\overset{ِ}{ك}$ *kasra* (by the Persians $\overset{ِ}{ز}$ *zer*), and is thus $\underset{ِ}{\text{—}}$ written under the consonant to which it belongs. Its sound is that of our short *i* in the word *sip* and *fin*, which in Hindustani would be written $\overset{ِ}{سپ}$ and $\overset{ِ}{فن}$. The unmarked *i*, therefore, in the course of this work, is understood to have the sound of *i* in *sip* and *fin*, in all Oriental words written in the Roman character.

c. The third is called by the Arabs $\overset{ُ}{ض}$ *zamma* or *dhamma* (by the Persians, $\overset{ُ}{پ}$ *peh*), which is thus $\overset{ُ}{\text{—}}$ written over its consonant. Its sound is like that of our short *u* in the words *pull* and *push*, which in Hindustani would be written $\overset{ُ}{پل}$ and $\overset{ُ}{پش}$: we have also its true sound in the English words *foot* and *hood*, which would be written $\overset{ُ}{فوت}$ and $\overset{ُ}{هود}$. We shall accordingly, in the following pages, represent the *zamma* by the unmarked *u*, which in all Oriental words in the Roman character, is understood to have the sound of *u* in *pull* and *push*; but never that of our *u* in such words as *use* and *perfume*, or such as *u* in *sun* and *fun*.

Of the Letters ا, ع, و, and ي, viewed as Consonants.

5. At the beginning of a word or syllable, the letter ا, like any other consonant, depends for its sound on the accompanying vowel; of itself, it is a very weak aspirate, like our *h* in the words *herb*, *honour*, and *hour*. It is still more closely identified with the *spiritus lenis* of the Greek, in such words as ἀπὸ, ἐπὶ, ὀρθρός, where the mark ' represents the *alif*, and the α, ε, and ο the accompanying vowel. In fact, when we utter the syllables *ab*, *ib*, and *ub*, there is a slight movement of the muscles of the throat at the commencement of utterance; and that movement the Oriental grammarians consider to be the مَخْرَج *makhraj*, or utterance of the consonant ا, as in اَ a; اِ i; and اُ u; just the same as the lips form the *makhraj* of *b*, in the syllables بَ ba, بِ bi, and بُ bu. Finally, the ا may be considered as the *spiritus lenis*, or weak aspirate of the consonant ه.

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

b. Of the consonants و and ي very little description is

necessary. The letter و has generally the sound of our w in *we*, *went*; but occasionally it has the sound of our v , which must be determined by practice. The sound of the consonant ي is exactly our own y in *you*, *yet*, or the German j in *jener*.

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

6. When a consonant is accompanied by one of the three primitive vowels, it is said to be متحرک *mutaharrik*, that is, *moving*, or *moveable*, by that vowel. Oriental grammarians consider a syllable as a *step* or *move* in the formation of a word or sentence. When, in the middle or end of a word, a consonant is not accompanied by a vowel, it is said to be ساکن *sākin*, *resting* or *inert*, and then it is marked with the symbol ـ or ـٰ called جزم *jazm*, which signifies “amputation” or “cutting short.” Thus in the word مردم *mardum*, the *mīm* is *moveable* by *fatha*; the *re* is *inert*,* having no vowel; the *dāl* is *moveable* by *zamma*; and, finally,

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

the *mīm* is *inert*. As a general rule, the last letter of a word is *inert*, and in that case the mark *jazm* ˘ is unnecessary.

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

Of the Letters ا, و, and ي, viewed as Vowels or Letters of Prolongation.

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

9. When the letter و, *inert* is preceded by a consonant moveable by the vowel *zamma*, the *zamma* and و, together form a sound like our *oo* in *tool*; which in Hindustani might be written تُوْل, or, which is the

same thing, like our *u* in *rule*, which might be written رُول. The same combination forms also another sound, like our *o* in *mole*, which would in the same manner be written مُول, or, perhaps still nearer, like our *oa* in *coat*, which might be written كُوْت. In the Arabic language, the latter sound of و, viz. that of *o* in *mole*, is unknown; hence Arabian grammarians call it *Majhūl*, or 'Ajāmī, i.e. the Unknown or Persian و; whereas the former sound, that of *u* in *rule*, is called *Ma'rūf*, the Known or Familiar و. If the letter و be preceded by a consonant moveable by *fatha*, the *fatha* and و united will form a diphthong, nearly like our *ou* in *sound*, or *ow* in *town*, but more exactly like the *au* in the German word *kaum*, which in Hindustani might be written قَوْم. In the following pages the *Ma'rūf* sound will be represented by *ū*; the *Majhūl* by *o*, and the diphthong by *au*. If the و be preceded by the vowel *kasra*, no union takes place, and the و preserves its natural sound as a consonant, as in the word سِوَا *siwā*.

b. When the letter و is preceded by خ (moveable by *fatha*), and followed by ل, the sound of و is scarcely perceptible; as in the word خَوَاهُ pronounced *khāh*, not *khawāh*. This rule, however, applies only to words purely Persian.

10. When the letter ي *inert* is preceded by a consonant moveable by *kasra*, the *kasra* and the ي unite, and form a long vowel, like our *ee* in *feel*, which in Hindustani might be written فَيْل; or, which is the same thing, like our *i* in *machine*, which might be written مَشِين. The same combination may also form a sound like our *ea* in *bear*, which would be written بَيْر, or like the French *é* in the words *tête* and *fête*; or

the German *e* followed by *h* in the words *sehr*, *gelehrt*. In the Arabic language, the latter sound of ي is unknown : hence, when the ي forms the sound of *ea* in bear, &c., it is called *Yāe Majhūl*, or *Yāe 'Ajamī*, that is, the Unknown or Persian ي; whilst the former sound—that of *ee* in *feel*, or *i* in *machine*—is called *Yāe Ma'rūf*, the Known or Familiar ي. When the letter ي *inert* is preceded by a consonant, moveable by *fatha*, the *fatha* and the ي unite, and form a diphthong, like *ai* in the German word *Kaiser*, which in Arabic, Persian, and Hindustani, is written قَيْصَر. This sound is really that of our own *i* in *wise*, *size*, which we are pleased to call a vowel, but which, in reality, is a genuine diphthong. When the letter ي is preceded by *zamma*, no union takes place, and the ي retains its usual sound as a consonant, as in the word مَيْسَر *muyassar*. Lastly, if the letter ي be followed by a vowel, the above rules do not hold ; and the ي is to be sounded as a consonant, as in the words بَيَان *bayān*, and زَيَان *ziyān*, not *bai-ān* and *zi-ān*, to represent which latter sounds the mark *hamza* (No. 15) would be requisite. A similar rule applies to the و.

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

crowding the text with symbols, will suffice to enable the learner to read without any error, provided he will attend to the following rules.

11. The short vowel *fatha* $\overset{\text{—}}{\text{—}}$ is of more frequent occurrence than the other two: hence it is omitted in the printing; and the learner is to supply it for every consonant except the last, provided he see no other vowel, nor the mark *jazm*, nor the ϵ *butterfly* form of the letter *he* (par. 3, *b*), accompanying any of the consonants aforesaid.

a. The letter و at the beginning of a word or syllable is a consonant, and generally sounded like our *w*, as in the words وِس *wis*, وَطَن *watan*. When و follows a consonant that has no vowel-mark or *jazm* accompanying it, the و has the sound of *o* long, as in the words سُو *so*, كُو *ko*. When the consonant preceding the و has the mark *zamma* $\overset{\text{—}}{\text{—}}$ over it, the و has the sound of *u* in *rule*, or *oo* in *fool*, as in the words سُو *sū* or *soo*, and كُو *kū* or *koo*; and if the preceding consonant has the vowel mark *fatha* $\overset{\text{—}}{\text{—}}$ over it, the و forms the diphthong *au*, as سَو *sau* or *sow*, كَو *kau* or *cow*.

b. The letter ي at the beginning of a word or syllable is a consonant like our letter *y*, as in يِه *yih*, يَاد *yād*. When the letter ي is medial or final, if the consonant preceding it has no vowel-mark or *jazm*, the ي is sounded like *ea* in *bear*, or *ai* in *fail*, as in the words بِير *ber*, and سِير *ser*. If the consonant preceding the ي has the mark *kasra* — under it, the ي has the sound of *ī* in *machine*, or *ee* in *feel*, as بِير *bīr* or *beer*, and سِير *sīr* or *seer*; and if the preceding consonant has the mark *fatha* $\overset{\text{—}}{\text{—}}$ over it, the ي forms the diphthong *ai*, as بِير *bair* or *byre*, and سِير *sair* or *sire*.

c. There are a few instances in which the letters و and ي unite with the preceding consonant, as in the words سَوَامِي *swāmī*, and كِيَا *kyā*; but such combinations being of comparatively rare occurrence, they may safely be left to the student's own

practice. Lastly, in a few Arabic words the final ي occurs with an ʾ *alif* written over it, in which case the ʾ only is sounded, as in the words عَقْبِي *'uḵbā*; تَعَالِي *ta'ālā*.

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

- | | | | | | | | | | | |
|----|------------|------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|
| 1. | <i>fun</i> | <i>fin</i> | <i>foot</i> | <i>fall</i> | <i>foal</i> | <i>fool</i> | <i>fowl</i> | <i>fail</i> | <i>feel</i> | <i>file</i> |
| 2. | فِن | فِن | فُت | فَال | فُول | فُول | فُول | فِيل | فِيل | فِيل |
| 3. | <i>fan</i> | <i>fin</i> | <i>fut</i> | <i>fāl</i> | <i>fol</i> | <i>fūl</i> | <i>faul</i> | <i>fel</i> | <i>fīl</i> | <i>faīl</i> |

13. We have now, we trust, fully explained how the vowels are to be represented when they *follow* an audible consonant, such as the letter ف *f* in the foregoing list of words. In order to represent the vowels as initial or commencing a word, it will at once occur to the student that we have merely to annihilate or withdraw the letter ف from the above words, leaving every thing else as it stands, and the object is effected. This is precisely what we do *in reality*, though not *in appearance*. The Arabian grammarians have taken into their heads a most subtle crotchet on this point, which is, *that no word or syllable can begin with a vowel*. Therefore, to represent what we call an initial vowel, that is, a vowel commencing a word or syllable, they employ the letter ʾ *alif* as a fulcrum for the vowel. We have already stated (No. 5) that they consider the ʾ as a very weak aspirate or *spiritus lenis*; hence its presence

supports the theory, at least to the eye, if not to the ear. In order, then, to exhibit the vowels in the preceding paragraph as initial, we must, after taking away the letter ف substitute ا in its place, which ا being *nothing*, or *very nearly so*, the process amounts *in reality* to the withdrawal of the letter ف *f*, and the substitution of what may be considered as mere *nothing*, thus—

- | | | | | | | | | | | |
|----|-----------|-----------|-----------|------------|-----------|-----------|------------|------------|------------|--------------|
| 1. | <i>un</i> | <i>in</i> | ؤُت | <i>all</i> | اَل | اَل | <i>owl</i> | <i>ail</i> | <i>eel</i> | <i>aisle</i> |
| 2. | اِن | اِن | اُت | اَل | اَل | اَل | اِل | اِل | اِل | اِل |
| 3. | <i>an</i> | <i>in</i> | <i>ut</i> | <i>āl</i> | <i>ol</i> | <i>ūl</i> | <i>aul</i> | <i>el</i> | <i>īl</i> | <i>ail</i> |

Instead of writing two *alifs* at the beginning of a word, as in اَل *āl*, it is usual (except in Dictionaries) to write one *alif* with the other curved over it; thus, اَل.

This symbol اَل is called مَدَّة *madda*, “extension,” and denotes that the *alif* is sounded long, like our *a* in *water*. M. De Sacy (v. *Grammaire Arabe*, p. 72) considers the mark *madda* اَل to be nothing else than a م *mīm*, the initial of the word *madda*; but our business is simply with its practical use, and the reader if he pleases may view it as a contraction of our letter *m*, meaning *make it long*.

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

- | | | | | | | | | | |
|-------------|-------------|-------------|-------------|-------------|-------------|--------------|-------------|-------------|--------------|
| عِن | عِن | عُت | عَال | عُول | عُول | عُول | عِيل | عِيل | عِيل |
| ' <i>an</i> | ' <i>in</i> | ' <i>ut</i> | ' <i>āl</i> | ' <i>ol</i> | ' <i>ūl</i> | ' <i>aul</i> | ' <i>el</i> | ' <i>īl</i> | ' <i>ail</i> |

a. It appears, then, that when in Hindustani, a word or syllable begins with what we consider to be a vowel, such word or syllable must have the letter ا or ع to start with. Throughout this work, when we have occasion to write such words in the Roman character, the corresponding place of the ع will be indicated by an apostrophe or *spiritus lenis*; thus, عَسَل '*asal*, عَابِد '*ūbid*,

بَعْدُ *ba'd*, to distinguish the same from *آبِد* *ābid*, *بَد* *bad*, or *بَاد* *bād*. In other respects the reader may view the ا and ع in any of the three following lights. 1st. He may consider them of the same value as the *spiritus lenis* (') in such Greek words as *ἀν*, *ἐν*, &c. 2ndly. He may consider them as equivalent to the letter *h* in the English words *hour*, *herb*, *honour*, &c. Lastly. He may consider them as mere blocks, whereupon to place the vowels requisite to the formation of the syllable. Practically speaking, then, ا and ع *when initial*, and the و and ي *when not initial*, require the beginner's strictest attention, as they all contribute in such cases to the formation of several sounds.

15. We have stated that, according to the notions of the Arabian grammarians, no syllable can begin with a vowel. In practice, however, nothing is more common, at least according to our ideas of such matters, than to meet with one syllable ending with a vowel, and the next beginning with a vowel. When this happens in Persian and Hindustani, the mark ْ called *hamza* is inserted between the two vowels a little above the body of the word, as in the words *جَاوُن* *jā,ūn*, *پَا'ي* *pā,e*; and sometimes there is a vacant space left for the *hamza*, like the initial or medial form of the *ye* without the dots below, thus و or ه, as in the words *فَا'ئِدَه* *fā,ida*; *كِي'جِي* *kīji-e*. The *hamza*, then, is merely a substitute employed in the middle of words for the letter ا, to serve as a commencement (or as the Orientals will have it, consonant) to the latter of two consecutive vowels. Practically speaking, it may be considered as our hyphen which serves to separate two vowels, as in the words *co-ordinate*, *re-iterate*. It serves another practical purpose in Persian, in the formation of the genitive case, when the governing word ends with the imperceptible *h*, or with the letter ي, as in the words *دِيْدِه دَانِش* *dīda-i-dānish*, the eye of intelli-

gence, where the *hamza* alone has the sound of the short *i* or *e*.

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

16. Before we conclude the discussion of the alphabet, it may be proper to inform the student that the eight letters, ث, ح, ص, ض, ط, ظ, ع, and ق, are peculiar to the Arabic; hence, as a general rule, a word containing any one of these letters may be considered as borrowed from the Arabic. Words containing any of the letters خ, ز, or غ, may be Persian or Arabic, but not of Indian origin. The few words which contain the letter ج are purely Persian. Words containing any of the letters پ, چ, or گ, may be Persian or Indian, but not Arabic. Lastly, words containing any of the four-dotted letters ت, د, ر, or ژ, are purely Indian. The rest of the letters are common to the Arabic, Persian, and Hindustani languages.

17. As words and phrases from the Arabic language enter very freely into the Hindustani, we cannot well omit the following remarks. Arabic nouns have frequently the definite article ال (*the*) of that language prefixed to them; and if the noun happens to begin with any of the thirteen letters, ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, or ن, the ل of the article assumes the sound of the initial letter of the noun, which is then marked with *tashdīd*; thus النور *the light*, pronounced *an-nūr*, not *al-nūr*. But in these instances, although the ل has lost its own sound, it must always be written in its own form. Of course,

when the noun begins with ل, the ل of the article coincides with it in like manner, as in the words اللَّيْلَةُ *al-lailat*, “the night;” and in this case the ل of the article is sometimes omitted, and the initial *lām* of the noun marked by *tashdīd*, اللَّيْلَةُ *al-lailat*.

a. The thirteen letters, ت, &c., above mentioned, together with the letter ل, are, by the Arabian grammarians, called *solar* or *sunny* letters, because the word شَمْسٌ *shams*, “the sun,” happens to begin with one of them. The other letters of the Arabic alphabet are called *lunar*, because, we presume, the word قَمَرٌ *kamar*, “the moon,” begins with one of the number, or simply because they are *not solar*. Of course, the captious critic might find a thousand equally valid reasons for calling them by any other term, such as *gold* and *silver*, *black* and *blue*, &c.; but we merely state the fact as we find it.

18. In general, the Arabic nouns of the above description, when introduced into the Persian and Hindustani languages, are in a state of construction with another substantive or preposition which precedes them; like our Latin terms “*jus gentium*,” “*vis inertiae*,” “*ex officio*,” &c. In such cases, the last letter of the first or governing word, if a substantive, is moveable by the vowel *zamma*, which serves for the enunciation of the ل of the article prefixed to the second word; and, at the same time, the ل is marked with the symbol ۞, called وَصْلَةٌ *wasla*, to denote such union; as in the words امِيرُ الْمُؤْمِنِينَ *Amīr-ul-mūminīn*, “Commander of the Faithful;” اِقْبَالُ الدَّوْلَةِ *Iḳbāl-ud-daula*, “The dignity of the state.”

a. Arabic nouns occasionally occur having their final letters marked with the symbol called *tanwīn*, which signifies the using of the letter ن. The *tanwīn*, which in Arabic grammar serves to mark the inflexions of a noun, is formed by doubling the vowel-point of the last letter, which indicates at once its presence and

its sound ; thus, ^بباب *bābun*, ناب *bābin*, باباً *bāban*. The last form requires the letter ا, which does not, however, prolong the sound of the final syllable. The ا is not required when the noun ends with a *hamza* or the letter *ṣ*, as شَيْءٌ *shai-an*, حِكْمَةٌ *hikmatan* ; or when the word ends in ي *ya*, surmounted by ا (in which case the ا only is pronounced), as هُدًى *hudan*. In Hindustani the occurrence of such words is not common, being limited to a few adverbial expressions, such as قَصْدًا *qaṣḍan*, purposely, اِتِّفَاقًا *ittifāqan*, by chance.

19. We may here mention, that the twenty-eight letters of the Arabic language are also used (chiefly in recording the *tārīkh*, or date of historical events, &c.) for the purpose of numerical computation. The numerical order of the letters differs from that given in pages 2 and 3, being, in fact, the identical arrangement of the Hebrew alphabet, so far as the latter extends, viz. to the letter ت, 400. The following is the order of the numerical alphabet with the corresponding number placed above each letter ; the whole being grouped into eight unmeaning words, to serve as a *memoria technica*.

1000 900 800	700 600 500	400 300 200 100	ṣṣṣṣṣṣ ṣṣṣṣṣṣ	ṣṣṣṣṣṣ ṣṣṣṣṣṣ	ṣṣṣṣṣṣ ṣṣṣṣṣṣ	ṣṣṣṣṣṣ ṣṣṣṣṣṣ	ṣṣṣṣṣṣ ṣṣṣṣṣṣ
ضظغ	ثخذ	قرشت	سعنص	كلمن	حطي	هوز	أبجد

where ا denotes one, ب two, ج three, د four, &c.

a. In reckoning by the preceding system, the seven letters peculiarly Persian or Indian, viz. پ, ت, چ, ژ, ر, ز, and گ, have the same value as their cognate Arabic letters of which they are modifications, that is, of ب, ت, د, ج, ز, and ک, respectively. The mode of recording any event is, to form a brief sentence, such, that the numerical values of all the letters, when added together, amount to the year (of the Hijra) in which the event took place. Thus, the death of Ahlī of Shīrāz, who may be considered as the last of the classic poets of Persia,

happened in A.H. 942 (A.D. 1535). This date is recorded in the sentence بادشاه شعرا بود اهلي i. e. "Ahlī was the king of poets;" where the sum of all the letters *be, alif, dāl,* &c., when added together, will be found to amount to 942. The following date, on the death of the renowned Hyder Ali of Maisūr (A.H. 1196), is equally elegant, and much more appropriate. جان بالاگھات برفت "The spirit of Bālāghāt is gone."

b. Sometimes the title of a book is so cunningly contrived as to express the date of its completion. Thus, several letters written on various occasions by Abu'l-Fazl, surnamed 'Allāmī, when secretary to the Emperor Akbar, were afterwards collected into one volume by 'Abdus-samad, the secretary's nephew, and the work was entitled مکاتباتِ علامي *mukātabātī'allāmī*, "The letters of 'Allāmī," which at the same time gives the date of publication, A.H. 1015. We may also mention that the best prose work in Hindustani—the *Bāgh-o-Bahār* باغ و بہار, by Mīr Amman, of Delhi, was so called merely because the name includes the date, the discovery of which we leave as an exercise to the student.

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

Cēdant armā olēæ, paṅ regna serenat et agros.

SECTION II.

Of the Names (أَسْمَاءُ asmā) including Substantives, Adjectives, and Pronouns.

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

Of the Article.

21. The Hindustani, and all the other languages of India, so far as we know, have no word corresponding exactly with our articles *the*, *a*, or *an*; these being really inherent in the noun, as in Latin and Sanskrit. Hence, as a general rule, the context alone can determine whether, for example, the expression رَاجَا كَا بَيْتَا *rājā kā beṭā*, “regis filius,” may signify—a son of a king, the son of a king, a son of the king, or the son of the king. When, however, great precision is required, we often meet with the demonstrative pronouns *yih*, this, and *wuh*, that, together with their

plurals, employed in the same sense as our definite article *the*. Our indefinite article *a* or *an* is expressed in many instances by the numeral ایک *ek*, one; or by the indefinite pronoun کوئی *koī*, some, a certain one; as مرد اور ایک شیر *ek mard aur ek sher*, a man and a tiger; کوئی شخص *koi shakhṣ*, some person; but of this we shall treat more fully in the Syntax.

Of Substantives.

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

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

1. Quæ maribus solùm tribuuntur, mascula sunt.
2. Esto femineum, quod femina sola reposit.
3. Sit commune duûm, sexum quod signat utrumque.

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

words which may be applied to both sexes, may be of either gender, according to circumstances."

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

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

a. It is said that there is no general rule without exception, and some have even gone so far as to assert that *the exception absolutely proves the rule*. If this latter maxim were sound, nothing could be better established than the general rule above stated respecting the gender of inanimate nouns. We have given it, in substance, as laid down by Dr. Gilchrist, succeeding grammarians having added nothing thereto, if we except the Rev. Mr. Yates, who in his grammar has appended, as an *amendment*, a list of some twelve or fifteen hundred exceptions. This we have always looked upon as a mere waste of paper, believing as we do that no memory can possibly retain such a dry mass of unconnected words. The fact is, that the rule or rather the labyrinth, may be considerably restricted by the application of a few general principles which we shall here state.

Principle 1st.—Most words purely Sanskrit, which of course abound in Hindustani, and more particularly in Hindi works, such as the *Prem Sāgar*, &c., retain the gender which they may have had in the mother tongue. Thus, words which in Sanskrit are masculine or neuter, are masculine in Hindi; and those which in Sanskrit are feminine, are feminine in Hindi. This rule absolutely does away with several exceptions which follow one of the favourite maxims of preceding grammarians, viz. that “names of lifeless things ending in \bar{y} \bar{t} , are feminine,” but *pānī*, water, *motī*, a pearl, *ghī*, clarified butter (and they might have added many more, such as *manī*, a gem, &c.), are masculine, and why? because they are either masculine or neuter in Sanskrit. It is but fair to state, however, that this principle does not in every instance apply to such words of Sanskrit origin as have been greatly mutilated or corrupted in the vulgar tongue.

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

Principle 2nd.—Arabic nouns derived from verbal roots by the addition of the servile $\text{ت } t$, are feminine, such as *khillkat*, creation, people, &c., from *khalaka*, he created. These in Hindustani are very numerous, and it is to such only that the general rule respecting nouns in $\text{ت } t$, rigidly applies. Arabic roots ending in $\text{ت } t$, are not necessarily feminine; neither are words ending in t derived from Persian and Sanskrit, those of the latter class being regulated by Principle 1st. Arabic nouns of the form تفعيل are feminine, probably from the attraction of the \bar{t} in the second syllable; the letter \bar{t} being upon the whole the characteristic feminine termination of the Hindustani language. To this general principle the exceptions are very few, among which we must reckon شربت *sharbat*, sherbet, and تعويذ *ta'wīz*, an amulet, which are masculine.

Principle 3rd.—Persian nouns derived from verbal roots by

the addition of the termination *ش* — *ish*, are feminine. These are not few in Hindustani, and it is to such only that the rule strictly applies. Nouns from the Persian, or from the Arabic through the Persian, ending in the weak or imperceptible *ā* *h*, such as *نامه* *nāma*, a letter, *قلعه* *kil'a*, a fortress, are generally masculine. This again may be accounted for by the affinity of the final *a* to the long *ā*, which is a general masculine termination in Hindustani.

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

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

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

25. *Number and Case.*—The mode in which the

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

Class I.—Including all Substantives of the Feminine Gender.

		Singular.	
Oblique cases.	Nominative	رات <i>rāt,</i>	the night
	Genitive	رات كا كي <i>rāt-kā, -ke, -kī,</i>	of the night
	Dative	رات كو <i>rāt-ko,</i>	to the night
	Accusative	{ رات <i>rāt,</i> رات كو <i>rāt-ko,</i> }	the night
	Ablative	رات سي <i>rāt-se,</i>	from the night
	Locative	رات مين پر <i>rāt-menī, -par,</i>	in, on, the night
	Agent	رات ني <i>rāt-ne,</i>	by the night
	Vocative	اي رات <i>ai rāt,</i>	O night.

		Plural.	
Oblique cases.	Nominative	راتين <i>rāteñ,</i>	the nights
	Genitive	راتون كا كي <i>rātoñ-kā, -ke, -kī,</i>	of the nights
	Dative	راتون كو <i>rātoñ-ko,</i>	to the nights
	Accusative	{ راتين <i>rāteñ,</i> راتون كو <i>rātoñ-ko,</i> }	the nights
	Ablative	راتون سي <i>rātoñ-se,</i>	from the nights
	Locative	راتون مين پر <i>rātoñ-menī, -par,</i>	in, on, the nights
	Agent	راتون ني <i>rātoñ-ne,</i>	by the nights
	Vocative	اي راتو <i>ai rāto,</i>	O nights.

Feminine nouns ending in ي *ī*, add ان *āñ* in the nominative plural; thus روتي *rotī*, bread, a loaf, nom. plur. روتيان *rotiyāñ*.

In the oblique cases plural, they add ون *oñ* as above.

In like manner a few words in و *ū*, add ان *āñ*, as جورو *jorū*, a wife, nom. plur. *joruwāñ* or *jorū,āñ*.

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

Class II.—Including all Masculine Nouns, with the exception of such as end in *ā* (purely Indian), ان *ān*, and *a*.

Example, مرد *mard*, man.

	Singular.	Plural.
N.	مرد <i>mard</i> , man	مرد <i>mard</i> , men
G.	مرد کا کی <i>mard kā</i> , &c., of man	مردوں کا کی <i>mardon kā</i> , &c., of men
D.	مرد کو <i>mardko</i> , to man	مردوں کو <i>mardon ko</i> , to men
Ac.	{ مرد <i>mard</i> , مرد کو <i>mard ko</i> , } man	{ مرد <i>mard</i> , مردوں کو <i>mardon ko</i> , } men
Ab.	مرد سے <i>mard se</i> , from man	مردوں سے <i>mardon se</i> , from men
L.	مرد میں پر <i>mard mei par</i> , in, on, man	مردوں میں پر <i>mardon mei par</i> , in, on, men
Ag.	مرد نے <i>mard ne</i> , by man	مردوں نے <i>mardon ne</i> , by men
V.	آی مرد <i>ai mard</i> , O man	آی مردو <i>ai mardo</i> , O men.

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

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

Class III.—Including Masculine Nouns purely Indian ending in \bar{a} , a few ending in $\bar{ā}$, and several words, chiefly from the Persian, ending in the imperceptible \bar{a} or short *a*.

Example, کُتّا *kuttā*, a dog.

	Singular.		Plural.
N.	کُتّا <i>kuttā</i> , a dog		کُتّی <i>kutte</i> , dogs
G.	کُتّی کا کی <i>kutte k̄ā</i> , &c., of a dog		کُتّوں کا کی <i>kuttoṅ ka</i> , &c., of dogs
D.	کُتّی کو <i>kutte ko</i> , to a dog		کُتّوں کو <i>kuttoṅ ko</i> , to dogs
Ac.	{ کُتّا <i>kuttā</i> , کُتّی کو <i>kutte ko</i> , } a dog		{ کُتّی <i>kutte</i> , کُتّوں کو <i>kuttoṅ ko</i> , } dogs
Ab.	کُتّی سی <i>kutte se</i> , from a dog		کُتّوں سی <i>kuttoṅ se</i> , from dogs
Loc.	کُتّی میں پر <i>kutte meṅ par</i> , in, on, a dog		کُتّوں میں پر <i>kuttoṅ meṅ par</i> , in, on, dogs
Ag.	کُتّی نی <i>kutte ne</i> , by a dog		کُتّوں نی <i>kuttoṅ ne</i> , by dogs
Voc.	اے کُتّی <i>ai kutte</i> , O dog		اے کُتّو <i>ai kutto</i> , O dogs.

a. In like manner may be declined many words ending in ā , as بندہ *banda*, a slave, gen. *bande k̄ā*, &c., nom. plur. *bande*, slaves, gen. *bandon̄i k̄ā*, &c. Nouns in ān̄ are not very numerous, and as the final n̄ is very little if at all sounded, it is often omitted in writing; thus بنيان *baniyān̄* or بنيā *baniyā*, a trader, gen. *baniyen̄i k̄ā* or *baniye k̄ā*, which last is the more common.

In the ordinal numbers, such as دسواں *daswān̄*, the tenth, &c., the nasal n̄ generally remains in the inflection, as دسويں *daswen̄i k̄ā*, &c., of the tenth. In the oblique cases plural, the ān̄ is changed into on̄ . With regard to this third class of words, we have one more remark to add, which is, that the vocative singular is often to be met with uninflected, like the nominative.

b. The peculiarity of class III. is, that the terminations ā and a , of the nominative singular, are entirely displaced in the oblique cases singular and nominative plural by e , and in the oblique cases plural by on̄ . This change or displacement of termination is called *inflection*, and it is limited to masculine nouns only with the above terminations; for feminines ending in ā , ān̄ , or a , are never inflected, nor are all masculines ending in the same, subject to it. A considerable number of masculine nouns ending in ā , purely Arabic, Persian, or Sanskrit, are not inflected, and consequently belong to class II. On the other hand, masculine nouns purely Indian, such for example as the infinitives and participles of verbs used substantively, are uniformly subject to inflection. In like manner, several masculine nouns ending in the imperceptible ā are not subject to inflection, and as these are not reducible to any rule, the student must be guided by practice.

c. Masculines in ā from the Persian often change the ā into ā in Hindustani; thus درجہ *darja*, grade, rank, becomes درجā *darjā*; so مزه *maza*, taste, مزا *mazā*. All such words are subject to inflection, for by this change they become as it were *Indianized*. The final ā is not inflected if in a state of construction (agreeably to the rules of Persian grammar) with another word, as دیده ہوش مین *dīda e hosh men̄*, 'in the eye of pru-

dence;’ زبَانِ رِکھتہ مین *zabāni rekhta men*, ‘in the Rekhta dialect.’

26. General rules for the Declension of Nouns.—

1. In classes I. and II. the nominative singular remains unaltered throughout, the plural terminations being superadded. 2. In class III. the nominative singular is changed or inflected into *ی e*, for the oblique singular and nominative plural, and the terminations of the oblique cases plural are *substituted for*, not *added to*, the termination of the singular. 3. All plurals end in *ون on* in the oblique cases, that is, whenever a post-position is added or understood. 4. The vocative plural always ends in *و o*, having dropped the final *ن n* of the oblique. 5. Words of the first and second classes, consisting of two short syllables, the last of which being *fatha*, drop the *fatha* on receiving a plural termination; thus *طرف taraf*, aside, nom. plur. *طرفین tarfen*, gen. *طرفون tarfoṅ kā*, &c., not *tarafen*, &c.

a. A few words are subject to slight deviations from the strict rule, among which we may mention the following. 1. Words ending *نو nw*, preceded by a long vowel, as *نائو nānw*, a name, *پائو pānw*, the foot, and *گائو gānw*, a village, reject the *نو nw*, and substitute the mark *hamza* on receiving a plural termination, thus *پائون pā,ṅn kā*, &c., of the feet. 2. The word *گائی gāe*, a cow, makes in the nominative plural *گائین gā,ṅn*, and in the oblique plural *گائون gā,ṅn*, thus resembling the oblique plural of *گائو gānw*, a village. 3. A few feminine diminutives in *یا iyā*, like *randiyā*, *chiriyā*, &c., form the nominative plural by merely adding a nasal *n*, as *چریان chiriyān*, which is evidently a contraction for *chiriyā,ṅn*, the regular form. 4. Masculines of the third class ending in *ی ya*, may follow the general rule, or change the *ی y* into a *hamza* before the inflection; thus *سایہ sāya*, a shade (of a tree), gen. *سایہ سایی sāye kā*, or *سایہ سائی sā,e kā*.

5. The word ^{رُوبِيَه} rūpiya, a roopee, has generally ^{رُپِي} rūpae, for the nominative plural.

27. *Post-position.*—In this work, to avoid confusion, we apply the term post-position only to those inseparable particles or terminations which invariably follow the nouns to which they belong. They may be united with their substantives so as to appear like the case terminations in Latin, Greek, and Sanskrit, or they may be written separately, as we have given them in the examples for declension. The most useful and important of them are the following, viz. : ^{کَا} kā, ^{کِي} ke, ^{کِي} kī, ‘of,’ the sign of the genitive case ; ^{کُو} ko, ‘to,’ the sign of the dative, and sometimes of the accusative or objective case ; ^{سِي} se, ‘from,’ or ‘with’ (also ^{سُون} son, ^{سِين} sen, ^{سِي} sitī, are occasionally met with), the sign of the ablative and instrumental ; ^{پَر} par (sometimes in poetry ^{پَه} pa), ‘upon,’ ‘on,’ ‘at,’ ^{مِين} men, ‘in,’ ‘into,’ ^{تَاک} tak, ^{تَالَاک} talak, ^{لَاگ} lag, ‘up to,’ ‘as far as,’ ‘till,’ the sign of the locative case ; and, lastly, ^{نِي} ne, ‘by,’ the sign of the agent.

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

Of Adjectives.

28. Adjectives in Hindustani generally precede their substantives, and with the exception of those

which are purely Indian words and end in \bar{a} , together with a few from the Persian ending in \bar{a} or short a , they are, as in English, indeclinable. Words purely Indian, ending in \bar{a} , change the final \bar{a} into \bar{e} , when they qualify or agree with a masculine noun in any case except the nominative singular (or the first form of the accusative, which is the same); and the \bar{a} is changed into \bar{i} with feminine nouns. Thus, the adjective خوب *khūb*, 'good,' 'fair,' is the same before nouns of either gender or number in all cases, as *khūb jānwar*, a fine animal; *khūb larḳī*, a fair girl; *khūb randiyānī*, fine women, *khūb ghore*, beautiful horses. Again the adjective کالا *kālā*, 'black,' is used in that form only before masculine nouns, in the nominative or the first form of the accusative singular; it will become کالی *kāle*, before masculine nouns in the oblique cases singular and throughout the plural, as *kālā mard*, a black man, *kāle mard kā*, of a black man, *kāle mard*, black men, *kāle mardoñ se*, from black men. Lastly, before feminine nouns, *kālā* becomes کالی *kālī* for both numbers and in all cases, as *kālī rāt*, the dark night, *kālī rāt se*, from the dark night, *kālī rātoñ kā*, of the dark nights, &c.

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

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

c. Adjectives ending in \bar{a} or short a , which are principally

borrowed from the Persian, are, for the most part, indeclinable. There are some, however, which are inflected into *ي* *e* for the masculine, and *ي-ī* for the feminine, like those ending in *ا ā*; among these may be reckoned رانده *rānda*, rejected, ساده *sāda*, plain, عَمْدَه *'umda*, exalted, گنده *ganda*, fetid, مانده *mānda*, tired, خرنده *khurinda*, gluttonous, شرمنده *sharminda*, ashamed, کمینه *kamīna*, mean, بیچاره *bechāra*, helpless, ناکاره *nākāra*, useless, نادیده *nādīda*, unseen, حرامزاده *harāmzāda*, base, یک ساله *yak-sālah*, annual, دو ساله *do sālah*, biennial, and perhaps a few more.

d. The majority of adjectives purely Indian, together with all present and past participles of verbs, end in *ا ā* (subject to inflection) for the masculine, and *ي-ī* for the feminine. All adjectives in *ا ā*, purely Persian or Arabic, are indeclinable, with perhaps the sole exception of جدا *judā*, 'separate,' 'distinct,' and a few that may have become naturalized in Hindustani by changing the final *ا* of the Persian into *ا ā*, like فلانا *fulānā*, 'such a one,' or 'so and so.'

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

Of Pronouns.

Personal Pronouns.

30. The pronouns differ more or less from the substantives in their mode of inflection. Those of the first and second persons form the genitive in *را* *rā*, *ري* *re*, and *ري* *rī*, instead of *کا* *kā*, &c. They have a distinct dative and accusative form in *ي* *e* (singular), and *ين* *en* (plural), besides that made by the sign *کو* *ko*. They also form the oblique in a manner peculiar to themselves, and admit generally of the elision of the termination *ون* *on*, in the oblique plural. They have the dative and accusative cases in both numbers the same; and lastly, the cases of the *Agent* are never inflected in the singular, these being always *main ne* and *tū ne* or *tain ne*, never *mujh ne* and *tujh ne*.

The first personal pronoun is thus declined :—

مَیں *main*, I.

Singular.		Plural.	
N.	مَیں <i>main</i> , I	ہم <i>ham</i> , We	
G.	{ میرا میری <i>merā mere</i> , } my, { میری <i>merī</i> , } of me	{ ہمارا ہماری <i>hamārā hamāre</i> , } { ہماری <i>hamārī</i> , f. } our	
D. & Ac.	{ مجھے <i>mujhe</i> , } me, or { مجھ کو <i>mujh ko</i> , } to me	{ ہمیں <i>hamenī</i> , } { ہم کو <i>ham ko</i> , } us, or { ہمون کو <i>hamon ko</i> , } to us	
A.	مجھ سے <i>mujh se</i> , from me	ہم سے <i>ham se</i> , } ہمون سے <i>hamon se</i> , } from us	
L.	مجھ میں <i>mujh menī</i> , in me	ہم میں <i>ham menī</i> , } ہمون میں <i>hamon menī</i> , } in us	
Ag.	میں نے <i>main ne</i> , by me	ہم نے <i>ham ne</i> , } ہمون نے <i>hamon ne</i> , } by us.	

In this example we have three forms essentially distinct from each other, viz., the nominative, genitive, and oblique modification in the singular, as *مَیْنِ maini*, *میرا merā*, *مجھ مجھ mujh*; and in the plural *ہم ham*, *ہمارا hamārā*, and *ہم ham* or *ہمون hamon*. From the oblique modifications, *مجھ mujh*, and *ہم ham* or *ہمون hamon*, the other oblique cases are formed by adding the requisite post-positions, except that the case denoting the agent is in the singular *مَیْنِ maini ne*.

The second personal pronoun *تُو tū* or *تَیْنِ taini* is declined in a similar manner.

Singular.	Plural.
N. <i>تَیْنِ</i> or <i>تُو tū</i> or <i>تَیْنِ taini</i> , Thou	<i>تُمْ tum</i> , You
G. <i>تیرا تیرا تیری terā</i> , &c., thy	<i>تُمہارا ری ری ری tumhārā</i> , &c., your
D. & { <i>تُجھی tujhe</i> , } to thee,	{ <i>تُمہیں tumhein</i> , to you
Ac. { <i>تُجھ کو tujh ko</i> , } or thee	{ <i>تُمْ تُمہ تُمہون tum-</i> , <i>tumh-</i> , or <i>تُمہون کو tumhon-ko</i> , you
A. <i>تُجھ سے tujh se</i> , from thee	<i>تُمْ تُمہ تُمہون tum-</i> , <i>tumh-</i> , or <i>تُمہون سے tumhon-se</i> , from you
L. <i>تُجھ میں tujh-men</i> , in thee	<i>تُمْ تُمہ تُمہون tum-</i> , <i>tumh-</i> , or <i>تُمہون میں tumhon-men</i> , in you
Ag. <i>تُو تُو تُو تُو تُو تُو تُو tū-ne</i> , by thee	<i>تُمْ تُمہون نی tum-</i> , or <i>تُمہون نی tumhon-</i> <i>نی</i> , by you
V. <i>اے تُو ai-tū</i> , O thou	<i>اے تُمْ ai tum</i> , O ye.

Demonstrative Pronouns.

31. In Hindustani the demonstrative pronouns, 'this,' 'that,' 'these,' and 'those,' at the same time supply the place of our third person 'he,' 'she,' 'it,'

and 'they.' They are the same for both genders, and the context alone determines how they are to be rendered into English. The word *yih*, 'this,' 'he,' 'she,' or 'it,' is used when reference is made to a person or object that is near; and *wuh*, 'that,' 'he,' 'she,' or 'it,' when we refer to that which is more remote. The proximate demonstrative *yih*, 'he,' 'she,' 'it,' 'this,' is declined as follows:—

Singular.	Plural.
N. <i>yih</i> , This, he, &c.	<i>ye</i> , These, they
G. <i>is-kā, -ke, -kī</i> , of this, him, &c.	<i>in-kā, -ke, -kī</i> , of these, of them
D. <i>is-ko</i> or <i>ise</i> , to to this, to him, &c.	<i>in-ko</i> or <i>inhen</i> , to these, to them
Ac. <i>yih, is-ko, ise</i> , this, him, &c.	<i>ye, in ko, inhen</i> , these, them
Ab. <i>is-se</i> , from this, him, &c.	<i>in-se</i> , from these, from them
L. <i>is-meni</i> , in this, him, &c.	<i>in meni</i> , in these, in them
Ag. <i>is-ne</i> , by this, him, &c.	<i>in-ne, inhoñ ne</i> , by these, by them.

In this example we see that the nominative *yih* is changed into *is* for the oblique cases singular, and the nominative plural *ye* becomes *in* for the oblique plural, just as in English 'he' becomes 'him,' and 'they,' 'them.' In the oblique cases plural, it may be mentioned that besides the form *in*, we sometimes meet with *inh* and *inhoñ*, though not so common. The dative singular has two forms, one by adding *ko*,

like the substantives, and another by adding *ي* *e*, as *is-ko* or *is-e*; in the plural we have *in-ko* and *in-heñ*. The accusative is generally like the dative, but often the same as the nominative, as in the declension of substantives.

32. The demonstrative *وہ*, 'that,' 'he,' 'she,' 'it;' the interrogative *کون* *kaun*, 'who?' 'what?' the relative *جو* *jo*, 'he who,' 'she who,' &c., and the correlative *سو* *so*, 'that same,' are precisely similar in termination to *یہ* in the foregoing example; hence it will suffice to give the nominatives, and one or two oblique cases of each, thus:—

Remote Demonstrative.

Singular.	Plural.
N. <i>وہ</i> <i>wuh</i> , He, she, it, or that	<i>وی</i> <i>we</i> , They, those
G. <i>*اُس</i> <i>us kā</i> , &c.	<i>اُن اُنہ اُنہوں</i> <i>un, unh, unhoñ kā</i> , <i>کا</i> &c.
D. <i>اُس کو اُسی</i> <i>usko, use</i>	<i>اُن کو اُنہیں</i> <i>unko or unheñ</i> .

Interrogative (applied to persons or individuals).

N. <i>کون</i> <i>kaun</i> , Who? which ?	<i>کون</i> <i>kaun</i> , Who? which ?
G. <i>کس</i> <i>kis, kā</i> , &c.	<i>کِن کِنہ کِنہوں</i> <i>kin, kinh, kinhoñ</i> <i>کا</i> <i>kā</i> , &c.

Interrogative (applied to matter or quantity).

N. <i>کیا</i> <i>kyā</i> , What?	Same as the singular.
G. <i>کاھی</i> <i>kāhe, kā</i> , &c.	

* Sometimes *وِس* *wis kā*, &c. ; and in the plur. *وِن وِنہ وِنہوں* *win, winh, or winhoñ, kā*, &c.

Relative.

Singular.	Plural.
N. جو <i>jo</i> or جون <i>jaun</i> , He who, she who, that which	جو <i>jo</i> or <i>jaun</i> , They who, those who or which
G. جس کا <i>jis kā</i> , &c.	جنہں جن <i>jin, jinh, jinhon</i> کا جنہوں <i>kā</i> , &c.
D. جس کو جیسی	جن کو جنہیں

Correlative.

N. سو <i>so</i> or تون <i>taun</i> , That same	سو <i>so</i> or تون <i>taun</i> , These same
G. تس کا <i>tis kā</i> , &c.	تن تنہں تنہوں کا <i>kā</i> , &c.
D. تس کو تسی	تن کو تنہیں

Possessive Pronouns.

33. The genitives singular and plural of the personal and demonstrative pronouns are used adjectively as possessives, like the *meus, tuus, noster, vester*, &c., of the Latin, and in construction they follow the rule given respecting adjectives in § 1. There is, however, in addition to these, another possessive of frequent occurrence, viz. اپنا *apnā*, اپنی *apne*, and اپنی *apnī*, 'own,' or 'belonging to self,' which under certain circumstances supplies the place of any of the rest, as will be fully explained in the Syntax. The word آپ *āp*, 'self,' is used with or without the personal pronouns; thus, میں آپ *main āp*, 'I myself,' which meaning may be conveyed by employing آپ *āp* alone. But the most frequent use of آپ *āp* is to be met with as a substitute for the second person, to express respect, when it may be translated, 'you, sir,' 'your honour,' 'your worship,' &c. When used in this sense, آپ *āp* is

declined like a word of the second class of substantives under the singular form, thus :—

N.	آپ	<i>āp</i> , your honour
G.	آپکا کی	<i>āp-kā</i> , - <i>ke</i> , - <i>kī</i> , of your honour
D. & Ac.	آپکو	<i>āp-ko</i> , to your honour, your honour
A.	آپ سے	<i>āp-se</i> , from your honour
L.	آپ میں	<i>āp-meñ</i> , in your honour
Agt.	آپ نے	<i>āp-ne</i> , by your honour.

When the word آپ *āp* denotes self, it is declined as follows :—

N.	آپ	<i>āp</i> , self, myself, &c.
G.	اپنا اپنی	<i>apnā</i> , <i>apne</i> , <i>apnī</i> , own, of self, &c.
D. & Ac.	{ آپ کو اپنی کو اپنی تین	{ <i>āp ko</i> or <i>apne ko</i> , <i>apne ta,īñ</i> , } to self, self.

The phrase آپس میں *āpas-meñ* denotes ‘among ourselves,’ ‘yourselves,’ or ‘themselves,’ according to the nominative of the sentence.

Indefinite Pronouns.

34. Under this head we class all those words which have more or less of a pronominal signification. The following are of frequent occurrence :— ایک *ek*, one ; اور *dūsrā*, another ; دونو *dono* or دونوں *dononī*, both ; اور *aur*, other (more) ; غیر *ghair*, other (different) ; بعضی *ba'ze*, certain ; بہت *bahut*, many, much ; سب *sab*, all, every ; ہر *har*, each ; فلانہ *fulāna* or فلانا *fulānā*, a certain one ; کوئی *ko,ī*, any one, some one ; کچھ *kuchh*, any thing, something ; کئی *ka,ī* and چند *chand*, some, several, many ; کتنا *kitnā* or کتا *kittā*, how many ? جتنا *jitnā* or جتا *jittā*, as many ; اتنا *itnā*, or اتا *ittā*, so many. They are all regular in their inflections, with the exception

of *کوئی* *ko,ī*, any, and *کچھ* *kuchh*, some, which are thus declined :—

کوئی *ko,ī*.

Singular.		Plural.
N. <i>کوئی</i> <i>ko,ī</i> , Any one, some one		* <i>کوئی</i> <i>ko,ī</i> or <i>کئی</i> <i>ka,ī</i> , some, several
Obl. <i>کسی</i> <i>kisī</i> , <i>kā</i> , &c.		* <i>کینی</i> <i>kinī</i> , <i>kā</i> , &c.

کچھ *kuchh*.

N. <i>کچھ</i> <i>kuchh</i> , Any thing, some thing		* <i>کچھ</i> <i>kuchh</i> , any, some, &c.
Obl. <i>کسو</i> <i>kisū</i> <i>kā</i> , &c.		* <i>کینو</i> <i>kinū</i> <i>kā</i> , &c.

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

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

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

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

c. Under this section we ought in strictness to include the numerals, of which we here subjoin the first decade, together with the corresponding figures, Arabian and Indian, both of which are employed exactly like our own.

Figures.			Names.	Figures.			Names.
Arab.	Ind.	Arab.		Ind.			
1	۱	१	ایک <i>ek</i>	6	۶	۶	چھہ <i>chha</i>
2	۲	२	دو <i>do</i>	7	۷	۷	سات <i>sāt</i>
3	۳	३	تین <i>tīn</i>	8	۸	۸	آٹھ <i>āṭh</i>
4	۴	४	چار <i>chār</i>	9	۹	۹	نو <i>nau</i>
5	۵	۵	پانچ <i>pānch</i>	10	۱۰	۱۰	دس <i>das.</i>

In Hindustani, the numerals from ten to a hundred are not so simple and regular as ours ; these we shall treat of hereafter.

SECTION III.

Of the Verb فَعَلَ fi'l.

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

36. From the infinitive are formed, by very simple and invariable rules, the three principal parts of the verb, which are the following:—1. The second person singular of the imperative or root, by rejecting the final نَ *nā*; as from بُولْنَا *bolnā*, to speak, comes بول *bol*, speak thou. 2. The present participle, which is always formed by changing the final نَ *nā* of the infinitive into تَ *tā*, as بُولْنَا *bolnā*, to speak, بُولْتَا *boltā*, speaking. 3. The past participle is formed by leaving out the نَ *n* of the infinitive, as بُولْنَا *bolnā*, to speak, بولا *bolā*, spoken. If, however, the نَ *nā* of the infinitive be preceded by the long vowels اَ *ā* or و *o*, the past participle is formed by changing the نَ *n* into يَ *y*, in order to avoid a disagreeable hiatus; thus from لَانَا *lānā*, to bring, comes لآيا *lāyā* (not لآ *lā-ā*), brought; so رونا *ronā*, to weep, makes رويَا *royā* in the past participle. These three parts being thus ascertained, it will be

very easy to form all the various tenses, &c., as in the examples which we are about to subjoin.

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

Present Tense.

Singular.	Plural.
مَیْنِ هُونِ <i>main hūn</i> , I am	هَمِ هَیْنِ <i>ham haiñ</i> , we are
تُو هَی <i>tū hai</i> , thou art	تَمِ هُو <i>tum ho</i> , you are
وَه هَی <i>wuh hai</i> , he, she, it is	وِی هَیْنِ <i>we haiñ</i> , they are.

Past Tense.

مَیْنِ تَهَا <i>main thā</i> , I was	هَمِ تَهَی <i>ham the</i> , we were
تُو تَهَا <i>tū thā</i> , thou wast	تَمِ تَهَی <i>tum the</i> , you were
وَه تَهَا <i>wuh thā</i> , he or it was	وِی تَهَی <i>we the</i> , they were.

a. The first of these tenses is a curiosity in its way, as it is the only present tense in the language characterized by different terminations, and independent of gender. Instead of the form *hai*, in the second and third persons singular, *haiga* is frequently met with in verse; and in the plural, *haiñge* for *haiñ* in the first and third persons. In the past tense, *thā* of the singular becomes *thī* when the nominative is feminine, and in the plural *thīñ*. We may here remark that throughout the conjugation of all verbs, when the singular terminates in *ā* (masculine), the plural becomes *e*; and if the nominatives be feminine, the *ā* becomes *ī* for the singular and *īñ* (contracted for *iyāñ*) for the plural. If several feminine terminations in the plural follow in succession, the *īñ* is added only to the last, but even here there are exceptions.

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

Infinitive, بولنا *bolnā*, To speak.

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

1. Tenses formed from the root.

Aorist.

English—‘ I may speak,’ &c.

مَينَ بُولُونِ	<i>main bolūn</i>	هَم بُولِين	<i>ham boleñ</i>
تُو بُولِي	<i>tū bole</i>	تُم بُولُو	<i>tum bolo</i>
وَه بُولِي	<i>wuh bole</i>	وِي بُولِين	<i>we boleñ.</i>

Future.

English—‘ I shall or will speak,’ &c.

مَينَ بُولُونِغَا	<i>main bolūngā</i>	هَم بُولِينِغِي	<i>ham boleñge</i>
تُو بُولِيغَا	<i>tū bolegā</i>	تُم بُولُوغِي	<i>tum bologe</i>
وَه بُولِيغَا	<i>wuh bolegā</i>	وِي بُولِينِغِي	<i>we boleñge</i>
fem. <i>bolūngī</i> , &c.		fem. <i>boleñgī</i> , &c.	

Imperative.

English—‘ Let me speak, speak thou,’ &c.

مَينَ بُولُونِ	<i>main bolūn</i>	هَم بُولِين	<i>ham boleñ</i>
تُو بُول	<i>tū bōl</i>	تُم بُولُو	<i>tum bolo</i>
وَه بُولِي	<i>wuh bole</i>	وِي بُولِين	<i>we boleñ.</i>

2. Tenses formed from the present participle :

Indefinite.

English (as a present tense),—‘ I speak, thou speakest,’ &c., (conditional)—‘ If I spoke, had I spoken,’ &c., (habitual)—‘ I used to speak.’

مَينَ بولتا <i>main boltā</i>	هم بولتي <i>ham bolte</i>
تُو بولتا <i>tū boltā</i>	تم بولتي <i>tum bolte</i>
وہ بولتا <i>wuh boltā</i>	وي بولتي <i>we bolte.</i>

Present.

English—‘ I speak or am speaking,’ &c.

مَينَ بولتا ہون <i>main boltā hūn</i>	هم بولتي ہين <i>ham bolte hain</i>
تُو بولتا هي <i>tū boltā hai</i>	تم بولتي هو <i>tum bolte ho</i>
وہ بولتا هي <i>wuh boltā hai</i>	وي بولتي ہين <i>we bolte hain.</i>

Imperfect.

English—‘ I was speaking, thou wast,’ &c.

مَينَ بولتا تھا <i>main boltā thā</i>	هم بولتي تهي <i>ham bolte the</i>
تُو بولتا تھا <i>tū boltā thā</i>	تم بولتي تهي <i>tum bolte the</i>
وہ بولتا تھا <i>wuh boltā thā</i>	وي بولتي تهي <i>we bolte the.</i>

3. Tenses from the past participle :

Past.

English—‘ I spoke, thou speakest,’ &c.

مَينَ بولا <i>main bolā</i>	هم بولي <i>ham bole</i>
تُو بولا <i>tū bolā</i>	تم بولي <i>tum bole</i>
وہ بولا <i>wuh bolā</i>	وي بولي <i>we bole</i>

Perfect.

English—‘ I have spoken, thou hast,’ &c.

مَينَ بولا ہون <i>main bolā hūn</i>	هم بولي ہين <i>ham bole hain</i>
تُو بولا هي <i>tū bolā hai</i>	تم بولي هو <i>tum bole ho</i>
وہ بولا هي <i>wuh bolā hai</i>	وي بولي ہين <i>we bole hain.</i>

Pluperfect.

English—‘ I had spoken, thou hadst spoken,’ &c.

مَين بولا تها	<i>main bolā thā</i>	هم بولي تهي	<i>ham bole the</i>
تو بولا تها	<i>tū bolā thā</i>	تم بولي تهي	<i>tum bole the</i>
وه بولا تها	<i>wuh bolā thā</i>	وي بولي تهي	<i>we bole the.</i>

4. Miscellaneous verbal expressions :

Respectful Imperative or Precative.

بوليئي *bolīye* or بوليئو *bolīyo*, ‘ You, he, &c., be pleased to speak.’

بوليئيجا *bolīyegā*, ‘ You, he, &c., will have the goodness to speak.’

Infinitive (used as a gerund or verbal noun).

Nom. بولنا *bolnā*, ‘ Speaking:’ gen. بولني كا *bolne kā*, &c., ‘ Of speaking,’ &c., like substantives of the third class.

Noun of Agency.

بولني والا *bolne-wālā*, and sometimes بولني هارا *bolne-hārā*, ‘ A speaker,’ ‘ one who is capable of speaking.’

Participles, used adjectively.

Pres. بولتا <i>boltā</i> or بولتا هُوا <i>boltā hū,ā</i> , fem. <i>boltī</i> or <i>boltī hū,ī</i> .	بولتي <i>bolte</i> or بولتي هُوي <i>bolte hū,e</i> , fem. <i>boltīn</i> or <i>boltī hū,īn</i>
Past. بولا <i>bolā</i> or بولا هُوا <i>bolā hū,ā</i> , fem. <i>bolī</i> or <i>bolī hū,ī</i>	بولي <i>bole</i> or بولي هُوي <i>bole hū,ē</i> , fem. <i>bolīn</i> or <i>bolī hū,īn</i> .

Conjunctive (indeclinable). بول *bol*, بولي *bole*, بولكي *bolke*, بولكر *bolkar*, بول كر كي *bol kar-ke*, or بول كر كر *bol-kar-kar*, having spoken.

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

a. We may here briefly notice how the various portions of the verb are formed. The aorist, it will be seen, is the only part worthy of the name of tense, and it proceeds directly from the root by adding the terminations *ūñ*, *e*, *e*, for the singular, and *eñ* *o*, *eñ*, for the plural. The future is formed directly from the aorist by adding *gā* to the singular and *ge* to the plural for masculines, or by adding *gī* and *giyāñ* (generally contracted into *gīñ*) when the nominative to the verb is feminine. The imperative differs from the aorist merely in the second person singular, by using the bare root without the addition of the termination *e*. Hence, the future and imperative are mere modifications of the aorist, which we have placed first, as the tense *par excellence*. It is needless to offer any remark on the tenses formed from the present participle, as the reader will easily learn them by inspection. The three tenses from the past participle are equally simple in all neuter or intransitive verbs; but in transitive verbs they are subject to a peculiarity of construction, which will be noticed further on. The proper use and application of the various tenses and other parts of the verb will be fully treated of in the Syntax.

b. As the aorist holds the most prominent rank in the Hindustani verb, it will be proper to notice in this place a few euphonic peculiarities to which it is subject. 1. When the root ends in *ā*, the letter *w* is optionally inserted in the aorist between the root and those terminations that begin with *e*; thus لانا *lānā*, to bring, root لا *lā*, aorist لاوي *lāwē* or لاِي *lā,e*. 2. When the aorist ends in *o*, the letter *w* is optionally inserted, or the general rule may be observed, or the initial vowels of the termination may all vanish, as will be seen in the verb *honā*, which we are about to subjoin. Lastly, when the root ends in *e*, the letter *w* may be inserted between the root and those terminations which begin with *e*, or the *w* being omitted, the final *e* of the root is absorbed in the terminations throughout. Thus دينا *denā*, to give, root دي *de*, aorist *deūñ*, *dewe*, *dewe*; *dewēñ* *de,o*, *dewēñ*; or, contracted, *dūñ*, *de*, *de*; *deñ*, *do*, *deñ*. It is needless to add that the future and imperative of all such verbs are subject to the same modification.

39. We now come to the verb هونا *honā*, 'to be, or become,' which, being of frequent occurrence, is worthy of the reader's attention. It is perfectly regular in the formation of all its tenses, &c., and conjugated precisely like *bolnā*, already given. The past participle changes the *o* of the root into *ū*, instead of retaining the *o* and inserting the euphonic *y* (No. 36), thus هُؤَا *hū,ā*, 'been or become,' not هُؤَا *hoyā*; so the respectful imperative is *hūjiye*, &c.; but these slight peculiarities do not in the least affect the regularity of its conjugation, as will be seen in the paradigm.

Infinitive هونا *honā*, To be, or become.

Root هو *ho*, present participle هوتا *hotā*, past participle هُؤَا *hū,ā*.

Aorist.

I may or shall be, or become.

هون - هُون مَينَ *main ho,ūn* or *hoi*

هو - هُؤَي - هُوِي تُو *tū howe, ho,e, or ho*

هو - هُؤَي - هُوِي وَه *wuh howe, ho,e, or ho.*

هون - هُؤَيْن - هُوَيْن هم *ham howeñ, ho,eñ, or hoi*

هو - هُوُو تم *tum ho,o or ho*

هون - هُؤَيْن - هُوَيْن وَي *we howeñ, ho,eñ, or hoñ.*

Future.

I shall or will be, or become.

هونگا - هُؤِنگا مَينَ *main ho,ungā* or *hūngā*

هوغا - هُؤِيگا - هُوِيگا تُو *tū howegā, ho,egā, or hogā*

هوغا - هُؤِيگا - هُوِيگا وَه *wuh howegā, ho,egā, or hogā.*

هونگي - هُؤِينگي - هُوِينگي هم *ham howenge, ho,enge, or honge*

هوغى - هُؤُوگي تم *tum ho,oge or hoge*

هونگي - هُؤِينگي - هُوِينگي وَي *we howenge, ho,enge, or honge.*

Imperative.

Let me be, be thou, &c.

مَينَ هُوُون - هُون main ho,ūn or hoñ

تُو هُو tū ho

وَه هُوِي - هُوِي هُو wuh howe, ho,e, or ho.

هَم هُووين - هُوين هُون ham howeñ ho,eñ, or hoñ

تَم هُوو - هُو tum ho,o or ho

وَي هُووين - هُوين هُون we howeñ, ho,eñ, or hoñ.

Indefinite.

I am, I might be, I used to be, or become.

هوتا	}	مَينَ main	} hotā		هوتي	هَم ham	} hote.
		تُو tu				تَم tum	
		وَه wuh				وَي we	

Present.

I am, or I become, &c.

مَينَ هوتا هُون main hotā hūn		هَم هوتي هِين ham hote haiñ
تُو هوتا هِي tū hotā hai		تَم هوتي هُو tum hote ho
وَه هوتا هِي wuh hotā hai		وَي هوتي هِين we hote haiñ.

Imperfect.

I was becoming, &c.

هوتاتها	}	مَينَ main	} hotā thā		هوتي تهي	هَم ham	} hote the.
		تُو tū				تَم tum	
		وَه wūh				وَي we	

Past.

I became, &c.

هُوا	}	مَينَ main	} hū,ā		هُوي	هَم ham	} hū,e.
		تُو tū				تَم tum	
		وَه wuh				وَي we	

Perfect.

I have become, &c.

Singular.		Plural.
هُوَ هُونُ مَيْنَ <i>main hū,ā hūni</i>		هَمُّ هُوِي هَيْنَ <i>ham hū,e hain</i>
هُوَ هِي تُو <i>tū hū,ā hai</i>		تَمُّ هُوِي هُو <i>tum hū,e ho</i>
هُوَ هِي وَه <i>wuh hū,ā hai</i>		وِي هُوِي هَيْنَ <i>we hū,e hain.</i>

Pluperfect.

I had become, &c.

هُوَا تَهَا $\left\{ \begin{array}{l} \text{مَيْنَ } main \\ \text{تُو } tū \\ \text{وَه } wuh \end{array} \right.$	<i>hū,ā thā</i>	$\left\{ \begin{array}{l} \text{هَم } ham \\ \text{تَم } tum \\ \text{وِي } we \end{array} \right.$	<i>hū,e the.</i>
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Respectful Imperative, &c.

هُوجِي *hūjiye*, هُوَجِيو *hūjiyo*, or هُوَجِيگَا *hūjiegā*, be pleased to be,
or to become.

*Infinitive, or Verbal Noun.*هُونَا *honā*, being, *hone kā*, &c., of being.*Noun of Agency or Condition.*هُونِيوَالَا *honewālā*, that which is, or becomes.*Participles.*Pres. هُوَتَا *hotā*, or هُوَا هُوَتَا *hotā hū,ā*, being, becoming.Past. هُوَا *hū,ā*, been, or become.*Conjunctive Participle.*&c. هُو هُوَكِر هُوَكِي *ho, hokar, hoke*, &c., having been, or become.*Adverbial Participle.*هُوتِي هِي *hote hī*, on being, or becoming.

a. We may here observe that the aorist, future, and indefinite of هونا *honā*, 'to be,' are sometimes used as auxiliaries with the present and past participles of other verbs, so as to give us three additional tenses. These from their nature are not of very frequent occurrence, and some forms of them we confess we have

never met with in any work, printed or manuscript, except in grammars. They are however considered as distinct parts of the verb by native grammarians, therefore it is but right that they should find a place here. We therefore subjoin them, together with their native appellations, reserving the account of their use and application till we come to the Syntax.

1. *Hāl ī mutashakkī*, literally, 'present dubious.'

English—'I may or shall be speaking.'

هوونگا - هوون	مِين بولتا هوون	<i>main boltā ho,ūn</i> or <i>hoūngā</i>
هوويگا - هووي	تُو بولتا هووي	<i>tū boltā howe</i> or <i>howegā</i>
هوويگا - هووي	وُه بولتا هووي	<i>wuh boltā howe</i> or <i>howegā</i>
هووينگا - هووين	هم بولتي هووين	<i>ham bolte howeñ</i> or <i>howenge</i>
هووگي - هوو	تم بولتي هوو	<i>tum bolte ho,o</i> or <i>ho,oge</i>
هووينگي - هووين	وي بولتي هووين	<i>we bolte howeñ</i> or <i>howenge</i> .

2. *Māzī mutashakkī* or *Mashkūk*, 'past dubious.'

English—'I may or shall have spoken.'

هوونگا - هوون	مِين بولا هوون	<i>main bolā ho,ūn</i> or <i>hoūngā</i>
هوويگا - هووي	تُو بولا هووي	<i>tū bolā howe</i> or <i>howegā</i>
هوويگا - هووي	وُه بولا هووي	<i>wuh bolā howe</i> or <i>howegā</i>
هووينگا - هووين	هم بولي هووين	<i>ham bole howeñ</i> or <i>howenge</i>
هووگي - هوو	تم بولي هوو	<i>tum bole ho,o</i> or <i>ho,oge</i>
هووينگي - هووين	وي بولي هووين	<i>we bole howeñ</i> or <i>howenge</i> .

3. *Māzī shartiyā* or *māzī mutamannī*.

Past Conditional.

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

بولتا هوتا - بولا هوتا	$\left\{ \begin{array}{l} مِين \text{ } main \\ تُو \text{ } tū \\ وُه \text{ } wuh \end{array} \right\}$	$boltā \text{ } hotā, \text{ or } bolā \text{ } hotā.$

بولتي هوي - بولي هوي	{	هم ham	}	bolte hote, or bole hote.
		تم tum		
		وي we		

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

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

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

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

Infinitive (*maṣḍar*), *مارنا mārnā*, To beat.

مار mar, beat thou; *مارتا mārta*, beating; *مارا mārā*, beaten.

1. Tenses of the root :

Aorist (muzāri).

Singular.	Plural.
مارون مین I may beat	مارین ہم we may beat
ماری تو thou mayst beat	مارو تم you may beat
ماری وہ he may beat	مارین وی they may beat.

Future (mustakbil).

مارونگا مین I shall or will beat	مارینگے ہم we shall or will beat
ماریگا تو thou shalt or wilt beat	ماروگی تم you shall or will beat
ماریگا وہ he shall or will beat	مارینگے وی they shall or will beat.

Imperative (*amr*).

Singular.	Plural.
مَارُونِ مَينَ let me beat	هَم مَارِينِ let us beat
مَارِ تُو beat thou	تُم مَارُو beat ye or you
مَارِي وَه let him beat	وَي مَارِينِ let them beat.

2. Tenses of the present participle :

Indefinite, or Past Conditional (māzī shartī or māzī mutamannī).

مَارَتَا مَينَ I beat, &c. &c.	هَم مَارَتِي we beat
مَارَتَا تُو thou beatest	تُم مَارَتِي ye beat
مَارَتَا وَه he beats	وَي مَارَتِي they beat.

Present (hāl).

مَارَتَا هُونِ مَينَ I am beating	هَم مَارَتِي هِينِ we are beating
مَارَتَا هِي تُو thou art beating	تُم مَارَتِي هُو you are beating
مَارَتَا هِي وَه he is beating	وَي مَارَتِي هِينِ they are beating.

Imperfect (istimrārī).

مَارَتَا تَهَا مَينَ I was beating	هَم مَارَتِي تَهِي we were beating
مَارَتَا تَهَا تُو thou wast beating	تُم مَارَتِي تَهِي you were beating
مَارَتَا تَهَا وَه he was beating	وَي مَارَتِي تَهِي they were beating.

Present Dubious (hāl i mutashakkī).

English—‘ I may, shall, or will be beating.’

مَارَتَا هُوْونْكَ مَينَ	هَم مَارَتِي هُوْوينْكي
مَارَتَا هُوْويْكَ تُو	تُم مَارَتِي هُوْويْكي
مَارَتَا هُوْويْكَ وَه	وَي مَارَتِي هُوْوينْكي

3. Tenses of the past participle :

Peculiarity.—All the nominatives assume the case of the agent, characterized by the post-position *ni*, the verb agrees

with the object of the sentence in gender and number, or is used impersonally in the masculine singular form.

Past Absolute (māzī mutlak).

English—‘I beat or did beat,’ &c. Literally, ‘It is or was beaten by me, thee, him, us, you, or them.’

Singular.			Plural.		
مارا	$\left. \begin{array}{l} \text{مَيْنِ ني} \text{ main ne} \\ \text{تُو ني} \text{ tū ne} \\ \text{أُس ني} \text{ us ne} \end{array} \right\}$	mārā	مارا	$\left. \begin{array}{l} \text{هَم ني} \text{ ham ne} \\ \text{تُم ني} \text{ tum ne} \\ \text{أُن ني} \text{ un ne} \end{array} \right\}$	mārā.

Perfect, or Past Proximate (māzī ḡarīb).

English—‘I have beaten.’ Literally, ‘It has been (is) beaten by me, thee, him,’ &c.

مارا	$\left. \begin{array}{l} \text{مَيْنِ ني} \text{ main ne} \\ \text{تُو ني} \text{ tū ne} \\ \text{أُس ني} \text{ us ne} \end{array} \right\}$	mārā	مارا	$\left. \begin{array}{l} \text{هَم ني} \text{ ham ne} \\ \text{تُم ني} \text{ tum ne} \\ \text{أُن ني} \text{ un ne} \end{array} \right\}$	mārā
هي		hai	هي		hai.

Pluperfect, or Past Remote (māzī ba'īd).

English—‘I had beaten.’ Literally, ‘It was beaten by me, thee, him,’ &c.

مارا	$\left. \begin{array}{l} \text{مَيْنِ ني} \text{ main ne} \\ \text{تُو ني} \text{ tū ne} \\ \text{أُس ني} \text{ us ne} \end{array} \right\}$	mārā	مارا	$\left. \begin{array}{l} \text{هَم ني} \text{ ham ne} \\ \text{تُم ني} \text{ tum ne} \\ \text{أُن ني} \text{ un ne} \end{array} \right\}$	mārā
تها		thā	تها		thā.

Past Dubious (māzī mashkūk).

English—‘I shall have beaten,’ i. e. ‘It shall have been beaten by me, thee,’ &c.

مارا	$\left. \begin{array}{l} \text{مَيْنِ ني} \text{ main ne} \\ \text{تُو ني} \text{ tū ne} \\ \text{أُس ني} \text{ us ne} \end{array} \right\}$	mārā	مارا	$\left. \begin{array}{l} \text{هَم ني} \text{ ham ne} \\ \text{تُم ني} \text{ tum ne} \\ \text{أُن ني} \text{ un ne} \end{array} \right\}$	mārā
هوگا		hogā	هوگا		hogā.

Respectful Imperative (amri ta'zīmī).

مَارِيْئِي mariye, &c. &c.

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

41. We have now, we trust, thoroughly explained the mode of conjugating a Hindustani verb. There is no such thing as an irregular verb in the language; and six words only are slightly anomalous in the formation of the past participle, which last being known, the various tenses unerringly follow according to rule. We here subjoin the words to which we allude, together with their past participles.

Infinitives.	Past Participles.			
	Singular.		Plural.	
	Mas.	Fem.	Mas.	Fem.
جانا <i>jānā</i> , To go	گیا <i>gayā</i>	گئی <i>ga,ī</i>	گئے <i>ga,e</i>	گئیں <i>ga,īn</i>
کرنَا <i>karnā</i> , — do	کیا <i>kiyā</i>	کی <i>kī</i>	کئے <i>kī,e</i>	کئیں <i>kīn</i>
مرنا <i>marnā</i> — die	مُوا <i>mū,ā</i>	مُوی <i>mū,ī</i>	مُئے <i>mū,e</i>	مُئیں <i>mū,īn</i>
هونا <i>honā</i> — be	هُوا <i>hū,ā</i>	هُوی <i>hū,ī</i>	هُئے <i>hū,e</i>	هُئیں <i>hū,īn</i>
دینا <i>denā</i> — give	دیا <i>diyā</i>	دی <i>dī</i>	دئے <i>dī,e</i>	دئیں <i>dīn</i>
لینا <i>lenā</i> — a ke	لیا <i>liyā</i>	لی <i>lī</i>	لئے <i>lī,e</i>	لئیں <i>līn</i> .

a. Of these, *jānā* and *marnā* are neuter or intransitive, and conjugated like *bolnā*. The conjugation of *honā* we have already given in full, and that of *karnā*, *denā*, and *lenā*, is like *mārnā*, 'to beat.' It would be utterly ridiculous then to call any of these an irregular verb, for at the very utmost the deviation from the general rule is not so great as in the Latin verbs *do*, *dedi*, *datum*, or *cerno*, *crevi*, &c., which no grammarian would on that account consider as irregular.

b. The peculiarities in the past participles of *honā*, *denā*,* and *lenā*, are merely on the score of euphony. The verb *jānā* takes its infinitive and present participle evidently from the Sanskrit root **या** *yā*, the *y* being convertible into *j*, as is well known, in

* The verb *denā* makes *dījiye*, and *lenā*, *lījiye*, in the respectful imperative; so do all those whose roots end in *ī*; as, *pīnā*, to drink, *pījiye*, &c.

the modern tongues of Sanskrit origin. Again, the past participle *gayā*, seems to have arisen from the root **गम्**, which also denotes 'to go.' In the case of *karnā*, 'to do, make,' it springs naturally enough from the modified form *kar*, of the root **कृ** *kri*, and at the same time there would appear to have been another infinitive, *kīnā*, directly from the Sanskrit root, by changing the *ri* into *ī*; hence the respectful imperative of this verb has two forms, *kariye* and *kījiye*, while the past participle *kīyā* comes from *kīnā*, the same as *piyā* from *pīnā*, 'to drink.' Lastly, *marnā* is from *mar*, the modified form of **मृ** *mri*; at the same time the form *mūnā*, whence *mū,ā*, may have been in use; for we know that in the Prakrit, which is a connecting link between the Sanskrit and the present spoken tongues of Northern India, the Sanskrit vowel *ri* began to be generally discarded, and frequently changed into *u*, and the Prakrit participle is *mudo*, for the Sanskrit *mrīto*; just as from the Sanskrit verbal noun *prichhāna*, we have the Hindustani *pūchhnā*, 'to ask,' through the Prakrit *puchhana*.

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

Infinitive, **مارا جانا** *mārā jānā*, To be beaten.

Imperative, **مارا جا** *mārā jā*, be thou beaten

Present Participle, **مارا جاتا** *mārā jātā*, being beaten

Past Participle, **مارا گيا** *mārā gayā*, beaten.

Tenses of the root.

Aorist.

Singular.	Plural.
مارا جاؤن مین I may be beaten	هم ماري جاوين we may be beaten
مارا جاوي تُو thou mayst be beaten	تُم ماري جاؤ you may be beaten
مارا جاوي وُه he may be beaten	وي ماري جاوين they may be beaten.

Future.

مارا جاؤنگا مین I shall or will be beaten	هم ماري جاوينگي we shall or will be beaten
مارا جاويگا تُو thou shalt or wilt be beaten	تُم ماري جاؤگي you shall or will be beaten
مارا جاويگا وُه he shall or will be beaten	وي ماري جاوينگي they shall or will be beaten.

Imperative.

مارا جاؤن مین let me be beaten	هم ماري جاوين let us be beaten
مارا جا تُو be thou beaten	تُم ماري جاؤ be ye beaten
مارا جاوي وُه let him be beaten	وي ماري جاوين let them be beaten.

Tenses of the present participle.

Conditional.

مارا جاتا اگر مین if I be, or had been, beaten	هم ماري جاتي اگر هم if we be, or had been, beaten
مارا جاتا اگر تُو if thou be, or hadst been, beaten	تُم ماري جاتي اگر تُم if you be, or had been, beaten
مارا جاتا اگر وُه if he be, or had been, beaten	وي ماري جاتي اگر وي if they be, or had been, beaten.

Present.

Singular.	Plural.
مِين مارا جاتا هُون I am being beaten	هم ماري جاتي هِين we are being beaten
تُو مارا جاتا هي thou art being beaten	تُم ماوي جاتي هو you are being beaten
وُه مارا جاتا هي he is being beaten	وي ماري جاتي هِين they are being beaten.

Imperfect.

مِين مارا جاتا تها I was beaten or being beaten	هم ماري جاتي تهي we were beaten
تُو مارا جاتا تها thou wast beaten	تُم ماري جاتي تهي you were beaten
وُه مارا جاتا تها he was beaten	وي ماري جاتي تهي they were beaten.

Tenses of the past participle.

Past.

مِين مارا گيا I was beaten	هم ماري گئي we were beaten
تُو مارا گيا thou wast beaten	تُم ماري گئي you were beaten
وُه مارا گيا he was beaten	وي ماري گئي they were beaten.

Perfect.

مِين مارا گيا هُون I have been beaten	هم ماري گئي هِين we have been beaten
تُو مارا گيا هي thou hast been beaten	تُم ماري گئي هو you have been beaten
وُه مارا گيا هي he has been beaten	وي ماري گئي هِين they have been beaten.

Pluperfect.

مِين مارا گيا تها I had been beaten	هم ماري گئي تهي we had been beaten
تُو مارا گيا تها thou hadst been beaten	تُم ماري گئي تهي you had been beaten
وُه مارا گيا تها he had been beaten	وي ماري گئي تهي they had been beaten.

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

b. We have seen in the conjugation of *mārṇā*, 'to beat,' that those tenses which spring from the past participle, have a construction similar to the Latin passive voice. This construction is always used when the agent is known and expressed; as,
 اُس سپاہی نے ایک مرد مارا ہے *us sipāhī ne ek mard mārā hai*,
 'that soldier has beaten a man,' or (more literally) 'by that soldier a man has been beaten.' Again, if the agent is unknown

or the assertion merely made in general terms, the regular form of the passive is used; as, *ek mard mārā gayā*, 'a man has been beaten,' and even this might be more idiomatically expressed by saying *ek mard ne mār khā,ī hai*, 'a man has suffered a beating.'

c. One cogent reason why the passive voice does not frequently occur in Hindustani is, that the language abounds with primitive simple verbs of a passive or neuter signification, which are rendered active by certain modifications which we are about to state.

Thus پلنا *palnā* signifies 'to be fed or reared,' which again becomes an active or transitive verb by lengthening the vowel of the root; as, پالنا *pālñā*, to 'feed or rear,' as will be more fully explained immediately.

Derivative Verbs.

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

Rules.

1. By inserting the long vowel \bar{a} between the root and the \bar{n} of the infinitive of the primitive verb; thus, from پکنا *pakñā*, a neuter verb, 'to grow ripe,' 'to be got ready' (as food), comes پکانا *pakāñā* (active), 'to ripen, or make ready,' 'to cook.' Again, this active verb may be rendered causal or doubly transitive by inserting the letter w between the root and the modified termination انا *āñā*; thus, from پکانا *pakāñā*, 'to make ready,' we insert the letter w , and get the causal form پکوانا *pakwāñā*, 'to cause (another) to make (any thing) ready.' To shew the use of the three forms of the verb, we will add a few plain examples. 1. کھانا پکتا ہی *khāñā paktā hai*, 'the dinner is cooking' (or 'being cooked'); 2. خدمتگار کھانا پکاتا ہی

khidmatgār khānā pakātā hai, 'the servant is (himself) cooking dinner or food;' 3. *مہماندار کھانا پکواتا ہے* *mihmāndār khānā*

pakwātā hai, 'the host is causing dinner to be cooked.' These examples shew the copiousness of the Hindustani verb as compared with the English. For whereas we are obliged to employ the same verb both as neuter and active, like the word 'cooking' in the first and second examples, the Hindustani has a distinct expression for each. And the *پکوانا* *pakwānā* in the last example is much more neat and concise than the English 'is having,' 'is getting,' or 'is causing' the dinner (to be) 'cooked.'

In like manner, the neuter *جلنا* *jalnā*, to burn, *جالانا* *jalānā*, to kindle, and *جالوانا* *jalwānā*, to cause to be kindled; for example, *بatti jaltī hai*, 'the candle burns;' a man will say to his servant, *battī ko jalāo*, 'light the candle' (yourself), but he may say to his munshī, *battī ko jalwāo*, 'cause the candle to be lit' (by others).

2. When the root of the primitive verb is a monosyllable with any of the long vowels *ā*, *o* or *ū*, and *ی* *e* or *ī*, the latter are shortened in the active and causal forms, that is, the *ا* of the root is displaced by *fatha*, the *و* by *zamma*, and the *ی* by *kasra*; as, *جاگنا* *jāgnā*, to be awake, *جاگانا* *jagānā*, to awaken; *بولنا* *bolnā*, to speak, *بولانا* *bulānā*, to call, *بولوانا* *bulwānā*, to cause to be called, to send for; so *بھولنا* *bhūlnā*, to forget, *بھولانا* *bhulānā*, to mislead, *بھولوانا* *bhulwānā*, to cause to be misled; *لیٹنا* *letnā*, to lie down, *لیٹانا* *litānā*, to lay down, *لیٹوانا* *litwānā*, to cause to be laid down; *بھیگنا* *bhīgnā*, to be wet, *بھیگانا* *bhigānā*, to wet, *بھیگوانا* *bhigwānā*, to cause to be made wet. When the vowel sound of the root consists of the strong diphthongs *او* *au*, and *ای* *ai*, these undergo no change, and consequently such words fall under Rule 1; as, *دورنا* *daurnā*, to run, *دورانا* *daurānā*; *پیرنا* *pairnā*, to swim, *پیرانا* *pairānā*. The verb *بیٹھنا* *baiṭhnā*, to sit, makes *بیٹھانا* *bīṭhānā* or *بایٹھانا* *baiṭhānā*.

3. A numerous class of neuter verbs, having a short vowel in the last syllable of the root, form the active by changing the short vowel into its corresponding long ; that is, *fatha* becomes *ā* ; *zamma* becomes *o** (or *ū*) ; and *kasra* becomes *e* (or *ī*) ; as, *پلنا palnā*, to thrive or be nourished, *پالنا pālānā*, to nourish ; *کھلنا khulnā*, to open (of itself), *کھولنا kholnā*, to open (any thing). These form their causals regularly, according to Rule 1 ; as, *کھلوانا khulwānā*, to cause (another) to open (any thing).

4. A few verbs add *لانا lānā* to the root, modified as in Rule 2 ; thus, *سیکھنا sikhnā*, to learn, *سیکھانا sikhānā*, and *سیکھلانا sikhlanā*, to teach ; *کھانا khānā*, to eat, *کھلانا khilānā*, to feed ; *سوننا sonā*, to sleep, *سولانا sulānā*, to lull (asleep) ; *بیٹھنا baiṭhnā*, to sit, to be placed, has a variety of forms, viz. *biṭhānā*, *baiṭhānā*, *biṭhlānā*, and *baiṭhlānā* ; also *baiṭhālnā* and *baiṭhārānā*, to cause to sit, to set.

5. The following are formed in a way peculiar to themselves : *بیکنا biknā*, to be sold, *بیچنا bechnā*, to sell ; *رہنا rahnā*, to stay, *رکھنا rakhnā*, to keep, or place ; *ٹوٹنا tūṭnā*, to burst, to be broken, *توڑنا torṇā*, to break ; *چھٹنا chhuṭnā*, to cease, to go off, *چھوڑنا chhoṛnā*, to let off, to let go ; *پھٹنا phatnā*, to be rent, *پھاڑنا phāṛnā*, to rend, *پھوٹنا phuṭnā*, to crack, or split, *پھوڑنا phoṛnā*, to burst open (actively).

6. Verbs are formed from substantives or adjectives by adding *انا ānā*, or *نا nā* ; as from *پانی pānī*, water, *پانیانā paniyānā*, to irrigate ; so from *چوڑا chōṛā*, wide, *چوڑانā chaurānā*, to widen. A few infinitives spring, as Hindustani verbs, regularly from Arabic and Persian roots, by merely adding *نا nā*. If the primitive word be a monosyllable ending with two consonants, a *fatha* is inserted

* The forms *e* and *o* are by far the most common ; the *ī* and *ū* comparatively rare.

between the latter, on adding the نا *nā*; as from ترس *tars*, fear, pity, comes ترستا *taras-nā*, to fear; so from لرز *larz*, trembling, لرزنا *laraz-nā*; and from بحث *bahṣ*, argument, *bahṣ-na*, to dispute, &c. &c.

General Rule.—Primitive words consisting of two short syllables, the last of which is formed by the vowel *fatha*, on the accession of an additional syllable beginning with a vowel, whether for the purpose of declension, conjugation, or derivation, reject the *fatha* of the second syllable. Conversely, primitive words ending in two consecutive consonants, on adding a verbal termination beginning with a consonant, generally insert a *fatha* between the two consonants, as we have just seen in Rule 6.

Compound Verbs.

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

I. From the Root.

1. INTENSIVES, so called from being more energetic in signification than the simple verb. Ex. مار ڈالنا *mār ḍālnā*, to kill outright, from مارنا *mārnā*, to strike, and ڈالنا *ḍālnā*, to throw down; رکھ دینا *rakh-denā*, to set down, from رکھنا *rakhnā*, to place, and دینا *denā*, to give; کھا جانا *khā-jānā*, to eat up, from کھانا *khānā*, to eat, and جانا *jānā*, to go, &c. The main peculiarity of an intensive verb is, that the second member of it has, practically speaking, laid aside its own primary signification, while at the same time the sense of the first member is rendered more emphatic, as in our own verbs ‘to run off,’ ‘to march on,’ ‘to rush away,’ &c.; thus, *wuh hāthī par se gir-*

paṛā, 'he fell down from off (or, as the Hindustani has it, more logically, *from upon*) the elephant.'

2. POTENTIALS, formed with *سکنا saknā*, to be able; as *بول سکنا bol-saknā*, to be able to speak, *جا سکنا jā-saknā*, to be able to go, &c. The root of a verb in composition with *saknā* in all its tenses may be viewed as a potential mood; thus, *main bol-saktā hūn*, 'I am able to speak,' or 'I can speak;' so *main bol-sakā*, 'I could speak.'

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

II. From the Present Participle.

1. CONTINUATIVES, as *بکتا جانا baktā-jānā* or *بکتا رہنا baktā-rahnā*, to continue chatting. This is not a legitimate compound verb; it is merely a sentence, the present participle always agreeing with the nominative in gender and number, as, *wuh mard baktā jātā hai*, 'that man goes on chatting;' *we mard bakte jāte haiñ*, 'these men go on chatting;' *wuh randī baktī jātī hai*, 'that woman goes on chatting.'

2. STATISTICALS: *آنا گاتی گاتی gāte-ānā*, to come (in the state of one) singing; *روتی روتی rote-daurnā*, to run crying. Here the present participle always remains in the inflected state, like a substantive of the third class, having some postposition understood.

III. From the Past Participle.

1. FREQUENTATIVES: *مارا کرنا mārā karnā*, to make a practice of beating; *جایا کرنا jāyā-karnā*, to make a practice of going.

2. DESIDERATIVES, as *بولا چاہنا bolā-chāhnā*, to wish, or to be about, or like to speak.

IV. From Substantives or Adjectives, hence termed Nominals.

From Substantives, as from *جمع jam*, collection, *کرنا جمع کرنا*

jam' karnā, to collect or bring together, and جمع ہونا *jam' honā*, to be collected or come together; also from غوطہ *ghoṭā*, a plunge, مارنا غوطہ *ghoṭā mārṇā*, to dive, کھانا غوطہ *ghoṭā khānā*, to be dipped. From adjectives, as from چھوٹا *chhoṭā*, small, چھوٹا کرنا *chhoṭā karnā*, to diminish; کالا *kālā*, black, کالا کرنا *kālā karnā*, to blacken.

a. There is a very doubtful kind of compound called a reiterative verb, said to be formed by using together two verbs regularly conjugated, &c., as بولنا چالنا *bolnā chālṇā*, 'to converse;' but the use of these is generally confined to tenses of the present participle, or the conjunctive participle, and they are not regularly conjugated, for the auxiliary is added to the last only, as we *bolte chalte haiṅ*, not *bolte haiṅ chalte haiṅ*, 'they converse (chit-chat) together;' so *bol-chāl-kar*, not *bol-kar chāl-kar*, 'having conversed.' Those which are called Inceptives, Permissives, Acquisitives, &c., given in most grammars, are not properly compound verbs, since they consist regularly of two verbs, the one governed by the other, in the inflected form of the Infinitive, according to a special rule of Syntax; as, وہ بولنی لگا *wuh bolne lagā*, 'he began to say;' وہ جانی دیتا ہی *wuh jāne detā hai*, 'he gives (permission) to go;' وہ جانی پاتا ہی *wuh jāne pātā hai*, 'he gets (permission) to go;' all of which expressions are mere sentences, and not compound verbs.

b. Hence the compound verbs in the Hindustani language are really seven in number, viz.: the Intensive, Potential, Completive, Statistical, Frequentative, Desiderative, and Nominal. In these, the first part of the compound remains unchanged throughout, while the second part is always conjugated in the usual way. But among such of the nominals as are formed of an adjective with a verb, the adjective will agree in gender with the object of the verb, unless the concord be cut off by کو *ko*. Thus: گاری کھڑی کر *gārī kharī kar*, or کو کھڑا کر *gārī ko kharā-kar*, 'stop the carriage.' In the latter case only can the verb کھڑا کرنا *kharā-karnā* be regarded as belonging to the class of compounds.

SECTION IV.

On the Indeclinable parts of Speech—Cardinal and Ordinal Numbers—Derivation and Composition of Words.

I. *Adverbs.*

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

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

Table of a quintuple series of Adverbs of Time, Place, Manner, Quantity, and Number, formed from the five Pronouns, *yih*, *wuh*, *kaun*, *jaun*, *taun*, as under :

Near.	Remote.	Interrogative.	Relative.	Correlative.
<i>yih</i> , this	<i>wuh</i> , that	<i>kaun</i> , who?	<i>jaun</i> , who, which	<i>taun</i> , that same
1 <i>ab</i> , now	(wanting)	<i>kab</i> , } when? <i>kad</i> , }	<i>jab</i> , } when <i>jad</i> , }	<i>tab</i> , } then <i>tad</i> , }
2 <i>yakhāni</i> , here	<i>wahāni</i> , there	<i>kahāni</i> , where?	<i>jahāni</i> , wherever	<i>tahāni</i> , there
3 <i>idhar</i> , hither	<i>udhar</i> , thither	<i>kidhār</i> , whither?	<i>jidhar</i> , whither	<i>tidhar</i> , thither
4 <i>yūni</i> , this	<i>wūni</i> , in that way	<i>kyūni</i> , how?	<i>gyūni</i> , as	<i>tyūni</i> , so
5 <i>aisā</i> , like this	<i>waisā</i> , like that	<i>kaisā</i> , like what?	<i>jaisā</i> , like which	<i>taisā</i> , likethat same
6 { <i>ittā</i> , } this much { <i>etā</i> , }	<i>otā</i> , that much	<i>kittā</i> , } how <i>ketā</i> , }	<i>jittā</i> , } as much <i>jetā</i> , }	<i>tetā</i> , so much
7 { <i>itnā</i> , } this { <i>etnā</i> , } many	<i>utnā</i> , that many	<i>kitnā</i> , } how <i>ketnā</i> , }	<i>jitnā</i> , } as many <i>jetnā</i> , }	<i>titnā</i> , so many.

a. From the first class we have other adverbs rendered more emphatic by the addition of *هي* *hī*, &c. Thus : *ابھی* *abhī*, just now, *کبھی* *kabhī*, *کبھو* *kabhū*, or *کدھی* *kadhī*, ever, &c. From the second class, by changing *ان* *ān* into *ین* *īn*; thus, *یہیں* *yahīn*, exactly here, *کہیں* *kahīn*, whereabouts, somewhere, &c. From the fourth, by adding *ہیں* *hīn*; *یونہیں* *yūnhīn*, in this very way, *وونہیں* *wūnhīn*, thereupon, at that very time, exactly, the same as before, &c.

b. From among these may also be formed, by means of post-positions, &c., a number of useful compounds; as, *اب تک* *ab-tak*, or *اب تلک* *ab-talak*, till now; *تک کب* *kab-tak*, till when, &c.; *کبھی کبھی* *kābhī kabhī*, sometimes; *کبھی نہ کبھی* *kabhī na kabhī*, some time or other; *جہاں تہاں* *jahān tahān*, here and there; *جہاں کہیں* *jahān kahīn*, wherever; *اور کہیں* *aur kahīn*, somewhere else; *جب کبھی* *jab kabhī*, whenever; *کیوں کر* *kyūn kar*, how?

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

d. Many adverbs occur from the Arabic and Persian languages; as, *قصارا* *qazārā* (or *قضاکارا* *qazākār*), by chance, from *قضا* *qazā*, fate, &c., and *را* *rā*, the sign of the objective case; *چگونہ* *chigūna*, how; *چنانچہ* *chūnānchī*, so that, like as; *باری* *bāre*, once, at last; *بارہا* *bārḥū* (pl.), often (times); *شاید* *shāyad*, perhaps (Hindustani *ہو تو ہو* *ho to ho*, it may be); *خواہ نہ خواہ* *kh,āh na kh,āh*, volens nolens, positively, at all events; *وغیرہ* *wa ghaira*, et cetera, &c.; *فقط* *faqat*, merely, finis.

e. Adverbs purely Arabic occur chiefly as follows: 1. Simply a noun with the article; thus, القصة *alkiṣṣa* (literally 'the story'); الغرض *algharaz* (literally, 'the end, purport,' &c.) in short; الحال *alhāl* (the present), at this time; البته *albatta*, certainly; &c. 2. The Arabic noun in the accusative case, marked with the termination ان *an* (p. 20); thus, اتفاقاً *ittifākan*, by chance (from اتفاق *ittifāk*, fortune, accident, &c.); أصلاً *aṣlan* (or أصلاً *aslan*), by no means; مثلاً *miṣlan*, for example (from مثل *maṣal*, or *miṣl*, parable, similitude); خصوصاً *khuṣūṣan*, especially, &c. Lastly, a noun with a preposition; as, بالفعل *bilfi'l*, in fact; في الحال *filhāl* (in the present), في الغور *fi'l faur* (in the heat), all signifying, instantly, immediately; في الحقيقة *fi'l hakikat* (in truth), really; يعني *ya, nī*, that is to say, to wit, viz.

f. Many adverbial expressions occur consisting of a pronoun and substantive governed by a simple postposition understood; as, اس طرح *is tarah*, in this manner; كس طرح *kis tarah*, how? &c.; كس واسطي *kis wāste*, why? i. e. for what reason? and so on, with many other words of which the adverbial use is indicated by the inflection of the accompanying pronoun.

g. The pluperfect participle may also very often be elegantly applied adverbially; as, هنسکر *haṅskar*, laughingly, سوچکر *sochkar*, deliberately, from هنسنا *haṅsnā*, to laugh, سوچنا *sochnā*, to think, as اُس نے هنسکر کہا *usne haṅskar kahā*, 'he laughing (or having laughed) said.'

II. Prepositions.

46. The prepositions in Hindustani are mere substantives in the locative case, having a postposition understood and sometimes expressed. Most of them are expressive of situation with regard to place, and thence figuratively applied to time, and even to

abstract ideas. Hence as substantives, they all govern the genitive case, those of them which are masculine (forming the majority) require the word which they govern to have the postposition *کي ke* after it; as, *آگي mard ke āge*, 'before the man,' literally, 'in front of the man;' while those that are feminine require the word they govern to have *کي kī*; as, *شهر کي shahr kī taraf*, 'towards the city,' literally, 'in the direction of the city.' It is optional to put the preposition before or after the noun which it governs; thus in the foregoing example we might have said *āge mard ke*, or *mard ke āge*, with equal propriety.

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

آگي <i>age</i> , before, in front	پاس <i>pās</i> , by, near
اندر <i>andar</i> , within, inside	پچھی <i>pīchhe</i> , behind, in the rear
اوپر <i>ūpar</i> , above, on the top	تلی <i>tale</i> , under, beneath
باعث <i>ba'is</i> , by reason of	تئیں <i>ta,ñi</i> , to
بجائی <i>ba-jāe</i> , instead	خارج <i>khārij</i> , without, outside
بدلی <i>badle</i> , or بدل <i>badal</i> , instead	درمیان <i>dar-miyān</i> , between, among
بدون <i>bidūn</i> , without, except	ساتھ <i>sāth</i> , with (in company)
برابر <i>barābar</i> , equal to, opposite to	سامہنی <i>sāmhne</i> , before
برای <i>barāe</i> , for, on account of	سبب <i>sabab</i> , by reason
بعد <i>ba'd</i> , after (as to time)	سوا <i>siwā</i> or <i>siwāe</i> , except
بغیر <i>baghair</i> , without, except	عوض <i>'iwaz</i> , instead, for
بن <i>bin</i> , بنا <i>binā</i> , without	قبل <i>qabl</i> , before
بیچ <i>bīch</i> , in or among	قریب <i>qarīb</i> , near
پار <i>pār</i> , over (other side)	

كَنِ <i>kane</i> , near, with	مُوجِبٌ <i>mūjib</i> , or بِمُوجِبٍ <i>ba-mūjib</i> , by means of
گِرْدٍ <i>gird</i> , round, around	
لِئِی <i>liye</i> , for, on account of	زَدِیْکِ <i>nazdīk</i> , near
مَارِی <i>māre</i> , through (in consequence of)	نِیْجِی <i>nīche</i> , under, beneath
مُطَابِقِ <i>mutābik</i> , conformable	وَأَسْطِی <i>wāste</i> , for, on account of
مُؤَافِقِ <i>mūāfik</i> , according to	هَاتِهِ <i>hāth</i> , in the power of, by means of.

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

بَابِی <i>bābat</i> , respecting, concerning	خَاطِرِ <i>khātir</i> , for the sake of
بِدَوْلَتِ <i>ba-daulat</i> , by means of	طَرَحِ <i>tarah</i> , after the manner of
بِمَدَدِ <i>bamadad</i> , by aid of	طَرَفِ <i>taraf</i> , towards
بِجِهَتِ <i>jihat</i> , on account of	مَعْرِفَتِ <i>ma'rifat</i> , by or through
	نِسْبَتِ <i>nisbat</i> , relative to.

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

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

b. Besides the above prepositions, the following Arabic and

Persian prefixes are occasionally employed with words from those languages.

از <i>az</i> , from, by	عَلِيّ <i>'alā</i> , upon, above
إِلَّا <i>illā</i> , except, besides	عِن <i>'an</i> , from
بِا <i>bā</i> , with (possessed of)	عِنْد <i>'ind</i> , near, with
بِه or بِا <i>ba</i> (or <i>bi</i>), in, by	فِي <i>fī</i> , in
بِي <i>be</i> , without (deprived of)	كَ <i>ka</i> , according to, like
بِر <i>bar</i> , on, in, at	ل <i>la</i> or <i>li</i> , to, for
بِرَا <i>barāe</i> , for (on account of)	مَعَ <i>ma'</i> , with
بِلَا <i>bilā</i> , without (<i>sine</i>)	مِن <i>min</i> , from.
دَر <i>dar</i> , in, within	

III. Conjunctions.

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

از بَسْكَه <i>az bas-ki</i> , since, for as much as	جُو <i>jo</i> , if, when
اگر <i>agar</i> , گر <i>gar</i> , if	حَالِ آنْكَه <i>hāl-ānki</i> , whereas, not- withstanding
اگرچه <i>agarchi</i> , although	خَوَاه <i>kh,āh</i> , either, or
امّا <i>ammā</i> , but, moreover	کِه <i>ki</i> , that, because, than
اَوْر <i>āur</i> , and, also	تَاکِه <i>tāki</i> , that, in order that
بَلْکِه <i>balki</i> , but, on the con- trary	کِيُونْکِه <i>kyūnki</i> , because
بِهِي <i>bhī</i> , also, indeed	گُوِيَا <i>goyā</i> , as if
پَر <i>par</i> , but, yet	گُوکِه <i>go-ki</i> , although
پَس <i>pas</i> , thence, therefore	لِيکِن <i>lekin</i> , but
تُو <i>to</i> , then	مَگَر <i>magar</i> , except, unless
جَبْتَاک <i>jabtak</i> , until, while	نَهِيْن تُو <i>nahīn-to</i> , otherwise
	نِيْز <i>nīz</i> , also, likewise

و, <i>o</i> , و, <i>wa</i> , and و, <i>war</i> , for, و, <i>gar</i> , and if و, <i>war-na</i> , and if not, unless	هم <i>ham</i> , also, likewise هرچند <i>harchand</i> , although, هنوز <i>hanoz</i> , yet یا <i>yā</i> , or, either.
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IV. Interjections.

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

شباباش *shābāsh* (i. e. شاد باش *shād bāsh*, happiness or good luck to you!), آفرین *āfrīn* (blessings on you), واہ واہ *wāh wāh* (admirable!), دهن دهن *deh deh* (how excellent!), دهن دهن *dhan-i dhan* (how fortunate!), واہ جي *wāh jī*, کیا بات هي *kyā bāt hai* (what an affair!), all express joy, admiration, and encouragement, like 'bravo! well done!' &c. But باپ ري *bāp re* (O father), 'astonishing! dreadful!' هائي هائي *hāe hāe*, or هاي هاي *hai hai*, واہ واہ *wāe wāe*, واہ واہ *wā'e wailā*, 'alas, alas! alackaday! woes me!' هت *hat*, چہي چہي *chhī chhī*, 'tush, pshaw, pish, fie fie!' دُر *dur*, 'avaunt!' express sorrow, contempt, and aversion. اہي *ai*, او *o*, 'Oh!' ري *re* or اري *are*, 'holla you!' are used in calling attention: the two last in a disrespectful way. ري *re* (m.) or ري *rī* (f.) agrees in gender with the object of address; as, لُونڈي ري *laundē re*, 'you boy!' لُونڈي ري *laundī rī*, 'you girl!'

Numerals.

49. In page 42 we gave the first ten numerals, and we now add the remainder up to a hundred. Practically speaking, they are all irregular in their formation, though it would not be very difficult to account for the seeming irregularity on sound etymological principles. This however would not greatly benefit the student, who must in the meantime learn them by heart as soon as he can.

FIGURES.			NAMES.	FIGURES.			NAMES.
	Arab.	Ind.			Arab.	Ind.	
11	۱۱	११	اِگَارَه igārah	31	۳۱	۳۱	اِکْتِيسِ iktīs
12	۱۲	१۲	بَارَه bārah	32	۳۲	۳۲	بَتِيسِ batīs
13	۱۳	१۳	تِيرَه tērah	33	۳۳	۳۳	تِيتِيسِ tētīs
14	۱۴	१۴	چَوَدَه chaudah	34	۳۴	۳۴	چَوْتِيسِ chautīs
15	۱۵	१۵	پَنْدَرَه pandrah	35	۳۵	۳۵	پَينْتِيسِ paintīs
16	۱۶	१۶	سَوَلَه sōlah	36	۳۶	۳۶	چِھتِيسِ chhattīs
17	۱۷	१۷	سَترَه satrah	37	۳۷	۳۷	سَينْتِيسِ saintīs
18	۱۸	१۸	اَثَارَه athārah	38	۳۸	۳۸	اَثْتِيسِ athtīs
19	۱۹	१۹	اُنِيسِ unīs	39	۳۹	۳۹	اُنْتَالِيسِ untālīs
20	۲۰	۲۰	بِيسِ bīs	40	۴۰	۴۰	چَالِيسِ chātīs
21	۲۱	۲۱	اِکِيسِ ikkīs	41	۴۱	۴۱	اِکْتَالِيسِ iktālīs
22	۲۲	۲۲	بَاِيسِ bā,īs	42	۴۲	۴۲	بِیَالِيسِ bē,ātīs
23	۲۳	۲۳	تِيسِ tē,īs	43	۴۳	۴۳	تِيتَالِيسِ tētātīs
24	۲۴	۲۴	چَوْبِيسِ chaubīs	44	۴۴	۴۴	چَوَالِيسِ chau,ātīs
25	۲۵	۲۵	پَچِيسِ pachīs	45	۴۵	۴۵	پَينْتَالِيسِ paintātīs
26	۲۶	۲۶	چِھتِيسِ chhabbīs	46	۴۶	۴۶	چِھِيَالِيسِ chhī,ātīs
27	۲۷	۲۷	سَتَاِيسِ satā,īs	47	۴۷	۴۷	سَينْتَالِيسِ saintātīs
28	۲۸	۲۸	اَثَاِيسِ athā,īs	48	۴۸	۴۸	اَثْتَالِيسِ athtātīs
29	۲۹	۲۹	اُنْتِيسِ untīs	49	۴۹	۴۹	اُنچَاسِ unchās
30	۳۰	۳۰	تِيسِ tīs	50	۵۰	۵۰	پَچَاسِ pachās

FIGURES.			NAMES.	FIGURES.			NAMES.
Arab.	Ind.			Arab.	Ind.		
51	۵۱	۴۹	اِڪاَوَن <i>ikāwan</i>	71	۷۱	۵۹	اِڪهٿَر <i>ikhattar</i>
52	۵۲	۴۶	باَوَن <i>bāwan</i>	72	۷۲	۵۶	بهٿَر <i>bahattar</i>
53	۵۳	۴۳	تِرِپَن <i>tirpan</i>	73	۷۳	۵۳	تِهٿَر <i>tihattar</i>
54	۵۴	۴۸	چَوَن <i>chauwan</i>	74	۷۴	۵۸	چَوَهٿَر <i>chauhattar</i>
55	۵۵	۴۴	پَچِپَن <i>pachpan</i>	75	۷۵	۵۴	پَچِهٿَر <i>pachhattar</i>
56	۵۶	۴۴	چِهٿِپَن <i>chhappan</i>	76	۷۶	۵۴	چِهٿِهٿَر <i>chhihattar</i>
57	۵۷	۴۵	سَتاَوَن <i>sattāwan</i>	77	۷۷	۵۵	سَهٿَر <i>sathattar</i>
58	۵۸	۴۷	اَٿِهٿاَوَن <i>athāwan</i>	78	۷۸	۵۷	اَٿِهٿَهٿَر <i>athhattar</i>
59	۵۹	۴۷	اُنسَٿِه <i>unsath</i>	79	۷۹	۵۷	اُناسِي <i>unāsī</i>
60	۶۰	۴۵	ساٿِه <i>sāth</i>	80	۸۰	۷۵	اَسِي <i>assī</i>
61	۶۱	۴۹	اِڪسَٿِه <i>iksath</i>	81	۸۱	۷۹	اِڪاسِي <i>ikāsī</i>
62	۶۲	۴۶	باَسَٿِه <i>bāsath</i>	82	۸۲	۷۶	بياسِي <i>bē,āsī</i>
63	۶۳	۴۳	تِرِسَٿِه <i>tirsath</i>	83	۸۳	۷۳	تِرِاسِي <i>tirāsī</i>
64	۶۴	۴۸	چَوَسَٿِه <i>chausath</i>	84	۸۴	۷۸	چَوِراسِي <i>chaurāsī</i>
65	۶۵	۴۴	پَينسَٿِه <i>painsath</i>	85	۸۵	۷۴	پَچاسِي <i>pachāsī</i>
66	۶۶	۴۴	چِهٿِهٿاسَٿِه <i>chhī'āsath</i>	86	۸۶	۷۴	چِهٿِهٿاسِي <i>chhī,āsī</i>
67	۶۷	۴۵	سَٿسَٿِه <i>satsath</i>	87	۸۷	۷۵	سَٿاسِي <i>satāsī</i>
68	۶۸	۴۷	اَٿِهٿسَٿِه <i>athsath</i>	88	۸۸	۷۷	اَٿِهٿاسِي <i>athāsī</i>
69	۶۹	۴۷	اُنهٿَر <i>unhattar</i>	89	۸۹	۷۷	نَواسِي <i>nau,āsī</i>
70	۷۰	۵۰	سَٿَر <i>sattar</i>	90	۹۰	۷۵	نَوِي <i>nauwē</i>

FIGURES..		NAMES.	FIGURES.		NAMES.		
Arab.	Ind.		Arab.	Ind.			
91	۹۱	۴۹	اِڪَانَوِي <i>ikānawē</i>	96	۹۶	۴۴	چھيانَوِي <i>chhī,ānawē</i>
92	۹۲	۴۲	بانَوِي <i>bānawē</i>	97	۹۷	۴۵	ساتانَوِي <i>satānawē</i>
93	۹۳	۴۳	تيرانَوِي <i>tirānawē</i>	98	۹۸	۴۳	اٿھانَوِي <i>aṭhānawē</i>
94	۹۴	۴۸	چورانَوِي <i>chaurānawē</i>	99	۹۹	۴۴	نينانَوِي <i>ninānawē</i>
95	۹۵	۴۷	پچانَوِي <i>pachānawē</i>	100	۱۰۰	۹۰۰	سو <i>sau</i> or سي <i>sai</i>

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

11	گياره <i>gyārah</i>	51	اِڪاون <i>ēkāwan</i>	85	پنچاسِي <i>panchāsī</i>
18	اٿھارا <i>aṭhārā</i>	54	چوپن <i>chaupan</i>	86	چھاسِي <i>chhāsī</i>
19	اُنيس <i>unnīs</i>	55	پچاون <i>pachāwan</i>	90	نود <i>nauwad</i>
21	اِڪيس <i>ēkīs</i>	61	اِڪسٿم <i>ēksaṭh</i>	91	اِڪانَوِي <i>ēkānawē</i> or
31	اِڪتيس <i>ēktīs</i>	66	چھاچھت <i>chhāchhat</i>		اِڪانَوِي <i>ikānawē</i>
33	تِينتيس <i>taintīs</i>		or چھ سٿم <i>chha-saṭh</i>	92	بانَوِي <i>bānawē</i> or
34	چونتيس <i>chawntīs</i>	68	ارسٿم <i>arsaṭh</i>		برانَوِي <i>birānawē</i>
38	ارتيس <i>artīs</i>	71	اِڪھتر <i>ēkhattar</i>	93	تيرانَوِي <i>tirānawē</i>
39	اُنچاليس <i>unchātīs</i>	73	ترھتر <i>tirhattar</i>	95	پنچانَوِي <i>panchānawē</i>
41	اِڪتاليس <i>ēktātīs</i>	76	چھھتر <i>chha-hattar</i>	96	چھانَوِي <i>chhānawē</i>
43	تِينتاليس <i>taintātīs</i>	81	اِڪاسِي <i>ēkāsī</i>	99	نوانَوِي <i>nau,ānawē</i> .
46	چھتاليس <i>chhatātīs</i>	82	باسِي <i>bāsī</i> or		or ننانَوِي
48	ارتاليس <i>artātīs</i>		براسِي <i>birāsī</i>		

a. The numbers above one hundred proceed somewhat like our own, only the conjunction is generally suppressed; as, ایک سو پانچ *ek sau pānch*, one hundred (and) five; دو سو دس *do sau das*, two hundred (and) ten, &c. The present year, 1846, may be expressed as with us, ایک ہزار آٹھ سو چھیالیس *ek hazār āth sau chhī,ālīs*, or اٹھارہ سو چھیالیس *aṭhārah sau chhī,ālīs*; that is, one thousand eight hundred, &c., or eighteen hundred, &c.

b. The following are used as collective numbers :

گنڈا <i>ganḍā</i> , a four	سیکڑا <i>saikṛā</i> , a hundred
گاہی <i>gāhī</i> , a five	ہزار <i>hazār</i> , a thousand
کوڑی <i>koṛī</i> , a score	لاکھ <i>lākh</i> , a hundred thousand
چالیس <i>chālīsā</i> , a forty	کڑوڑ <i>kaṛoṛ</i> , one hundred <i>lākhs</i> , or ten millions.

c. The ordinals proceed as follows :

پہلا <i>pahlā</i> or <i>pahilā</i> ,	} 1st	چوتھا <i>chauthā</i> , 4th
بیمہلا <i>paīhlā</i> ,		پانچواں <i>pānchwān</i> , 5th
دوسرا <i>dūsarā</i> , 2nd	} 6th, &c.	چھٹواں <i>chhaṭwān</i> ,
تیسرا <i>tīsarā</i> , 3rd		چھٹھا <i>chhaṭhā</i> ,

The 'seventh' and upwards are regularly formed from the Cardinals by the addition of *wān*. The Ordinals are all subject to inflection like adjectives in *ā* or *ān*, that is, *ā* becomes *e* for the oblique masculine, and *ī* for the feminine. In like manner, *ān* becomes *eñ* and *īñ*.

d. Fractional Numbers.

پاؤ <i>pā,o</i> ,	} $\frac{1}{4}$	پون <i>paun</i> ,	} $\frac{3}{4}$
چوتھ <i>chauth</i> ,		پونا <i>paunā</i> ,	
چوتھا <i>chauthā,ī</i> ,		سوا <i>sawā</i> , $1\frac{1}{4}$, with a quarter	
تہا <i>tihā,ī</i> , $\frac{1}{3}$		ڈیڑھ <i>ḍeṛh</i> , $1\frac{1}{2}$	
آدھا <i>ādḥā</i> , $\frac{1}{2}$		ارہا <i>arḥā,ī</i> , $2\frac{1}{2}$	

In the use of the fractional numbers, a few peculiarities occur, which it will be well to notice; thus, پوني *paune*, when prefixed to a number, signifies 'a quarter less' than that number; سوا *sawā*, 'a quarter more;' ساڑھی *sārhe*, 'one half more,' &c. To the collective numbers for a hundred, a thousand, &c., they are similarly applied; thus, پوني سو *paune sau*, = 75; سوا سو *sawā sau*, = 125. The words *derh* and *aṛhā,ī* denote multiplication; as, ڈیڑھ ہزار *derh hazār*, = 1500, i. e. $1000 \times 1\frac{1}{2}$; آڑھائی ہزار *aṛhā,ī hazār*, = 2500, or $(1000 \times 2\frac{1}{2})$.

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

Derivation of Words.

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

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

Nouns denoting Agency or Possession.

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

بان	to	باغ	a garden	باغبان	<i>bāghbān</i> , a gardener
باز	—	تہتہا	a jest	تہتہی باز	<i>thatthe-bāz</i> , a jester
بر	—	راہ	a road	راہبر	<i>rāhbar</i> , a guide
بردار	—	حقہ	a pipe	حقہ بردار	<i>hukkah-bardār</i> , a pipe-bearer

بند to نعل	a horse-shoe	نعلبند	na'lband, a farrier
چي — مشعل	a torch	مشعلچي	mash'alchī, a torch-bearer
* دار — زمين	land	زمين دار	zamīn-dar, a landholder
ر — لوها	iron	لوهار	lohār, a blacksmith
کار — بد	bad	بدکار	badkār, an evil-doer
گر — زر	gold	زرگر	zargar, a goldsmith
گار — گناه	crime	گناه گار	gunāh-gār, a sinner
وار — امید	hope	امیدوار	ummedwār, an expectant
وان — در	door	دروان	darwān, a porter
ي — سپاه	army	سپاهي	sipāhī, a soldier.

Nouns denoting the Means or Instrument.

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

ن as بيل	rolling	بيلن	belan, a rolling-pin
نا — رم	playing	رمنّا	ramnā, a park
ني — کتر	clipping	کترني	katarnī, a pair of scissors
و — جهاز	sweeping	جهازو	jhārū, a broom.

Others are formed from nouns, by affixing

ال as گهڙي	an hour	گهڙيال	gharīyāl, an hour-bell
آنه — دست	the hand	دستانه	dastāna, a glove
ک — چشم	the eye	چشمک	chashmak, spectacles
د — دست	the hand	دسته	dasta, a handle.

Nouns denoting Place or Situation.

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

* The terminations *dār*, *bāz*, and perhaps a few more, require the noun to be inflected, if of the third class; as, *mazedār*, tasteful, *!tha!the-bāz*, a jester.

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

Abstracts.

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

ا to	گرم warm	گرمہ <i>garmā</i> , warm weather
تی تا	کم little	کمٹی <i>kamtī</i> , deficiency
پنا, پن, یا	لڑکا a child	لڑکپن <i>lārak-pan</i> , childhood
س	میتھا sweet	میتھاس <i>miṭhās</i> , sweetness
گی	تازہ fresh	تازگی <i>tāzagī</i> , freshness
ن	اونچا high	اونچان <i>unchān</i> , height
ئی	برا bad	برائی <i>burā,ī</i> , badness
ہت	کڑوا bitter	کڑواہٹ <i>kaṛwāḥaṭ</i> , bitterness.

To Arabic nouns ت is generally added to form abstracts ; as, حکم *ḥukm*, a command, حکومت *ḥukūmat*, dominion ; so حجام *hajjām*, a barber, *hajjāmat*, shaving. A few abstracts are

formed by a repetition of the word, with a slight alteration in the last ; as *جھوٿھ مٿھ* *jhūth-mūth*, falsehood.

Verbals.

55. The verbal noun denoting the action (in progress) is generally expressed by the Infinitive. The action, in the abstract, is frequently expressed by the mere root ; as, *بول* *bol*, speech, *چاہ* *chāh*, desire, &c. Others are formed from the root by adding certain terminations ; as,

ا	to کہہ	speak	کہا	<i>kahā</i> , a saying
ای	— بو	sow	بوائی	<i>bo,ā,ī</i> , a sowing
آپ	— مل	mix	ملاپ	<i>milāp</i> , a mixing or union
اس	— پی	drink	پیاس	<i>piyās</i> , desire to drink, thirst
ش	— دان	know (Pers.)	دانش	<i>dānish</i> , knowledge
ن	— جل	burn	جلن	<i>jalan</i> , a burning
وا	— بہلا	deceive	بہلوا	<i>bhulāwā</i> , a deception
وت	— سجا	prepare	سجاوت	<i>sajāwat</i> , preparation
ائی	— کھل	feed	کھلائی	<i>khilā,ī</i> , a feeding
ہت	— بلا	call	بلاہت	<i>bulāhat</i> , a calling.

Diminutives.

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

ا	to بیٹی	a daughter	بتیا	<i>bitiyā</i> , a little daughter
چی or چہ	— دیگ	a cauldron	دیگچی	<i>degchī</i> , a kettle
ڑی	— پلنگ	a bedstead	پلنگڑی	<i>palangrī</i> , a small bedstead
ک	— توپ	a cannon	توپک	<i>topak</i> , a musket
وا	— مرد	a man	مردوا	<i>mardū,ā</i> , a little contemptible man

وٲا or یتا to	هرن a deer	هرنوٲا <i>hiranoṭā</i> , a fawn
یلا or یل —	مور a peacock	مور یلا <i>morelā</i> , a pea-chicken
بچه —	باغ a garden	باغیچه <i>baghīcha</i> , a kitchen garden.

Feminines formed from Masculines.

57. Names of males ending in \bar{a} or a , of the third class, have the corresponding females in $\bar{ī}$; as بیتا *betā*, a son; بیٲی *betī*, a daughter; گھوڑا *ghoṛā*, a horse; گھوڑی *ghoṛī*, a mare. In a similar manner names of lifeless objects of the third class have sometimes a feminine form, generally significant of diminution, as گولا *golā*, a bullet; گولی *golī*, a pill. Substantives of the first and second classes form the corresponding feminine by adding either $\bar{ī}$, $nī$, or in , as follows:—

مُلا <i>mullā</i> , a teacher	مُلائی <i>mullānī</i>
شیر <i>sher</i> , a lion	شیرنی <i>shernī</i>
میٲتر <i>mihtar</i> , a sweeper	میٲترانی <i>mihtarānī</i>
براہمن <i>brāhman</i> , a Brahman	براہمنی <i>brāhmanī</i>
سُنار <i>sunār</i> , a goldsmith	{ سنارن <i>sunārīn</i> , or سُنارنی <i>sunārñī</i> .

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

Adjectives.

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

ا to	بُهوكه	hunger	بُهوكها	<i>bhūkhā</i> , hungry
انه —	طِفْل	a child	طِفْلانه	<i>tiflāna</i> , childish
آر —	زور	strength	زور آر	<i>zor-āwar</i> , strong
بند —	هتھیار	arms	هتھیار بند	<i>hathyār-band</i> , armed
دار —	وفا	fidelity	وفادار	<i>wafā-dār</i> , faithful
زا —	ولایت	foreign country	ولایتزا	<i>wilāyat-zā</i> , foreign born
سار —	کوه	a mountain	کوهسار	<i>koh-sār</i> , mountainous
گیر —	دل	the heart	دلگیر	<i>dil-gīr</i> , grieved
گین —	غم	sorrow	غمگین	<i>gham-gīn</i> , sorrowful
لا or لو —	پسچھا	behind	پسچھلا	<i>pichhlā</i> , hindermost
مند —	دولت	wealth	دولتمند	<i>daulat-mand</i> , wealthy
نا —	دو	two	دونا	<i>dūnā</i> , double
ناک —	هول	terror	هولناک	<i>haul-nāk</i> , terrible
و —	دیدار	view	دیدارو	<i>dīdārū</i> , sightly
وار —	سوک	grief	سوکوار	<i>sog-wār</i> , grievous
ور —	نام	name	نامور	<i>nām-war</i> , renowned
ہ —	دوسال	two years	دوسالہ	<i>do-sāla</i> , biennial
ی —	بازار	a market	بازاری	<i>bāzārī</i> , of the market
یلا or یل —	دانت	tooth	دنتیل	<i>dantel</i> , tusked
بین, یینہ, or یانہ	چوب	wood	چوبین	<i>chobīn</i> , wooden.

fam and گون *gūn* are added to words to denote colour ; as,

فام *za'farān-fam*, saffron-coloured, نیل گون *nīl-gūn*, blue-coloured. کونا *konā* and گوشه *goshā* are added to numerals to express the figure of things; as, چوکونا *chau-konā*, quadrangular, شش گوشه *shash-goshā*, hexagonal, &c. وش *wash* and وار *wār* are added to express likeness; as, برق وش *barq-wash*, like lightning, وار مردانه *mardāna-wār*, like a brave man.

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

ان	to	دیکھا	seen	اندیکھا	<i>andekhā</i> , unseen
با	—	وفا	trust	باوفا	<i>bā-wafā</i> , trusty
بی	—	صبر	patience	بیصبر	<i>be-ṣabr</i> , impatient
بد	—	نام	a name	بدنام	<i>bad-nām</i> , infamous
غیر	—	حاضر	present	غیرحاضر	<i>ghair-hāzir</i> , absent
خلاف	—	عقل	wisdom	خلاف عقل	<i>khilāf-'aql</i> , foolish
کم	—	بخت	fortune	کم بخت	<i>kam-bakht</i> , unfortunate
لا	—	چاره	help	لا چاره	<i>lā-chāra</i> , helpless
نا	—	خوش	pleased	ناخوش	<i>nā-khush</i> , displeased
هم	—	عمر	age	همعمر	<i>ham-'umr</i> , coeval.

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

Compound Words.

60. In all works written in the Urdū or mixed dialect of Hindustani, a vast number of compound words from the Persian may be met with in almost every page. These are generally formed by the union of two substantives, or of an adjective with a substantive. Many of them are given in dictionaries, but as there is no limit to their number, the student must not place much reliance on that source. A few weeks' study of Persian will make the matter clearer than any body of rules we could lay down on the subject; we shall therefore notice here only the more important compounds, referring the student for further information to our Persian Grammar, edit. 1844.

Substantives.

a. A Persian or Arabic substantive with its regimen is of frequent occurrence in Hindustani; as, آبِ حیات *āb-i-ḥaiyāt*, 'water of immortality;' دیدۀ دانیش *dīda, i-dānish*, 'the eye of discernment;' روی زمین *rū-e-zamīn*, 'the face of the earth.' In a similar form a Persian substantive with its adjective occasionally occurs; as, مردِ نیکو *mard-i-nikū*, 'a good man;' عالمِ فانی *'ālam-i-fānī*, 'the perishable world.' These, when introduced into Hindustani, are viewed as single words, and form their various cases by adding the post-positions like nouns of the first or second classes; as, *āb-i-ḥaiyāt kā*, *āb-i-ḥaiyāt se*, &c.

b. A numerous class of Compound Substantives is formed by the mere juxta-position of two nouns; as, باورچی خانه *bāwar-chī-khāna*, 'cook-house, or kitchen,' from باورچی 'cook,' and خانه 'a house;' so, رزم گاه *razm-gāh*, 'the battle-field,' from رزم 'contest,' and گاه 'a place;' in like manner, جهان پناه *jahān-panāh*, 'the asylum of the world,' i. e. 'the royal personage,' from جهان 'the world,' and پناه 'refuge;' so, روز نامه *roz-nāma*, 'a day-book,' خرد نامه *khīrad-nāma*, 'the book of wisdom,' &c.

In compounds of this kind, the two words are generally written separate, though they may also be united into one. These are upon the whole like our own compounds, *book-stall*, *coffee-house*, *newspaper*, &c., of which it is customary to write some with a hyphen between, others quite separate, and a few united into one word.

c. There is a class of verbal Nouns, not very numerous, consisting, 1st. Of two contracted infinitives, connected with the conjunction و; as, *گفت و شنود* *guft o shanūd*, 'conversation,' literally, 'speaking and hearing;' *آمد و رفت* *āmad o raft* or *āmad o shud*, 'coming and going,' 'intercourse.' 2ndly. A contracted infinitive, with the corresponding root; as *جست و جو* *just o jū*, 'searching;' *گفت و گو* *guft o gū*, 'conversation.' The conjunction و in such cases is occasionally omitted; as, *آمد شد*, *گفت گو*, the same as *آمد و شد*, &c.

d. There are a few compounds similar to the preceding, consisting of two substantives, sometimes of the same, and sometimes of different signification; as, *مرز و کشور* or *مرز و بوم* *marz o būm* or *marz o kishwar*, 'an empire' or 'kingdom,' literally, 'boundary and region;' so, *آب و هوا* *āb o hawā*, 'climate,' literally, 'water and air;' *نشو و نما* *nashv o namā*, 'rearing or bringing up' (a plant or animal). In these, also, the conjunction و may be omitted; as, *مرز بوم*, *نشو نما*, &c.

e. Compounds purely Hindustani or Hindī are not nearly so numerous as those borrowed from the Persian; the following are occasionally met with: 1st. A masculine and feminine past participle, generally the same verb, though sometimes different; as, *کها کهي* 'altercation,' *کها سني* 'disputation.' 2nd. Two nouns of the same, or nearly the same signification; as, *نوکر چاکر* 'servants,' *ريت رسم* 'a custom or mode,' &c. Such expressions are very common in the *Bagh o Bahār*, which is the standard

work of the language. 3rd. Two words having something of alliteration about them, or a similarity of rhyme ; as, دھوم دھام 'hurly-burly,' شور زور 'uproar,' مکر چکر 'trickery,' &c., all of which we should of course vote to be vulgarisms, only that they occur in the very best writers. Lastly, the Hindustani is particularly rich in imitative sounds, such as جھن جھن 'jingling,' سن سن 'simmering.'

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

Adjectives.

a. A very numerous class of epithets is formed by the union of two substantives ; as, لاله رخ *lāla rukh*, 'having cheeks like the tulip ;' پري روئي *parī rū*,^e or *parī rū*, 'having the face of a fairy ;' سنگ دل *sang dil*, 'having a heart like stone ;' شکر لب *shakar lab*, 'having lips (sweet) as sugar.' In English we have many instances, in the more familiar style, of this kind of compound ; as, 'iron-hearted,' 'bull-headed,' 'lynx-eyed,' &c.

b. Another numerous class, similar to the preceding, is formed by prefixing an adjective to a substantive ; as, خوب روئي *khūb rū*,^e, 'having a fair face ;' پاک راي *pāk rā*,^e, 'of pure intention ;' تنگ دل *tang dil*, 'distressed in heart.' We make use of many such compounds in familiar conversation and newspaper style, such as 'clear-sighted,' 'long-headed,' 'sharp-witted,' 'hard-hearted,' &c.

c. Perhaps the most numerous class of the epithets is that composed of verbal roots, joined to substantives or adjectives ; as, عالم گير *ālam gīr*, 'world-subduing ;' فتنه انگيز *fitna angez*, 'strife-exciting ;' جان آسا *jān āsā*, 'giving rest to the soul ;' دل ستان *dil sitān*, 'ravishing the heart ;' سبک رو *subuk rav*,

‘moving lightly.’ Our best English poets frequently indulge in compounds of this class ; thus, ‘the night-tripping fairy,’ ‘the temple-haunting martlet,’ ‘the cloud-compelling Jove,’ &c.

d. A knowledge of these Persian compounds will be absolutely necessary, in order to peruse with any advantage the finest productions of the Hindustani language. The poets in general freely use such terms ; nor are they of less frequent occurrence in the best prose works, such as the *Bāgh o Bahār*, the *Ikh-wān us-ṣafa*, the *Khirad Afroz*, &c., for the thorough understanding of which, a slight knowledge of Persian is absolutely requisite. In proof of this we could point out many compounds which occur in our own selections from the *Khirad Afroz*, not to be found in any dictionary, the meaning at the same time being quite obvious to any one who knows Persian. Such, for example, are *مرهم بها marham bahā*, ‘medicine money ;’ *نفس کُشی nafas kushī*, ‘mortifying of the passions ;’ *صوفی مزاج ṣūfī mizāj*, ‘of philosophic disposition,’ vide story 14th, p. 51.

e. We may reckon among the compounds such expressions as *ما باپ mā bāp*, ‘parents,’ *لاڑ کپور lar-kapūr*—Lār and Kapūr, names of two brother minstrels who lived at the court of Akbar. It is barely possible that this may be an imitation of the Sanskrit compound called *dwandwa* ; though the probability is in favour of its being an idiomatic omission of the conjunction *اور* ‘and,’ between two such words as are usually considered to be associated together. In works purely Hindī, originally translated from the Sanskrit, such as the *Prem Sāgar*, it is most likely that such phrases as *نندا جسودا nanda-jasodā*, ‘Nanda and Jasodā ;’ *کرشن بلرام krishna-balarām*, ‘Krishna and Balarām,’ are *bonâ fide* *dwandwas* ; but it would savour of pedantry to apply the term to such homely expressions as *روتی مکھن* ‘bread and butter,’ or the very *un-classical* beverage commonly called *برندی پانی*, videlicet, ‘brandy and water.’

SECTION V.

Syntax, or Construction of Sentences.

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

a. In the arrangement of the three parts of a sentence, different languages follow rules peculiar to themselves; for instance, in the sentence, 'the elephant killed the tiger,' the Latin, Greek, and Sanskrit languages have the option of arranging the words in any order. The Arabic and the Gaelic put the verb first, then the nominative, and lastly the object. The English and French follow the logical order as we have just given it, and the Hindustani and Persian have also an arrange-

ment of their own, which we shall now proceed to explain, as our first rule of Syntax or construction.

62. The general rule for the arrangement of the parts of a sentence in Hindustani is, first, the nominative or agent; secondly, the predicate or object; and last of all, the verb; thus, آگ گرم ہے *āg garm hai*, 'fire is hot,' پرہیز اچھی دوا ہے *parhez achchī dawā hai*, 'abstinence is good physic,' ہاتھی نے شیر کو مار ڈالا ہے *hāthī ne shēr ko mārḍālā hai*, 'the elephant has killed the tiger.'

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

b. The Hindustani makes no difference in the arrangement of a sentence, whether it be interrogative or affirmative. In conversation, the tone of the voice, or the look, suffices to indicate whether or not a question is asked, and in reading it must be inferred from the context; thus, تُم جاوگی may signify 'you will go,' or 'will you go?' There are, however, several words which are used only in asking a question, such as those given in the middle column of p. 69. These, when used, come immediately before the verb; as, تُم کہاں جاوگی 'where will you go?' The word کیا is sometimes employed at the beginning of a sentence to denote interrogation like the Latin *num* or *an*; as, کیا تم نے یہ سنا ہے 'have you not heard this proverb?'

Concord of Adjectives with Substantives.

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

a. The same rule applies to such adjectives in $\bar{a}n$ and $s a$, as admit of inflection; as, $دسواں مرد$ 'the tenth man,' $کا$ $دسویں مرد$ 'of the tenth man,' $دسویں رات$ 'the tenth night;' so, $بیچارہ مسافر$ 'the helpless traveller,' $کو$ $بیچاری مسافر$ 'to the helpless traveller,' $بیچاری رانی$ 'the helpless queen.'

b. If adjectives, capable of inflection, be separated by means of the particle $کو$ from the noun which they qualify, and united with the verb, they undergo no change; as, $اُسکی منہ کو کالا کرو$ 'blacken his face;' but in this sentence *kālā karnā* is to be reckoned a compound verb (p. 67, b). Adjectives, ending with any letter except \bar{a} , s , and $\bar{a}n$, restricted as above, do not undergo any change; as, $پاک آدمی$ 'a pure man,' $پاک عورت$ 'a pure woman,' $نا پاک چیز$ 'an unclean thing.'

c. As a general rule, adjectives, when followed by their sub-

stantives, never receive the nasal terminations (*ānī*, *enī*, or *onī*) of the plural; and the same rule applies to such tenses as are formed of participles with or without an auxiliary verb, it being deemed sufficient to add the nasal *nī* to the last word only; as,

اچھي ڪتابين *achchhī* (not *achchhī'ānī*) *kitābenī*, 'good books;'

بھلي آدميون ني *bhale* (not *bhalonī*) *ādmiyonī ne*, 'by good men;'

وي چلي جاتي رھتي تھين *we chalī jātī rahtī thīnī*, 'they (females) continued going along.' Sometimes, however, the

participle takes the plural termination; as, پھريان ھين and

ڪريان ھين extr. p. 28. When the adjective comes last (which

may happen in verse), it sometimes receives the plural termination; as, راتين بھاريان, 'heavy (tedious) nights.' (Yates's Gr.)

d. If an adjective qualifies two or more nouns, some masculine, some feminine, the adjective is used in the masculine form, and the same rule applies to the participles and future tenses of verbs; as, اُسکي ما باپ موي ھين, 'his mother and father are dead;,' اُسني اپني بيٺي بيٺي ڪو مڙا ڏيکھڙ ڪها, 'he seeing his son and daughter dead, said,' &c. If, however, the substantives be names of inanimate things, the adjective generally agrees with that to which it stands nearest; as in the following sentence, ڪپڙي باسن اور ڪتابين بھت اچھي ھين, 'the clothes, plates, and books are very good.'

Concord of the Genitive, with its regimen, &c.

64. We have seen (p. 27, &c.) that the genitive case has three distinct terminations, *kā*, *ke*, and *kī*, and the rule which determines the choice of these is exactly similar to that which regulates the termination of the adjective; in fact, all genitives in Hindustani are *possessive adjectives*, subject to inflection, and, like adjectives, they are generally placed before the substantive which governs them. If the governing word

be masculine and in the nominative case (or first form of the accusative) singular, *کا* *kā* is used, as, *مرد کا گھر* *mard kā ghar*, 'the man's house,' or 'the house of the man,' *مرد کا کُتّا وفادار ہے* *mard kā kuttā wafā-dār hai*, 'the man's dog is faithful,' *مرد کا کُتّا مت مارو* *mard kā kuttā mat māro*, 'do not beat the man's dog.' If the governing word be masculine and in an oblique case singular, or in any case plural, *کی* *ke* is used, as, *مرد کی گھر سے* *mard ke ghar se*, 'from the man's house,' *مرد کی گھروں کو* *mard ke gharon ko*, 'to the man's houses.' Lastly, if the governing word be feminine, in whatever case or number, *کی* *kī* is used; as, *مرد کی بیٹی* *mard kī beṭī*, 'the man's daughter,' *مرد کی کتابیں* *mard kī kitāben*, 'the man's books.'

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

b. The genitive sign is employed *idiomatically* in such expressions as *سب کا سب* *sab kā sab*, 'one and all,' *کھیت کا کھیت* *khet k̄ khet*, 'the whole (field) of the field,' *بات کی بات* *bāt kī bāt*, 'mere talk;' and *adjectively* to convert a substantive

into an attributive; thus, *سوني کا تختہ* *sone kā takhta*, 'a golden plate,' or 'plate of gold;' *بڑي سرکا چھوڪرا* 'a boy with a large head.'

c. In some cases it is idiomatically omitted; as, *دريآ کناري* *daryā kanāre*, 'on the river bank,' for *دريآ کي کناري مين* *daryā ke kanāre men*, 'on the bank of the river.' It is also omitted in many expressions in which the governing words denote weight or measure; as, *ايک سير گوشت* 'one pound of flesh,' *ايک بيگھا زمين* 'a bīghā of ground,' where the words are used merely in apposition, the same as in German.

d. The genitive is also used to signify possession, value, &c.; as, *پادشاه کي ايک بيتا تھا* *pādshāh ke [pās or yahān understood] ek betā thā*, 'the king had a son;'; in like manner, *اُسکي بھي ايک بيٹی تھی* *uske [pās, &c.] bhī ek betī thī*, 'he had also a daughter;'; *ايک روپيئي کا چانول* *ek rūpī, e kā chān-wal*, 'one rupee's (worth of) rice.'

e. Compounds formed of two common substantives in English will in Hindustani be expressed by the genitive case; as, *لکھني کی ميز* *likhne kī mez*, 'a writing-table;'; *کھاني کا وقت* *khāne kā waqt*, 'dinner time;'; and sometimes the genitive sign is used in Hindustani when in English it is inadmissible, as *فکر کا لفظ* *fikr kā lafẓ*, 'the word FIKR.'

f. Instances sometimes occur in which a genitive case is used in consequence of a noun or preposition understood; such as *تم اُسکي سنو* 'hear ye him,' i. e. *اُسکي بات* 'his word;'; so in the tale of the first darwesh (*Bāgh o Bahār*, p. 34), we have *اب هماري تمھاري دوستيء جانبي هوئي* (where the word *بيچ* or *درميان* is understood), 'between you and me there has arisen a

sincere friendship.' The editors of a recent Calcutta edition have made an *amendment* here, by using *hamārī tumhārī!*

Government of Prepositions, &c.

65. The list of prepositions, page 72, beginning with آگي *āge*, &c., govern the genitive with كي *ke*; as, گھر کي آگي *ghar ke āge*, 'before (in front of) the house;' دریا کي پار *daryā ke pār*, 'over (on the other side of) the river,' &c. The less numerous list, beginning with بابت *bābat*, &c., page 73, govern the genitive with کي *kī*; as, شہر کي طرف *shahr kī taraf*, 'towards (in the direction of) the city.' All the prepositions may be optionally put before or after the word which they govern, their effect on the substantive, with few exceptions, remaining the same.

a. The prepositions being all substantives in an oblique case whose termination is (No. 64, *c*) idiomatically omitted, it is easy to see from what we have just stated why they should govern the genitive in *ke* or *kī*, but never in *kā*. There is however one peculiarity attending some of the feminine prepositions which custom seems to have established; though the *rationale* of it be not at all evident. We have excellent authority for saying that the words بيمرزي, بيمرزي, بيمرزي, and مانند, when they precede the substantive, require the genitive in *ke*; and when they follow, they require *kī*. In the second volume of the *Khīrad Afroz*, p. 277, we have بيمرزي بيمرزي بيمرزي *bamadad 'aql ke*, 'by aid of the understanding.' In the *Bāgh o Bahār*,* p. 40, we have بي مرضي حضور کي *be-marzī huzūr ke*, 'without consent of

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

her highness the princess ;' and in page 188 of the same work, we have ایک طرف شہر کی *ek taraf shahr ke*, 'on one side of the city ;' all of them with *ke* in every edition and copy, printed or manuscript. The wonder is, how it escaped the *critical amendments* of the Calcutta editors already alluded to ; but so it has, for even *they* have here followed the established reading.

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

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

d. Several of the prepositions, when they follow their sub-

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

Dative Case.

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

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

Accusative Case.

67. The accusative in Hindustani, as in English, is generally like the nominative, but when it is desir-

able to render the object of an active verb very definite or specific, then the termination *ko* (of the dative) is added to the object.

a. We believe this rule to be quite sound as a general principle, though by no means of rigid application. Many words are sufficiently definite from accompanying circumstances, such as an adjective, a genitive case, a pronoun, &c., so as not to require any discriminative mark. Others again, though sufficiently definite in themselves, generally require the particle *ko*; such are proper names, names of offices, professions, &c.; as, *مانک کو بلو* 'call Mānik'; *سردار کو بلو* 'call the Sardār.'

In these instances, however, the Hindustani assimilates with the Greek, which would employ the definite article in like cases.

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

c. When a verb governs an accusative and also a dative, both being substantives, the first or nominative form of the accusative is generally used, as the repetition of *ko* in both cases would not only sound ill, but in many instances lead to ambiguity; thus, *مرد کو گھوڑا دو* 'give the horse to the man.' If, however, it be deemed essential to add *ko* to the accusative, even this rule must give way; as in the following sentence: *اُس ني اپني بھائي کي حصي کو اُسکي بيبي کو ديا* 'he gave his brother's share to his (brother's) wife.' When the dative is a pronoun, the repetition of *ko* is easily avoided by using the ter-

mination *e* or *en* for the latter ; as, قاضي ني لڙڪي ڪو اُسي سپرد ڪيا
 ‘ the judge gave up to her the child.’

Ablative and Locative.

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

a. The ablative sign سي *se* signifies ‘ from ’ and ‘ with.’ It is applied to the instrument *with which*, but very seldom to the agent *by whom*, any act is done, unless in connection with a neuter verb. Example : جلاڻ ني قيدي ڪو تلوار سي مارا ‘ the executioner smote the prisoner *with* a sword.’ In Dr. Gilchrist’s Story-Teller (No. 97), we have an instance of *se* denoting the agent, the *only one* we have ever met with in our reading ;
 ‘ how is it that stale bread was eaten by thee ?’ With a neuter verb *se* may be used to denote the source or origin of the event described ; as follows,
 ‘ by some poet (or through some poet) a fault took place.’

b. With the verb ڪهنا *kahnā*, ‘ to say ’ or ‘ tell,’ the particle سي *se* seems to be used idiomatically, and must often be translated in English by ‘ to ; ’ as, مين اُس سي سچ ڪهنا هون ‘ I am saying *to* him,’ or ‘ telling him, truth ; ’ because the sentence مين اُس ڪو سچ ڪهنا هون will mean, ‘ I declare him (her or it) to be true,’ or ‘ I call that truth ; ’ so, اُسڪو لوگ مرد نهين ڪهتي means, ‘ people do not call him a man.’ The use of سي *se* with ڪهنا therefore, is obvious.

c. The locative sign مين *meni* generally denotes *in*, sometimes *to* or *into* ; as, وڏ شهر مين گيا ‘ he is *in* the city ; ’

'he is gone to (into) the city.' The locative signs *میں* and *پر* have frequently the post-position *سي* joined to them; as, 'he brought a sword from *in* the city;' *شہر میں سي تلوار لایا* 'he fell down from *on* his horse.' *وہ اُڻي گھوڙي پر سي گر پٽا*

Case of the Agent.

69. The case of the agent, characterized by the particle *ني* *ne*, is never used except with transitive verbs, and when used it is confined to those tenses only which are formed of the past participle (page 93, No. 40). The verb then agrees with the object in gender and number, unless it be deemed requisite to render the object definite by the addition of the particle *کو* *ko* (No. 67), in which case the verb remains in the simple form of the third person singular masculine.

a. In further illustration of this very simple rule, we here sub-join a sufficient number of examples; *اُس ني ايڪ کُٽا ڏيکيا* 'he saw a dog,' or, literally, 'by him a dog (was) seen;' likewise, *اُس ني ٽين گھوڙي ڏيکيا* 'he saw three horses,' or, by him,' &c.; *اُس ني ايڪ لومڙي ڏيکيا* 'he saw a fox;' *اُس ني ٻهٺ لومڙيان ڏيکيا* 'he saw many foxes;' in all which phrases the construction agrees precisely with the Latin passive voice. Again, if it be deemed necessary or elegant to add *کو* to the object, then the verb will be always the same, that is, the masculine singular form; thus, *تُم ني گھوڙون ڪو ڏيکيا* 'we have seen the dog;' *اُس ني کُٽي ڪو ڏيکيا* 'have you seen the horses?' *جب اُس مرڻ ني لومڙي ڪو ڏيکيا* 'when that man saw the fox;' *اُس ني لومڙيون ڪو ڏيکيا* 'we have seen the foxes.' The same rule applies to all the tenses into which *ڏيکيا* enters (p. 56); as, *اُس ني ايڪ کُٽا ڏيکيا هي* 'he has seen a dog;' so, *اُس ني ٽين گھوڙي ڏيکيا تهي* 'he had seen three

horses.' As this is a subject of great importance in the language, we would advise the student to repeat each of the above phrases in all the tenses given in page 56.

b. It must be remembered that the case denoting the agent in the personal pronouns *I* and *thou*, are مَينِ ني *maini ne* and تُو ني *tū ne* or تَينِ ني *taini ne*; as, مَينِ ني اُسکو دیکھا, 'I saw him (her or it);' تو ني يہ مثل نہيں سني 'hast thou not heard this proverb?' If, however, the pronouns be followed by a qualifying word (substantive or adjective), the inflected forms مَجھ *mujh* and تَجھ *tujh* are used; thus, in the *Bāgh o Bahār*, page 20, مَجھ فقير ني ماپاپ کي سائي مين پرورش پائي 'I poor (or wretched) obtained nourishment under the shelter of my parents.'

c. The student should endeavour to remember the limited and restricted use of this case of the agent. 1st. It is never used before a neuter or intransitive verb. 2nd. It is never used before any of the tenses formed from the root or from the present participle of any verb whatever. 3rd. It is never used before the verbs بولنا *bolnā*, 'to speak or say,' nor before لانا *lānā*, 'to bring,' although they both seem according to our notion to be intransitive. *Bolnā* appears to differ very little from کھنا *kahnā*, which last requires the use of the agent with *ne*. The verb *lānā* is a compound of *le-ānā*, the last member of which is neuter or intransitive, and this leads us to a general rule, which is, that "compound verbs, such as Intensives, of which the last member is neuter, though really transitive in signification, do not require the agent with *ne*;" thus, وي مسافر کھاني کو کھا گئي هيں 'those travellers have eaten up the dinner.'

d. When two sentences having the same nominative or agent are coupled by the conjunction اور *aur*, 'and,' the first of which having a neuter verb, and the following a verb transitive, it is not necessary to express the agent with *ne* in the second sentence, but the construction goes on the same as if *ne* had been ex-

pressed ; thus, وہُ جہیت پھر آئی اور کہا, *wuh jhat phir āī aur (us-ne) kahā*, ‘she quickly returned and said.’

e. This very peculiar use of the particle *ne* to denote the agent prevails with slight modifications throughout an extensive group of dialects spoken in Hindustan Proper. It is found in the Marāthī, the Guzerātī, and the Panjābī, on the west. In the Nepalese it assumes the form لي *le* ; and it may be inferred that it prevails in most of the intermediate dialects of Hindī origin, amounting to nearly twenty in number. It does not exist in the group of dialects connected with the Bengālī, nor in those of the Deccan. In the grammars of the Marāthī language, it is called the *Instrumental case*, a term inapplicable in Hindī, as it never is used with the *instrument*, but solely with the *agent*. What is called the instrumental case in Sanskrit, is applied indifferently to the agent or instrument ; but in the modern dialects above alluded to, particularly the Hindustani, *ne* is restricted to the agent only.

f. Our *great* grammarians have succeeded wonderfully well in mystifying the very simple (though singular) use and application of this particle *ne*. Dr. Gilchrist, in the first edition of his grammar, seems to have felt greatly embarrassed by it, without exactly knowing what to make of it. Those who have merely followed the learned doctor, with very few ideas of their own, have contented themselves by calling it an *expletive*, which luminous explanation has stood for years in one of the books hitherto read by beginners. Now, the term ‘expletive’ in philology is as convenient in its way, as that of *the humours* in the jargon of quack doctors ; it solves every difficulty, and forms a ready answer to all questions ; it may mean any thing or nothing. To account philosophically for the mode in which this particle is applied does not fall under our province, even if we had the power to do so satisfactorily. With regard, however, to its use and application, we trust that all difficulty is removed. The fact is, that any real cause of hesitation likely to arrest the learner consists, not in the use of *ne* to express the agent, but in that of *ko* to define the object of a transitive verb.

Numerals.

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

a. Thus, *تین سپاہی فی چار مرد کو مارا* 'three soldiers beat four men.' We have reason to believe that the addition of the termination *on* would render the substantives more pointed or definite; thus *tīn sipāhiyon ne* would signify 'the three soldiers (aforesaid).' In the grammar prefixed to Dr. Gilchrist's Dictionary (London ed.), we have *سو گھوڑا نواب کی یہاں تھا* 'a hundred horses were at the Nawwāb's,' which ought to be translated 'a hundred horse,' i. e. 'a troop or collective body of one hundred,' whereas, 'a hundred horses,' or 'a hundred boys,' will be *سو گھوڑی* and *سو لڑکی* *sau larke*.

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

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

as, دو دو 'two by two,' or 'two apiece.' Thus, suppose we wish to say, 'give these men three rupees each,' or 'three rupees apiece,' the Hindustani will be اُنْ اَدَمِيونَ كُو تَيْنِ تَيْنِ رُپَيِ دُو 'to these men, three three rupees give.'

Comparison of Adjectives.

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

a. The comparative and superlative are to be inferred in general from the context, as the adjective has only one form, that of the positive or simple word, thus سَخِي سِي سُومَ بَهْلَا جُو تُرْتِ دِي جَوَابِ 'the miser is better than the liberal man if he (the miser) give an answer quickly.' It is obvious that if the standard of comparison should include the whole class spoken of, the adjective will express the superlative degree. Ex. سَبْ هُنْرُونِ مِيْنِ سِي دُو خُوبِ هِيْنِ 'of all accomplishments two are best' (viz. learning and the art of war).

b. To express the comparative degree, the particles اَوْر *aur*, and زياده *ziyāda*, 'more,' may also be employed exactly as in French and English; as, وَي لُوگَ کُتُونِ سِي زِيَادَهْ خَرَابِ هِيْنِ 'those people are worse than dogs.' The adjective is sometimes doubled to express the superlative degree; as, اچھا اچھا 'very good;' but the words most commonly used and prefixed for this purpose are بڑا 'great, very;' بہت 'much;' حدّ 'beyond bounds;' نہایت 'extremely;' سَخْتِ 'very' (generally in a bad or disagreeable sense); and سا 'most, very,' which last is added. It is to be further observed that بڑا, though thus used apparently

as an adverb, agrees in gender and number with the substantive; as, *وہ بیڑا خراب لڑکا ہے* 'he is a very wicked boy;' and again, *وہ بیڑی خراب لڑکی ہے* 'she is a very wicked girl.'

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

Use of the Personal Pronouns.

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

a. When the third personal pronouns become the object of an active verb, they are generally used in the second (or dative) form of the accusative; as, *اُسکو مارو* 'beat him;' *انکو بلاؤ* 'call them;' *اسی لیجاؤ* 'take this away.' If, however, they are employed as adjectives, along with their substantives, they may be used in the nominative form; as, *تم یہ بات سنٹی ہو* 'you hear this word.' With the conjunctive participle, they are elegantly used in the nominative form; as, *یہ کہہ کر* 'having said this.' Sometimes, though rarely, the nominative form may be

used when a dative follows ; as, *میں وہ تجھے دُون* ‘ I will give that to thee.’ When the first or second personal pronouns are governed by an active verb, the dative form is always used ; as, *وہ مجھے مارتا ہے* or *وہ مجھکو مارتا ہے* ‘ he is beating me ;’ *میں تجھے (تجھکو) دیکھتا ہوں* ‘ I see thee.’

b. It may be observed that the personal, relative, and interrogative pronouns have two distinct terminations for the dative and accusative cases, viz. *ko* or *e* for the singular, and *ko* or *enī* for the plural. Hence, when an active verb governs an accusative (second form) and dative at the same time, it will be easy to avoid a repetition of the termination *ko* by employing *e* or *enī* in the one case, and *ko* in the other ; thus, *میں اسی تمکو دُونگا* ‘ I will give it to you ;’ *قاضی نی لڑکی کو اسی سپرد کیا* ‘ the judge gave up the child to her.’ In sentences of this kind, the accusative is generally put before the dative, but not always ; thus in the *Baitāl Pachīsī*, a very sagacious young lady says to her father, *پتا جو سب گُن جانتا ہو مجھے اسی دیجو* ‘ O father, whosoever may be acquainted with all the sciences, give me to him,’ or ‘ bestow me upon him in marriage,’ but then, in another part of the same work, we have a similar expression differently arranged, as *پتا اسی مجھے دینا* where the dative is placed first.

c. When the first and second personal pronouns are accompanied by a qualifying word, the genitive of the whole expression is made by *kā*, *ke*, *kī*, not *rā*, *re*, *rī*, and the pronouns are used in the inflected forms *mujh* and *tujh* ; as, *مجھ فقیر کا* ‘ of me wretched ;’ *تجھ دانا کا* ‘ of thee wise.’ This oblique form is also used when the particle *sā*, *se*, *sī* is added to denote similitude ; as, *تجھ سا عقلمند* ‘ a sensible man like thee.’

d. In Hindustani, as in English, it is customary to address an individual generally in the second person plural, the singular being used in prayer to a deity, or to express familiarity or con-

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

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

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

3. The pronouns of the third person may be used in the singular when 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 آپ, or the great man's title, or some respectful phrase, as خُداوند 'your honour,' حضرت 'honour, highness, &c.,' and the like, with the third person plural (of the pronouns and verbs); and when an inferior addresses a superior, he ought at all times to use similar expressions of respect, suitable to the rank of the person addressed." We may further add, that an inferior at the same time speaks of himself in the third person singular, under the appellation of غلام 'your servant' or 'slave;' فدوی 'your devoted;' بندہ 'your bondsman;' مُخلص 'your sincere friend,' &c.

g. In a narrative of what has been said, the same words are given which are supposed to have been used by the person whose speech is reported. Ex. 'he said he should go next day,' اُس ني کہا کہ میں کل جاؤنگا lit. 'he said, I will go to-morrow.' So in the sentence, 'he told me to go home,' اُس ني کہا کہ گھر جاؤ lit. 'he said, go home.' This idiomatic use of the pronouns, and consequently of the persons and tenses of the verb, is well worthy of the student's attention. It is perhaps that point in which the Hindustani differs most widely from the English, as will be seen in the following sentence, which to save room we shall give in the Roman character. *Kal main ne āp ke betē ko shahr men dekhā, wuh yahān āyā chāhtā thā tum se milne ko, par kahā ki ghoṛā merā mar-gayā, aur hamen ishāra kiyā ki āp se zāhir karnā ki apnī pālkī mere wastē bhej-denā; fi, l, hāl jo tumhārī pālkī maujūd na ho, to mukhliṣ apnī pālkī uske wastē bhej-degā.* 'I saw your son yesterday in the city, he wished to come here to see you, but mentioned that his horse was dead, and desired me to tell you to send your pālkī for him; if your

pālkī be not now at hand, I shall despatch mine for him.' From the preceding sentence it will appear that considerable attention and experience will be necessary before the student can readily apply the pronouns agreeably to the rules of grammar, idiom, and *etiquette*, which last is a point of great importance among the Orientals.

Use of the Possessive apnā.

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

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

b. When the nominative of a sentence consists of the first or second personal pronoun, and its possessive occurs in the complement, the matter admits of no hesitation; as, 'I am going to see my father;' 'we have seen our new house;' 'you are destroying your health;' in all of which *apnā* would be used for 'my,' 'our,' and 'your,' respectively. In the use of the third person, however, the English language is liable to an ambiguity, for example, the sentence 'he was beating his slave' has two meanings; it might be his *own* slave, or another man's. The Hindustani is much more explicit; 'his own slave' would be expressed by *apne ghulām ko*, and 'another man's slave' by

uske g̃hulām ko ; hence, as a practical rule, if the possessive in the complement of a sentence denotes *own*, it will be expressed in Hindustani by *apnā* (*ne, nī*). Sometimes, *apnā* is elegantly repeated, to denote separation or distinction ; as follows, *وي دونون اپني اپني گھر گئی* ‘they both went, each to his own house,’ whereas *apne ghar* would merely denote ‘their own house,’ as common to both.

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

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

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

Demonstrative Pronouns.

74. The demonstratives *یہ* *yih*, ‘this,’ and *وہ* *wuh*,

'that,' together with their plurals, are sometimes used in the same sense as our definite article 'the.' They are applicable to both genders, and agree with their substantives in case, and generally in number.

a. We have seen it stated in some grammar, 'that a demonstrative pronoun in the singular may be used with an Arabic plural,' &c., from which the reader is left to infer that it is not used with any other plural. Now the fact is, that *yih* and *wuh* are frequently used with any plural, and represent the plural even without the substantive; as, *بہ دونوں بہائی جاگم کی پاس گئی*, 'these two brothers went to the magistrate;' and again, *وہ بہ طریق خیرات کی کچھ دیتی ہیں*, 'they by way of alms give something.*' It would be needless to multiply examples, as they may be met with in any author. We have reason to believe, however, that when the singular is thus used, it is either to denote a collective group, or in a disrespectful sense; on the same principle that the plural is applied to one person to denote respect or reverence.

Interrogatives.

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

a. For example, in the phrase *کون ہے* 'who is there?' the inference is, 'what person?' so, *کیا ہے* signifies 'what (thing)

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

is it?' At the same time we may not only say *کون مرَد* 'what man?' *کس مرَد کو* 'to what man?' but also *کون چیز* 'what thing?' *کس چیز کا* 'of what thing?' We can also say, *کیا چیز* 'what thing?' but we cannot say *کاہی چیز کا* to denote 'of what thing.' The oblique form *kāhe* is used only as a substantive; as, *کاہی کی گھڑی* 'a watch of what (substance, &c.)?' the answer to which may be *سونی کی* 'of gold,' &c. Sometimes, *kyā* is applied to a person or thing by way of exclamation; as, *کیا حرامزادہ* 'what a rogue!' *کیا بات* 'what an affair!' When *kyā* is repeated, it seems to convey the idea of 'what various?' as, *کیا کیا عجائب* 'what various wonders?' Sometimes, *kyā* is used as a conjunction, meaning 'whether,' 'or;' like the Latin *sive*; as, *کیا باغ کیا کہیت میں* 'whether in the garden or in the field.'

b. The interrogative is used for the relative in such sentences as *میں جانتا ہوں کہ کون ہے* 'I know who it is.' Also adverbs derived from the interrogative (vide page 69) are in a similar manner substituted for those from the relative; for instance, *میں نہیں جانتا ہوں کہ وہ کب جائیگا* 'I do not know when he will go.'

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

Relative and Correlative.

76. Strictly speaking, the Hindustani does not possess a relative pronoun corresponding with our 'who,'

'which,' and 'that,' and as this want is a source of much perplexity to the learner, we shall endeavour in the following paragraphs to explain fully how the place of the relative is supplied.

a. In page 29 we have given the declension of جو and سو which from want of a better term we called *relative* and *correlative*, respectively. The word جو signifies 'he who,' 'she who,' or 'that which,' and refers, not to an antecedent, like our relative 'who,' but to a noun following, like our words 'whosoever,' 'whatsoever,' 'whoso.' Hence جو usually begins the sentence, and is followed in a second clause by سو and the use of the two together generally forms a substitute for our relative pronouns 'who,' 'which,' and 'that,' as will be seen by the following examples ; جو گهوڙي تُم ني پيڄي تهِي - سو راجا ني بهت پسنڌ ڪئي 'the king much approved of the horses which you sent,' literally, 'what horses you sent, the king much approved of the same;' جو تُم ني ڪها هي - سو سب سچ هي 'that is all true which you have said,' literally, 'whatever you have said, that is all true.' In like manner, the relative and correlative adverbs usually accompany each other ; جهان گنج تهان مار - جهان پهول تهان خار 'Where the treasure is, there is the snake ; and where there is a flower there is a thorn.'

b. Sometimes, the remote demonstrative may be used instead of the correlative, both pronominally and adverbially ; as follows, جسڪي ديغ اُسڪي تيغ 'he who has the pot has the sword' (he who pays best, is best served) ; جيسا دوگي ويسا پاوگي 'as you shall give, so shall you get.' In the following sentence, the demonstrative adverb وهان is used ; whereas in a few sentences before, the author uses the correlative تهان for the same expression (vide Selections in Devanāgarī, page 8, lines 3 and 10) ; جهان ننانوي گهڙي دوده کي هونگي - وهان ايڪ گهڙا پاني کا ڪيا جانا جاڳا 'where there shall be ninety-nine pitchers of milk, how will

a single pitcher of water be there discovered?’ We may here at the same time see the negative effect of the question, as the speaker means that ‘there is no chance of detecting one pitcher full of water among ninety-nine of milk.’

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

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

Indefinites.

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

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

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

Concord of the Verb with the Nominative.

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

a. We shall here add a few examples in illustration of the preceding rule, embracing as it does the whole subject of verbal

concord, which differs in some respects from that of the European languages. Thus, وَه لَكِهْتَا هِي 'he is writing;' وَه نَاچْتِي هِي 'she is dancing;' وَي بُولْتِي هِين 'they (males) are talking;' and وَي گَاتِي هِين 'they (females) are singing.' The following examples refer to the exceptions: 1. بَادْشَاه دِيكِهْكَرْ اَبْدِيْدَه هُوِي 'the king having seen (this), became tearful,' or 'wept;' where the verb هُوِي is plural, expressive of respect to 'the king,' which is in the singular nominative. In like manner we have اِيْتِ نَا سَبْ نِهِيْن كِه جِهَان پِنَاه عَاچِرِي كَرِيْن 'it is not proper that your majesty should submit.' 2. In the following sentences we have two nouns in the singular number, coupled by a conjunction, whilst the verb is in the singular, agreeing with the nearest noun; as, اَبِي بِيْل اَوْر گِهَوْرَا پِهَنچَا هِي 'the bullock and horse have just now arrived;' آخِرْ كَار فَرِيْب كَا نِدْتْ اَوْر رَسُوَائِي هِي 'the end of deceit is contempt and infamy.' 3. Several nouns of different genders occur in the next two sentences, but the verb takes the masculine plural in preference to the feminine; as, اُسْكَي مَا بَاپ بِيَاثِي تِيْنُوْن اُسْكَي شَادِي كِي فِكْر مِيْن تِهِي 'her father, mother, and brother were all three meditating the accomplishment of her marriage;' اُسْكَي هَاتِهِي اُونْتْ گَاڑِي لَادِي جَاتِي هِيْن 'his elephant, camel, and carriage are being loaded.'

Government of Verbs.

79. In this department the Hindustani differs very little from the English. Actives or transitives naturally govern the accusative case, which, as we have shewn, is generally like the nominative, and sometimes like the dative (vide p. 100, No. 67).

a. Causal verbs, verbs of clothing, giving, &c., may be considered as governing two accusative cases, or the accusative and

the dative ; as, لڑکي کو کھانا کھلا کر گھر جاؤ, 'having given the child food, go home ;' اسی پہ کپڑا پہناؤ, 'put on him these clothes ;' and اسکو ایک روپیہ دو, 'give him a rupee.'

b. Some neuter verbs, as آنا 'to come,' بننا 'to become,' بہانا 'to suit,' پڑنا 'to fall,' پہنچنا 'to arrive,' پہننا 'to become,' چاہنا 'to be desirable,' لگنا 'to appear,' سوجھنا 'to appear,' رہنا 'to remain,' ملنا 'to unite,' ملنا 'to meet, to occur,' and ہونا 'to be,' govern the dative case, and are frequently used impersonally ; as follows, مجھی اس بات میں شبہ ہی, 'I feel compassion ;' مجھی رحم آتا ہی, 'I have some doubt in this matter ;' ہمکو چاہئی کہ وہاں جاوین, 'it is desirable that we should go there.' We may here observe that the form چاہئی from *chāhnā*, is frequently used impersonally in the sense of 'it is proper,' 'it is fit ;' like the Latin *decet*, *oportet*. When thus employed, it governs the dative of the person, and either the past participle or the aorist of the accompanying verb, as in the preceding example, which might also be expressed ہم کو جایا چاہئی, 'we must go.' Sometimes, it may be used personally ; as, تم کو کیا چاہئی, which may mean 'what is proper for you,' or 'what do you require,' &c. We could in this way say تمکو وہاں جانا چاہئی, 'you must go there,' or 'to go there behoveth thee.'

c. Verbs meaning 'to sell,' or implying 'gain,' have ہاتھ 'hand,' connected with them ; as, تمنی کسی ہاتھ بیچا ہی, 'to whom have you sold it ?' وہ کام بہت محنت سی ہاتھ آیا, 'that business was accomplished with great difficulty ;' in like manner, اُسکا ایک پھول تحقہ ہاتھ آیا, 'he gained a flower as his prize.'

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

‘within,’ ‘into,’ the locative case; as in the following sentence :
 بہتر یہ ہی کہ اُسکی دوستی کی وسیلی سی دشمنوں کی ہاتھ سی
 چھوٹوں ‘this is better, that by means of his friendship I
 should escape from the hand of my enemies;’ in like manner,
 اگا وہ اپنی گھر میں جا کر دل میں سوچنی لگا
 began to think within himself.’ Verbs of fear and caution re-
 quire the ablative case; as, شاید وہ تم سی ڈرتا ہی ‘perhaps he
 is afraid of you;’ عاقل حرامزادوں سی خبردار رہتا ہی ‘the sage
 keeps on his guard against reprobates.’

Tenses of the Root.

80. We have already given the general signification of each tense, in the various paradigms of the verb, pp. 45 to 60. We shall now, following the same order, briefly notice such peculiarities as some of them present. The reader will recollect that they are three in number,—the aorist, future, and imperative, of which the aorist is the most important, on account of its extensive use and application.

a. The *Aorist* generally corresponds with the present subjunctive of the Latin, or what in English grammar goes under the name of present potential; hence the conjunctions تاکہ and کہ ‘that,’ اگر and جو ‘if,’ اگرچہ ‘although,’ جب تک ‘until,’ and مبادا ‘lest,’ generally require the use of this tense after them; as, اگر میں چاہوں کہ جب تک میں آؤں وہ ٹھہری تو تجھی کیا؟ ‘if I desire that he should stay till I come, what is it to thee?’ It further implies possibility or obligation; as in the sentences, آج جو کچھ ہو سکی وہی کرو ‘whatever it may be possible to do to-day, that do;’ ہمیں اُمید ہی کہ یہ کام سرانجام ہووی ‘our hope is that this business may be brought to a conclusion;’

جو بادشاہ ایلیچی کسی جگہ بھیجی - چاہی کہ وہ اپنی قوم میں
 جو بادشاہ ایلیچی کسی جگہ بھیجی - چاہی کہ وہ اپنی قوم میں
 جو بادشاہ ایلیچی کسی جگہ بھیجی - چاہی کہ وہ اپنی قوم میں
 جو بادشاہ ایلیچی کسی جگہ بھیجی - چاہی کہ وہ اپنی قوم میں
 جو بادشاہ ایلیچی کسی جگہ بھیجی - چاہی کہ وہ اپنی قوم میں
 جو بادشاہ ایلیچی کسی جگہ بھیجی - چاہی کہ وہ اپنی قوم میں
 جو بادشاہ ایلیچی کسی جگہ بھیجی - چاہی کہ وہ اپنی قوم میں
 جو بادشاہ ایلیچی کسی جگہ بھیجی - چاہی کہ وہ اپنی قوم میں
 جو بادشاہ ایلیچی کسی جگہ بھیجی - چاہی کہ وہ اپنی قوم میں
 جو بادشاہ ایلیچی کسی جگہ بھیجی - چاہی کہ وہ اپنی قوم میں

b. The aorist is very frequently employed to denote present time when general and unrestricted, hence it is used much in proverbial expressions, with which the language abounds; as, پاپی کا مال اکارتہ جائی 'the wealth of the wicked goes for nought.' It also expresses time future or past, conditionally; as, اگر پاپی گلی تیری تو بلبل گلستان بھولی 'if the nightingale find thy abode, then will the rose-garden be forgotten;' or, 'if the nightingale found thy abode, then would the rose-garden be forgotten.' On the subject of this tense, Muhammad Ibrāhīm has given several sound remarks in his grammar, already alluded to p. 61, &c. He gives it the name of 'future of the subjunctive or potential mood.' We have discarded the term *mood* altogether, as utterly inapplicable to the Hindustani language, and infinitely more perplexing than useful. Lastly, the aorist is sometimes accompanied by the present auxiliary tense ہوں, &c., page 44, the precise effect of which it is difficult to determine; as, میں کہوں ہوں 'I may speak;' جسودا کہی ہی 'Jasodā is or may be saying.'

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

‘میں سمجھتا ہوں کہ جو کچھ وی کہتی ہیں - سو حسد سی ہوگا’ I am thinking that whatever they say may be from envy.’ Our *Second Future* or *Future Perfect* is formed by the future of چکنا ‘to finish,’ to the root of the verb; as, میں کھا چکوںگا ‘I shall have eaten,’ وہ کھا چکیگا ‘he will have eaten,’ &c.

d. The *Imperative* is confined in its application, strictly speaking, to the second person, singular and plural. The honorific form addresses itself as to a third person by way of respect; as, ہمکو معاف کیجیے ‘come hither;’ اُدھر آؤ ‘be silent;’ چپ رہو ‘pardon me,’ or ‘may he pardon me.’ It is not considered polite to use the second person singular of the imperative to any one, however low his condition. The adverb مت is applicable to the imperative mood alone, نہ is applied to it in common with the other modes, نہیں is never used with it; as, مت بھولیو or مت بھولیو مت ‘don’t forget;’ ایسا نہ کر ‘don’t do so.’ The imperative mood is sometimes used idiomatically, as in the following expressions: آؤ تو آؤ ‘perhaps it is,’ or ‘it must be;’ آؤ تو آؤ ‘come, if you mean to come.’

Tenses of the Present Participle.

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

a. Among the tenses of the present participle, the *Indefinite* holds the same rank that the aorist does in those derived from the root. Its most ordinary significations are, first, to denote *conditional past time*, in which case it is generally preceded by اگر or جو ‘if,’ and followed by تو ‘then;’ as in the sentences, اگر وہ آتا تو کچھ نقصان نہ ہوتا ‘if he had come, then there would have been no loss;’ جو میں کہتا تو میری بات نہ سنتا ‘if I had

spoken, he would not have regarded what I said,' or 'if I should speak, he would not regard.' So in the *Bāgh o Bahār*, p. 71 :

بٲٲهيا بولي كه اكر هماري دن كچھ بهلي آتي - تو حاتم كو كهين هم
ديكه پاتي - اور اسكو پكر كر نوفل كي پاس ليجاتي - تو وه پانچ سو
اشرفي ديتا - اور هم آرام سي كهاتي - اس دكه دهندهي سي چهوت
جاتي 'If our days were at all lucky, then we should have some-
where found Hātim, and having seized him, we should have
carried him to Naufal, then he would have given five hundred
ashrafis,' &c. The conjunction is frequently omitted in the
former or latter part of the sentence, and sometimes in both ; as,
'اگر مين جاتا اسي خوب مارتا or مين جاتا تو اسي خوب مارتا
I gone, I should have beaten him soundly ;' in like manner,
'مين هوتا گهورا چهوتني نه پاتا
not have been allowed to escape.'

b. In the second place, the indefinite is employed to denote
continuative past time, or to express an act or event that was
habitual ; as the reader may observe in the following passage :

جب جوارِي جيتتا تب ايسا غافل هو جاتا كه كوئي اسكي كپٲي اتار
هوتا 'When the gamester used to win
(*jittā*) he used to become (*ho-jātā*) so careless, that any one
might take off (*utār letā*) his clothes ; then even it would not be
(*na hotā*) known to him.' In like manner, *Bāgh o Bahār*, p. 9 :
ساري رات دروازي گهرون كي بند نه هوتي - اور دوکانين بازار كي
كهلي رهتني - راهي مسافر جنگل ميدان مين سونا اچهالتي چلي
'All night the doors of the house used not
to be fastened, and the shops of the market used to remain open ;
the travellers used to go along,' &c.

c. The indefinite is occasionally used for the present by omitting

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

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

e. In vivid descriptions, when the narrator represents a past occurrence in the same manner as he or the person of whom he speaks originally saw it, and as if it were still apparent to the view, the present is frequently used ; as in the following passage :

جب اُس درخت کی پاس پہنچا دیکھا کہ ہر ایک ڈالی میں
اُسکی سیکڑوں سر آدمیوں کی لٹکتی ہیں - اور اُسکی نیچے ایک
تلات نہایت خوش قطعہ ملبب ہے - اور اُسے کا پانی جنگل کی

طرف چلا جاتا ہے، 'When he arrived at the tree, he saw that on every branch of it *are hanging* hundreds of human heads ; and under it *is* a beautiful tank full of water, and the stream of it *is flowing* towards the desert.' In such instances the past tense may be used, but it is less animated and impressive ; as,

وہ اُس درخت کی نزدیک گیا تو کیا دیکھتا ہے کہ اُسکی تلی ایک
سِل سنگ مرمر کی دھری ہے، 'he went near the tree, and what does he see but a marble slab *was placed* at the bottom of it.'

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

g. The tense called the *Present Dubious* (page 52) is generally employed to denote a future action of uncertain occurrence; as, *هُوُونْگا* or *مِين مَارْتَا هُوُونْ*, '(perhaps) I may beat,' or 'be beating;' so in *Bāgh o Bahār*, p. 38: *وَهُ اِپْنِي جِي مِين كِيَا كِهْتَا هُوَنگَا*: 'What will he (or may he) be saying in his own mind?'

Tenses of the Past Participle.

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

a. The *Past Tense* corresponds with what is improperly called the imperfect in most English grammars; as, *وَهُ چَلَا گِيَا*, 'he went away;' *تُمْ نِي لِكَهَا*, 'you wrote;' which expressions, though indefinite as to time, convey the idea of a complete or perfect action; hence the absurdity of calling it the imperfect tense. In addition to its common acceptance, it is sometimes used with a present, and sometimes with a future meaning; as in the following: *جُو وَهُ مِلِي تُو هَمَارِي جَان رِهِي نِهِيَن تُو گِيِي*, 'if she is found, then my life remains; if not, it is gone;' *جُو بُوِيَا سُو كَاثَا*, 'what he sows, that he reaps.' We have already stated that the present is sometimes used for the future to denote speed; the past is employed for the same purpose. Thus a man says to his servant, *پَانِي لَوُو*, 'bring water,' and the answer will probably be *لَايَا خُدَاوَنَد*

'I have brought it, Sir,' meaning, 'I will bring it immediately.' It is sometimes applied in an idiomatic manner; as, *هوا تو هوا* 'if it be so, why be it so.'

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

c. The *Perfect* answers to the perfect tense in English, being used to denote an action newly past and finished; as follows, *میں نے پھل کھایا ہے* 'my brother has arrived;' 'I have eaten fruit.' Sometimes it is used with adverbs of time, in a manner that cannot literally be rendered in English; as, *میں کل وہاں گیا ہوں* 'I have gone there yesterday,' for 'I went there yesterday.' In this case, the usage of the French '*je suis allé*,' would have come nearer the Hindustani.

d. The *Pluperfect* in English will generally be expressed by the pluperfect in Hindustani, representing a thing not only as past, but as prior to some other event; as in the sentence, *اُسکی پہنچنے کی آگے میں نے خط لکھا تھا* 'I had written the letter previous to his arrival.' But the converse of this rule does not hold, the pluperfect being frequently used in Hindustani where in English we employ the simple past; thus in Story

17, a learned Kāyath orders his slave to get up during the night, and see if it rains. The slave, feeling himself very comfortable where he was, concludes, without getting up, that it does rain; and gives the following ingenious process of reasoning:

‘بَلِي آي تهي - مِين ني اُسكو تَتولا تها - بهيگي تهي’ the cat came in, I put my hand upon her, she was wet’ (*ergo*, it rains); but the literal meaning is, ‘the cat had come in, I had put my hand upon her, she had got wet.’ The general rule is, that when one definite past event precedes another past event in point of time, the former is expressed in the pluperfect. It may happen that the latter of the two events is not expressed, but merely passing in the mind; as in the above example, where the slave might have added, as he no doubt meant, ‘thence, I ascertained that it was pouring,’ which would have completed the chain of reasoning.

e. The tense called the *Past Dubious* (p. 52), formed of the past participle and the aorist or future of هونا is used to express remote probability past or future; as in the following examples:

‘مِين نه जान्ता हूँ के वह कहाँ गिया होगा’ I know not where he may (or will) have gone; ‘پنتھ مین تم ني بهت کشت پایا होगा’ on the way, you must have met with much difficulty.’ The *Past Conditional* (pp. 52, 53) is of very rare occurrence, and is understood to express the event in a more remote manner than the

Indefinite (p. 46); thus, ‘اگر مین ني پنجڑا کھولا هوتا تو وہ اڑ جاتا’ ‘if I had opened the cage, then it would have flown.’ A kind of

expression like the *Paulo post futurum*, is expressed by ‘چاہنا’ ‘to desire,’ with the past participle of another verb; as, ‘وہ مرا چاہتا هي’ ‘he is about to die,’ ‘is dying,’ or ‘will soon die.’ There are also other ways of expressing the same idea: ‘وہ مرني کا هي’ or ‘وہ مرني والا هي’ or ‘وہ مرني پر هي’.

Infinitive.

83. The infinitive is used as a substantive to denote the state or action of the verb; it is frequently used

for the imperative, and occasionally it is employed adjectively in connection with a substantive.

a. All *Infinitives* used as substantives or adjectives are subject to inflection like nouns of the third class ; thus, اُسکا جانا مناسب هي 'his departure is proper ;' 'انتقام ليني کا بيهي وقت هي' this is the very time for taking revenge ;' وه گهر ديكهني کو آيا or 'وه گهر ديكهني کي واسطي آيا' The infinitive is often used as an imperative, and as such it may even have the negative *mat* before it ; as, هرگز قسم نکهانا 'swear not at all ;' وهان مت جانا 'don't go there,' or 'you must not go there.' Sometimes it is used with the verb هونا, instead of the regular tenses of the verb which it represents ; as follows, کس ملڪ سي آنا هوا 'from what country are you come ?' instead of کس ملڪ سي آي هو. It is also used with the verb 'to be,' like the Latin gerund, to denote necessity or obligation ; as, تم کو وهان جانا هوگا 'you must go there ;' so, likewise, 'آخر ايک روز مرنا هي - اور سب کچھ چھوڑ جانا هي' (morendum est) some day at last, and must give up every thing.'

b. Sometimes the infinitive, together with its complement (that is, the noun which it governs, along with its circumstances), may form the subject or predicate of a proposition ; as follows, پادشاهون کي حضور مين بي سبب دانٹ کھولني ادبسي باهر هي 'to laugh (lit. to display the teeth) in the presence of kings is unmannerly.' In the following sentence from the *Khīrad Afroz*, both the subject and the predicate are of this description : لڑکون کو کھينونکي صحت مين رکھنا خراب کرنا هي 'to keep children in the society of the vile, is to effect their ruin.' When an infinitive thus used has a feminine noun for its complement, it generally agrees adjectively with the substantive (like the

Latin participle in *dus*) by changing *نا* into *ني* or *نين*; thus, *مِينِ نِي تُمْهَارِي زَبَان بُولْنِي نِهِن سِيكِي* 'I have not learned to speak your language;' *نَشْتَرِير اُنْگَلِي رِكْهِنِي مُشْکَل هِي* 'it is hard to put one's finger on a lancet.' So, in the *Bāgh o Bāhār*, p. 32 : *اي صَاحِب ! اگَر تُمْ کُو اَيْسِي هِي نَا اَشْنَائِي کَرْنِي تَهِي - تُو پَهْلِي* 'O, Sir, if it was your intention thus to act the stranger, then where was the necessity of previously tendering your friendship with such ardour?' Here the infinitive *karnā* agrees with *nā-āshnāī* and *dostī* in the feminine gender; so, p. 35, *تَکْلِيف مِهْمَان کُو دِينِي خُوب نِهِن* 'to give trouble to one's guest is not proper.' Sometimes (though rarely) the infinitive does not agree with the feminine noun which it governs; as may be seen in the following sentence : *دُنْيَا کِي وَاَسْطِي بَهْت مِصْحَنَت کَرْنَا فِي اَلْوَاَقِعِ زِيَادَه دَوڑْنَا هِي نَاچِيز پَر* 'to do much for this world is in fact much-ado about nothing.' If the infinitive, with the feminine noun which it governs, be not the subject or predicate of a sentence, this concord does not hold between the infinitive and the word which it governs; as, *ايک بُوڑْهَا اَوْر اُسْکِي بُوڑْهِيَا لَکْرِيَاں تُوڑْنِي کِي وَاَسْطِي آي - اَوْر لَکْرِيَاں* 'an old man and his wife came to cut wood (sticks), and began to gather sticks.' Here the infinitives *torṇā* and *chunnā* do not agree with *lakṛiyān*, because they are neither subject nor predicate to a sentence. We have been rather diffuse in explaining this peculiarity of the infinitive, because the rule respecting it, as given in most grammars, is, to say the least of it, unsound. It runs thus: "The termination *ني* is used with certain verbs or with post-positions; *نين* (*nī*), *ني* (*nī*), or *نيان* (*niyān*), when a feminine noun singular or plural is the object of the verb; and *نا* in all other cases!" We have just shewn from the best authority, that *ne* is used when there is

neither “ a certain verb ” nor “ post-position ” in the case, and that *nī* is not necessarily used at all times when “ a feminine noun is the object of the verb.”

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

Participles.

84. The present and past participles, when used participially and not forming a tense, generally add *ہوا* (p. 47), and agree like adjectives with the noun which they qualify. In many instances they are used adverbially in the masculine inflection, or, more strictly speaking, they are verbal nouns in an oblique case.

a. The following examples will illustrate what we have just

stated regarding the participles when accompanied by *hū,ā*;
 هِي كُوِي بَرَج مِين جَو چَلْتِي هُوِي گُوپَال كُو رَكھِي ‘is there any
 one in Braj who will stop the departing Gopāl?’ So likewise,
 مُوِي هُوِي شِيرِ كِي هَدِيَان ‘the bones of a dead tiger;’ and,
 اُسْنِي اِيك نَقَارِي كُو كِسِي دَرخْت مِين لَتَا هُوَا دِيكهَا ‘he saw a
 kettledrum suspended in a tree.’ Sometimes the past participle
 is used like a mere adjective; as, اِيك پھولا پھلا باغ تها ‘there was
 a flowery and fruitful garden’ (not ‘flowered and fructified’);
 but the words *phūlā* and *phalā* here may be real adjectives
 (not participles), derived from *phūl*, ‘a flower,’ and *phal*,
 ‘fruit,’ by adding *ā*, which is agreeable to analogy. In expres-
 sions like the following, they are used adverbially; as, صَبْحِ هُوِي ‘
 when it was morning;’ شَامِ هُوِي ‘when it was evening;’
 جَنكِي دِيكھِي ‘at the sight of whom;’ مِيرِي رَهْتِي ‘while I remain;’
 دِيْتِي وَقْتِ ‘at the time of giving.’ The present participle is doubled, to express the
 continuation or frequency of the act; as, هَمَارَا كَامِ هُوِي نَهْ هُوَا ‘our work
 being and being, was not,’ i.e. ‘continuing to be done,
 was not completed.’

b. From the present participle is formed the compound verb
 called *statistical* (p. 66), by using the masculine inflection of the
 participle together with some verb of motion; as, وَهْ گَاتِي آتِي هِي ‘she
 comes singing.’ The present participle in this case is
 employed precisely like the ablative of the Latin gerund. Dr.
 Gilchrist suggested that *kī hālat meñ* is understood (and of course
 the Doctor’s pilferers copied the same), but a moment’s consi-
 deration will shew that this theory is more ingenious than sound.
 For instance, وَهْ گَاتِي (کِي جَالْتِ مِين) آتَا هِي ‘he comes (in the
 state of) one singing,’ is all very well, but on the other hand,
 وَهْ گَاتِي (کِي جَالْتِ مِين) آتِي هِي ‘she comes (in the state of)

one singing,' is absurd; because *she* is a female, and the *one singing* is a male; and we leave the authors of the theory to account for the curious fact of *her coming in the state of a male singing*, at that particular juncture. We believe that in these instances the present participle is a verbal noun in the locative case, similar to those Sanskrit verbals in *ti*, &c. (corresponding to the *tio* of the Latin) which denote the abstract action or condition of the verb. In fact we could add many instances where the participle is clearly used in this sense, as سوتي سي 'from sleep,' evidently the same as سوني سي.

c. From the past participle are formed the compound verbs called frequentative and desiderative, by adding *karnā* and *chāhnā* respectively to the simple masculine form of the participle. The only peculiarity about these is that the verbs مَرْنَا 'to die,' and جانا 'to go,' employ the regular forms of the participle *marā* and *jāyā*, in preference to the usual forms *mūā* and *gayā*; as, *wuh marā chāhtū hai*, 'he is about to die,' or 'will die,' or 'wishes to die;' so, *wuh jāyā kartū thā*, 'he was in the habit of going.' The past participle with *hū,ā* in the inflected state is sometimes used like the conjunctive participle, or, indeed, it may be a compound form of the latter, for ought we can say; thus, اِيک جوگي دھوني لگائي ھوئي بيٽھا ھي 'a Jogī having applied the smoke (by way of penance), is seated;' so likewise, وي رنگ برنگ کي پوشاکين پھني ھوئي ناچتي تھين 'they having put on various coloured garments, were dancing.' Sometimes the past participle of a neuter verb is used adjectively (that is, agreeing with the nominative), along with another verb; as چلا جانا; thus, وي چلي جاتي ھين 'they go along;' so, اِيک لومڙي پڙي پھرتي تھي 'a fox was roaming about.'

d. The conjunctive participle, by connecting the similar numbers of a sentence, saves the use of verbs and conjunctions; it commonly refers to the agent, sometimes to the object of the verb; as, آج ھان جاڪر ھماري ڪتاب ليڪر پھر آؤ 'having gone

there to-day, and having taken my book, return;’ and again, *اِسِ كَامِ مِينِ جَلْدِي كَرِ كِي مُجْهِي يِهْ پِشِيمَانِي هُوئي هِي* ‘this regret has come upon me (through) making haste in this business.’ The student will recollect that this participle has several forms, the first of them the same as the root; the second, the same as the masculine inflection of the past participle, or the second and third persons singular of the aorist; but the context generally suffices to prevent any ambiguity.

e. The masculine inflection of the present participle with the addition of the particle *هي hi*, forms what may be called the adverbial participle. Its signification is very nearly the same as that of the conjunctive participle above described; the adverbial form conveying perhaps the idea of more speed or precision; as, *يِهْ باتِ سُنْتِي هِي* ‘(immediately) on hearing this statement.’ This participle may be applied in three ways, all of them tending to prove what we stated above, that it is merely a verbal noun. Thus we may say, *يِهْ باتِ سُنْتِي هِي* where *yih bāt* is the first form of the accusative; we may also say, *اِسِ باتِ كُو سُنْتِي هِي* where *is bāt ko* is the second form of the accusative; lastly, we may say, *اِسِ باتِ كِي سُنْتِي هِي* ‘on the hearing of this statement.’ Here, we see *sunte* in the first two expressions acting the part of a transitive verb, and in the last that of a substantive.

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

a. Sometimes a verb plural is used without a nominative case, some such word as ‘they’ or ‘people’ being understood; as in the following examples: *يُونِ كَهْتِي هِينِ* ‘thus they say;’ and *اِيكُ تَلُوَارِ سِي سِيكُونِ كُو مَارْتِي هِينِ* ‘men kill thousands with one

sword.' In negative sentences, the verb 'to be' is generally understood; as, ظلم تیري شان کي لائق نہيں 'cruelty (is) not becoming your dignity.' The particle کہ *ki* is frequently used after verbs of speaking, asking, &c., in the sense of 'thus,' 'as follows,' &c.; as, اُس ني کہا کہ مین ني نہ کیا 'he said he had not done it;' lit. 'he said thus, I have not done it.' This is very like the use of the particle *ὅτι* as it frequently occurs in the Greek of the New Testament. In a sentence consisting of two or more clauses, it is not necessary to repeat the auxiliary verb in each; as, بیماری قید بدن کي هي - اور غم قید روح کي 'sickness is the thralldom of the body, and sorrow that of the spirit.'

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

SECTION VI.

The Devanāgarī Alphabet.

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

Vowels.

अ	आ	इ	ई	उ	ऊ	ऋ	ए	ऐ	ओ	औ
ă	ā	ĩ	ī	ũ	ū	rĩ	ē	ai	ō	au

Consonants.

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

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

Vowels.

Consonants.

Initial		Secondary						
अ	आ	।	।	क	ख	ग	घ	उ.
<i>ā</i>	<i>ā</i>	<i>ā</i>	<i>ā</i>	<i>k</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	<i>ng</i>
इ	ई	ि	ी	च	छ	ज	झ	ञ
<i>i</i>	<i>ī</i>	<i>i</i>	<i>ī</i>	<i>ch</i>	<i>chh</i>	<i>j</i>	<i>jh</i>	<i>ñ</i>
उ	ऊ	ु	ू	ट	ठ	ड	ढ	ण
<i>u</i>	<i>ū</i>	<i>u</i>	<i>ū</i>	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>ṇ</i>
ऋ	ॠ	ॠ	ॡ	त	थ	द	ध	न
<i>rī</i>	<i>rī</i>	<i>rī</i>	<i>rī</i>	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>n</i>
ॠ	ॡ	ॡ	ॢ	प	फ	ब	भ	म
<i>ṛī</i>	<i>ṛī</i>	<i>ṛī</i>	<i>ṛī</i>	<i>p</i>	<i>ph</i>	<i>b</i>	<i>bh</i>	<i>m</i>
ए	ऐ	े	ै	य	र	ल	व	श
<i>e</i>	<i>ai</i>	<i>e</i>	<i>ai</i>	<i>y</i>	<i>r</i>	<i>l</i>	<i>w & v</i>	<i>ś cr sh</i>
ओ	औ	ो	ौ	ष	स	ह	क्ष	ज्ञ
<i>o</i>	<i>ou</i>	<i>o</i>	<i>au</i>	<i>ṣh</i>	<i>s</i>	<i>h</i>	<i>kṣh</i>	<i>ñ</i>

COMPOUND LETTERS.

क्क	क्त	क्य	ग्न	ग्व	च्छ	ञ्ज	त्त	त्य	न्न	ल
<i>kk</i>	<i>kt</i>	<i>ky</i>	<i>gn</i>	<i>gv</i>	<i>chch</i>	<i>jj</i>	<i>tt</i>	<i>tth</i>	<i>tn</i>	<i>tm</i>
त्य	त्व	द्द	द्द	द्व	द्व	न्त	न्थ	न्द	न्द	न्ध
<i>ty</i>	<i>tw</i>	<i>dd</i>	<i>ddh</i>	<i>dm</i>	<i>dy</i>	<i>dw</i>	<i>nt</i>	<i>nth</i>	<i>nd</i>	<i>ndh</i>
न्न	न्म	न्य	न्ह	प्प	प्प	प्य	प्स	ब्ब	भ्य	ल्ल
<i>nn</i>	<i>nm</i>	<i>ny</i>	<i>nh</i>	<i>pt</i>	<i>pn</i>	<i>py</i>	<i>ps</i>	<i>bd</i>	<i>bhy</i>	<i>ll</i>
ष्ट	ष्ठा	स्त	स्थ	स्म	स्म	स्य	स्स	स्त	स्त	ह्य
<i>ṣht</i>	<i>ṣth</i>	<i>shr</i>	<i>st</i>	<i>sth</i>	<i>sn</i>	<i>sm</i>	<i>sy</i>	<i>ss</i>	<i>hm</i>	<i>hy</i>

Sir C. Wilkins script.

G. Harday script.

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

b. In naming the consonants, the short vowel *ă* (the *fatha* of the Persi-Arabic alphabet, p. 8) is inherent in each; thus *kă*, *khă*, *gă*, &c. : and in reading, this vowel is to be supplied after every letter (except the final letter of a word), provided it be not accompanied by any other symbol; thus, कनक *kănăk*, 'gold,' नगर *năgăr*, 'a city.' If a word terminates with a compound consonant, the short *ă* may be frequently supplied at the end, as in पुत्र *putra*, 'a son.' Whenever a consonant in the middle of a word is not to be uttered with the short *ă*, the consonant is marked underneath with the symbol (◌) called *virāma* or 'rest' (the same as the *jazm* of the Persi-Arabic, p. 10), as बोल्ना *bolnā* 'to speak;' or the *ln* may be combined into one compound character, as ल्न; but in works circulated among the natives this nicety is not attended to. Hence the first of the vowels, अ *ă*, is never written except it begin a word or syllable.

c. With regard to the remaining vowels, they have each two forms: that given above, which may be called their primary form, is used only when they begin a word or syllable; but when they follow a consonant, they assume a totally different shape, which may be called *secondary forms*; thus, ा *ā*, ि *i*, ई *ī*, उ *u*, ū, ़ *ri*, े *e*, ऐ *ai*, ो *o*, औ *au*, as may be seen in the following exemplification of them with the letter ग *ga*: thus,

गा गि गी गु गू गृ गे गै गो गौ
gā gi gī gu gū grī ge gai go gau.

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

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

the student will do well to bear in mind this apparent anomaly. The ढ and ॢ take their place after the consonant; the ॣ and । are fixed to the letter beneath; the ॥ and ० above; and the १ and २ are merely the ढ surmounted by the ॥ and ०. The vowels ॣ and ।, in combination with the letter र r, are written रु ru, and ह्र or नू rū; and the vowel । joined to ह h, is written ह्रि hri.

Of Compound Letters.

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

a. The letter र being of frequent occurrence in compounds, is written over the group in the form of a crescent (°) when it is to be sounded first, as in the words तर्क tarka, 'reasoning,' and पार्श्व pārshva, 'a side:' and when the र follows another letter, it is represented by an oblique stroke (.) underneath, as in सूत्र sūtra, 'rule,' and चन्द्र chandra, 'the moon.'

b. In books recently printed at Calcutta, such as the *Prem Sūgar*, the *Baitāl Pachīsī*, the *Adventures of Hātīm Tā,ī*, &c., all in the Devanāgarī character, very few compound letters occur; and as a general rule they are very little used in any of the spoken languages of India, being chiefly confined to manuscripts and printed works in the Sanskrit language. The

following, however, occur in our Selections, and a perusal of these will suggest the method by which others may be formed. Compounds of which the letter र forms the first or last element, are purposely omitted, as that letter follows a special rule, which we have just given.

क्क	क्त	क्य	ग्न	ग्व	क्क	ज्ज	त्त	त्थ
kk	kt	ky	gn	gb	chchh	jj	tt	tth
न	त्तम	त्य	त्त	द्द	द्द	द्द	द्द	न्त
tn	tm	ty	tw	dd	ddh	dm	dy	dw
न्य	न्द	न्ध	न्न	न्म	न्य	न्ह	प्त	प्य
nth	nd	ndh	nn	nm	ny	nh	pt	py
प्स	ब्द	भ्य	ल्ल	ष्ट	ष्ट	ष्ण	स्त	स्थ
ps	bd	bhy	ll	shṭ	shṭh	shn	st	sth
	स्म	स्य	स्स	ह्म	ह्य			
	sm	sy	ss	hm	hy			

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

88. The best dictionaries of the Hindustani language are printed in the Persian character ; hence it will be useful for the student to know exactly how he may convert the Devanāgarī into the former. This he will be able to do efficiently by a reference to the following table :

I. Initial Vowels.

अ	आ	इ	ई	उ	ऊ	ऋ	ए	ऐ	ओ	औ
ا	آ	اِ	اِي	اُ	اُو	اِ	اِي	اِي	او	اُو

II. Consonants.

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

III. Vowels following a Consonant.

बद	वाद	बिद	बीद	बुद	बुद
बद	वान	बिद	बीद	बुद	बुद
बृद	वेद	बैद	बोद	बौद	बः
ब्रुद	बिद	बिद	बुद	बुद	बः

a. In the preceding table it will be observed that the ten aspirated letters of the Devanāgarī alphabet are uniformly represented by the corresponding unaspirated letter, together with the round or *butterfly* form of the letter ॡ, ॢ *h*; thus, घर *ghar*, 'a house,' گھر; धर *dhar*, 'place,' دھر. The real *h* ह of the Devanāgarī is represented in the middle of a word by ॢ; as, कहा 'he said,' کہا: if, however, the letter preceding the ॡ be ॢ, ॣ, or ।, then the form ॡ must be used, and the preceding letter marked with the appropriate vowel; as, दहान *dahān*, 'the mouth,' دهان. The cerebral letters ट and ड are represented by ٲ and ٳ, or ٲ and ٳ. Sometimes the ड and ढ have the sound of a cerebral *r* and *r̥h* respectively; in which case they are generally marked with a dot beneath, thus ड̣ and ढ̣ and with ڙ or ڙ in the Persian character; as, बड़ा *barā*, 'great,' بڑا. The various nasals of the Devanāgarī are represented by

the Persian ن, which will be found sufficient for all useful purposes.

b. The letter च is sometimes represented by چ: the letter श generally by ش, sometimes by س; and the letter घ is more frequently گ than ش. The compound च is generally represented by چ or گ, seldom by کش, its proper sound. The compound ज्ञ is represented by گئی; as, अज्ञा āgyā (ājna), आग्न्या: its real sound, as already stated, is that of gn in the French words *champagne*, *ligne*, &c.

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

ط	ض	ص	ژ	ز	ن	خ	ح	ث
त	ज	स	ज	ज	ज	ख	ह	स
		ق	ف	غ	ع	ظ		
		क	फ	ग	अ &c.	ज		

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

corrupted, so as to suit the elements of the Nāgarī; thus, حَاضِرِي is written and sounded हाजिरी *hājirī*. In a new edition, in the Devanāgarī character, of the *Adventures of Hātīm Tū,ī*, which we have just received from India, almost all dots and double letters are discarded, as a useless incumbrance.

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

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

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

and valuable *Hindustani and Hindī Selections*, edited by Tarini Charan Mitr, head munshī in the College of Fort William, Calcutta, 1827, in two vols. 4to. In their style and grammatical construction they offer no peculiarity differing from those of the *Hindustani Extracts*.

Of Manuscripts.

90. In Arabia, Persia, and India, the art of printing till very recently has been little cultivated, and even now it is in no great favour among the natives. Hence the great body of their literature is still in manuscript, as was the case in Europe before the invention of printing.

a. Among the Musalmāns the principal handwritings are, 1st, the *Naskhī*, نسخی, of which our type employed in the printing of this volume is a very fair imitation. Most Arabic Manuscripts, and particularly those of the Korān, are in this hand; and from its compact form, it is generally used in Europe for printing books in the Arabic, Persian, Turkish, and Hindustani languages. 2ndly, The *Ta'tīk*, تعلیق, a beautiful hand, used chiefly by the Persians and Musalmāns of India, in disseminating copies of their more esteemed authors. In India, the *Ta'tīk* has been extensively employed for printing both Persian and Hindustani works, and within the last twenty years, a few Persian works, in the same hand, have issued from the Pāshā of Egypt's press at Būlāk, near Cairo. 3rdly, The *Shikasta* شکسته, or broken hand, which is used in correspondence. It is quite irregular, and unadapted for printing, but not inelegant in appearance, when properly written.

b. The *Naskhī*, being like our type, requires no explanation, and the *Shikasta* from its irregularity scarcely admits of any. We shall therefore confine ourselves at present to the description of the *Ta'tīk*, of which we have given fourteen plates of engraved specimens at the beginning of this work. Plate I. Division 1st, presents all the simple elements of this character, the small cross mark shewing the commencement of each. The 2nd ele-

mentary form here marked ب, with one dot subscribed, so as to be equivalent to *be*, may, by a mere change of its dots, become پ, ت, ث (*p, t, s*). The 3rd form, now a ج *j*, becomes in the same manner چ, ح, ح (*ch, kh, h*). The 4th makes two letters, د, ذ. The 5th, ر, ز, ژ, and ڙ. The 6th is represented as consisting of two forms; one an indented, the other a protracted line, may in either shape form the *sīn* and *shīn* (*s* and *sh*), as the only distinction between them is that the *sīn* (*s*) wants, and the *shīn* (*sh*) has, three dots superscribed, whether short or protracted. The 7th form, ص and ض. The 8th, ط and ظ (*t, z*). The 9th, ع and غ. The next letters are ف, ق, ك, ل, م, ن, و, and ه. Then follow the initial, medial, and final forms of the ه or *he* linked together. Lastly, the ي لا (lā, hamza, and ye), the latter under two varieties of form, the last of which is now conventionally used by the natives to denote the *yāe majhūl* (p. 13).

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

c. Plates V. to XIV. inclusive, consist of a series of words in alphabetical order containing combinations of three or more letters. The student should endeavour to transcribe these into the Roman character, and after some time restore them, as an exercise, into their original state. Thus, the first line of Plate V. forms the combinations *bkht*, *bhjt*, *bhsht*, *pnj*, *blkh*, and *blnd*, and so on with regard to the rest. Coming now to complete words, we may premise, as a general remark, that when these contain any of the letters ب, پ, ت, ث, ن, ي, in the middle of a combination, it is usual to give the middle one a bold dash upwards, terminating in a sharp point vertically, like the *n* in تنبو *tnbw* (Pl. V. line 8), or like the *y* in سيب *syb* (Pl. VII. line 1).

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

Muhammadan Calendar.

91. The Musalmāns reckon by lunar time, their æra called the *Hijra*, commencing from the day on which

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

a. To find the Christian year corresponding to that of the Hijra, apply the following rule. From the given number of Musalmān years, deduct *three per cent.*, and to the remainder add the number 621.54, the sum is the period of the Christian æra at which the given current Musalmān year ends. For example, we mentioned, p. 21, that the death of the poet Ahlī happened A.H. 942; from this number deduct three per cent. or 28.26, and the remainder is 913.74. To this last add 621.54, and the sum = 1535.28, which shews that the Musalmān year 942 ended in the spring of 1536. This very simple rule is founded on the fact that 100 lunar years are very nearly equal to 97 solar years, there being only about eight days of difference. A more accurate proportion would be 101 lunar to 98 solar years, but this would lead to a less convenient rule for practical use.

b. When great accuracy is required, and when the year, month, and day of the Muhammadan æra are given, the precise period of the Christian æra may be found as follows: *Rule.* Express the Musalmān 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 æra. This rule is exact to a day, and if in the Musalmān date the day of the week be given, as is generally the case, the *very day* is easily determined.

c. The Muhammadan or lunar months are made to consist of 30 and 29 days alternately, but in a period of thirty years, it is found necessary to intercalate the last month eleven times so as to be reckoned 30 days instead of 29. The months retain their Arabic names in all Muhammadan countries, as follows:

Lunar Months.

	DAYS.		DAYS.
مُحَرَّم <i>muḥarram</i>	30	رَجَب <i>rajab</i>	30
صَفَر <i>ṣafar</i>	29	شَعْبَان <i>sha'bān</i>	29
رَبِيعُ الْأَوَّل <i>rabī'ul-awwal</i>	30	رَمَضَانَ <i>ramḡān</i>	30
رَبِيعُ الثَّانِي <i>rabī'us-ṣānī</i>	} 30	شَوَّال <i>shawwāl</i>	29
رَبِيعُ الْآخِر <i>rabī' ul-ākhir</i>		ذِي الْقَعْدَةِ <i>zī, l ḡa'da</i>	} 30
جُمَادُ الْأَوَّل <i>jamād-al-awwal</i>	30	ذِي قَعْدَةٍ <i>zī ḡa'da</i>	
جُمَادُ الثَّانِي <i>jumād-aṣ-ṣānī</i>	} 29	ذِي الْحِجَّةِ <i>zī, l hijja</i>	} 29
جُمَادُ الْآخِر <i>jumād-al-ākhir</i>		ذِي حِجَّةٍ <i>zī hijja</i>	

d. We here subjoin the days of the week ; on the left hand, the names in use among the Musalmāns of India, next those of the Hindūs, and on the right, the Persian names, much used in the dates of letters, &c.

Days of the Week.

Musalmān.	Hindū.	Eng.	Persian.
اِثْوَار <i>itwār</i>	رَبِيبَار <i>rabī-bār</i>	Su.	يَكْشَنبَه
سُومَار or سَوَمَار <i>somwār or pīr</i>	سُومَبَار <i>som-bār</i>	Mo.	دُوشَنبَه
مَنْگَل <i>mangal</i>	مَنْگَلَبَار <i>mangal-bār</i>	Tu.	سَه شَنبَه
بُدَه <i>budh</i>	بُدَهَبَار <i>budh-bār</i>	We.	چَهَار شَنبَه
جُمُعَة رَات <i>jum'a rāt</i>	بِرِهَسپَتَبَار <i>brihaspati-bār</i>	Th.	پَنجَشَنبَه
جُمُعَة <i>jum'a</i>	سُكْرَبَار <i>sukra-bār</i>	Fri.	آدِينَه
سَنِیَاح <i>sanīchar</i>	سَنِیَبَار <i>sanī-bār</i>	Sat.	شَنبَه or شَنبَه

92. The Hindūs reckon by *solar* years, and *luni-solar* months. Their principal æra is that of the *Kali Yug*, of which the year 4947 expired about the 11th of April, A.D. 1846, at which period their new year generally commences.

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

b. Besides the æra of the *Kali Yug*, the Hindūs in the northern half of India reckon from the time of a renowned prince by name Vikramāditya who lived (or died) about 57 years before the commencement of our æra. Another common æra is that of a prince named Sālavāhana, which commences 78 years after the birth of Christ. Several other æras are in use in certain parts of the country, for a full account of which the reader may consult a profound work devoted entirely to the subject, entitled *Kāla Sankalita*, 4to. Madras, 1825.

The Hindū Solar Months.

بیساکھ	April	بہادون	August	دوس	December
جیتھ	May	کوار or آسن	September	مگھ	January
اساڑہ	June	کاتک	} October	پھاگن or	} February
ساون or	} July	کار تک		پھالگن	
سراون		اگھن	November	چیت	March.

मनोहर कहानियां

सुगम वाली में

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

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

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

४ एक जूंट और गधे से निहायत दोस्ती थी. इत्तिफ़ाक़न दोनों को सफ़र दर्पेश हुआ. दर्मियान राह के एक नदी

मिली. पहले जंट पानी में पैठा. उसके पेट तक पानी हूआ. कहने लगा, ऐ चार! इधर आओ, पानी थोड़ा है. गधा बोला, सच है, तेरे शिकम तक है, तुझे थोड़ा मअलूम होता है; लेकिन मेरी पीठ तक होगा, मैं डूब जाऊंगा.

५ एक शख्स बादशाह के ऐन किल्ले के नीचे लूटा गया. उसने बादशाह की खिदमत में अर्ज की, कि जहान पनाह! मुझे कज़ाकों ने हज़ूर के किल्ले की दीवार के नीचे लूट लिया. बादशाह ने फ़र्माया कि तू ऊशुयार क्यूं नरहा? बोला कि गुलाम को मअलूम नथा कि हज़ूरत के ज़ेर झरोखे मुसाफ़िर लूटे जाते हैं. बादशाह ने कहा, क्या तूने यह मसल नहीं सुनी? चिराग़ के नीचे अन्धेरा.

६ एक कायथ और उस का गुलाम दोनों एक घर में सोते थे. लाला ने कहा, राम चेरा! देख तो पानी बरस्ता है या खुल गया. उस ने कहा, बरस्ता है. पूछा तू किस तरह जानता है? तैं तो पड़ा सोता है. कहा बिल्ली आई थी, उस को मैं ने टटोला था, भीगी थी. कहा, चिराग़ बुझा दे. कहा, मुंह ढांप के सो रहो, अन्धेरा हो जाएगा. फिर कहा, दर्वाज़: बन्द कर दे. कहा, भया जी! दो काम हमने किये, एक काम तुम करो. गरज़ ऐसा हुज्जती और सुस्त था, आखिर न उठा; पड़ा पड़ा जवाब देता रहा.

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

जी इस्वक्तु घर में नहोवें. कहा, होंगे, जा. तब उसने कहा अगर मुलाकात भी होवे, लेकिन दवा नदें. तद कहा रुक्मिणी: हमारा लेजा, अलवक्तु: देंगे. फिर कहा, कि जो उन्हीं ने दवा भी दी, अगर फ़ाद्द: नकरे. कहा, ऐ कम बख्त! यहीं बैठा तन्हीदें बान्धा करेगा या जाएगा? कहा, साहिब! फ़र्ज किया कि अगर फ़ाद्द: भी करे, तो हासिल क्या? आखिर एकदिन मर्ना बर हक्क है; जैसा अब मरे तैसा तब मरे.

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

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

रोता है. एक ने इस से पूछा, कि भाई! सच कह, तू जो इतना रोता है, तेरे मन में क्या आया है? सिचक को उंगली से बता बोला, कि इन मियां की डाढ़ी हिलती बेख मुझे अपना मुआ हूआ प्यारा बका स्मरन आया, कि जब न तब उस की भी इसी भांत डाढ़ी हिलती थी, इस लिये मैं रोता हूं. यह सुन सब खिल्खिला उठे, और सिचक लज्जित हो चुप रहा.

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

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

१२ दो जानपहचान मिलकर भ्रमन को निकले, और चले चले नदी के तीर पर पहुंचे. तब एक ने दूसरे से कहा, कि भाई! तुम यहां खड़े रहो, तो मैं शीघ्र एक डुब्की मार लूं. दूस ने कहा बजत अच्छा. यह सुन वह बीस रूपये दूसे सौंपकर, कपड़े तीर पर रख, जो पानी में पैठा, तो दूस ने चतुराई से वे रूपये किसी के हाथ अपने घर भेज दिये. उस ने निकल, कपड़े पहन, रूपये मांगे. यह बोला, लेखा सुन

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

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

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

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

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

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

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

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

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

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

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

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

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

१६ किसी ठौर पर कोई मुल्ला बैठा लड़के पढ़ाता था,

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

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

२० अकबर बादशाह के सान्दने एक दिन मियां तानसेन ने सूरदास का यह बिसनपद गाया; जमुदा बार बार यह भाषै, है कोई ब्रज में हित् हमारौ चलत गोपालहि राखै. बादशाह ने इस के अर्थ पूछे; मियां ने कहा, जमुदा घड़ी

घड़ी यह कहे है, है कोई ब्रज में मित्र हमारा जो चलते हूए गोपाल को रखे? मियां तो गाय समझाय चले गये; इस में आये बीरबल; महाराज ने उन से भी उस का अर्थ पूछा; बीरबल बोले, धर्मावतार! बार कहते हैं पौर को, सो जसुदा पौर पौर यह कहती है, कि है कोई ब्रज में मित्र हमारा जो गोपाल को न जाने दे? इतने में राजा टोड़लमल आये; महाराज ने उन से भी अर्थ पूछा; कहा, पृथ्वीनाथ! जसुदा ह्यत्र की मा, बार कहते हैं पानी को, और द्वार को; सो पानी का द्वार ह्यत्रा घाट; इस से अर्थ यह ह्यत्रा, कि जसुदा घाट घाट यह कहती है, कि है कोई ब्रज में मित्र हमारा कि गोपाल को चलने से फेर रखे? इस बीच आये मुल्ला फ़ैज़ी; बादशाह ने उन से भी विस का अर्थ पूछा; उत्तर दिया, कि बार ब मअनी आव ओ दर; यहां आव से मुराद है आंसू, और दर से मुराद है आंख; इस से मअने ये निकले, कि जसुदा रोकर यह बात कहती है, कि है कोई ब्रज में दोस्त हमारा जो गोपाल को न जाने दे? इस बीच आये नवाब खानखानान; बादशाह ने उन से भी उस का अर्थ पूछा; तब नवाब ने कहा, कि धर्मावतार! इस बिसनपद का अर्थ किसी और ने भी कहा है? इस बात के सुनते ही, जिस जिस ने जो जो अर्थ कहे थे, महाराज ने कह सुनाये. तब नवाब ने कहा, महाराज! ये तो उस बिसनपद के अर्थ नहीं, पर हां, हर किसी ने अपने मन का अनुभव बखान

किया. बादशाह ने पूछा, सो क्या? बोला, वह विचारा कलावंत जैसे एक नौम तौम शब्दों को घड़ी घड़ी कहता है, उस के मन में यही ध्यान बंधा, कि जसुदा घड़ी घड़ी कहती है. और वीरबल जात का ब्राह्मण, पौर पौर का फिरनेवाला; उस के भी मन में यही ध्यान बंधा, कि जसुदा पौर पौर कहती है. और टोरलमल मुतसद्दो, उस के ध्यान में यह बूझ पड़ा, कि जसुदा घाट घाट कहती है. और फ़ैज़ी कवि, बिन रोने के और अर्थ न सूझा, इस से उस के ध्यान में आया, कि जसुदा रो रो कहती है. यह बात सुनकर बादशाह ने कहा, भला अब तुम कहो, उस का क्या अर्थ है. निवेदन किया, कि पृथ्वीनाथ! बार कहते हैं बाल को, सो जसुदा का बाल बाल यह कहता है, कि है कोई ब्रज में मित्र हमारा जो गोपाल को न जाने दे. अर्थ के सुनते ही, बादशाह ने प्रसन्न हो सब को प्रसंसा की, और ब्रज भाषा के बिस्तार का बड़त सराहा.

२१ एक मथुरा का चौबे कहीं बैल पर चढ़ पूरियां खाता चला जाता था. किसी कान्हकुब्ज पंडित ने देखकर ठट्ठे से पूछा, कि चौबे जी! तुम जो चौक में न बैठ बैल पर बैठे पूरियां खाते जाते हो, सो इस का प्रमान क्या है? उत्तर दिया, कि प्रसिद्ध कौं प्रमान ककु नहीं चाहियत. बोला, सो क्या? उस ने कहा, कि चौका याही के मार्ग सों निकस्यौ है. इस बात के सुनते ही वह पंडित हंसकर रह गया.

ڪو تھام - ڪيا ايڪ عالم ڪو تلف ڪريگا * ٻيھ ڪھڪر لپڪا آور بندر ڪا ھاٽھ.
ڪٿار سميت مضبوط پڪڙ ليا *

راي اس شور سي چونڪ پڙا آور چور سي پوچھا تو ڪون هي ؟
اس ني جواب ديا ڪه مين تيرا دانا دشمن هون * چوري ڪو بهان
آيا تها اگر ايڪ دم تيري حفاظت مين دير ڪرتا تو بهه بيوقوف
جانور جو تيرا نادان دوست هي تيري خواب گاه ڪو لهو سي بهر
ديتا * راي اس احوال پر مطلع هو سجده شڪر ڪا بجا لايا آور بولا سچ
هي جب خدا ڪي عنايت ڪسي ڪي حفاظت ڪري چور پاسبان هو
جاوي آور دشمن مهربان * تب چور ڪو نوازا آور اپنا مقرب ڪيا
پر بندر ڪي گلي مين زنجير ڏلاو ڪر اصطبل مين بهيجا * غرض چور
جسني دولت ڪي اميد پر ڪمر باندھڪر خزاني ڪي ديوار توڙي تھي
قبا دانش پھنا هوا تها تاج دولت اس ڪي سر پر رکھا گيا - آور بندر
جو آپ ڪو پاسبان آور محرم راز سمجھا تها پايه اعتبار سي گرا عزت
ڪا خلعت اسڪي بدن سي اتارا گيا *

اس قصي ڪا خلاصه ٻيھ هي ڪه انسان ڪو چاهي ڪه دوستي عقلمند
سي ڪري آور نادان دوست ڪي صحبت سي ڪوسون بهاڳي *

راي کي مڇل کي نيڇي آکر سينده ديني لگا * آخر شب
 تلک روپيئون کي آرزو مين پنهرون کو اپني هتھيارون سي تراشتا
 تها * تهوڙي سي رات رهڱي تهبي که سرا سينده کا راي کي
 خوابگاه کي پاس نکلا - ديکها که وه تخت زرين پر سوتا هي اور
 دنيا کي اسباب بيش قيمت اور جواهر و غيره اور اور چيزين اس
 کي آس پاس پڙي هيں خطائي پڙي هر طرف لگي هيں - کافوري
 بيتيان روشن هيں نور سلطنت هر طرف سي چمکتا هي * جب خوب
 غور کي تو ديکها که ايک بندر کتار هاته مين لئي بادشاه کي سرهاني
 کهڙا هي اور پاساني کي نظري دهنی بائين ديکھتا هي * چور حيران
 هوا که کهان بندر اور کهان پاساني - اس بچاري کي سکت کهان
 اور شمشير آبدار کهان ؟ اس سوچ مين تها که ايکبارگي کتني
 چيونثيان چهت سي بادشاه کي سيني پر گرین * بادشاه في ان کي
 ريگني سي عين خواب مين چهاتي پر هاته مارا * بندرني جهت
 کر ديکها که چيونثيان راي کي سيني پر پهري هيں غصي هوکر کها
 مڇه ايسي پاسان کي هوتي ادني چيونثي کو کيا مقدور هي جو بي
 ادبي کري اور پانون ميري خداوند نعمت کي چهاتي پر دهري ؟
 تب ماري غصي کي کتار نکلا که راي کي چهاتي پر ماري اور
 چيونثيونکو هلاک کري * چور پکارا اي نامرد بي باک اپني هاته

پر لادڪر گهر ڪو جاوين * دانا چور اُس کي باتون کي طرزي حيران
 هُئا اور چاهتا تها كه اُس كا احوال درياقت ڪري * يڪايڪ ڪوتوال
 اُن کي سامهنِي آبهنچا * دانا چور عقل کي مدد سي ايڪ ديوار کي
 اوٽ مين چهپا نادان پڪڙا گيا * ڪوتوال ني پوچها كهان جاتا هي
 اور تو ڪون هي ؟ جواب ديا كه مين چور هون اور چاهتا هون كه شهر
 کي ريس كا گدها چراون اور شيشه گر کي دُڪان توڙ شيشي لادڪر
 گهر ڪو ليجاون * ڪوتوال ني هنسڪر ڪها چور اُسي ڪو ڪهڻي كه ايڪ
 گدهي کي لئي جو مضبوط بندها رهتا هي اور ڪتني نگهبان اُس پر
 مقرر هين اور اُن شيشون کي واسطي جوڙي ڪو دس دس بڪتي هين
 آپ ڪو هلاڪت کي گرداب مين ڌالي * ايسا خطرناڪ ڪام اڪراري
 کي خزاني چراني کي لئي ڪرتا تو ايڪ بات تهي * بهه ڪهه ڪر هاتھ
 باندھ پنڌت خاني مين بييجا *

دانا چور ڪو احمق چور کي باتون سي نصيحت هونئي اور ڪوتوال
 کي باتون سي تجربہ حاصل ڪر اپني دل مين ڪها كه بهه چور
 ميري حق مين نادان دوست تها - اور ڪوتوال دانا دشمن * اُس
 دوست ني بيوقوفني سي مڃهي هلاڪ ڪيا تها اڪر بهه دانا دشمن نه
 هرتا تو ڪام ميرا هاتھ سي جا چڪا تها اور جان ميري اس خيال
 مين تمام هونئي تهي * اب جس طرح ڪوتوال ني ڪها راي کي
 خزاني کي طرف رخ ڪرنا بهتر نظر آتا هي * تب آهسته آهسته

اُن ديانت دارون ني تحقيقت ڪرڪي ڪها ڪه زاهد ني ناحق خون ڪيا هي اُسڪو بهي قتل ڪيڃي * زاهد ني هرچند مخلصي چاهي اور لوگون ڪو رشوت ديني ڪي پر مفيد نهوئي *

١٧ نقل هي ڪه ڪشمير ڪي ملڪ مين بٽرا ايڪ حاكم تها * وه ايڪ بندر ڪو بهت عزيز رکها تها اور بادشاهي نوازشونسي اسي نوازا تها * هميشه بندر محبت سي خدمت مين حاضر رهتا اور رات ڪي وقت ايڪ آبدار ڪٿار هاتھ مين ليڪر حاكم ڪي سرهائي ڪهڙا رهتا فجر تلڪ لازمه نگهباني ڪا بجا لاتا اور به خدمت اپني شوق سي ڪيا ڪرنا * اتفاقاً ايڪ دانا چور دور سي ڪشمير مين آيا ايڪ رات چوري ڪي واسطي نڪل ڪر محلي محلي گلي گلي پهتا تها * ايڪ نادان چور جو اُس شهر مين تها وه بهي اسي خيال مين نڪلا تها همجنسي ڪي سبب دونون ملي * مسافر چورني پوچها اي يار همين ڪس محلي مين جانا مناسب هي اور ڪس ڪي گهر مين سيندهه دينا بهتر؟ بيوقوف چور ني جواب ديا ڪه يهان ڪي رئيس ڪي طويلي مين ايڪ موٽا تازه تيزرو گدها هي ڪه وه اُس ڪو بهت عزيز رکها هي اور زنجير سي محکم باندهه ڪر دو غلامون ڪي سپرد ڪيا هي - صلاح بهه هي ڪه پهلي وهان چلين اور اُس گدهي ڪو چراوين تب شهر ڪي چوراهي مين جو ايڪ شيشه گر ڪي دوکان هي وهان سيندهه دين اور خوش رنگ صاف شيشي نڪال اُس گدهي

ماری گئی ہی کہ تو شہوت اور غضب میں گرفتار ہوا * بی اطوار
 چھوڑ اور دامنِ تجرد کو دنیا کی آلیش سی پاک کر - لوگوں کی
 آمد و شد کا دروازہ بند کر اکیلی ہی گوشہٴ قناعت کو پسند کر *
 زاہد نی کہا آی یار عزیز لوگوں کی آمد و رفت اور گفتگو سی مجھ
 میں کچھ تغیر نہیں آیا ہی میں دل سی اسی کام پر متوجہ ہوں
 کہ تو جانتا ہی * درویش نی کہا تیری دیدہٴ دانش بند ہوگئی -
 افسوس کہ تجھی کوئی تدبیر اپنی نہیں سوجھتی ہی اور جب
 سوجھیگی کچھ فائدہ نہوگا - تیری حالت مجھی اُس اندھی کی
 مانند نظر آتی ہی جسنی کوڑی اور سانپ کی بیچ فرق نکیا آخر
 ہلاک ہوا * زاہد نی جب پہ بات سنی گوشہ نشینی کی کیفیت
 کو یاد کرنی لگا اور آنکھوں سی آنسو بہانی * اُسکو یقین ہوا کہ اُس
 دوست کی بات کمال مہربانی سی ہی * فجر ہوتی ہی لوگوں نی
 زاہد کی دروازی پر ہجوم کیا اور وہ کاموں کی انصرام میں مشغول
 ہوا - شب کی پشیمانی بھول گیا * القصہ زاہد کی پہ نوبت پہنچی
 کہ دنیا کی مستی سی راہِ راست چھوڑی اور ہوا اور ہوس کی پیروی
 کرکے خود پسندی میں اوقات کاٹنی لگا * ایک دن کسی بیگناہ
 کی قتل کا حکم کیا اور بعد اُسکی پشیمان ہوکر تلافی کی درپہ ہوا *
 اُس بیگناہ کی خویش اور اقربا بادشاہ کی حضور آن کر زاہد کی ظلم
 سی داخ خواہ ہوئی - اِس مقدمہ کی تجویز اوروں کو سپرد ہوئی *

جو جسڪي حال کي مناسب ٿيا بادشاهه سي ڪها * بادشاهه ڪو زاهد
 کي معاملو رسي اور مقدمه فهمي خوش آئي اور اس سي التماس
 کي ڪه ڪهڙي ڪهڙي مقدمه آب کي حضور پهچا ڪري * زاهد ني
 نيڪ نيتي سي قبول ڪيا * عاجزون کي ڪام مين سعي ڪرني لکا
 اور ڪمال توجهه سي انکي نالڻ ستي * نوبت يهان تلڪ پهچي
 ڪه اڪثر ڪاروبار اس ملڪ کي زاهد کي تدبير سي سرانجام هوتي ته
 اور روز بروز ملڪي اور مالي ڪاروبار مين وه مشغول رهتا * رفته رفته
 جاه اور جلال کا خيال اور دولت کي آرزو زاهد ڪو هوني اور عقل
 کي اطاعت مين قصور آني لکا * غرض ڪونسا شخص هي جي اس
 جادوگر دنيا ني گمراه نڪيا اور ڪسني اسڪي هاتھ سي جام بانه
 فریب کا نه پيا؟ بادشاهه ني جب زاهد کي تدبيرين صلاح ملڪي
 کي موافق ديکھين ايڪبارگي اسڪو اختيار ڪلي ديا * آگي درويش
 ڪو ايڪ روڻي کي فڪر رهتي تهبي اب اندیشه ايڪ جهان کا درپيش
 هوا - اور قبل اسڪي ايڪ ڪملي کا سامان ڪرتا ته اب ايڪ سلطنت
 کا سرانجام ڪرنا پڙا * ڪسي دن ايڪ درويش جو هميشي سي زاهد
 کا رفیق اور محرم راز ته ملاقات ڪو آيا تو اور هي رنگ ديکھا اور
 حيران هوا * چپڪي زاهد سي پوچھا ڪه يه ڪيا طريقه تو ني اختيار
 ڪيا هي * زاهد ني هرچند چاھا ڪه ڪجهه عذر ڪري بن نه آيا *
 فقيرني ڪها جاه کي محبت اور مال کي زياده طلبي سي تيري عقل

پر رکھی اور آسائش کو یقلم چھوڑ کر دن رات عاجزون کی دستگیری اور مظلوموں کی فریاد رسی میں مشغول ہو * جو بادشاہ چاہی کہ رضایِ الہی حاصل کری اسی عالمِ معنی کی بادشاہت ملیگی چاہی کہ زبردستوں کی رفاہیت اور ظالموں کی تنبیہ میں سعی کری کیونکہ خدا نے بادشاہوں کو رعیت اور ملک کی نگاہبانی کی واسطی پیدا کیا ہے * پس رات دن اپنا حساب بہی کیا کری کہ آج میں نے کیا کیا کام کئی؟ اور تمام کاروبار پر نظر رکھی ایسا نہو کہ ایک ادنیٰ کام اختیار کر کے بڑی کاموں سے باز رہی * اے جہان پناہ اکثر لوگ اس ڈر سے کہ مبادا سچ کہنی سے ہماری روزی میں خلل ہو یا اعتبار میں بٹا لگی ملاحظہ کرتے ہیں * دانا بادشاہ وہ ہے جو اپنی حفاظت اور اوروں کی نگاہبانی اسطرح کری کہ حق گزاروں کو اعتراض کی جگہ نہ رہی * اگر بشریت سے کچھ چوک ہو جای تو حق کی سنی سے برہم نہو اور ٹوکنی والی کو نہ جیتڑکی *

بادشاہ اُس زاهد کی نصیحت سے محظوظ ہوا * لوگوں کی خوشامد سے پرہیز کرنی لگا * ہمیشہ اُسکی صحبت میں جا کر نصیحت کی باتیں سنتا * ایک دن اسی زاهد کی پاس بیٹھا تھا - اچانک ایک گروہ داد خواہوں کا آکر فریاد کرنی لگا * بادشاہ کی حکم سے زاهد نے ان کو بلاکر احوال پوچھا اور داناؤں کی نزدیک

لڳا * ايڪ دم کي بعد درخت سي آواز آئي ته اشرفيان خرم دل
 لي گيا هي * دانا حاكم بزور عقل سمجها ته ڪجهه حيله ڪيا هي اور
 اس درخت کي اندر ڪسي آڏي ڪو چپايا هي ڪجهه تدبير اسڪي
 ڪيا چاهي * فرمايا ته شايد بهان ڪجهه طلسم ڪيا هون ڪا اسڪي دفعي
 کي واسطي ايڪ چيز مين جاننا هون * تب اس درخت کي آس
 پاس لکڙيان جمع ڪروا ڪر پهنڪوا دين * وه ناکرده ڪار بوڙها ايڪ
 دم صبر ڪر کي چلايا اور امان چاهي * تب لوگون ني اس آده
 جلي بوڙهي ڪو درخت کي اندرسي نکالا اور اس ني حقيقت حال
 بيان ڪرکي دنياسي کوچ ڪيا * مڪار تيزهوش جهوڻي بڙون مين رسوا
 هوڪراپني باب کي لاش ڪو کانهي پر دهر شهر کي طرف چلا اور
 خرم دل سچ کي بدولت خلاص هوا *

۱۶ نقل هي ته ايڪ خدا پرست عقلمند بادشاه ڪسي گوشه
 نشين زاهد کي زيارت ڪو گيا اور التماس کي ته مڃي ڪجهه
 نصيحت ڪيڃي * زاهد ني ڪها آي بادشاه خدائي مين عالم دو
 هين ايڪ فاني ته عالم صورت ڪهلاتا هي دوسرا باقي جسڪو عالم
 معني ڪهتي هين * عالي همت ڪو چاهي ته دنيا فاني مين
 مستغرق نهو اور خوبيون پر عالم معني کي جو عقل کي نزديڪ
 پسندیده هين نظر ڪري * بادشاه ني فرمايا ته عالم معني کي
 حصول ڪا طريقه ڪيا هي؟ زاهد ني ڪها شهوت اور غضب ڪو اعتدال

اور کہا میں نے آپ ہی کی لطف کی بھروسہ درخت کی گواہی
 کا خیال کیا ہے اگر نوازش فرماویں جتنی اشرافیان بہم پہنچی
 ہیں اور اُنہی اُسی جریمانہ لیکر فراغت سے دن کاٹینگے * باپ نے
 کہا اس کام میں جو تدبیر کیجی وہ کیا ہے؟ لڑکی نے کہا وہ
 درخت اندر سے ایسا کھوکھلا ہے کہ اگر دو آدمی اُس میں چھپیں
 کوئی دریافت نہ کرے * آج کی رات جا کر اُسکی اندر رہی کل
 صبح میں حاکم کی آدمیوں کی ساتھ درخت تلی جا کر التجا و زاری
 کرونگا اور گواہی مانگونگا جیسا مناسب ہو وہاں سے پکارٹی اور
 یہ خبر دیجی کہ وہ اشرافیان خرم دل لیگیا ہے * اُسکی باپ
 نے کہا ای لڑکی حیلی و فریب کی خیال سے درگذر * بالفرض
 اگر بندی کو فریب دیگا خدا کو نہ دی سکیگا کہ وہ تیری سب
 راز دل کو جانتا ہے اور موبہ و رگ و ریشی سے واقف ہے * اسپر
 بھی میں جانتا ہوں کہ مکار و حیلہ گر کا احوال چھپا نہیں رہتا
 ہے اور چھوٹی بڑی کی نزدیک رسوا ہوتا ہے * بیٹی نے کہا یہ
 بات موقوف کیجی اور دراز خیالات کو چھوڑی کہ اس کام میں
 زبان کم اور نفع بہت ہے * بیچاری بوڑھی باپ کو لڑکی کی
 محبت اور زر کی خواہش نے عقل کی راہ سے بہکا دیا * اندھیری
 رات کو درخت کی اندر رہا * فجر کی وقت کار پرداز لوگ
 درخت تلی آن کر جمع ہوئی اور تیز ہوش الحاح و زاری کرنی

ڪرتا تها * جب اُسمين سي گُچھ نه رها تيز هوش سي ڪها ڪه چلو
 اشرفيونڪي جو زمين مين گاڙي هين خبر لبين اور پهر تهوڙي ان مين
 سي لي آوين * ڪها اچها - تب دونون ني درخت تلي جاڪر بهتيري
 تلاش ڪي گُچھ نه پايا * تيز هوش اُسڪا دست به گريبان هوا ڪه
 وي اشرفيان تو ليگيا هي ڪيونڪه اور ڪوئي واقف نه تها * اُٿي چور
 ڪوتوال ڪو ڏانڌي * اُس بيچاري ني بهت سي قسمين ڪهاين اور
 اضطرابيان ڪين - مفيد نه هوا * آخر خرم دل ڪو حاڪم ڪي يهان
 ليجا ڪر احوال بيان ڪيا * حاڪم ني تيز هوش سي گواه طلب ڪئي
 ڪه اگر گواه حاضر نڪر سڪي تو مدعا عليه ڪو قسم ڪهلاونگا * تيز هوش
 ني ڪها جهان اشرفيان گاڙي تهين وهان ڪوئي آدمي حاضر نه تها
 جو گواهي دي * پر جو مين اپني راستي اور اُسڪي دروغ گوئي پر
 خوب اعتماد رکها هون اسليي يهه يقين جانتا هون ڪه اگر آپ ڪسي
 شخص ڪو تعين ڪرين ڪه اُس درخت ڪي تلي جاوي اور مين خدا
 ڪي درگاه مين التجا و زاري ڪرون اغلب هي ڪه خدا ميري زاري
 سي مهربان هو اور وه درخت ڪه جسڪي نيچي اشرفيان گڙي تهين
 بولي ڪه ڪس ني خيانت ڪي هي * آخر بهت گفتگو ڪي بعد يه
 بات تهري ڪه فجر ٿرڪي هي درخت تلي جاڪر خدا ڪي قدرت ڪا
 تماشا ديكهي * خرم دل ڪو حاڪم ني پنڌت خاني مين بهيج ديا *
 تيز هوش ني اپني گهر مين آڪر اس راز ڪو باپ سي اپني ظاهر ڪيا

وقت خفگی اور غصی هوني کا هوتا بر وقت بي تينون رعي اُسکو دکھلاتا - اس لئي اُس کو لوگ ذو الرقاع کهتي تهی *

۱۵ نقل هي که دو شريک تهی * ايک دانائي کي سبب تيز هوش کهلاتا تهی - دوسرا سادہ لوحي سي خرم دل مشهور تهی * دونون ني سوداگري کي ارادي سفر اختيار کيا * اتفاقاً اثنائاً راه ميں ايک همياني اشرفيون کي پائي * تيز هوش ني کها اي بهائي دنيا ميں ايسا بهي بهت هوتا هي که بي محنت منفعت هو * اب اسي پر قناعت کرنا اور چين سي رهنا اپني گهر کي کوني ميں بهتر نظر آتا هي * تب دونون پھري اور شهر کي قريب پهانچر کسي جگه اُتري * خرم دل ني کها اي بهائي اس زرکا حصہ کر تاکه هر ايک اپني حصي کو موافق حوصلي حرج کري * تيز هوش ني کها بانقنا صلاح نہيں - چاهي که اس ميں سي تهوڑا نکال کر شرکت ميں خرچ کريں * باقي کو بهت احتياط سي ايک جگه رکھ چهوڑين اور هميشه آ آکر جتنا درکار هو لي جايا کريں تاکه آفات سي بچين * خرم دل اُسکي باتون پر بھول گيا تهوڑا سا اُس ميں ليکر باقي کو ايک درخت کي تلي گاڑ چين سي اپني اپني گهر گئي * جب رات هوئي تيز هوش اکیلا اُس درخت تلي گيا اور اشرفيون کو زمين سي نکال اپني گهر لي گيا *

خرم دل اسي نقد پر که شرکت ميں لي گيا تهی اوقات بسر

نوکرون مین سی ایک کی حوالی کیجی اور کہہ دیجی کہ ہمیشہ
 ان پُروزوں کو اپنی پاس رکھی اور آپ کی احوال کو دیکھتا رہی -
 جب جانی کہ غضب اور خفگی کا وقت آہنچا یا کسی کام مین
 تُو غُصی ہوا ہی - ان مین سی ایک کو تیری ہاتھ مین دی *
 اُمید ہی کہ جو تُو دل ہوشیار اور بخت بیدار رکھتا ہی اس خط کا
 پڑھنا تجھی غضب سی باز رکھیگا * اور اگر دیکھی کہ پہلا خط مفید
 نہ ہوا وھین دوسرا دیوی * اگر نفس بہ سبب اسکی کہ اُس کی
 سرشت مین سرکشی ہی دوسری پُزری سی بھی کماحقہ ہوشیار
 نہ ہو تیسرا پُرزہ آپ کی ہاتھ مین دی * خُدا کی درگاہ سی یہہ
 اُمید رکھتا ہون کہ اس مرتبی خفگی کی تاریکی نورِ حِلْم سی
 بدل ہو * بادشاہ اس بات سی خوش ہوا اور درویش نی وی
 تینوں پُزری مَقْرَب نوکرون مین سی ایک کی حوالی کئی * پہلی
 کا مضمون یہہ تھا کہ قُدرت کی وقت اختیار کی باگ بداندیش
 نفس کی ہاتھ نہ دی کہ تجھی خُدا کی نظرِ عنایت سی گراکر
 ہلاک کریگا * دوسوی پُزری کا حاصل یہہ تھا کہ غُصی کی وقت
 زیر دستوں پر مہربانی کر تو زبردست تجھ پر مہربان رہی * تیسری
 کاغذ کا مطلب یہہ تھا کہ عقل کا حُکم مان اور انصاف سی منہ
 نہ پھیر * بادشاہ خُدا کا شُکر بجا لاکر درویش کی یہان سی اپنی
 محلّ مین داخل ہوا - اور وزیر ہمیشہ کیا خِلوت کیا بارِ عام مین جو

بسر کرتا تھا * بادشاہ کی دل میں یہ بات آئی کہ اُسکی پاس
 جانی اور اُس سے کچھ نصیحت طلب کیجی * آخر اِس ارادی
 پر اُسکی عبادت گاہ میں گیا * اور جس طرح کا سلوک سرداروں کو
 درویشوں سے لازم ہی بجا لاکر درخواست کی - میں چاہتا ہوں کہ
 کوئی درِ یکتا کانِ دانش سے مجھے بخشی تا کہ وہ وسیلہ ترقی
 کا دنیا میں اور مجرب دوا واسطی آرامِ دل کی ہو * اُس صاف
 دل صوفی مزاج فقیر نے عرض کی - اے جہان پناہ وہ خصلت
 جو بادشاہوں کی حق میں سرمایہ ظاہر اور باطن کی دولت کا ہے
 سو غصے کو مارنا اور خفگی کی وقت تحمل کرنا ہے * بادشاہ نے
 کہا اے درویش تو نے سچ کہا پر خفگی کی وقت اختیار کی
 باگ کو تھاننا بہت مشکل ہے - اور کوئی دولتخواہ بھی میری
 یہاں ایسا نہیں ہے کہ ویسی وقت میں حق بات عرض کری -
 غضب کی باگ تھاننی کی کوئی تدبیر بتائی * درویش نے کہا
 بڑی آدمیوں کو لازم ہے کہ اپنی نوکروں میں سے اُس نوکر کو جو
 سپہوں سے دانش اور دیانت داری اور راستی میں ممتاز ہو محرمِ راز
 اپنا کری - اور یہ اجازت دی کہ غصے کی وقت جس طرح سے
 ہو سکی بڑی کاموں سے آگاہ کر کے باز رکھی * لیکن جب تلک
 کہ ایسا شخص ہاتھ لگی علاج اُس کا یہ ہے کہ میں تین بڑی
 آپ کو لکھ دیتا ہوں - چاہی کہ اُن تینوں بڑوں کو اپنی مقرب

سوڊاگرنِي جو گُچھ سُنَا اُسپر ايڪُ گُروہ کو گَوَاهِ کر کِي بَعْدَانِ کِي
 حَاکِمِ کِي پَاسِ لَایَا - اُور اُسُ خُدا پَرِسْتِ دَرُویشِ کو قَیدِ سِي چُٻَڙَايَا *
 ۱۴ نَقْلِ هِي کِه يَمَن مِینِ اِيڪُ حَاکِمِ تَهَا رَايِ دُرُسْتِ اُور کِرْدَارِ
 نِيڪُ سِي مَوْصُوفِ * اِيڪُ دِنِ شِڪَارِ کو گِیَا تَهَا بُهتِيرِي دَوَرُ دَهوَبِ
 کِي کُوڻِي شِڪَارِ هَاتَه نَه لَگَا * بادشاهِ اُسُ بَاتِ سِي غَمگِينِ هُو کر
 حَیرتِ زُدُونِ کِي طَرَحِ اِدَهَرِ اِدَهَرِ دِيکَهتا تَهَا * اِتِّفَاقًا اِيڪُ غَرِيبِ بِي
 کَسِ لَکڙهاري نِي هِرَن کِي چَمڙِي کِي تُوڀِي اُور اَنگَرکِهَا پَهَن کر
 اُسُ جَنگَلِ مِینِ لَکڙِيَانِ بُهتِ سِي جَمعِ کِي تَهِيَن - اُور اُسُ مِحْنَتِ
 سِي مَانَدَه هُو کِسِي پَتَهَرِ سِي کَمَرِ ٿِيکِي هُوڻِي دَمِ لِي زَهَا تَهَا * بادشاهِ
 کِي نَظَرِ دُورِ سِي اُسُ پَرِ پڙِي اَز بَسکَه نِهائِيَتِ شُوقِ شِڪَارِ کَا رَکَهتا
 تَهَا اُسُ کو هِرَن جَانِ کر بِيدهڙَکُ تَیِرِ دِلِ دَوَرِ اُسپَرِ مَارَا اُور جَب
 اُسکِي پَاسِ گِیَا دِيکَهَا کِه اِيڪُ بِيچارَه زَخْمِي سِينَه مَجْرُوحِ دِلِ پَرِ
 خُونِ پڙَا هِي * نِهائِيَتِ مَغْمُومِ هُوَا - اُور اِپنِي بِي تَأَمَّلِي پَر اِپنِي
 تَنبِيَن مَلَامَتِ کَرَنِي لَگَا - اُور اُسُ سِي بُهتِ سِي عُدْرِ خَوَاهِي کَرکِي
 اُسِي مَرَهَمِ بَهَا مِینِ هِزارِ دِينارِ دِڻِي - اُور وَهَانِ سِي شَهَرِ کِي طَرَفِ
 مُتَوَجَّهَ هُوَا اُور اِپنِي دِلِ مِینِ عَهْدِ کِیَا کِه بَعْدِ اِسکِي جُو کَامِ کُرُونِ بِي
 تَأَمَّلِ نَه کُرُونِ * اُسُ شَهَرِ کِي اطْرَافِ مِینِ اِيڪُ سَالِکُ اِپنِي
 نَفْسِ کُشي کِي واسِطِي تَرَکُ دُنْیا کَر کِي گُوشي مِینِ بِيٿَها تَهَا - اُور
 عَقْلِ مَعَادِ سِي بَهَرَه ورهَوکِي رِضايِ اِلَهِي کِي جُسْتِ جُو عِینِ اَوَاقَاتِ

ڪفايت ڪري ٽجهي ديتا هون - لي تا اس شهر سي نڪل جائي اور
 جبتڪ جئي ڪسيڪا محتاج نهوي * غلام ني کہا حضرت کوئي دانا
 په خيال جو آپ ني ڪيا هي نه ڪريگا * دشمن ڪي سزا اپني جيتي
 جي مقصود هي جب آپ جانسي جاتي رهي تو اسڪي مارني مين
 ڪيا لذت مليڪي؟ غلام هرچند اسطرح ڪي باتين درميان لايا پر
 ڪجهه فائده نهوا * بيوقوف غلام ني جب خوشنودي اپني صاحب
 ڪي اسي مين ديڪهي اسي پڙوسي ڪي گهر ڪي کوٽهي پر لڄاڪر سرڪاٺ
 ڏالا * اور خط آزادي اور بدره زرڪا ليڪر اصفهان ڪي طرف رخ ڪيا *
 صبح ڪو لوگون ني بدنيت خواجي ڪو ايڪ مرد ڪي کوٽهي پر ڪشته
 ديڪها اور اسي پڪڙ ڪر قيد ڪيا * از بسڪه نيڪ ذاتي اسڪي بغداد
 ڪي جهوٽون بڙون پر ظاهر ٿهي اس سبب خون اسپر ثابت نه هوتا
 ٿيا - اور اسپطرح قيد مين ٿيا - يهان تلڪ که بغداد ڪي ايڪ بڙي
 سوداگر کا گذر اصفهان مين هوا * غلام ني اس ڪو پهچانا اور ملاقات
 ڪرڪي اپني صاحب اور همسائي کا احوال پوچها * سوداگر ني ماجرا
 بيان ڪيا اور خواجي کا مارا جانا اور اس نيڪ ذات همسائي کا
 قيد هونا شرحوار که سنايا * غلام ني کہا عجب ظلم اس مرد بيگناه
 پر هوا اور په ٻرا ڪام اسڪي حسب الحکم مجھسي سرزد هوا هي -
 اور وه نيڪ مرد اس بات سي اصلاً خبر نهين رکھتا * غرض جو
 ڪجهه ماجرا گذرا ٿيا غلام ني سب شرحوار اس سي بيان ڪيا - اور

مهربانين بهت سي ڪرني لڳا اور انعام ديني - اور پرورش اور خاطر داري
 مين اُسڪي مقدور بهر سعي ڪرنا * اڪثر خلوت مين ڪهتا ڪه تجھي
 ايڪ مُشڪل ڪام ڪي لئي پالتا هون اُميدوار هون ڪه ميرِي دل ڪي
 آرزو برلاوي اور ميرِي خاطر ڪي فڪر ڪو دور ڪري * جب ايڪ مُدت
 گذري اور غلام ڪو اداي حق اور وفاداري مين مُستقل پايا تب بهيد
 ڪهولا اور فرمايا خبردار ره ڪه ميراس همسائي ڪي هاتھ سي دم ناک
 مين آيا هي - اور مين ني جتنا چاها اور حيلي اُتھائي ڪه اسپر ڪوئي
 آفت پڙي نه هوسڪا ميرِي زندگي تلخ گذرتي هي * تجھي اسواسطي
 مين ني پالا هي ڪه آج تو مجھي همسائي ڪي ڪوٽھي پر لڄاڪر
 مارڏالي - اور وهين چھوڙ ڪر چلا آوي - جب لوگ فجر ڪي وقت
 وهان مجھي موا ديڪھينگي بيشت اُسڪو خون ڪي تھمت سي پڪڙينگي
 جاھ اور مال اُسڪا غارت هوگا اور آبرو حرمت بهي جاتي رھيگي *
 غلام ني ڪها حضرت اس خيال سي درگذرئي اور اس ڪام ڪي تدبير
 اور طرح سي تھرايئي - اور غرض آپ ڪي زاهد ڪا قتل هي مين
 اسي مارڏالون - اور اُسڪي طرف سي آپ ڪي خاطر جمع ڪرون *
 اُسني ڪها يھ خيال دور دراز هي شايد تو اسپر قابو نه پايو اور
 جلد اُسڪا قتل نه هو سڪي - مجھ مين اب اتني طاقت نهين رھي
 هي - اُتھ اور اس ڪام ڪو بجالا اور وعدي ڪو وفا ڪري مجھي خوش
 ڪر - اور يھ خط آزادي اور ايڪ بدره زرڪا جو تيري زندگي بهر ڪو

کي سزا ديني ضرور هي * جو شخص کسي پر احسان کا روادار نهو سزا اُسکي په هي که اس دولت سي محروم رهي - اور کونئي اُس سي بهلائي نکري * اور جو احسان اور کا اور پر دیکه نسکي بهتر هي که اسي سنگسار کيجئي * اور جو اپنا حاسد آپ هي اُسکي سزا په هي که پنڌت خاني مين قيد رهي جبتک که مري * تب فرمايا که اس پهلي کو ننگا کر بيوکها پياسا جنگل مين چهوڙ دين - لرگ حکم بجا لائي اور دوسريکا سر تيغ بيدريغ سي جدا کيا اور تن کي رنج سي رهائي بخشي * تيسري کي بدن مين قطران ملواکر گرم ريت کي اندر تلوا ديا يهان تک که وه هزارون جان کندي سي هلاک هوا * غرض حسد کي شامت سي تينون دليل هوئي * حاصل اس قصي کا په هي که معلوم هو حسد کي نهايت يهان تلک هي که بعضي حسد سي اپني بهلائي نهين دیکه سکتی هين - يهين سي سمجهئي که اورونکي بهلائي کب دیکه سکينگي؟

۱۳ نقل هي که بغداد مين کسي حاسد کي همسائي ايک مرد خدا پرست رها تھا * لوگ اسي بزرگ جانتی تهي اور اُس کي ملاقات سي بهرہ مند هوتي تهي * اُس مرد حاسد کا دل پڙوسي کي بزرگي سي جلتا تھا * اور وه هميشه عقل کو ايک کناري رکهر اسي ستاني مين کوشش کرتا تھا * اور بهت مکر سوچتا - پر کچه فائده نه هوتا تھا * آخر اُس معاملي سي تنگ آيا * ايک غلام مول ليکر اسپر

ایک پہی چاهتا تھا کہ میں ہی لُون دوسرا اس میں شریک نہ ہو *
اس خیال میں تینون حیران ہوئی نہ پہہ ہمت تھی کہ زر کا
خیال چھوڑین اور راہ میں پڑا رھنی دین نہ اسپر راضی کہ آپسمین
حصی کرلین * غرض اسی تردد میں ایک رات دن تینون میدان
میں بھوکھی پیاسی پڑی تھی - اور خواب اور خور اپنی اُپر تلخ کر کر
لڑتی تھی * دوسری روز وہانکا بادشاہ شکار کو نکلا تھا * اتفاقاً مقربون
کی ایک گروہ کو ساتھ لیکر بروقت پہنچا اور ان تینون کو میدان میں
بیٹھی ہوئی دیکھ احوال پوچھا * انہون نی ماجرا بیان کیا * بادشاہ نی
فرمایا کہ تم اپنی اپنی حسد کو بیان کرو دیکھون کون کس مرتبی میں
ہی اُس کی موافق پہہ اشرفیان تمہین حصہ کردون * ایک نی کہا
مجھبی حسد اسقدر ہی جو ہرگز نہیں چاہتا ہون کہ کسی پر احسان
کرون تا وہ خوش ہو * دوسری نی کہا کہ تو نیک مرد ہی اور میری
حسد کا ایک پاسنگ تجھمین نہیں - مجھی اتنی حسد ہی جو دیکھ
نہین سکتا ہون کہ کوئی کسی پر احسان کری یا اپنا مال کسی کو
بخشی * تیسری کہا کہ تم دونون حسد سی اصلاً بہرہ نہیں رکھتی ہو -
تمہارا صرف دعویٰ بی معنی تھا - میں ایسا ہون کہ ہرگز روادار نہیں
جو مجھسی کوئی بھلائی کری * بادشاہ نی انگشت حیرت کو کاٹا اور
انکی گفتگو سی متعجب ہوکر کہا کہ تمہاری باتون سی ثابت ہوا کہ
ان اشرفیون میں سی تمہین ندیا چاہی بلکہ ہر ایک کو موافق گناہ

فرمایا سب گناہون سی بدتر اِفتِشا راز ہی - اور تُجھہ سی پہہ تقصیر
 ہوئی - ہرگاہ تُو نی بھید میری بھائی کا (کہ تُو اُسکا محرم راز تھا)
 پوشیدہ نکیا مُجھی تُجھہ پر کیا اِعتماد ہی ؟ غرض رِکابدار نی بھتیری
 اِضطرابیان کین فائدہ نہوا اور اُسنی سزا پائی * حاصل اِس داستان کا
 پہہ ہی کہ اظہار راز کا ثمرہ نیکت نہین ہی *

۱۲ نقل ہی کہ تین شخص اِثنا راہ مین ایکٹھی ہوکر چلی *
 اُنمین جو بڑا تھا اُسنی دونون رفیق سی کہا کہ تُم اپنی شہر سی
 کیون نکلی اور کیا سبب ہی کہ گھر کا آرام چھوڑ کر سفر کی محنت
 اختیار کی ؟ ایک نی کہا جس شہر مین مین رھتا تھا وہان میری
 خویشون دوستون کو ثروت اور خوشیان بہم پہنچین * مین دیکھ نہ
 سکتا تھا آتش رشک سی جلنی لگا اِس لٹی مین نی اپنی دل سی
 کہا کہ کتنی ایک دن وطن چھوڑون جو پہہ نادیدنی ندیکھون *
 دوسری نی کہا مُجھی بھی اِس دکھ نی گھر سی آوارہ کیا * تب اُس
 بڑی نی پہہ سُنکر کہا کہ تُم دونون میری ہمدرد ہو - مین نی بھی اسی
 آفت سی سفر اختیار کیا * غرض بد نہادی ہر ایک کی آشنائی اور
 رفاقت کا موجب ہوئی - دُنیا کی تماشی دیکھنی لگی * ایک دن
 راہ مین توڑا اشرفیون کا پڑا پایا * تینون کہین اُتری اور بولی کہ اِسکو
 تقسیم کرلین اور بہین سی پھر کر اپنی اپنی گھر چلین چند روز خوشی
 سی گذران کرین * سب کی رگت حسد جُنیش مین آئی اور ہر

حاکم ني فرمايا که مين اپني بهائي سي فکر مند هون * آثار بدانديشي
 کي اُسکي پيشاني سي ظاهر هين - اور مَجھي يقين هي که اُسني
 ميري قتل پر کمر باندھي هي * مين چاهتا هون قبل اسکي که اُسکي
 طرف سي مَجھي کچھ آسيب پهنجي هستي اُسکي که بات کا ژوڑا
 هي نيست کرون اور باغ سلطنت کو اُسکي خارستان سي پاڪ *
 چاهي که تو هميشه اُس سي چوکتا رهي اور ميري نگاهباني مين
 احتياط کري * رکابدار ني عرض کي مين کس لائق هون که آپ کا
 محرم راز هو سکون * پر جب بادشاه ني مَجھ پر نوازش فرمائي اُميد
 هي که خدمت بجلاؤن اور راز چهپاؤن * از بسکه بد ذاتي اُسکي
 طينت مين تهې يه بات سُنتي هي خيال بيوفائي کا اپني جي
 مين لايا اور فرصت کا وقت پاڪر حاکم کي بهائي کي پاس جا يه
 ماجرا کہا * اُسني ممنون هو کر اُسي خوش کيا اور کہا اُميدوار ره که
 هر وقت تو سرفراز هوگا - اور نيڪ تدبيرون سي اپني تئين بهائي کي
 هاتھ سي بچائي لگا * قصارا اُس حاکم کي بهار دولت خزان پر
 آبي - اور شگوفه اُميد کا نهال زندگي سي جهڑ گيا * جب سرير
 دولت بهائي کي شڪوه سلطنت سي خالي هوا اُسني پانو تخت شاهي
 پر اور تاج شهرباري سر پر دھرا * پهلا حکم جو اُس شاه کي زبان
 سي نکلا اُس رکابدار کي قتل کا تھا * بيچاري ني عرض کي مين
 جو آپ کي دولتخواهي کي تهې اُسکي جزا يهې هي ؟ بادشاه ني

اُسکي جاتي رهي - اور مُضطرب هو ڪر سر پُر سودا ڪو اپني ديوار پر
 اتنا پتڪا ڪه پھوت ڪر مغز کھل ڳيا اسراف ڪي شامت سي هلاڪ هو
 اور خاڪ مين مل ڳيا * فائده اس حڪايت ڪا به هي ڪه چاهي
 خرچ آدمي ڪا آمد ڪي برابر هو اور جو پونجي اپني پاس رکھتا هي
 سود سي اس ڪا فائده اٿهوي *

۱۱ نقل هي ڪه اگلي دنون مين ايڪ حاکم تھا ڪه دنيا ڪي مستي
 ڪي سبب عقلمندون سي صحبت ڪم رکھتا تھا - اور ڪميني پست
 همت خوشامد اور چاڀلوسي سي اسڪي بهان پيش هوئي تهي *
 انمين سي ايڪ ڪمينة رڪابدار اسڪا مُعتمد هو تھا * ايڪدن حاکم
 شڪار ڪو ڳيا جسوقت نزديڪ تھا ڪه ڌيري پھنجي رڪابدار سي ڪها
 مين چاهتا هون ڪه تيري ساٿه گھوڙا دوڙاُون اور مدت سي پيري آرو
 هي ڪه معلوم ڪرون ڪه ميري مُشڪي گھوڙي ڪي دوڙ اچي هي يا اس
 نوري ڪي جسپر تو سوار هي * رڪابدار ني حسب اَلْحڪم حاکم ڪي
 گھوڙا پھينڪا * حاکم ني بهي اپني تيزرو گھوڙي ڪي باگ اٿهائي بهان
 تلڪ ڪه دنون شڪار گاه سي دوڙ ڪي نڪل گئي * بادشاه ني رڪاب دبا
 ڪر باگ لي اور ڪها اي رڪابدار ميري غرض گھوڙي دوڙاني سي به تهي
 ڪه ايڪ فڪر ميري خاطر مين ڪڏري تهي اس بهاني سي خلوت ڪي
 تاڪه وه راز تجھ سي ڪهون - ڏيڪهو ڪسي سي نه ڪهنا * رڪابدار ني
 جيسا آئين بد ذاتون ڪا هي بهيد ڪي چهپاني مين قسمين ڪهائيان *

سِوا ڪوئي حرفِ زبان پر نه لائي * وه بهي ديواني کي طرح لاف مارتا
 اور بيهوده خرچ کرتا اور آج کا خيال کل پر نه رکھتا * جب کتنی روز
 گذري اور کال پڙا زميندار ني کھتي کا دروازه کھول کر ديکھا کہ اُس غلي
 مين نقصان هوا هي * ايک تهنڏهي سانس بهر کر سوچا کہ غمگين
 هونا واسطي اُس چيز کي کہ جسکي حسرت بيغائده هي دانش کي
 آئين سي نهين * بهتر هي کہ باقي غلي کو اور جگه رکھون * آخر
 زميندار اُس قدر قليل کو اور جگه لي گيا - اور چوها اُس جگه مين
 جهان کا مالڪ اور رئيس اپني تئين جاننا سو رها تھا - اور چوهي
 جو کھاني پيني کي آشنا تهي اس حادثي سي واقف هو کر جاتي رهي
 اور خداوندِ نعمت کو اپني اکیلا چهوڙ گئي * سچ کھا جسني کھا کہ
 ان دغاباز دوستون کوجو تو ديکھتا هي وي مکھيان هين گردِ مٿھائي
 کي * دوسري دن وه چوها آرامگاه سي اُٿھکر هر چند داھني بائين تکني
 لگا يارون سي اپني کسي کو نه ديکھا اور بهتيري آگي پيچھي تلاش
 کي - مصاحبون مين سي کسي کو نه پایا * اپني مکان سي اُٿھ مصاحبون
 کي تلاش کو نکلا تھا کہ عالم کي پریشاني اور علي کي گراني کي خبر
 پھنچي مضطربانه گھر کي طرف چلا کہ نخيره جو رکھتا هي اُسکي
 محافظت مين کوشش کري * جب گھر مين پھنچا تو اُسني غلي کا
 کچھ نشان نه ديکھا - اُسي بل کي راه کھتي مين جو گيا تو ديکھا کہ
 اِننا غله جو ايک رات بهر کي خوڙس هوسکي نه تھا * تاب و طاقت

تھا کہ ایک گھوڑی نی لات جو پاؤن پر اُسکی ماری تو اُسکی بھي ٿانگ ٿوٿ گئي * وه گھوڑا بھي دور نه گيا تھا کہ پانو اُسکا کو سوراخ مين آگيا اور ٿوٿ گيا * تب مين مستي سي هوش مين آيا اور دل سي اپني کها ديکھا توني ان سهون ني کيا کيا کام کئي اور کيا کيا پائي؟ خبردار هو که تجھي دکھلائي هين کہ جو کوئي وه کام کري کہ لائق اُسکي نهين وه ايسا کچھ ديکھي جو نه ديکھا هو * آخر مين غفلت سي باز آيا اور توفيق کا دروازه مجھ پر کھلا *

۱۰ نقل هي کسي زميندارني دور انديشي سي تهوڑاسا غله جمع کيا تھا اور اُس مين سي خرچ نه کرتا تھا کہ ضرورت کي وقت کام آوي * قضارا کوئي چوها اُس کھتي کي نزديک رهتا تھا * هميشه زمين کو هرطرف سي کهودتا اور خاره شگاف دانتون سي بل اپني هرطرف سي بناتا تھا * اتفاقاً ايک نيک ساعت مين بل کا سرا جو غلي کي درميان سي نکلا تو وونهين بهت سي روزي گهر مين اُسکي پھيل گئي * باده فراغت ني اُس کم حوصلي کو دانش کي راه سي بهتکار مغروري و غفلت کا سرشار کيا * محلي کي چوهي اس احوال سي واقف هو اُسکي خدمت مين حاضر هوئي - اور کھاني پيني کي آشنا اُسکي پاس جمع هوکر خوشامدين کري لگي - اور اس انديشي سي کہ مبادا حق بات کي کھني سي جاه و روزي مين خلل پڙي کوئي بات اُسکي خلاف مرضي نه کھتي - اور اُسکي مدح و ثنا کي

بارگاہِ کي طرف چلا اور ميدان سي شهر مين پهڻچا خلقت کو بلاکر
 فرمایا کہ آي گروہ اب تک ميرا ديدہ دل حق بيني سي بند تہا -
 آج الہام سي مين ني دريافت کيا اور خوابِ غفلت سي جاگا *
 اُميدوار هون کہ آج کي دن سي کسي ظالم کا دستِ ظلم رعيت پر نہ
 پهڻچي اور کسي جفاکار کا پانو کسي غريب کي گھر کي گرد نہ
 جايو * حاجبون کو فرمایا کہ يہ خوش خبري شهر کي چھوڻي بزون
 کو پهڻچا دو * اس منادي سي رعيت کي جان مين جان هوي -
 اور گل مراد کي انکي اُميدواري کي باغ مين کھلي * القصہ مظلوم نوازي
 و ظلم گدازي اُسکي کمال مرتبي پر هوي - اور عدالت اُسکي ايسي
 پھيلي کہ بکري کا بچہ شيرني کي تهن سي دودھ پيتا اور تدرُو باز کي
 ساتھ بازيان کرتا * اسواسطي لقب اُسکا شاہِ داد هوا * درگاہ کي محرم
 رازون مين سي کسي ني پوچھا کہ اگلي آئين کو چھوڑ طريق عدالت
 کي شروع کرني کا سبب کيا هي ؟ بادشاہ ني ماجرا بيان کيا اور کہا
 کہ سبب اس غفلت سي بيدار هوني کا اور هُشياري کا يہ هي - کہ
 ايک روز شکارگاہ مين هر طرف گھوڑا دوڑاتا تہا اور نظر کرتا تہا - اِکايک
 ديکھا مين ني کہ ايک کُتا کسي لومڙي کي پيچھي دوڑتا هي اور
 دانتون سي هڏي اُسکي پاؤن کي چابتا هي - بيچاري لومڙي لنگڙي
 پاؤن سي غار مين بھاگ گئي اور کُتا پھرا * وهين ايک پيادي ني
 پتھر کُتي کو مارا کہ پاؤن اُسکا ٿوٺ گيا * پياده هنوز کُتي قدم نہ گيا

بيجا ڪه اُسي لي آ - بگلا اُسڪي ڪهنِي سي حضرت ڪي بارگاه مين حاضر هُوا * حضرت ني فرمايا ڪه جُهي ايڪ مشورت ڪي واسطي بلايا هي - تب آب حيات پيني ڪا نڪر درميان لايا * اُسي ڪها آب حيات آب هي اڪيلي پيڻيگي يا دوستون خيرخواهون ڪو بهي بلاوينگي ؟ حضرت ني فرمايا ڪه صرف ميري اُئي آيا هي اُرون ڪي ديني ڪي اجازت نهين هي ڪيونڪر دُون ؟ اُسي عرض ڪي اي جهان پناه همدم اُور دوستون سي جُدا هوڪر زندگي ڪرني ڪيا ڪيفيت رڪهتي هي ؟ آب ڪو خُدا ني دُنيا مين سردار ڪيا هي بغير مددگارون ڪي ڪوئي ڪام سرانجام نهوگا * حضرت ني اُس سچي دُور انديش ڪي بات پر آفرين ڪي اُور آب حيات پهير ديا *

۹ نقل هي ڪه اگلي زماني مين ايڪ بادشاه ني دست ظلم ڪا دراز ڪيا تها - اُور قدم عدالت ڪي راه سي باهر رڪها تها * رات دن لوگ ظلم سي اُسڪي خُدا ڪي درگاه مين نالان تهي - اُور اُسي لعنت ڪرتي تهي * ايڪ دن بادشاه شڪار ڪوگيا اُور به سبب اُسڪي ڪه فضل الہي شامل حال تها ايسي ايڪ ميدان مين جهان بي تعلقي ڪا عالم تها اُسڪو الہام هُوا ؟ بادشاهي نه عبارت هي اس سي ڪه دروازه عيش و ڪامراني ڪا اپني اُور ڪهولي بلڪه پادشاهي پاسباني هي ڪه اُرون ڪي رنج ڪو اُتھار ڪي نڪاهباني ڪري - اُور ظالمون ڪي دست ظلم ڪو مظلومون ڪي دامن سي ڪوتاه ڪري * جب شڪار گاه سي

۸ نقل هي ڪه حضرت سُلیمان کي حُکومت کي آیام مین (ڪه وه تمام جاندارون کي ڪیا آدهي ڪیا سِوای اُنکي بادشاهه تنها) اُسکي حُضور ایک دانا عالمِ غیب سی پيالہ آب حیات کا بهر کر لایا اور عرض کي ڪه الہام سی مَجھ پر یون کُھلا هِي ڪه اَگر آپ اس پيالي کو نه پيویں جلد اس جہان سی رُخصت هویں - اور جو پيویں تو عمر دراز هو * اب یہ پيالہ آب حیات سی بهر کر لایا هون - جي چاهي پيچئي اور قیامت تلک زیست کيچئي - یا نه پيچئي اور مُلکِ عدم کو کوچ فرمائي * حضرت سُلیمان دل مین اپني سوچا اس کام مین عقلمندون سی مشورت کي چاهئي * حسب الحُکم اُس کي دانا اور دُور اندیش هر گُروه کي ڪیا انسان ڪیا حیوان سب حاضر هُئي - اُس مخفي بهید کو اُن سی ظاهر ڪیا * تب هر ایک ني زندگي کي لئي دل پسند باتین کپین * حاصل اُنکا یہ هِي - ڪه نقدِ عمر وه دولت هِي ڪه بمدد عقل کي اُس سی خوبیان بهم پہنچائي - اور رضا خُداکي حاصل کيچئي * غرض سب کي رای یہي تهرِي ڪه حضرت پيالہ آب حیات کا پيویں * سُلیمان فرمایا ڪه میري مُلک کي داناون سی کوئي ایسا هِي جو اس مشورت مین حاضر نہیں هِي؟ سپیون ني عرض کي ڪه فلانه بگلا نہیں هِي * حضرت ني گهوڙي کو اُسکي بلاني کي لئي بهيجا - اُسني ایک گوشي مین قناعت کرکي خلق سی ملنا ترک ڪیا تنها گهوڙي کي بات نماني اور باهر نه نکلا * دوسري بار کُتي کو

الفت هي - اور وه دانتون سي لوها چبا سکتا هي * وه جهوئها اس
 بات سي خوش هوا اور دل مين کہا يہہ بڑا نادان هي کہ ميری باتون
 پر بھول گیا اور لوهي سي دست بردار هوا - بہتر هي کہ اپني کام کي
 مضبوطي کي لئي اُسکي آج کي روز ضيافت کرون * تب اُسکو گهر مين
 ليگيا اور دعوت کي تيار کري لگا * سوداگر ني کہا آج مجھي ضرور
 کام هي کل آونگا * غرض اُسکي گهر سي چلا اور اُسکي چھوئي لڙکي کو
 چرا اپني گهر ليجا کر چھپا رکھا * فجر وعدي پر دوست کي گهر آيا اور
 اُسکو پریشان ديکھکر پوچھا اِي بھائي تُم کيُون گھبرائي هوي هو؟ کہا
 کل سي بيتا میرا جو نور چشم اور سرور دل تھا غائب هوا هي - بہتيرا
 تھونڈھا کچھ پتا نپايا * بولا کل جو مين تمھاري گهر سي نکلا اُسي
 شکل کي ايک لڙکي کو جو تُم بتائي هو مين ني ديکھا کہ ايک
 چوھي مار اُتھائي اُڑا چلا جاتا هي * تب وه چلايا کہ اِي بيوقوف نا
 مُمکن بات کيُون زبان پر لاتا هي؟ موش گير لڙکي کو کيُون کري اُڙيگا؟
 سوداگر ني هنسکر کہا اس سي کچھ تعجب نکر کيُونکہ جس شهر کا
 چوھا سو من لوها کھاتا هي وهان کا چوھي مار بهي ايک لڙکي کو اُتھا
 سکتا هي * اُسي حقيقت دريافت کي اور کہا کچھ انديشه نکر چوھي
 ني تيرا لوها نہين کھايا هي * جواب ديا کہ تُو بهي پریشان نہو کہ
 موشگير تيري لڙکي کو نہين لي گیا هي - میرا لوها مجھي دي اور
 اپنا لڙکا تُو لي *

په تاب نهين هي ڪه جب تلڪ پيالي مين قطره قطره جمع هو
 مين انتظار ڪرون * رکابدار جب چشمي کي ڪناري پهنچا ديکھتا
 ڪيا هي ڪه ايڪ اڙدها مو هوا اُسکي ڪناري پڙا هي - اور زهر بهرا لعاب
 اُسکا پاني مين مل ڪر قطره قطره پهڙا ڀرسي ٽپڪتا هي * وه گھبراڪر
 اُترا اور په احوال عرض ڪر ايڪ پيالہ ٽهنڌي پاني ڪا چهاگل سي
 بهر ڪر بادشاه ڪو ديا وه پيالہ منہ سي لگا ڪر روني لگا - اور رکابدار ڪو
 باز ڪي ماجري سي آگاه ڪر ڪي اپني جلدي اور اضطرابي پر بهت
 سي نرين ڪي - اور جب تلڪ جيا په داغ حيرت اُسکي دل سي
 نڱيا * فائده اس قصي ڪا په هي - ڪه عقلمند اپني ڪام ڪو بغير خوب
 تامل ڪئي شروع نهين ڪري هيئن

۷ نقل هي ڪه ڪوئي ٿت پونجيا سوداگر سفر ڪو جاتا ٿا - سو من
 لوها ڪسي دوست ڪي گھر مين امانت رکها ڪه تنگ دستي ڪي وقت
 موجب فراغت ڪا هو * جب دور دراز سفر ڪر ڪي مدت ڪي بعد گھر
 ڪو آيا اور لوها مانگني دوست ڪي پاس ڳيا - وه بيچ ڪر تصرف مين
 لايا ٿا * ڪهني لگا اي بهائي تيري لوهي ڪو مين ني گھر ڪي ڪو ني مين
 رکها ٿا - اور اس بات سي مين غافل ٿا ڪه اس ڪوئي مين چوهي ڪا
 بل هي - جب تلڪ معلوم هو چوها فرصت پاڪر سب ڪا سب ڪها
 ڳيا * سوداگر اس بات ڪو جهوٽه سمجه ڪر ڪوئي تدبير سوچنا ٿا -
 اور بظاهر ڪها ٿا ڪيا بعيد هي؟ چوهي ڪو تو لوهي سي ڪمال

۶ نقل هيَ كه اگلي زماني مينِ کوئي بادشاهِ ايڪَ بازکو بہت
 پيار کرتا تھا - اور وہ ہميشه بادشاهِ کي هاتھ پر بيٽھا رھتا تھا * ايڪَ
 روز باز کو هاتھ پر بيٽھا کر شڪار کو گيا - اتفاقاً ايڪَ ھرنِ سامھني نظر
 آيا * بادشاهِ ني کمالِ شوقِ سي اُسکي پيچھي گھوڑا ڏالا اور اُسکو پکڙا *
 ملازمِ درگاھ اگرچہ پيچھي لڳي چلي آتي تھي پر کوئي بادشاهِ تلڪَ
 نہ پھنچا تھا * اس مينِ بادشاهِ پياسا هوکر ھر طرفِ پاني کي تلاش
 مينِ گھوڑا ڏوڙاتا تھا * آخر ايڪَ دامنِ کوھ مينِ پھنچکر ديکھا کہ پھاڙ
 پر سي پاني ٿيڪتا هي * ترڪش مينِ سي پيالہ نکال نيچي رکھا کہ
 قطري جو ٿيڪتي ھين اُس مينِ جمع ھون - اور پيالہ بھر جاوي *
 جب پيالہ بھر چکا چاھا کہ پئي بازي وونھين پر مارا - تمام پاني
 گر گيا * بادشاهِ ني اس حرڪتِ سي خفا هوکر پھر پيالي کو اُسي
 پتھر کي نيچي رکھا * ديرو کي بعد جب بھر چکا چاھا کہ منہ لڳاوي -
 بازي پھر وھي حرڪتِ کي - اور اُس پاني کو بھي گرا ديا * بادشاهِ
 ني کمالِ تشنگي کي سببِ بي تاملِ باز کو زمينِ پر پٽڪَ ديا اور وہ
 مر گيا * اس مينِ رکابدار آپھنچا - باز کو مو اور بادشاهِ کو پياسا پايا *
 في الفور چھاگلِ شڪار بند سي کھول پيالي کو خوب دھو دھا کر
 چاھا کہ بادشاهِ کو پاني پلاوي * اُسي فرمايا کہ مڃھي اسِ خالصِ
 پاني سي جو پھاڙسي جھرتا هي کمالِ رغبتِ هوئي هي * تو پھاڙ پر
 چڙھ اور اسِ چشمي سي پاني کا پيالہ بھر کر لي آ - کيونکہ پھر

ڪر اُسي پڪڙ پنجري مين بند ڪيا * اُس بيدل بلبُل ني طوطي ڪي مانند
 زبان ڪهولي اور ڪها - اي عزيز مجھ آزرده خاطر ڪو ڪيون قيد ڪيا توني ؟
 جو ميري خوش آوازي مجھي اس بات پر لائي تو ميرا آشيانه تيري
 هي باغ مين هي * اگر ڪوئي اور بات تيري خاطر مين آئي هو اس
 سي مجھي اطلاع ڪر تو صبر ڪر ڪي چپ رهونگي * ڪسان ني ڪها نهين
 جانتِي هي ڪه توني ميرا ڪيا احوال ڪيا - اور گلون پر جو وسيله ميري
 زندگي ڪا هي ڪيا خرابي لائي - اور مجھي بسبب اسڪي ڪيسا آزرده
 ڪيا ؟ بلبُل بولي اس بات سي درگذر - اور سوچ تو سهي ڪه مين
 اتني قصور سي جو ايڪ گل ڪو پریشان ڪيا پنجري مين بند هوئي -
 اور تو جو دل ڪو رنجيده ڪرتا هي تيري حالت ڪيا هوگي ؟ اس بات
 ني اسڪي دل مين اثر ڪيا بلبُل ڪو آزاد ڪر ديا * بلبُل اسڪا شڪر ادا
 ڪر ڪي بولي - جب توني مجھ سي نيڪي ڪي تو البته مين پي اسڪي
 بدلي بهلائي ڪرون * معلوم ڪر جس درخت ڪي نيچي تو ڪهڙا هي
 بهان ايڪ آفتابه اشرفيون سي بهرا هوا گڙا هي - نڪال ڪي اپني ڪام
 مين لا * ڪسان ني جب وه جگه ڪهودي اور بلبُل ڪي بات سچ
 هوئي ڪها - اي بلبُل عجب هي ڪه آفتابه زمين ڪي نيچي تجھي نظر
 آيا - اور دام خاڪ ڪي اوپر توني نه ديکها * بلبُل ني جواب ديا تو
 نهين جاننا هي جب قضا پهنجي نه ديدنه دانش مين روشني رهي -
 نه تدبير عقل ڪي ڪجهه فائده ڪري *

مُجھي دردِ سر ندي - اور ان افسانوں سي رنجيدہ نکر اور خفا ہو کر
اپي گھر گیا * ازبسکہ مآلِ کار ظالمون کا اچھا نہيں ہی - قصاً
الہي سي اُسي رات لکڑيون کي ڈھير مين آگ لگی - اور وہان سي
گھرتلک پہنچي - جو کچھ اسباب تها جلکر خاک ہو گیا * فجر کي
وقت اپني دوستون مين بيٹھکر افسوس مال کا کرتا تها - اور کہتا تها
پہ آگ کہاں سي لگی ؟ وہ درويش جسني اگلي روز نصیحت کي
تھی وہان آیا اور کہا - اي ظالم اب تلک تو ني نہيں معلوم کیا ہی
کہ پہ آگ مظلومون کي دل کي دھوئين کي ہی * اُسکي جو طالع
ياور تھی اس بات ني دل مين اُسکي تاثیر کي - شرمندہ ہو کر کہني
لگا سچ ہی کہ بیچ ظلم کا جو مين ني بویا تها اُسکا ثمرہ مُجھي ملا *
آخو اُس زبر دستي سي درگذرا اور ظلم چھوڑ دیا *

۵ نقل ہی کہ کسي کسان کا ايک پھولا پھلا باغ تها * گوشہ چمن
مين ايک جھاڑ گلاب کا تها نہالِ کامراني سي تازه - اور درخت
شادمانی سي ہر ايک شاخ اُسکي زيادہ * ہر صبح پھول کھلتي اور
ياغبان انہين دیکھ کر خوش ہوتا * ايک روز پھولونکا تماشا دیکھني
کو نکلا تها - ايک بلبل کو دیکھا کہ منہ کو گل کي صفحي پر رکھي
چہچہي مار رہي تھی - اور اُسکي رنگين پتيون کو اپني تيز چونچ سي
توڑتي تھی * باغبان گل کي پریشاني دیکھ بي صبر ہوا - اور بلبل سي
رنجيدہ ہو کر فریب کا جال راہ مين بچھایا - اور حيلي کي داني ڈال

چونري موت کي هلي جنهنون ني اپني دل کو تھوڙا سا اُسکي عشق مين
 آلوده ڪيا هي وي سهج مين اس بلا کي دام سي جهوڙينگي - اور جنهنون
 ني تمام همت اپني دنيا مين صرف کي هي اور اس تلخ مٿياس
 ني انکي مزاج کو خدا کي راه سي پهرا هي آخروي رسوا هونگي *

۴ نقل هي که اگلي زماني مين ايک ظالم تھا که غريبون کي
 لکڙيان ظلم سي مول ليتا - اور جتني مول کي هوتين اس سي
 قيمت بهت کم ديتا - اور آب مهنگي کر کي دولت مندون کي سرکار
 مين بيچتا * غربا اُسکي ظلم سي عاجز هوئي تهي اور دولت مند بهي
 تنگ آئي تهي * ايک دن اُسني ايک محتاج بي بس کي لکڙيان
 ظلم سي مول لين - اور آدهي قيمت دي * وه مظلوم خدا کي درگاه
 مين آه و ناله کرني لگا * اس مين کسي صاحب دل ني اس احوال
 سي مطلع هو کر اس ظالم کو نصيحت کي اور کہا - ظلم کرنا اور کسيکا
 حق مار رکھنا دون همتي اور بي مروتي هي - اسکي سوا ناخوشي
 خدا کي بهي هوتي هي - علاوه يه که اسي دنيا مين سيڪڙون رسوا ئي
 سي بدي کي سزا اسي ملتي هي - خصوص ان بچارون پر ظلم
 کرني سي جو سواي درگاه خدا کي کوئي آسرا نهين رکھتي هين *
 ايسي بد سلو کي نکر که اس حال سي شتابي بلا مين گرفتار هوگا *
 وه ظالم جو شراب غفلت کا نشا اپني دماغ مين رکھتا تھا اُسکي
 راست گوئي اور نيک انديشي سي برهم هوکر بولا که ان باتون سي

ڪو پهاڙ ڏالا * غرض وه لالچي شڪاري حرص کي شامت سي دام مين
پهنسا اوز قانع لومڙي ني هلاکت سي مخلصي پائي *

۳ نقل هي ڪه ايڪ درويش دانا جسکا طريقه قناعت نها بازار
مين گيا * ايڪ حلواڻي ني جو فقير کي چاشني سي گجهه بهره
رکها تها اس عزيز سي التماس کي ڪه ايڪدم ميري ڏوڪان مين ٿهر
تا آپکي نصيحت آميز باتون سي مين فائده مند هون * وه مرد خدا
شناس دل نوازي سي وهان بيٿها * حلواڻي ني ايڪ طشت شهد
سي بهر ڪر درويش کي آگي رکها * مکيان جو طور ان ڪا هي ڪه مٿهائي
پر جمع هوتي هين ايڪبارگي اسپر گرڀن * بعضي ڪناري پر بيٿين اور
بعضي درميان مين * حلواڻي ني چوڙي هلاڻي تا مکيون ڪو هانڪي -
وي جو ڪناري تهين سهج سي اڙ گئين - اور وي جو بيچ مين تهين
جب انهنون ني چاها ڪه اڙين شهد انڪي پرون مين لپت گيا اور
دام هلاکت مين پهنسين * درويش اس احوال ڪو ڏيڪهر خوش هوا
اور خدا کي شڪر مين مستغرق * جب بحال آيا حلواڻي ني اس سي
سب خوشي ڪا پوچها * اسي ڪها اي بهائي مين اس طشت ڪو
دنيا اور شهد ڪو دنيا کي نعمتين اور مکيون ڪو شڪم پرور نعمت خوارون
کي مانند سمجها * اور انهن جو طشت کي ڪناري بيٿين تهين مردان
آزاد ڪه تقدير کي حڪم سي دنيا مين آئي پر اسين جي نه لگائي -
اور تهوڙي پر قناعت کي اور دنيا ڪو ناچيز جانا * اور جانيو ڪه جب

تمام شهد اور گھي اُسکي سر اور منهنه اور ٿارهي اور کپڙون پر پڙا - اور
وي سب خيال ايکبارگي جاتي رهي *

۲ نقل هيَ که کوٺي شڪاري ايک دن کسي جنگل مين چلا جاتا
تھا * ايک لومڙي نهايت خوب صورت خوش آيند نظر آئي *
شڪاري کو پشم اُسکي بهت خوش آئي * خيال کر ليا که گویا بڙي
قيمت مين اُسي بيچا هي * لومڙي کي بيچهي چلا اور بل سي اُسکي
مطلع هوا * اُسي کي نزديک راه مين ايک کوا کبود کر کوڙي سي
چپا ديا اور ايک مردار اُسکي اوپر رکھ آپ گھات مين جا بيٿھا *
لومڙي کو اُس مُردي کي بو کھينچ کھينچ کوٺي پر لائي پر سوچ مين
تھي که اگرچہ طعمي کي بو دماغ کو معطر کرتی هي ليکن بلا کي بو
بھي دور انديشي کي مغز مين پھنچتي هي * اگرچہ هو سکتا هي که
کوٺي مو جانور هو - پر پھ بهي ممکن هي که اُسکي نيچي دام لگايا
هو - اور دانا جس کام مين احتمال زبان کا هو وہ نہين کرتی هين *
آخر لومڙي دورانديشي کي مدد سي مُردي کا خيال چھوڙ سلامت
رهي * اس مين ايک بھوکھا چيتا پھاڙ پر سي اُترا اور اُسکي بو پر
اپني تئين کوٺي کي اندر گرايا * شڪاري ني جب آھت دام کي اور
جانور کوٺي کي اندر گرنی کي سني کمال حرص کي ماري اپني تئين
معاً کوٺي کي اندر گرايا * چيتي ني اس خيال پر کہ وہ شڪاري مجھي
اس مُردي کي کھاني سي باز رکھيگا جست کي اور صياد کي پيت

Extracts from the Khirad Afroz.

۱ نقل هيٰ كه ايڪ مرد پارسا ڪسي سوداگر ڪي همسائي مين رهتا
 تها - اور اُسڪي بدولت پارسا ڪي اوقات خوشي اور ڪامراني مين گذرتي
 تهي * سوداگر هميشه شهد اور گهي ڪي تجارت ڪيا ڪرتا - اور هر روز
 اُس مين سي تهوڙا پارسا ڪي يهان بيچتا - اور وه اُس مين سي ڪجهه
 خرچ ڪرتا اور باقي گهڙون مين رکهتا جاتا * ايڪڏن گهڙون ڪو بهرا ديهه
 ڪر سوچا كه اڳر يهه دس سيرهو دس ڊرم ڪو بيچونگا - اور اپنا سر
 انجام ڪرونگا - اور اُس زرسي پانچ بڪريان مول لونگا * وي چهه چهه
 مهيني مين جنينگي - اور هر ايڪ ڪي دو دو بچي هونگي * هر سال
 چيس بچي هونگي - دس برس مين انڪي بچون سي ڪئي گلي هو
 جاينگي * اُن مين سي بعضونڪو بيچونگا - اور اُس سي اوقات بسري
 ڪرونگا * اور ايڪ رنڌي ڪسي بڙي گهراني ڪي ڏهونڏهڪر اُس سي
 بياه ڪرونگا * نو مهيني ڪي بعد ايڪ لڙڪا پيدا هونگا * تب اُسڪو
 تربيت ڪرونگا اور علم و ادب سکهاونگا - اڳر ڪيبي بي ادبي ڪريگا تو
 اسي عصا سي جو ميري هاتھ مين هي اسي ادب ڏونگا * غرض اس
 خيال مين بي ادب لڙڪي ڪو اپني سامهني حاضر جان ڪر عصا اُٿا
 شهد اور گهي ڪي گهڙون پر مارا * وي طاق پر دهري تهي اور آپ
 نيچي اُسڪي مقابل بيٿا تها - جونهن عصا اُن پر لگا وي ٿوٿ گئي *

چاندنیاں کسین هونین - کیا دخلِ که ایک مو برابر ان مین رخنه یا سوراخ هوی؟ چنانچه نواب خاندوران و مظفر خان مرحوم کی ناموس کی رتھون پر بیشتر موٹی میلی چاندنیاں هوتین تھین * علیٰ هذا اَلقیاس میانون پر بهی - با وجودِ اسکی که ایک بهائی میر بخشیا تها - اور دوسرا هفت هزاری * فی الواقع تقاضا غیرت کا بهی هی - کیونکہ جس کا میانه رتھ ایک جهمکڑی کی ساتھ نکلی - مقرر تماشاہین بازارین کی جی مین آوی که اس مین کوئی چمک چاندنی رشک پری جلوہ گر هوگی * پس زانی سوار کی رتھ یا میانی کا پر تکلف هونا بعضی بعضی ثقہ امیرون کی نزدیک بهی سخت معیوب هی * اصل یہ هی که سوار کی اسکی فی الحقیقت اچھی هی - طور طرز اپنی اپنی پسند پر موقوف هی * پر هچکولی بہت بری * اور سواہی اس کی بهی بہت سی سواریان صاحب سلیقہ لوگون نی اور کاریگرون نی بنوائین اور بنائین * چنانچه ملوک و سلاطین کی واسطی تخت و نالکی - امیرون کی لئی جہالدار پالکی - اور شہزادیون وزیرزادیون و امیرزادیون کی واسطی مہادول چونڈول سکھپال میانی - اور غریبون کی عورتون کی لئی ڈولی - تا کوئی نجیب زادی اشراف زادی پیادہ پا نہ نکلی - اور اس کی قد و قامت کو کوئی نا محرم نہ دیکھی *

ديکھي تو اُپني تخت پر پهر پاؤن نرکھي * پر ساٿه ان خوبيون کي بهي
 اُمر اُس مين براي تفتنِ طبع کبهو کبهو سوار هوتي هين * اور بعضي
 بڙي آدمي ميرزا منس هر چند که چڙهتي کم هين - ليکن هر موسم
 کا ساز اُنکي سوري کي رتھ پر هوتا هي * چنانچھ گرميون مين خس
 کا - اور برسات مين موم جاميکا - جاڙون مين باناني * پر اڪثر اُس
 مين مهاجن صراف جوهرِي مُتصدي سوار هوتي هين - يا عورات هندو
 مُسلمان کي * اور بعضي اوباش بيگمين يا بانکي کسيان اپني رتھون
 پر نهايت جهمجهمائي ساز سجاوا - بيلون کي گلون مين گهنگر و سينگون
 پر سوني روپي کي سنگوتيان - اور ساونگيون مين ٿالين جهانجه - جوون
 مين زنگ لکوا بندھوا رکھوا - سوار هوکر بڙي ٿهسي سي ميلي ٿهيلي
 مين پهريان هين - يا باغون کي سيرين کرتيان هين * واقعي اُنکي آمد
 سي تماشاين کي هوش و حواس جاني هين - گويا جهن جهن کرتي
 هوي پريون کي تخت چلي آتي هين *

بيت * جهان هوتا هي يون اُنکا گذارا - کسي رهتي هي وهان
 تابِ نظارا؟ کهان هوتا هي حاصلِ لطفِ ديدار؟ هرايڪٽ بن جائي
 هي بس نقشِ ديوار * جو اس مين اُٿه گيا پرده هوا سي - جهمڪڙا
 ايڪٽ نظر آيا ادا سي * جو وه بجلي کي بهي يون سامني آي - تڙهه
 کراسکي آگي لوٽ هي جائي *

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

بعضي اشرار عيار احمد آباد گجرات مين وهان کي بيلون کو گاڙيون مين جوت سوار هورهنڙي کو جنگل مين آبي تهي - اور مال متاع مسافرون سوڊاگرون کا لوٽ ليجاتي تهي * هر چند سوار گهوڙي ان کي پڇهي ڏالتي - ليکن ان کي گرد بهي نپاتي * اور په بهي مشهور هي - که گاڙي خاص اختراع اهل هند کا هي * بيٽهي والي اس کي گرمي سڙي آندهي مينه مين نهايت آرام پاتي هين * فراغت سي چار آدمي گپ شب ڪڙي هوي بيٽهي چلي جاتي هين - اور سفر مين كيفيت حضر کي اٿهائي هين * ليکن اس کي پهي دو هوتي هين - جهڙي دار هو يا منڌي * اگر ڏهانچا اس کا ڪجهه جهڙاپي کي ساٿه هلکا هو تو منجهولي ڪهلايگي - اور بهت جهوٽا اور سبگ هوگا تو گيني - اس کي بيل بهي حد جهوٽي هوتي هين - انهن گيني ڪهتي هين - قسم هين انکي عليحدہ هي *

اور چار پهيون کي رتہ وه اس سي ڪهين بهتر هي - به نسبت اسکي اوچي نيچي سي کم گرتي هي - هچکولا بهي اس مين تهوڙا لکنا هي * امير امرا کي ساري کي قابل هوتي هي * في الواقع بعضي تو ايسي هي خوس ڏول سبگ نقاشي دار هوتي هي که ديکھني والي نقش ديوار بن جاتي هين * اور ساز بهي اس پر باناتي سادي يا ڪارچوبي و غيرہ نپت صفائي اور چمڪ کي ساٿه * اگر سورج اسوقت زمين پر هووي - تو اپني رتہ سي اتر اس مين آ بيٽهي * اور راجه اندر بهي

پڇھي ٿي چلاگيا * وهان سب کي جانور کھلي اور دکھائڻي گئي *
 هرکسي ني اڻني جانور کي تعريف کي - اور انعام پايا * جب اسکي
 نوبت آئي - تو بهه اڻني دل مين گھبرايا * غرض لوگون ني اسکي هاتھ
 سي پڻجرا لي غلاف اُتار کوا شهنزادي کو دکھايا * ديکھتي هي هنسکر
 شهنزادي ني اسي پوچھا - که ميان ! ان سب کي جانورون کا تو وصف
 ديکھا اور سنا - اب تم اڻني جانور کا بيان کرو که بهه کيا وصف رکھتا
 هي ؟ هاتھ باندھه کھڙا هو بولا - پير مرشد ! کسي کا اُٺنا ليا هي - کسيکا
 اُٺنا - اور کسيکا بولنا - پراسکا غرا هي ليا هي * اس حاضر جوابي سي
 خوش هو دارا سُکوه ني انعام سب کي ساتھ اُسکو بهي ديا *

Extract from the Arāish-i-Mahfil.

گجراتي بيل گاڙي و غيره کي بيان مين

اور اس سرزمين کي بيلون مين گجراتي بيل سب طرح سي اچھا
 هي * هر چند که ناگورا بهي اور بيلون سي بمرتبہ بهتر هي - ليکن اُسکو
 نهين لگتا * صورت شڪل اس کي نهايت خوب - ڏيل ڏول نيٺ
 خوش اسلوب - قد و قامت مين بهي بلند - بادشاه وزير و فقير هر
 کسي کي پسند * قدم ايسا چلي که رهوار ترکي نه پهڻچ سگي -
 ڊوڙي اتنا که چالاڪ تازي پڇھي ره جائڻي * يون سنا هي که سابق

ڪهيو * جب مين وهان سي چلا جاؤن - عطار سي رڻهي مانگيو - اور
 جو ڪجهه وهه ڪهي مڃهڪو اطلاع ڪريو * دانشمند ني ويسا هي ڪيا *
 چوتهي روز بادشاه ڪي سوري اڏهر گئي - ديکهي هي بادشاه ني
 دانشمند کو سلام ڪيا * اُسني سلام کا جواب ديا * بادشاه ني ڪها -
 ڪه اي بهائي ! ڪهو ميري پاس نهين آتا هي - اور مڃه سي ڪجهه
 اپنا حال نهين ڪهتا * دانشمند ني ذرا سر هلایا اور ڪجهه نه ڪها *
 عطار ديکها تها اور ڏرتا * جب بادشاه ڪي سوري نکل گئي - عطار
 ني دانشمند سي ڪها - ڪه جسوقت تمني مڃهي رڻهي سوئي تهي -
 مين ڪهان تها ؟ ڪوئي اور بهي ميري نزديڪ تها ؟ پهر ڪهو شايد مين
 بهول گيا هون * دانشمند ني پهر سب ماجرا بيان ڪيا * عطار ني
 ڪها - ڪه تو سچ ڪهتا هي - اب مڃهي ياد آيا * حاصلِ ڪلام يه هي -
 ڪه اُسني هزار رڻهي دانشمند کو دئي اور بهت عذر ڪيا *

۵۲ شاه جهان بادشاه ڪي شهزاده دارا شڪوه کو چڙياون سي بهت
 شوق تها * ايڪ روز فرمايا - شهر مين منادي پهر دو - ڪه جس ڪي
 يهان جو جانور شڪاري اُڙني لڙني بولني والا هي - ليڪر ڪل فجر حضور
 مين حاضر هووي * اس خوش خبري ڪي سُنني هي جتني شهر مين
 شوقين تهي اپني اپني پرندون کو اُڙاي لڙاي بلاي تيار ڪر بڙي تڪلف
 سي لي گئي - اور ڪوئي تماشا بين تماشا ديکهي ڪي لالچ سي ايڪ
 ڪوي کو پنڃري مين بند ڪرڪي ايڪ عمدہ غلاف اُسپر ڌال اُنڪي

لاکھون مکھيان بات کھتي هي اُسکي گرد آ لپٿيان * تب اُسني کها
 که دیکھي حضرت جو فدوي ني عرض کي تهي - سو آپ ني
 دیکها * پهر مير بخشِي ني کها - اگر ميري عرض سُني تو فوج
 رکھي - جو وقت پر کام آوي اُسوقت مال هرگز کچه فائده نه
 کریگا * اگر آپکو يقين نه هو تو ميري بات کو امتحان کر ليجي *
 ايک هاندي مين شهد راب کو اس جگه رکھو ديجي - جو مکھيان
 اُسپر آ لگين - تو ميري بات جهوڻه - اور جو نهين تو سچ هي * اُسکي
 کھني پر رات کو شهد کا باسن جو رکھو ايا - تو ايک مکھي بهي نه
 آئي * خلاصه اسکا په هي - جب اپني فوج اپني قبضي سي گئي -
 پهر روز سياه مين مال بهي خرچ کيجي تو ويسی ميسر نهوگي *
 ۵ ايک دانشمند هزار رُپي ايک عطار کو سپرد کرکي سفر کو
 گيا * ايک مدت کي بعد پهر آيا - اور رُپي عطار سي مانگي * عطار
 ني کها تو جهوڻها هي * آخر گفتگو بڙهي - بهت لوگ جمع هو گئي *
 سبھون ني دانشمند کو جهوڻها ٿهرايا اور کها - که په عطار بڙا
 ديانت دار هي - اُسني کبيي خيانت نهين کي * اگر تو اُس سي
 الجھيگا - تو سزا پايگا * دانشمند چپ رها - اور سوال اُس مطلب کا
 بادشاه کو گذرانا * بادشاه ني اسکو فرمايا که تين روز اُسکي دوکان
 پاس بيٿه - اُس سي کچه نه که * چوتھي دن مين اُس طرف آونگا
 اور تجھي سلام کرونگا - سلام کي خواب کي سوا سمجه سي کچه نه

جیب میں رکھ دین۔ اور اُسی چَلا کی پُکارا کہ اُٹھ بیٹھا * بادشاہ نی کہا۔ تُم کیا ایسی بی خبر سو جاتی ہو؟ لڑکا کُچھ جواب نہ دیسکا۔ اور جب اُسنی اپنی جیب میں ہاتھ ڈالا۔ تو خطّ مین لپیٹی ہوئی اشرِیان پا کر نہایت حیران ہوئا۔ اور خوف سی بادشاہ کی پاؤں پر گر پڑا۔ اور اشرِیان دیکھ کر رونی لگا * بادشاہ نی کہا۔ تُم کیوں روتی ہو؟ لڑکی نی کمال عاجزی سی جواب دیا۔ کہ آی بادشاہ! کسی آدمی نی میری ہلاکت کی لٹی یہ کام کیا ہی * مین نہیں جانتا کہ بی کیسی اشرِیان ہین * بادشاہ نی تسلی دیکر کہا۔ آی عزیز! خدا نی یہ اشرِیان تُجھی دی ہین۔ عوض اُس نیکی کی کہ تُو نی کی ہی * ان اشرِیوں کو اپنی ما پاس بھیج۔ اور مین تیری ما کی خبر گیری کرونگا۔ یہ بات اُسکو لکھ بھیج *

۵۰ ایک بادشاہ نی اپنی وزیر اور میرِ بخٹی سی صلاحاً پوچھا۔ مال اور لشکر کی جمع کرنی مین میری عقل کُچھ کام نہیں کرتی * اگر مال جمع کروں تو لشکر نہیں رہتا۔ اور جو فوج رکھوں تو دولت نہیں رہتی * وزیر نی عرض کی۔ خُداوند! دولت جمع کیجی۔ جو فوج نہ رہیگی تو کُچھ نقصان نہیں۔ کیونکہ جب ضرور ہوگی رکھ لیجیگا * جو میری بات کا آپکو اعتبار نہو۔ تو اُسکی یہ دلیل ہی۔ کہ ایک برتن مین تھوڑا شہد رکھوا دیجی۔ ابھی ہزاوں مکھیاں گرد اُسکی آ جمع ہونگیں * جو نہیں شہد کا باسن رکھوا دیا۔

نزدیک عقلمند هو نکلینگی۔۔ اور جو ایسی وقت تمنی سیکھا تو تمھاری کام نہیں آئی کا۔ لاحاصل ہی * اگر اپنی ہم جولی پر اب ہم بھی ٹھٹھی مارین۔۔ تو ہماری بازی ہوتی۔۔ موافق اُس مثل کی۔ کہ جو جیتی سو ہنسی * لیکن دانائون کی نزدیک نہایت بعید ہی کیا دوستی کیا دشمنی سی ایسی حالت میں افسوس کی جگہ تضحیک کرنا * اب میں اپنی بات کو موقوف کرونگا اس نصیحت اور کہاوت سی۔ کہ ہونا ایک خوبی کا دیر کر بہتر ہی نہ ہونی سی۔ اور جتنی جلدی ہو سکی بری کام کو چھوڑ کر بھلی کی طرف آنا اچھا ہی *۔

۴۹ ایک بادشاہ نے ناگہان اپنی خدمت گار کو پکارا * جب آواز کسی کی نہ پائی۔ تب دروازہ کھول کر باہر گیا * ایک چھوٹی لڑکی کو جو اُسکا نوکر تھا دیکھا * اُسکی پاس گیا کہ اِسکو جگا دیوی * کیا دیکھتا ہی؟ کہ ایک لکھا ہوا کاغذ اُسکی جیب میں پڑا ہی * بادشاہ متعجب ہوا کہ دیکھوں اس کاغذ میں کیا لکھا ہی * اُس کاغذ کو جیب سے نکال کر دیکھا۔ کہ اُسکی ما کا خط ہی۔ اور یہ بات لکھی ہی * کہ بر خوردار میری! تمنی بڑی تصدیح اُٹھا کر اپنی تآخواہ سی تھوڑی روپٹی ہمکو بھیجی * نہایت سعادت مندی جو فرزندونکو لائق ہی تم بجا لائی۔۔ خدا تمکو اِسکا عوض دیگا * بادشاہ اُسکو اپنی کمری میں لی گیا۔ اور ایک کاغذ میں کئی اشرافیان لپیٹ کر اُسکی

اُور بهت خوش هوا * جب وه اپني گهر گيا - تب قاضي ني مدعي
 سي کہا - كه اب مال كي درخواست صراف سي کرو - البته ديگا *
 وه شخص صراف كي گهر گيا * صراف ني اسكو ديکھتي هي بلایا - كه
 اجي ادھر آو - بهلي آئي - مين تمھارا مال بھول گيا تھا - اگلي
 رات مجھي ياد آيا * خلاصه يه هي - كه مال اسکا پھير ديا - اور
 نيابت كي طمع سي قاضي كي پاس گيا * قاضي ني فرمایا كه آج مين
 ني پادشاه كي دربار مين سنا كه پادشاه تجھكو بڑا كام ديا چاھتا هي *
 خدا كا شكر كر - تورتبه اعلي پايگا - مين دوسرا نائب تلاس كرونگا *
 آخر قاضي ني اس بهاني سي اسكو رخصت كيا *

۴۸ دو لڑكي نوجوان ايڪ هي سانه علم سيکھني لگي * ان مين
 سي ايڪ لڑكا بهت اچھا نيڪ بخت تھا - استاد جو سبق اسي پڑھا
 ديتا سو ياد كر ليتا - اور اپني ڪتاب اپني گهر مين پڑھا ڪيا ڪرتا * دوسرا
 غافل بڑا شرير تھا - جو اپني هم عمر كي محنت پر هنسا ڪرتا تھا - اور
 هميشه يه بات اپني هم مڪتب سي کہا ڪرتا تھا - كه تو گدھا هي *
 وه اسي اڪثر يه جواب ديا ڪرتا - كه يار! تهوڙي دنون مين ديکھا
 چاھي ڪيا هو * آخر امتحان كا روز آ پھنچا - ان دنون ڪو علم كي دريا
 مين پيرني پڑا * دانا لڑكي ني اس احمق ڪو بهت پيچھي جھالت كي
 گرداب مين شرم سي ڏوبتي هوئي چهوڙا - اور پڪارني لگا - اي
 يار! جو تمھاري خيال مين بي وقوف نظر آتي هين - سو اڪشرون كي

چينا بویا که جو پهليگا * مالڪ ني کہا - يہہ کیا بيندي سمجھ
 هي؟ کہين ايسا هوتا هي؟ لقمان ني فرمايا کہ تم ہميشہ دنيا کي
 گھيت مين گناھونکا بيچ بوتی هو - اور گمان رکھتي هو کہ قيامت کي
 دن صواب کا پھل پاؤگي * اس سبب سي مين ني بهي خيال کیا -
 کہ اس چيني سي جو پيدا هونگي * اس بات سي شرمندہ هو اُسکي
 صاحب ني لقمان کو آزاد کیا * ابي باتين بهي لقمان کي فرمائي هوئي
 هين - کہ نادان هرچند خوبصورت هو اُسکي ساتھ صحبت نہ رکھا
 چاهي - کسواسطي کہ تلوار اگرچہ ديکھني مين سونڊول هي - پر کام
 اُسکا بُرا هي * جو کوئي اچھي خورکھتا هي - بيگاني اُسکي دوست
 هوتي - اور بدخو والي کي يگاني دشمن هوجاتي هين * جو جيسا
 بوڳا سو ويسا هي پاوڳا *

۴۷ ايڪ شخص ني بہت سا مال ايڪ صراف کو سپرد کیا -
 اور آپ سفر کو گيا * جب پھر آيا صراف سي تقاضا کیا - اُسي قسم
 کھائي کہ تو ني مجھي نہين سونپا هي * مدعي ني قاضي کو اطلاع
 کي * قاضي ني تامل کرکي کہا - کہ کسو سي مت کہيو کہ فلانا
 صراف ميرا مال نہين ديتا - مين تيري مال کي لئي ايڪ تدبير کرونگا *
 دوسري دن قاضي ني اُس صراف کو بلا کي يہہ کہا - کہ ميري پاس
 بہت کام هي - اکیلا نہين کرسکتا هون - چاهتا هون کہ تجھي اپنا
 نائب کروں - کسواسطي کہ تو بڑا ايمان دار هي * صراف ني قبول کما

۱۴۵ دو آدمي باهم هوڪر نڪلي - ڪه ڪسي دور ديس مين خا رهي *
 تهوڙي دنون ڪي بيچ ايڪ ملڪ مين جا پهنجي * ايڪ ني درياوت
 ڪيا ڪه دل جمعي اور خوبي ڪي ساڻه جو بهان رهي - تو ضرور هي ڪه
 پهلي بهان ڪي رهنِي والون ڪي بهاڪها سيڪهي * غرض اُسنِي سيڪهي *
 دوسرا اٿنا مغرور ٿيا ڪه عوام الناس ڪي زبان ڪو حقاقت سي نه سيڪيا -
 صرف درباري اور عالمن ڪي زبان تحصيل ڪي * قضاڪار بعد ڪي برس
 ڪي دنون ڪسي بستِي مين آي * وهان ڪي بهاڪها اور اُس ملڪ ڪي
 ايڪ تهِي - پر وهان ڪي رهنِي والون ني هنگامه مچاڪر غير ملڪ ڪي
 حاڪم ڪو قتل ڪر ڏالا ٿيا * وي دنون مسافر جدي جدي مڪانن مين بازار
 ڪي بيچ تهِي - ڪه انهن خونين ني انهن پکڙا - اور الگ ايجاکر هر
 ايڪ سي پوچهنِي لڳي - ڪه تمهارا بهان ڪيا ڪام هي؟ جس ني محاوره
 وهان ڪا سيڪها ٿيا - خوبي سي جواب ديا * اُس ڪو انهن ني سلامت
 چيوڙا * اور دوسرا مسافر جس ني صرف حاڪمون هي ڪي زبان سي
 جواب ديا - اُس انبوه ني جلڪر خفگي سي سراسڪا ڪاٿ ڏالا *

۱۴۶ ڪهتي هين ڪه ايڪ مرتبي لُقمان ڪي صاحب ني اُسي ڪها -
 ڪه فلاني ڪهيت مين جو بو * لُقمان ني اُس زمين مين چينا بوياء *
 لُقمان ڪا مالڪ اُس جگه مين گيا اور هري ڪهيتي ديكه لُقمان سي
 بولا - ڪه مين ني تجھ سي ڪها ٿيا اس ڪهيت مين جو بو - ڪسواسطي
 تو ني چينا بوياء؟ لُقمان ني جواب ديا - اس اُميد پر مين ني

گيا * بادشاه ني سب استفسار ڪيا * اُسنِي عرض ڪي - ڪه پار سال مِين ني ڪها تها - ڪه گيهون ڪي درخت هاتهي ڪي برابر لنبي هوتي هين - تب جهان پناه هِنسي تهي - اپني بات ڪي تصديق ڪي لئي لايا هون * بادشاه ني فرمايا ڪه اب مِين ني باور ڪيا - پر هرگز ڪسي سي ايسي بات مت ڪه جو ايڪ برس گذرني ڪي بعد اعتبار ڪي جوي *

۱۴۴ ڪهتي هين ڪه سلطان محمود غزنوي آياز ڪو بهت دوست رکها تها * حسد ڪي سبب سب اميرون ني بادشاه سي ڪها - ڪه آياز هر روز اڪيلا جواهرخاني مِين جاتا هي - معلوم هوتا هي ڪه ڪجهه چوراتا هي - نهين تو جواهرخاني مِين اُسکا ڪيا ڪام هي ؟ بادشاه ني فرمايا ڪه جب اپني آنڪه سي ديکون - تب باور ڪرون * دوسري دن لوگون ني سلطان ڪو خبر ڏي - ڪه آياز جواهرخاني مِين گيا * محمود ني فوراً جهروڪهي سي جهانڪا - ديکها ڪه آياز ني ايڪ صندوق ڪهول ڪي پُرانا ميلا ڪپڙا پهنا هي * بادشاه مڪان ڪي اندر گيا - آياز سي پوچها ڪه ايسي ڪپڙي ڪيون پهني ؟ اُسنِي عرض ڪي - ڪه جب مِين حضور ڪي بندگي مِين نه تها ايسي ڪپڙي پهنتا تها - اب خداوند ڪي عنايت سي نفيس پوشاڪ ميسر هي - اس لئي پُرانا جامه هر روز پهنتا هون - ڪه اپني قديم حالت فراموش نه ڪرون - اور بادشاه ڪي نعمت ڪي قدر سمجهون * سلطان ڪو په بات پسند آئي - اُسکو چها تي سي لگايا - اور اُسکا مرتبه بڙهايا *

۱۴۲ ایک بہرا گڈریا جنگل میں اپنی بھیڑین چرانا تھا * قضاکار اُسکی ایک بھلی بھیڑ کھوئی گئی * تب اُس نے ایک لنگڑی بھیڑ کی طرف دیکھ کر کہا۔ کہ جو وہ بھیڑ ملی۔ تو اسی میں کسی کو خدا کی راہ پر دوںگا * اتنا کہتی ہی بھیڑ ملی۔ تو وہ لنگڑی بھیڑ کا کان پکڑ کر کسی کو دینی لی چلا * اس میں سونہیں سی ایک اور بہرا آیا * اس نے وس سی کہا۔ کہ یہ بھیڑ تُو لی * وہ بولا۔ خدا کی قسم! میں نے اُسکی ٹانگ نہیں توڑی * غرض یہی کہتی کہتی دونوں قاضی کی یہاں گئی * قاضی بھی بہرا تھا۔ اور اپنی گھر میں کسی سی خفا ہو بیٹھا تھا * انہیں دُور سی آتی دیکھ۔ اُن نے اپنی جی میں جانا۔ کہ شاید یہ اسی کا پیغام لئی آتی ہیں * یہ سمجھ اتنا کہہ اپنی گھر بھیڑ بھاگ گیا۔ کہ اُس بدذات کی بات میں کبھی نہ سُنوگا *

۱۴۳ ایک بادشاہ وزیر کی ساتھ سیر کو گیا تھا * گیہون کی درخت آدمی کی قد سی لنبی دیکھ کی متعجب ہوا اور بولا۔ کہ ایسی بلند درخت گیہون کی کبھی نہیں دیکھی * وزیر نے عرض کیا کہ میری وطن میں ہاتھی کی تیل برابر ہوتی ہیں * بادشاہ مسکرایا۔ وزیر نے جانا کہ بادشاہ نے میری قول کو دُور سمجھا۔ اسی سی ہنسا * آخر گھر پہنچتی ہی اُسنی وطن کی لوگوں کو لکھا۔ کہ تھوڑی درخت گیہون کی بھجوا دو * خط پہنچنی تک فصل آخر ہو گئی * ایک سال کی بعد گیہون کی درخت وہاں سی آئی * وزیر بادشاہ کی حضور میں لی

حاضر کرو * حُڪم کي ساڻه هي لڙڪا آ پهاڻجا - اور بادشاهه کي خدمت
 مين آداب بجا لايا * حضرت ني اپني دست مبارڪ کي انگوڻهي
 مٿهي مين ليڪر فرمايا - بوجهو تو! هماري مٿهي مين ڪيا هي؟ لڙڪي
 ني عرض ڪي ڪه پير مرشد! ڪجهه گول گول سا هي - اس مين سوراخ
 اور پتھر بهي نظر آتا هي * حضرت ني ڪها - اسڪا نام ڪيا هي؟ لڙڪا
 بولا - ڪي ڪا پاٽ * تب عالم پناه معلّم کي چھري کي طرف
 ديکھني لڳي - اُسي عرض ڪي ڪه خداوند! علم کا نقص نهين - به
 عقل کي کوتاهي هي *

۴۱ دو مسافر ايڪ سرائي مين جا اُتري * صبح هوني هي چل ڪهڙي
 هوي * ايڪ ني دوسري سي پوچھا ڪه تم ني اپني اونٽ پر ڪون سي
 جنس لادي هي؟ ڪها ايڪ آڪهي مين گيهون اور دوسري مين ريت -
 تاڪه دونون کا بوجه برابر رهي * ڪها ريت ڪو ڌال دي - اور گيهون
 ڪو دونون طرف ادھيا لي - ستر سبڪ بار هوگا اور تم هُسيار * اس ني
 ڪها - اي دوست! تمھاري بهان اتني دانائي پر ڪتني دولت هي؟
 بولا بهي فقط ميري جان جو ديکھتي هو - اس کي سوا اور ڪجهه اپني
 قبضي مين نهين رکھتا هون * ڪها تم آگي جاؤ - مين پڇهي رهون -
 نهين تو مين آگي جاؤن - تم پڇهي آؤ * خدا نه ڪري تمھاري افلاس
 کي هوا مڃهي لڳي * مين باز آيا ايسي دانائي سي - ميري ناداني
 هي بهتر هي *

کيا - سب اسباب جل گيا * وي کيسي ديندار تهي انکي کام سي هم
سمجتي هيئن -- که دنيا مين ما باپ کي خدمت سي کوئي کام
بٿا نهين *

۳۹ ايڪ واعظ کسي گانو مين کتني ايڪ آدميون کو وعظ کرتا
تھا * اس مين کوئي گنوار بيبي وهان آ بيٿا - اور لگا اس کا منہ
ديکھ ديکھ بيقرار هو روني * اس کو روتا ديکھ - سب ني جانا - که يہ
کوئي بٿا موم دل هي جو اتنا روتا هي * ايڪ ني اس سي پوچھا
کہ بھائي ! سچ کہ تو جو اتنا روتا هي تيري دل مين کيا آيا هي ؟
واعظ کو انگلي سي بتا بولا - کہ ان ميان کي ڏاڙهي هلتي ديکھ
مجهي اپنا مٿو هوا پيارا بکرا ياد آيا - کہ جب نہ تب اس کي بيبي
اسي طرح ڏاڙهي هلتي تهي - اس لئي مين روتا هون * يہ سن سب
کھل کھلا اٿهي - اور واعظ شرمندہ هو دم کھا رھا *

۴۰ کسي بادشاه ني اپنا فرزند ايڪ معلم کو سونپا - کہ اسکو علم
نجوم سکھاؤ - جب اسمين لاثاني هو - تو اسي حضور مين لاؤ *
آخون بٿي شفقت اور محنت سي جتني مراتب اس علم کي
تهي - خاطر خواه جتائي * جب ديکھا کہ لڙکي کو اس علم مين
خوب مهارت هوچکي - تب حضور مين آکر عرض کي - کہ
جهان پناه ! شهزاده اب نجوم مين لائق و فائق هوا - جب مرضي
مبارک مين آوي - تب اسکا امتحان ليجي * فرمايا کہ اسي وقت

مانگني لگا * طيب ني اسڪي همراهيون سي پوچها - اسني آج ڪيا
 ڪهايا هي؟ ڪها جلي روڻي ڪا ٿڌا * اسني فرمايا جو دوا آنڪه ڪي
 بصارت ڪو زياده ڪرتي هي سو لاڙو تاڪه اس بيمار ڪي آنڪهون مين
 لگاڻون * وه چلايا ڪه اي طيب! ٻيه ڪون سا مقام خوش طبعي اور هزل
 ڪا هي؟ مين پيت ڪي درد سي چلاتا هون - اور تو آنڪهون ڪي دوا
 بتاتا هي * آنڪه ڪي دوا درد شڪم سي ڪيا علاقه رڪهتي هي؟ طيب ني
 ڪها مين چاهتا هون ڪه تيري آنڪهين روشن هون - تاڪه سياه اور سفيد
 مين تفاوت ڪر سڪي - (پهر ڪبي جلي هوڻي روڻي نڪهاري) * پس تيري
 آنڪهون ڪي دوا پيت ڪي علاج سي واجبتر هي *

۳۸ ايڪ مرتبي ايڪ ڪي گهر مين بڙي آگ لگي - چارون
 طرف لوڪا اڙني لگي * گهر والي دو بهائي تهي - اور اُنڪي ما باپ
 نهايت ضعيف - ڪه هلني ڪي طاقت نهين رڪهتي تهي - اور اُس
 آگ سي بچ نهين سڪتي - بلڪه خوف سي کانپتي تهي * وي دو
 بهائي اُس مُصِيبَت مين حيران - ايڪ ني اراده ڪيا ڪه گهر سي
 اسباب باهر نڪالي * تب انهن ني آپس مين ٻيه ڪها - ڪه ڪهان پاوينگي
 هم ايسي بيشمار دولت جس سي همني زندگاني پائي؟ او - اسباب
 چهوڙ ڪي اُنکو نڪال لائين * ٻيه بات ڪهڪي ايڪ ني باپ ڪو
 ڪاندهي پر چڙها ليا - اور دوسري ني ما ڪو - اور اُس آگ سي
 بچا ڪر اُنکو ايڪ جگهه مين بيٺها ديا - اور ڪسي چيز ڪا خيال نه

لَنبِي تَعْظِيمِ كِي - اُڀني پاس بٿهايا اور لذيد ڪهانا منگوايا * جب دسترخوان پر بيٿها - دانشمند لقمي اُڀني ڪپڙي مين رکهنِي لگا * تب اُڀني پوڄها ڪه يه ڪيا حرڪت هي ؟ دانشمند ني جواب ديا ڪه ڪل پُراني ڪپڙي پهنِي هُوڻي آيا تها - ذره طعام نهين پايا * آڄ معلوم هُو ڪه يه نفيس ڪهانا اس ڪپڙي ڪي سبب سي ملا هن * صاحبِ خانه بهت شرمايا *

۳۶ ڪسي وقت مين ايڪ شير بيمار پڙا * سب درندي اُسڪي عيادت ڪو آئي - مگر لومڙي نه آئي * بهيڙي ني اُسڪي چغلي ڪي * يه خبر لومڙي ڪو پهنچ گئي * شير ني بهيڙي سي ڪها ڪه جب لومڙي آوي تب مڃهي خبر ڪرنا * جسوقت ڪه وه آئي بهيڙي ني اشاره ڪر ديا * شيرني پوڄها اتني دن تڪ تو ڪهان ٿهي ؟ اُڀني ڪها - دوا ڪي تلاش مين * پهر اُڀني ڪها - ڪيا دوا لائي ؟ ڪها بهيڙي ڪي ساق ڪا مهره آب ڪي دوا هي * شيرني اسيوقت چنگل بهيڙي ڪو مارا - اور هڏي اُسڪي نڪال ڪر ڪها گيا * لومڙي رخصت هُوڻي اور بهيڙيا پڇهي سي لوهو مين تربتر نڪلا * لومڙي ني ڪها جب بادشاهون ڪي پاس بيٿهي - تو اس بات ڪو ڪه منهن سي ڪيا نڪلتا هي خيال رکهن ضرور چاهي *

۳۷ نقل هي ڪه ايڪ شخص ڪسي طبيب پاس آيا * پيت ڪي درد سي بي قرار هو ڪر زمين پر لوڻني اور بيتابي سي ناله ڪرني هُوڻي دوا

ٺٺي سياست نٺين ڪرنا هون * جا آٺهه آني فريادي ڪو دي - تيري
 قُصور ڪي سزا ٻيهي هي * درويش ني ايڪ روپيا جيب سي نڪال
 ڪٽوال ڪي هاتھ مين ديا - اور ايڪ پاپوش ڪٽوال ڪي سر پر مار ڪر ٻه
 ڪها - ڪه اڪر ايسا اِنصاف هي - تو آٺهه آٺهه آني تُم دونون بانٺ لو *
 ۳۴ ايڪ روز ڪسي مسخري سي بڙي تقصير هوي * بادشاه ني اُس
 ڪي گردن مارئي ڪا حڪم ڪيا - اور فرمايا - ميري روبرو گردن مارو * جلال
 ني تلوار نڪالي - اور مسخره تلوار ڪي نيچي گهبراتا تها - اور سر ڪو ادھر
 ادھر ڪرنا - اس واسطي ڪه بادشاه ڪي خو پر اعتماد نه رڪهتا تها - اور
 تلون مزاجي اُس ڪي جاننا تها * مصاحبون مين سي ايڪ ني ڪها - اي
 نامرد ڪيا گهبراتا هي؟ - مردانه وار ره - ڪه آدمي ايڪ روز جهان مين
 آتا هي - اور دوسري روز جاتا هي * ٻه ڪيا بي جگري هي؟ مسخره بولا -
 اڪر تو مرد هي - اور تيرا بڙا ڪليجه هي - تو آ - ميري جگهه بيٺهه -
 مين اٿهون اور تيري جوان مردي ديڪهون * بادشاه بي اختيار هنسا -
 اور اُس ڪي گناه سي در گذرا *

۳۵ ايڪ دانشمند ڪسي شهر مين وارد هوا - سنا ڪه يهان ايڪ
 بڙا سخي هي - سب مسافرون ڪو ڪهانا ڪهلاتا هي * دانشمند پھتي
 پراني ڪپڙون سي اُسڪي گهر ڪيا * اُسني ڪجهه اِلتفات نه ڪيا - بلڪه
 بات ٻيي نه پوچهي * دانشمند شرمندہ هو ڪي پهر آيا * دوسري دن
 پاڪيزه ڪپڙي ڪرائي منگوا پهن ڪي اُسڪي گهر ڪيا * اُسني ديڪهتي هي

ديکھڻي والي بهت خوش هونِي * ايڪ دن لوگ دوسري کي گهرڻي -
 پوڄها که تمڻي کهان تصوير کھيڻجي هي؟ اُسنِي کها که اس پردي
 کي پڇهي * مصور ني پردي پر هاتھ رکها - سمجها که پرده نہين -
 ديوار مين پردي کا نقش کھيڻجا هي * تب اس مصور ني کها -
 تمھاري کام سي چڙيون ني فريب کھايا - اور ميري نقاشي سي تمڻي *
 ۳۲ نقل هي که ايڪ کشتي مين دو شخص سوار هونِي - ايڪ
 ان مين منطقي تھا - دوسرا پيراڪ * منطقي ني پيراڪ سي پوڄها -
 کھو يار تمڻي کچھ علم منطق کا بيبي سيکها هي که نہين؟ وه بولا که
 مين ني اب تک منطق کا نام بهي نہين سنا - سيکھي کا تو ذڪر
 کيا هي؟ سُنڪر افسوس لگا کڙني - که تمڻي اپني آدھي عمر جھالت کي
 دريا مين ڈباڻي * اٽني مين طوفان نمودار هوا * پيراڪ ني ٿٽھولي
 سي منطقي کو کها - کھو صاحب کچھ پيرنا بيبي آپ کو آتا هي که
 نہين؟ بيھ بولا سواي منطق کي مين ني کچھ نہ سيکها هي * تب اُسنِي
 حيف کھا کر کها که تمڻي اپني ساري عمر بر باد کي *

۳۳ ايڪ درويش کسي بنڻي کي دوکان پر گيا - اور سودي کي
 لئي شتابي کڙني لگا * بقال ني گالي دي * درويش ني ايڪ جوتي
 اُسکي سر پر ماري * اُسنِي کتوال سي نالش کي * کتوال ني فقير سي
 پوڄها - که بنڻي کو کسواسطي مارا؟ فقير ني کها - که اُسنِي دشنام دي
 تھي * کتوال بولا که تجھ سي بڙي تقصير هونِي - پر فقير هي - اس

جو کُچھ مُجھ سي مانگا سو پایا - کوئي محروم نھين ٿيا * ايڪ شخص
 ني عرض ڪيا - ڪه اي خداوند! مجھي ايڪ دم درڪار هي عنايت
 ڪر * سکندر ني فرمايا پادشاهون سي چهوڻي چيز کي درخواست
 ڪرنا بي ادبي هي * اُسني التماس ڪيا - ڪه جو بادشاهه ڪو ايڪ دم
 کي ديني سي شرم آڻي هي - تو ايڪ ملڪ مجھي بخشڻي * سکندر
 ني ڪها تو ني دو سوال بيجا ڪئي - پهلا ميري مرتبي سي ڪم - دوسرا
 اپني قدر سي زياده * وه لاجواب اور شرمندہ هوا *

۳۰ ڪوئي شخص ڪهين ڪو خط لکھتا ٿا - ايڪ بيگانه اُس کي
 نزديڪ آبيٿا - اور اُس کي خط ڪو ديکھني لگا * تب اُس ني خط
 مين - لکھا ڪه بهت سي راز کي باتين لکھني ٿين - سو نھين لکھي
 گھڻين - اس واسطي ڪه ميري نزديڪ ايڪ نهايت بيوقوف بيٿا هي -
 ارو اس خط ڪو ديکھتا هي * وه بولا اپني راز کي حقيقت جو لکھني
 هو - سو کس واسطي نه لکھتي؟ مين ني تو تمھاري خط ڪو مطلق نه
 ديکھا * تب ڪاتب ني جواب ڏيا - خير اگر تم ني ميرا خط نه ديکھا
 - ڪهو تو کس طرح معلوم ڪيا ڪه مين ني يون لکھا هي؟ اس بات سي
 وه بهت شرمندہ هوا اور دم ڪھا رھا *

۳۱ دو مصور ني آپس مين ڪھا ڪه هم دونون تصوير ڪھڻاچين -
 ديکھين ڪون اچھي ڪھڻاچتا هي * ايڪ ني انگور کي خوشي کي شبيهه
 ڪھڻاچي - اور دروازي پر لٽڪا ڏي * چڙيان اُسپر چهوڻچ مارني لگين *

ڌالي * دوسري روز قاضي ني سبڪي لکڙيان ديكهين - چور کو پهچانا *
 اُس سي روپي لئي اور سزا دي *

۲۷ دو عورتين ايڪ لڙڪي کي واسطي آپس مين جهڙا کڙي تھين -
 اور گواه نهين رکھتین * دونون قاضي کي پاس گين - اور انصاف
 چاها * فاضي ني جلاڌ کو بلا کي فرمايا - کہ اس لڙڪي کي دو ٿڪڙي
 کرايڪ ايڪ دونون کو دي * ايڪ عورت يہ بات سُنتي هي چپ
 رهي - دوسري ني فرياد شروع کي - کہ خدا کي واسطي ميري لڙڪي
 کي دو ٿڪڙي مت کر - مين لڙڪا نهين چاهتي هون * قاضي کو يقين
 هوا کہ لڙڪي کي ما پهي هي * لڙڪا اسکو سپرد کيا - اور دوسري کو
 کوڙي مار کي نکال ديا *

۲۸ ايڪ شخص هر روز چه روڻيان خريد کرتا تھا * ايڪ دوست
 ني اُس سي پوچھا کہ چه روڻي سي کيا کرتا هي ؟ اُسي کہا - ايڪ
 رکھتا هون - ايڪ ڌال ديتا هون - دو پهير ديتا هون - دو قرض ديتا
 هون * دوست ني کہا مين يہ معما نهين سمجھا - صاف کہہ * اُسي
 جواب ديا - ايڪ روڻي جو رکھتا هون - اسکا يہ مطلب کہ مين
 کھاتا هون * ايڪ روڻي ميري ساس کھاتي هي - وه ڌال ديني مين
 داخل هي * دو جو واپس کرتا هون - اُس سي يہ مراد کہ ماباب
 کھاتي هين * دو روڻي جو بيٺي کھاتي هين - وه قرض ديتا هون *
 ۲۹ ايڪ دن سکندر ني اپني مجلس مين کہا - کہ جسني

پاس جاڪر دَوا لا * اُسنِي ڪها - شايد حڪيم جِي اسوٽ گهر مين
 نهووين * ڪها - هونگي - جا * تب اُسنِي ڪها - اگر ملاقات بيهي هوي
 ليڪن دَوا ندين * تد ڪها - رُقعہ همارا ليجا - البتہ دينگي * پهر ڪها - ڪه
 جو اُنهن ني دَوا بيهي دي اگر فائده نڪري * ڪها - اي ڪم بخت ! يهين
 بيٽها تمهيدين باندها ڪريگا يا جايگا ؟ ڪها - صاحب ! فرض ڪيا ڪه اگر
 فائده بيهي ڪري - تو حاصل ڪيا ؟ آخر ايڪدن مرنا برحق هي - جيسا
 اب مري تيسا تب مري *

۲۵ دو آشنا اپني شهر سي تباہ هوڪر ڪسي مُلڪ مين گئي *
 ايڪ ان مين سي پڙه سکتا تھا - سو لڙڪي پڙهاني لگا - اور دوسرا جو
 هنر جانتا تھا - سو اپنا پيشه ڪرني لگا * اتفاقاً وي دونون بيمار پڙي *
 جو پڙها تھا سو اُس حالت مين پڙهاتا تھا - اور پيسي پيدا ڪرتا تھا *
 اور جو هنرمند تھا - سو ماري مُفلسي ڪي مرتا تھا * ڪيونڪه وه تولىڻي
 ليڻي هي پڙها سکتا تھا - اور اُسڪا ڪام بي هاتھ پانو ڪي هلائي هو
 نسکتا تھا * پس لازم هي ڪه پڙهنا سيڪهڻي ڪه يهه سب سي بهترهي *
 ۲۶ ايڪ شخص ڪي گهر مين روپي ڪا توڙا گم هوا تھا * اُسنِي

قاضي ڪو خبر دي * قاضي ني گهر ڪي سب آدميون ڪو طلب ڪيا
 - اور ايڪ ايڪ لکڙي طول مين برابر سب ڪي حوالي ڪي - اور ڪها
 ڪه چور ڪي لکڙي ايڪ انگل بڙه جايگي - تس پياچهي سڪورخصت
 ڪيا * جس ني چوري ڪي تهي - خوف سي ايڪ انگل لکڙي ڪات

بُري آدميون کي صلاح سي * دوسري ني سوداگري اختيار کي - بهلي
 آدمي کي کهنسي سي * ايک فقير هوآ - دوسرا دولت مند * پس جو
 کوئي بهلي آدمي کي بات مانيجا اُس کا بهلا هوگا * اور جو کوئي بُري
 کي بات مانيجا اُس کا بُرا هوگا - جيسا ان دونون کا هوآ *

۲۲ ايک شخص سوئي ايک گهوڙي کي اور کچھ نهن رکھتا تھا *
 اُسني اُس گهوڙي کو اصطبل مين باندھا - پر اسطرح کي اگاڙي کي
 طرف پچھاڙي کي * ارر شهر مين منادي دي - کي عجب تماشا
 ديکھو - کي دُم کي جگه گهوڙي کا سر هي * شهر کي لوگ جمع
 هوئي * وه شخص کچھ نقد ليتا - تب آدميون کو اصطبل مين جاني
 ديتا * جو کوئي طويلي سي پهڙتا شرم سي کچھ نه کھتا * وه مفلس
 تھا - اُس بهاني سي اپنا کام کر ليا *

۲۳ ايک بخيل مسجد کي طرف واسطي نماز کي چلا جاتا تھا *
 اثنائي راه مين اُس کو ياد آيا - کي چراغ گهر کا بچھاڪر نهن آيا
 هون * وهان سي پهرا - اور دروازي پر آ لونڙي سي پکار ڪر کها - چراغ
 کو گل ڪر - اور دروازه مت کھول - کي گھسيگا * لونڙي ني کها - اي
 صاحب ! اتي راه جو آي گئي جوتا نه گھسا هوگا ؟ بولا اي عقلمند
 لونڙي انديشه مت ڪر - کي مين ننگي پاون آيا هون - اور بغل مين
 جوتي کوليا هون *

۲۴ ايک مسلمان بيمار تھا * غلام سي کها - کي فلائي حڪيم کي

اُسَ نِي بَازِي نِه پَآئِي * حَرِيْف نِي كِهَا شَرَط اَدَا كَر * اُسَ نِي نِه مَانَا *
 دُونُون قَاضِي كِي پَاس نَالِشِي گَمِي * قَاضِي نِي مَدَعِي سِي فَرْمَايَا مُعَاف
 كَر * اُسَ نِي اِنكَارِ كِيَا * قَاضِي نِي بَرَهَم هُوَكِي كِهَا كِه تَرَاش لِي - پَر
 جُو اِيكَت سِير سِي اِيكَت رَتِي زِيَادَه كَآئِيگَا تُو سَزَا پَاوِيگَا *

۱۹ اِيكَت شَخْص بَادْشَاه كِي عَيْنِ قَلْعِي كِي نِيچِي لُوٹَا گِيَا * اُسَنِي
 بَادْشَاه كِي خِدْمَت مِين عَرْض كِي كِه - جِهَان پَنَاه! مُجَبِي قَضَاوَن
 نِي حُضُور كِي قَلْعِي كِي دِيوَار كِي نِيچِي لُوٹ لِيَا * بَادْشَاه نِي فَرْمَايَا كِه تُو
 هُشِيَار كِيُون نَرِهَا؟ بُولَا كِه غَلَام كُو مَعْلُوم نَتَهَا كِه حَضْرَت كِي زِير جِهْرُو كِهِي
 مَسَافِر لُوٹِي جَانِي هِين * بَادْشَاه نِي كِهَا كِيَا تُونِي يِهَه مِثَل نِهِين سُنِي؟
 چَرَاغ كِي نِيچِي اَندَهِيَرَا *

۲۰ كِسِي كُو بَادْشَاه كِي يِهَان سِي بَرَا كَام مِلَا * يِهَه خُوش خَبْرِي
 سُن كَر اُسَ كَا دُوسْت مُبَارَك بَادِي دِينِي كُو اِيكَت دِن اُسَ كِي گَهْر آيَا *
 اُسَ نِي اِپَنِي دُوسْت سِي اِنجَان هُوَكِر پُوچَهَا تُم كُون هُو؟ اَوَر يِهَان
 كِيُون آئِي هُو؟ وَه غَرِيْب نِهَايَت خَفِيْف هُوَا اَوَر كَهَنِي لگَا - كِيَا مُجَبِي
 تُم نِهِين پَهچَانَتِي هُو؟ مِين تُمَهَارَا قَدِيم دُوسْت هُون * سُنَا تَهَا كِه اَندَهِي
 هُو گَمِي هُو - اِس لَمِي تُمَهَارِي خَبْر كُو آيَا هُون *

۲۱ اِيكَت بَرَا سَوَاگَر تَهَا - اُسَ كِي دُو بِيئِي تَهِي * تَهَوْرِي دِنُون
 مِين وَه سَوَاگَر مَر گِيَا * تَب بَآپ كِي دَوْلَت دُونُون نِي بَانَت
 لِي * اِيكَت نِي دُو تِين مِهِينِي مِين اِپَنِي سَب دَوْلَت اَزَا دِي -

دوسري آدمي ني ڪها ڪه - سڪها لڙڪون ڪو وه چيز ڪه جس ڪي موافق
چلين - اور جب وي بڙي هون تب اس ڪي مطابق ڪام
ڪرين *

۱۶ ايڪ شخص ڪسي بخيل سي دوستي رکها ٿا * ايڪ دن
اس سي ڪها - مين سفر ڪو جاتا هون - تو اڀني انگوڻهي مڃهي دي -
تو مين اڀني پاس رکيون * جب اسڪو ديكهونگا ٿجهڪو ياد ڪرونگا *
بخيل ني جواب ديا - جو مڃهي ياد رکها چاهتي هو - تو اڀني
انگلي ڪو خالي ديكه ڪر ياد ڪرنا ڪه فلاني شخص سي انگوڻهي مانگي
ٿهي - اس ني نه دي *

۱۷ ايڪ ڪايتھ اور اس ڪا غلام دونون ايڪ گهر مين سوتي ٿهي *
لالاني ڪها - رام چيرا! ديكه تو پاني برستا هي يا ڪهل ڪيا؟ اس ني
ڪها - برستا هي * پوچها - تو ڪس طرح جانتا هي - تين تو پڙا سوتا هي *
ڪها - بلي آي ٿي - اس ڪو مين ني ٿولا ٿا - بهيگي ٿي * ڪها -
چراغ بجها دي * ڪها - منھ ٿهانپ ڪي سو رهو - اندهيرا هو جاڳا *
پهر ڪها - دروازه بند ڪر دي * ڪها - بهيا جي! دو ڪام همني ڪي -
ايڪ ڪام تم ڪرو * غرض ايسا حجتتي اور سست ٿا - آخر نه اٿا -
پڙا پڙا جواب ديتا رها *

۱۸ ايڪ ني ايڪ سي يه شرط ڪي ٿي - ڪه اگرمين بازي نه
چيتون - تو سير بهر گوشت ميري بدن سي تراش لو * ايسا هوا ڪه

اوپر چڙهي - چڙهه نه سکا * ايڪ لومڙي ني ديگهڪر ڪها - آي بهائي!
 تو ني بهت بُرا ڪام ڪيا - ڪيونڪه اُترني سي پهلي چڙهني ڪا رسته
 ديگه نه ليا *

۱۲ ايڪ شير آور ايڪ مُرد ني اڀني تصوير ايڪ گهر مين
 ديگهي * مُرد ني شير سي ڪها - ديگهتا هي انسان ڪي شجاعت ڪو؟
 ڪيسا شير ڪو اپنا تابع ڪيا هي * شير ني جواب ديا ڪه مَصَوَر آدهي
 تنها - اگر شير مَصَوَر هوتا تو آيسا نه هوتا *

۱۳ ايڪ درويش ني ايڪ بخيل سي ڪجه سوال ڪيا * بخيل
 ني ڪها اگر تو ايڪ بات ميري قبول ڪري - تو جو ڪجه ڪهيا سو
 ڪرونگا * فقير ني پوچها وه ڪيا بات هي؟ اُس ني ڪها - مڃه سي
 ڪهي ڪجه مت مانگ * اُسڪي سوا جو ڪجه تو ڪهيا سو مانونگا *

۱۴ نقل هي ڪه ايڪ حڪيم بيمار هو * بهت لوگ اُس ڪي
 عيادت ڪو آي - اور دير تلڪ بيتهي رهي * حڪيم اُن سي بهت
 ناخوش هو * ايڪ ني اُن مين سي يهه دريافت ڪيا اور ڪها - ڪه
 حڪيم صاحب! ڪجه همين نصيحت ڪرو * حڪيم ني ڪها ڪه اگر ڪسي
 ڪي عيادت ڪو جاڻي - تو ديرتڪ نه بيتهي *

۱۵ ايڪ آدمي ني ايڪ حڪيم سي پوچها ڪه ڪون علم بهتر هي
 پهلي لڙڪون ڪي سڪهلائي ڪي لڙي؟ اُس ني جواب ديا ڪه وه علم
 ضرور هي جس ڪي حاجت هوتي هي جواني ڪي وقت مين *

نہین * اور دوسرا اُس منہ زور خنجر کی برابر ہی - جو لگام نہین
مانتا * غرض ایک لڑکا جو سچ پوچھو تو گویا زنبور کی شہد کی
پیچھی ہی - اور اُسکی نیش کی طرف نظر نہین کرتا * اور دوسرا
ناچیز تیتري کی پیچھی دوترا ہی - اور یونہین اپنی محنت کو صرف
اُس کی رنگین پروں پر برباد دیتا ہی *

۸ ایک کمیني اور بھلي آدمي سي افلاس مين دوستي هوي *
کمينه دولت مند هوتي هي نجيب زادي سي آنکھين لگا چراني * تب
وہ خفا ہوکر - بولا - يہ سچ هي کميني کي دوستي جيسي بالو کي
بھيت *

۹ ایک شخص ني افلاطون سي پوچھا - کہ تم ني بہت برسوں
دریا کا سفر کیا * دریا مين کیا کیا عجائب ديکھي؟ افلاطون ني
جواب ديا - کہ بھي عجبوہ ديکھا - کہ مين دریا سي کنارے کو
سلامت پہنچا *

۱۰ اکبر ني بيربل سي پوچھا - کہ لڑاي کي وقت کیا کام آتا
هي؟ بيربل ني عرض کیا - کہ جہان پناه! اوسان * بادشاہ ني کہا -
هتھيار اور زور کيون نہين کہتا؟ بيربل ني کہا - جہان پناه! اگر اوسان
خطا هو جاوي - تو هتھيار اور زور کس کام آوي؟

۱۱ ایک ھرن پياسا هوکر پاني کي چشمي پاس آيا - کہ اُس سي
پاني پشي * وہ چشمہ بڑي غار مين تھا * جب پاني پيکر چاھا کہ

۴ بي کُتي که آپس مين شور کُرتي هين - اور بهونگتي هين -
 کيسِي تکليف هي؟ مگر وي لوگ جو آپس مين جهڙا کُرتي هين -
 اور گالين ديتي هين - اور قضيه اور فساد برپا کُرتي هين - کتون سي
 زياده خراب هين - کيونکه وي لوگ واقف هين که ڀه گناه هي *

۵ هندوستان مين ايک بڙا درخت هي - جس سي بهت کام
 نڪلتي هين * اُس کي لساي کي نيچي هر ايک آدمي آرام پاتا هي *
 اور پتي بجائي دوا کي کام آني هين * اور اُس کي لاث سي نابين
 بنتي هين - اور شاخون سي مستول * اُس کي پتي بهت بڙي هين -
 + جس وقت اکتھي هو جاتي هين - تو پال بنايا جاتا هي *

۶ ايک اونٽ اور گدھي سي نهايت دوستي تھي * اتفاقاً دونون
 کوسفر درپيش هئا * درميان راه کي ايک ندي ملي * پھلي اونٽ
 پاني مين پيٽها - اُس کي پيٽ تڪ پاني هئا * کھني لگا - آي يار!
 ادھر آو - پاني تھوڙا هي * گدھا بولا - سچ هي - تيري شڪم تڪ
 هي - ججهي تھوڙا معلوم هوتا هي - ليکن ميري پيٽھ تڪ هوگا -
 مين ڏوب جاؤنگا *

۷ جو دانا لڙڪا هي - وه اپني ڪتاب اپني گھر مين بي کهي پڙهتا
 هي * اور نادان لڙڪا اپني ڪتاب کو کھيل کي واسطي طاق پر ڌال رکھتا
 هي - اگرچہ اُس کي ما باپ اُس بد چال سي هزار منع ڪرين * پھلا
 لڙڪا اُس اصيل گھوڙي کي طرح هي - که جس کي واسطي ڪوڙا ضرور

مُنتخبَاتِ مُختَلِفِ

زبانِ رِختِه مِین

۱ سُسْتِي سِي زِيَان هِي * جِلْدِي كَا پَهْل نِدَامَت هِي * قِنَاعَت
آرَام كِي كُنْجِي هِي * مِحْنَت سِي بْتَرِي هِي * پْرَهِيَز اِچْهِي دَوَا
هِي * عَاقِل كُو اِشَارَه بَس هِي * خُدا كَا خَوْف دَانِش كِي اَصْل
هِي * گُونْگِي زَبَان بَهْتَر هِي جُهوتِي زَبَان سِي * عِلْم كِي آفَت بُهول
هِي * اِنصَاف سِي خَلْق كُو آرَام هوتا هِي *

۲ تَهوڑَا كَهانا بَهْت بيماري سِي بچاتا هِي * طَلَب كَرِ عِلْم كُو
طِفْلِي سِي جَوَانِي تَك * بيماري قَيَد بدن كِي هِي - اور غم قَيَد
رُوح كِي * دَانِشْمَنْد بِي سَبب كام نِهين كرتا هِي * جَاهِل طَلَب كرتا
هِي مال كُو - اور عَاقِل كَمَال كُو * عِلْم كِي چرچي سِي عَقْل صَاف
هوتِي هِي * جب دو بلا مِین پڑو - تو آسان كُو اِختِيَار كَرُو * دُنْيَا كِي
خُوشِي مِین غم مِلا هِي - اور اُس كِي شِيرِينِي سِي سَم *

۳ كِسي مَوْجِي كَا گَهَر جَارِي كِي مَوْسَم مِین جَلْنِي لگا * اِيك
غَرِيب پڑوسِي وهان آكر سِينْكَني لگا * يِهه حَالَت دِيكِه كِي اِيك
تَهْتَهول نِي كِها - كِيا خُوب ! كِسي كَا گَهَر جَلِي - كُوِي تاپِي *

VOCABULARY.

N. B.—The letter m. signifies masculine, f. feminine, a. active, n. neuter.

It has not been deemed necessary to give the names of the different parts of speech, except when a word belongs to more than one division. In the Hindustani words and phrases, *k* stands for *karnā*, *h* for *honā*, *d* for *denā*, *j* for *jānā*, and *l* for *lenā*. The letters *a*, *p*, *s*, and *h*, at the end of each definition, denote respectively the Arabic, Persian, Sanskrit, or Indian origin of the word explained.

- ۱
 اب *ab*, now, presently; *ab tak*, till now; *ab-kā*, of now, of the present time. *s*
 آب *āb*, m. water, lustre. *p*
 ابتدا *ibtidā*, f. beginning. *a*
 ابهاگی *abhāgī*, ill-starred, wicked. *s*
 ابھی *abhī*, just now, immediately. *s*
 ابیر *aber*, m. time, delay. *h*
 آپ *āp*, self; selves; your honour. *s*
 اپترک *aputrak*, childless. *s*
 اپرادھ *aparādh*, m. fault, transgression. *s*
 آپس *āpas*, our, your, themselves, one another; *āpas-men*, among themselves, &c. *s*
 اپستھت *upasthit*, arrived, present. *s*
 اپنا *apnā*, belonging to self, own. *s*
 آپہنچنا *ā pahunchnā*, n. to arrive at. *h* [strip off. *s*
 اتارنا *utārnā*, a. to cause to descend, اتار *uttar*, m. an answer; the north. *s*
 اترنا *utarna*, n. to descend, to alight. *s*
- اثفاً *ittifākan*, accidentally. *a*
 اتنا *itnā*, so much, so many. *s*
 آٹھ *āṭh*, eight. *s*
 اٹھانا *uṭhānā*, n. to lift or raise up, to take away. *s*
 اٹھنا *uṭhnā*, n. to rise up, to be abolished, to go away; *uṭh-jānā*, n. to depart. *s*
 اثنای *aṣṇāe*, in the midst, in the course of. *a*
 اثر *aṣar*, m. impression, effect. *a*
 آج *āj*, to-day. *s* [ders. *a*
 اجازت *ijāzat*, f. permission, or اجی *ajī*, an interjection, to call or bespeak attention, as, Sir, hark you! *h* [well. *s*
 اچھا *achchhā*, good, excellent, احمد آباد *Aḥmad-ābād*, the capital of Gujerat. *p*
 احمق *aḥmaq*, very foolish, a fool. *a*
 احوال *aḥwāl*, m. condition, circumstances, events. *a*
 اختراع *ikhtivā'*, m. contrivance, invention. *a*

اختيار *ikhtiyār*, m. choice, power. *a*
 آخر *ākhir*, last, at last, the end. *a*
 آخرت *ākhirat*, f. futurity, a future state. *a* [tor. *p*
 آخون *ākhhūn*, m. teacher, preceptor
 ادا *adā*, f. performance, payment, blandishment. *a*
 اداس *udās*, grieved, dejected. *s*
 ادب *adab*, m. institute, politeness, manners; plur. *ādāb*, ceremonies, &c. *a*
 آدمي *ādmī*, m. f. a descendant of Adam, a human being (man or woman), people. *a*
 آدها *ādihā*, half. *s*
 ادھر *udhar*, thither. *h*
 ادھر *idhar*, hither. *h*
 ادھک *adhik*, more, exceeding. *s*
 ادھیانا *adhyānā* or *adhyā-lenā*, a. to halve. *h*
 ارادہ *irāda*, m. desire, purpose. *a*
 آرام *ārām*, m. comfort, health, repose. *p*
 ارثہ *arth*, m. substance, purport. *s*
 آرزو *ārzū*, f. wish, desire, want. *p*
 آروڑہ *ārūrḥ*, mounted, riding. *s*
 اڑانا *urānā*, a. to dissipate, squander; to cause to fly, *s*
 اڑنا *urṇā*, n. to fly, to soar up. *s*
 آزاد *āzād*, free, solitary, a hermit. *p*
 آزردهگی *āzurdagī*, f. affliction, displeasure, vexation. *p*
 آزمایش *s. f. azmāish*, trial. *p*
 اس *us*, that; *is*, this; inflections of the pronouns *wuh* and *yih*; *is-men*, during this, in the mean time. *h*

آس *ās*, f. hope, desire, reliance. *s*
 آسان *āsān*, easy; *āsānī*, facility. *p*
 اسباب *asbāb*, m. causes, goods and chattels. *a*
 استاد *ustād*, m. a teacher, master. *p*
 استفسار *istifsār*, m. searching for information, inquiry. *a*
 اسراف *isrāf*, m. prodigality, ruin. *a*
 اسطرح *is-tarah*, in this manner; *us-tarah*, in that manner. *h a*
 اسلیبی *is-liye*, on this account. *h*
 آسمان *āsmān*, m. the sky, the firmament, heaven. *p*
 اسوار *aswār*, riding, mounted; *aswārī*, act of riding. *s*
 اسواسطی *iswāste*, for this reason; *uswāste*, for that reason.
 اسپس *asīs* (or *āsīs*) f. a benediction. *s*
 اشارہ *ishāra*, m. a hint, a signal. *a*
 اشرار *ashrār*, miscreants, scoundrels. *a*
 اشراف *ashrāf*, nobles, grandees; *ashrāf-zādī*, daughter of a grandee. *a*
 اشرفی *ashrafī*, f. a gold coin so called. The Calcutta *ashrafī* is worth a guinea and a half. *p*
 آشنا *āshnā*, an acquaintance, lover, friend. *p*
 اصطبل *istabal*, m. a stable. *a*
 اصل *aṣl*, f. root, origin, foundation, capital. *a*
 اصیل *aṣīl*, noble (as to blood or origin). *a*
 اطلاع *ittilā'*, f. manifesting, declaring; investigation, knowledge. *a*

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

اعتماد *i'timād*, m. reliance, trust. *a*

اعلي *a'lā*, higher, highest. *a*

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

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

آفت *āfat*, f. calamity. *a*

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

افسوس *afsos*, m. sorrow, regret, vexation, interj. ah! alas!

afsos-k or *afsos-khānā*, to lament. *p* [tion. *a*

افلاس *iflās*, m. poverty, destitute

افلاطون *Aflatūn*, m. Plato. *a*

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

اكتها *ikatthā*, united, together. *h*

أكثر *akṣar*, most, many, much; for the most part. *a*

آكها *ākhā*, m. a bag, sack. *h*

أكيلا *akelā*, a. alone. *s*

آگ *āg*, f. fire; *āg-d* or *-lagānā*, to set on fire; *āg-lagnā*, to take fire. *s*

آگاری *agārī*, f. the fore part. *s*

اگر *agar*, if, when. *p*

اگرچه *agarchī*, although. *p*

آگلا *aglā*, prior, past, ancient. *s*

آگی *āge*, before, in front, formerly, forwards; in future. *s*

آگیا *āgyā*, f. an order, command. *s*

البتة *albatta*, certainly, indeed. *a*

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

التفات *iltifāt*, f. courtesy, respect, notice. *a*

التماس *iltimās*, m. f. beseeching, petitioning. *a* [quarrel. *h*

الجهنا *ulajhnā*, to be entangled, to

الجهنا *uljhānā*, a. to entangle. *h*

الگ *alag*, separate, apart. *s*

امام *imām*, m. a leader in religion, a prelate, priest. *a*

امتحان *imtiḥān*, m. proof, trial, examination. *a*

آمد *āmad*, f. arrival, coming. *p*

امرا *umarā*, (pl.) nobles, grandees. *a*

امید *umed* or *ummed*, f. hope. *p*

امیر *amīr*, m. a commander, a nobleman, a grandee, a lord;

amīr-zāda, son of a grandee;

amīr-zādī, daughter of a grandee. *a p*

ان *in*, inflection, plur. of *yih*, this; *un*, plur. of *wuh*, that; vide Gram. *h*

آنا *ānā*, n. to come; s. m. the sixteenth part of a rupee. *s*

انبوه *amboh*, m. a crowd, multitude, mob, concourse. *p*

انبوه *anubhav*, m. imagination, idea. *s*

انجان *ānjān*, strange, unknown; *anjān-h*, to act the stranger. *s*

اند *andar*, within, inside; *Indar*, the god of *Swarga* or the higher regions. *p*

اندھا *andhā*, blind, dark. *s*

اندھیرا *andherā*, dark. *s*

اندھيري *andherī*, f. darkness. *s*
 اندیشہ *andesha*, m. thought, sus-
 picion, anxiety. *p*
 انسان *insān*, m. man, a human
 being, mankind. *a*
 آنسو *ānsū*, m. a tear. *s*
 انصاف *inṣāf*, m. equity, justice. *a*
 انعام *in'ām*, m. a present, a gift. *a*
 انکار *inkār*, m. refusal, denial. *a*
 آنکھ *ānkh*, f. the eye. *s*
 انگل *uṅgal*, m. a finger's breadth. *s*
 انگلی *uṅglī*, f. a finger. *s*
 انگوٹھی *aṅgūṭhī*, f. a ring worn
 on the finger. *s*
 انگور *angūr*, m. a grape. *p*
 آند *ānand*, m. joy, happiness. *s*
 انہ *and* and انہوں *inh* and *inhon*, same
 as *an*; *unh*, and *unhon*, same
 as *un*, q. v. *h*
 آواز *āvāz*, f. noise, sound, voice. *p*
 اوباش *aubāsh*, dissolute, depraved. *p*
 اوپر *ūpar*, up, upwards, upon. *s*
 اور *or*, f. direction, side. *h*
 اور *aur*, conj. and, but; adj. more,
 other; *aur kuchh*, any thing
 else. *h* [of mind. *h*
 اوسان *ausān*, m. courage, presence
 اونٹ *ūnt*, m. a camel. *h*
 اونچا *ūnchā*, high, height. *h*
 آہار *āhār*, m. food, subsistence. *s*
 اہل *ahl*, m. people. *a*
 آئی *ai*, O, Oh. *p h*
 آياز *Ayyāz*, a man's name. *a*
 ایسا *aisā*, such as this, so. *h*
 ایک *ek*, one; art. *a* or *an*, fre-
 quently joined to its substantive,
 as ایک دن *ek-din*, one day. *s*

ایمان *īmān*, m. faith, belief, reli-
 gion, conscience. *a*
 ایماندار *īmān-dār*, faithful, honest;
īmān lānā, to believe. *p*

ب

بابا *bābā*, father, son, sir. *a*
 باپ *bāp*, m. father. *a*
 بات *bāt*, f. a word, affair; *bāt*
kahte hī, on the speaking of a
 word, immediately; *bāt-chīt*, f.
 conversation, chit-chat. *h*
 باد *bād*, f. wind. *p*
 بادشاہ *bādshāh*, m. a king; *bād-*
shāhī, royal. *p*
 بادی *bādī*, m. a complainant,
 speaker. *s*
 باجنا *bājnā*, n. to sound, to ring. *s*
 بار *bār*, m. load, fruit; time,
 door, water. *p*
 بارہ *bārah*, twelve. *h*
 باز *bāz*, back; *bāz-ānā*, to decline,
 reject; s. m. a hawk. *p*
 بازار *bāzār*, m. a market; *bāzārī*,
 one who attends a market. *p*
 بازی *bāzī*, f. play, sport, a game. *p*
 باسن *bāsan*, m. a basin, plate,
 dish, goblet, pot, &c. *h*
 بال *bāl*, m. hair. *s* ear of corn,
h. wing. *p*
 بالا *bālā*, above, up, high. *p*
 بالک *bālak*, m. a boy. *s*
 بالو *bālū*, f. sand. *s*
 باناٹی *bānātī*, made of broad cloth,
 woollen, *h*

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

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

بانکا *bānkā*, foppish, impudent. *s*

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

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

باہر *bāhir* or *bāhar*, without, out-
ہام *bāham*, together. *p*

بیاد *bibād*, m. quarrel, fight. *s*

بیت *bipat*, f. misfortune, calamity. *s* [teach. *h*

بتانا *batānā*, a. to point out, to

بتی *battī*, f. a candle, lamp. *s*

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

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

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

بجای *ba-jāe* or *ba-jā*, in place, instead of. *p*

بجلی *bijlī*, f. lightning. *h*

بجنا *bajnā*, n. to be sounded, to sound. *s*

بجھانا *bujhānā*, a. to explain, extinguish (a candle). *h*

بچارا *bichārā*, helpless, wretched. *p*

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

بچنا *bachnā*, n. to be saved, to escape. *h*

بچہ *bachcha*, m. an infant, a child, the young of any creature. *p*

بچھانا *bichhānā*, a. to spread. *s*

بخشش *bakhshish*, f. gift, grant, forgiveness. *p*

بخشنا *bakhashnā*, or *bakhsh-d*, or *bakhshish-k*, a. to give, to bestow. *p*

بخشی *bakhshī*, m. a general, a commander in chief. *p*

بخل *bukhl*, m. avarice, stinginess, parsimony. *a*

بخیل *bakhīl*, a. a miser, niggard. *a*

بد *bad*, evil, bad; used in compounds, as *bad-zāt*, a rascal;

bad-khō, ill-disposed; *bād-surat*, ugly, ill-favoured. *p*

بدبخت *bad-bakht*, unfortunate, wicked. *p*

بدن *badan*, m. the body. *p*

بدھوان *buddhiwān*, wise, intelligent. *s*

بدی *badī*, f. badness, evil. *p*

بدیا *bidyā*, f. science, knowledge. *s*

بر *bar*, f. bosom, produce; prep. upon. *p*

برا *burā*, bad, wicked. *h*

برابر *barābar*, equal, like, level. *p*

برابری *barābarī*, f. equality; competition. *p*

برباد کرنا *bar-bād-k* or *bar-bād-d*, a. to cast upon the wind; to destroy or waste. *p s*

برپا کرنا *bar-pā-k*, to excite. *p*

برتانہ *britānt*, m. affair, circumstance. *s*

برتن *bartan*, m. a dish, plate, vessel, utensil. *h*

برج *Braj*, name of a district. *h*

برخوردار *bar-khurdār*, happy ; a term applied to a son (p. 22). *p*

برس *baras*, m. a year. *s*

برسات *barsat*, rain, the rainy season. *s*

برسنا *barasnā*, n. to fall (as rain), to shower. *s*

برن *baran*, m. colour, complexion. *s*

برهم *barham*, offended, confused, angry. *p*

بریان *biriyān*, f. time. *h*

بڑا *barā*, large, great ; adv. very. *s*

بڑائی *barā,ī*, greatness. *s*

بڑھانا *barhānā*, a. to increase, to promote. *s*

بڑھنا *barhnā*, n. to increase. *s*

بس *bas*, enough, abundantly. *p*

بستار *bistār*, m. extent, latitude. *s*

بستی *bastī*, f. an abode, a village. *s*

پد *bisan-pad*, a song in praise of Vishnu. *s*

بسورنا *bisurnā*, n. to weep, to sob. *h*

بصارت *baṣārat*, f. sight, vision, *a*

بعد *ba'd*, after, afterwards, at the end. *a*

بعض *ba'z*, some, certain ones. *a*

بعضی *ba'ze* or *ba'zī*, some, certain. *a*

بعید *ba'īd*, remote, far off. *a*

بغل *baghal*, s. f. the armpit. *p*

بغیر *baghair*, ad. without, besides, except. *a*

بقال *bakkāl*, m. a grain-merchant, a shopkeeper. *a*

بکرا *bakrā*, a he-goat. [goat. *s*

بکری *bakrī*, f. a goat, a female

بکھان *bakhān*, m. explanation. *s*

بلا *balā*, f. calamity. *a*

بلانا *bulānā*, a. to call for, to summon. *h* ; *billānā*, to cry.

بلکہ *balki*, yea, on the contrary. *p*

بلند *buland*, high, lofty. *p*

بلی *billī*, f. a cat. *s*

بمرتبہ *ba-martaba*, in a degree, considerably. *p*

بموجب *bumūjib*, by reason, on account. *a*

بن *bin*, without. *s*

بنانا *banānā*, a. to make. *p*

بنيج *banaj*, m. trade, traffic. *s*

بند *band-k*, to shut up, to make fast. *p*

بندگی *bandagī*, f. slavery, service, devotion. *p*

بندھوانا *bandhwānā*, a. to cause to be fastened. *h*

بننا *bannā*, n. to be made. *h*

بنوانا *banwānā*, a. to cause to be made. *h*

بني *banī*, pl. sons, children ; *banī Isrā,īl*, the Israelites. *a*

بنيا *banyā*, m. a shopkeeper, merchant. *s*

بوجہ *bojh*, m. a load, weight. *h*

بوجہ *būjh*, understanding, idea. *s*

بوجھنا *būjhnā*, a. to understand, comprehend. *s*

بولنا *bolnā*, to speak, say. *h*

بونا *bonā*, a. to sow, plant. *s*

بہ *ba*, by, with, in ; *ba-nisbat*, with regard to. *p*

بہا *bahā*, m. price, value. *p*

بہاشا *bhāshā*, see *bhākhā*. *s*

بہاکھا *bhākhā*, f. language, dialect. *h*

بہاشنا *bhāshnā*, to speak, say. *s*

بھاگ *bhāg*, m. good luck, destiny. *s*
 بھاگنا *bhāgnā*, n. to flee, to run
 away; *bhāg-j*, to run off. *h*
 بہانہ *bahāna*, m. pretence, evasion,
 contrivance. *p*
 بھائی *bhāī*, m. brother, friend. *s*
 بہت *bahut*, much, many, very. *s*
 بہتر *bihtar*, good, well, better. *p*
 بہنیرا *bahuterā*, much. *s*
 بھجوانا *bhijwānā*, a. to cause to
 be sent. *h*
 بھر *bhar*, full; 'umr-bhar, during
 life; *din-bhar*, all day; *bhar-d*,
 a. to pay, to fill; *bhar-pānā*, to
 be satisfied. *s*
 بہرا *bahrā*, deaf. *h*; *bharā*, full.
 بہرمن *bhraman*, a walk. *s*
 بہروسا *bharosā*, m. hope, faith. *s*
 بہستی *bhistī* or *bhishtī*, m. a
 water-carrier. *p*
 بہکانا *bahkānā*, a. to delude, to
 mislead. *h*
 بہلا *bhalā*, good, worthy; *bhalā*
ādmī, a gentleman. *s*
 بہم *baham*, together, one with
 another, one against another. *p*
 بہول *bhūl*, f. forgetfulness. *s*
 بہولنا *bhūlnā*, n. to forget, to mis-
 take. *s*
 بہونکنا *bhauṅknā*, n. to bark. *s*
 بہی *bhī*, even, also. *h*
 بہیا *bhaiyā*, m. friend, brother. *s*
 بہیت *bhīt*, f. a wall. *s*
 بہیتر *bhītar*, within, inside. *h*
 بہیجنا *bhejnā*, a. to send, convey. *h*
 بہید *bhed*, m. separation, secrecy. *s*
 بہیر *bher*, f. a sheep, an ewe. *s*

بہیری *bherī*, f. an ewe. *s*
 بہیریا *bheriyā*, m. a wolf. *s*
 ہمیش *bhesh* or *bhes*, m. garb, habit. *s*
 ہمیشا *bhīgā*, wet, moist (past part.
 of ہمیشا to be wet).
 بی *be* (also *abe*), an interjection of
 reproach, as sirrah! you rascal. *h*
 بی *be*, prep. without; much used
 in forming negative adjectives,
 as *be-adab*, unmannerly, and
 these again become substantives
 by adding *ī*, as *be-adab-ī*, rude-
 ness. *p* [tion. *a*
 بیان *bayān*, m. explanation, rela-
 بی بی *bībī*, f. a lady; (vulgarly)
 a wife. *h*
 بیت *bait*, f. a couplet, poetry. *a*
 بیتاب *be-tāb*, powerless, without
 endurance; *be-tābī*, helples-
 ness. *p*
 بیتا *betā*, m. a son, a child. *h*
 بیتھانا *baithānā*, a. to set down, to
 place. *h*
 بیتھنا *baithnā*, n. to sit, to be placed. *h*
 بیج *bīj*, m. seed. *s* [proper. *p*
 بیجا *bejā*, ill-timed, ill-placed, im-
 بیجگر *be-jigar*, cowardly; *be-*
jigar-ī, cowardliness, want of
pluck. *p*
 بیچ *bīch*, prep. among, between,
 during. *h*; the middle. *s*; *bīch-*
bichāw, mediation, intermediate
 means. *h*
 بیشتر *beshtar*, generally, for the
 most part. *p*
 بیچارہ *bechāra*, helpless. *p*

بیرل *Bīrbal*, name of one of Akbar's ministers. *h*

بیس *bīs*, twenty. *h*

بیشمار *be-shumār*, incalculable. *p*

بی قرار *be-ḵarār*, uneasy, restless. *ap*

بیگانه *begāna*, strange, undomestic, foreign. *p*

بیگم *begam* (fem. of *beg*) a lady. *p*

بیل *bail*, m. a bullock. *h*

بیمار *bīmār*, sick, a patient. *p*

بیماری *bīmārī*, f. sickness. *p*

بیندا *bendā*, crooked, absurd. *h*

بیور *byaurā*, m. account, history. *s*

پ

پاپوش *pāposh*, f. a slipper. *p*

پات *pāt*, m. a millstone. *h*

پادشاه *pādshāh*, m. a king (same as *bādshāh*). *p*

پار *pār*, m. the opposite bank; adv. over, beyond; *pār sāl*, last year. *s*

پاس *pās*, near, before. *h*

پاکیزه *pākīza*, clean, fine, elegant. *p*

پال *pāl*, m. a shade, shelter. *h*

پالکی *pālkī*, f. a sedan chair, common in India. *h* [accept. *s*

پانا *pānā*, a. to get, find, reach,

پانچ *pānch*, five. *s*

پانڈا *pāndā*, a master, a priest. *s*

پانو *pānw*, m. leg, foot. *s*

پانی *pānī*, m. water; lustre. *s*

پتا *pattā*, m. a leaf. *s*

پتھر *patthar*, m. a stone. *s*

پتی *pattī*, f. a leaf; hemp. *s*

پچاس *pachās*, fifty. *h*

پچھاری *pichharī*, f. the rear; the hind quarter of an animal. *s*

پچھلا *pichhlā*, latter, last, modern. *s*

پچیس *pachīs*, twenty-five. *s*

پدر *padar*, m. (*pidar, h*), a father. *p*

پر *par*, conj. but; postp. on or upon, at. *h*

پر *par*, m. a wing. *p*

پرانا *purānā*, old, ancient. *s*

پرتهو بناتھ *prithwī-nāth*, Lord of earth, your majesty. *s*

پر تیت *pratīt*, f. trust, confidence. *s*

پردہ *parda*, m. a curtain, a screen. *p*

پردیشی *pardeshī* (or *pardesī*), a stranger. *s*

پرسم *parisram*, m. care, labour. *s*

پرسن *prasanna*, pleased, content. *s*

پرسنسا *prasansū*, f. praise. *s*

پرش *purush*, man, a person. *s*

پرکار *prakār*, m. mode, manner. *s*

پرگت *pragat*, current, well known. *s*

پرندہ *paranda*, m. a bird. *p*

پرورش *parwarish*, f. breeding, nourishment. *p*

پرهیز *parhez*, m. temperance, continence, control of the passions. *p*

پری *parī*, f. a fairy. *p*

پریت *prīt*, f. love, friendship. *s*

پڑنا *parṇā*, n. to fall, to happen. *h*

پڑوسی *parosī*, m. a neighbour. *s*

پڑھانا *parḥānā*, a. to teach to read, to instruct. *s*

پڑھنا *parḥnā*, a. to read, to repeat, to say, to speak. *s*

پس *pas*, hence, therefore. *p*

پسند *pasand*, f. choice, approbation. *p*

پشو *pashu* (or *pasu*), m. an animal, beast. *s*

پکارنا *pukārṇā*, a. to call aloud, to bawl, to cry out. *h*

پکڑنا *pakrṇā*, a. to catch or seize. *h*

پکھال *pakhāl*, f. a leathern bag for carrying water. *s*

پنجرا *pinjrā*, m. a cage. *s*

پنڈت *pandit*, a learned brahman. *s*

پوچھنا *pūchhnā*, a. to ask. *s*

پور *paur*, f. a door, gate. *s*

پورا *pūrā*, full, accomplished. *s*

پوری *purī*, f. a kind of cake. *s*

پوست *post*, m. poppy; *postī*, one who intoxicates himself with infusion of poppy. *p*

پوشاک *poshāk*, f. vestments, dress, habits, garments. *p*

پہاڑ *pahār*, m. a mountain. *h*

پہتا *phaṭā*, rent, torn (from *phaṭnā*, n. to be rent). *s*

پہچاننا *pahchānnā*, a. to know, to recognize. *s*

پہر *pahar*, m. a space of about three hours, a watch (of the day or night). *p*

پہر *phir*, again, back. *h*

پہرنا *phirnā*, n. to turn back, return. *h*

پہل *phal*, m. fruit, effect, advantage, progeny. *s*

پہلا *pahlā* or *pahilā*, first, before, rather; *pahle*, at first, previous to. *h*

پہلنا *phalnā*, n. to bear fruit, to be produced. *s*

پہنچنا *pahunchnā*, n. to arrive. *h*

پہننا *pahannā*, a. to put on, to wear. *h*

پہیا *pahiyā*, m. a wheel (of a chariot, &c.). *h*

پہیر *pher*, back, again. *h*

پہیرنا *phernā* or *pher-denā*, a. to circulate, to give back. *h*

پیادہ پا *piyāda-pā*, on foot, as a pedestrian. *p*

پیار *pyār*, m. affection. *s*

پیارا *piyārā*, dear, beloved. *s*

پیاسا *piyāsā*, thirsty. *s*

پیت *pet*, m. the belly, stomach, womb. *s*

پیٹھ *pīṭh*, f. the back. *s*

پیٹھنا *piṭhnā*, n. to rush in, to enter. *s* [ing. *h*

پیچھا *pīchhā*, m. pursuit, follow-

پیچھاڑی *pīchhārī*, f. the hinder part. *h*

پیچھی *pīchhe*, after, in the rear, in pursuit of. *h*

پیدا کرنا *paidā-k*, a. to produce, to procure; *paidā-h*, to be born, to be found. *h p*

پیر مرشد *pīr murshid*, your majesty, sire. *p*

پیراک *pairāk*, m. a swimmer. *h*

پیرنا *pairnā*, n. to swim. *h*

پیسا *paisā*, m. a copper coin, money, cash. *h*

پیسنا *pīsṇā*, a. to grind, triturate. *s*

پیشہ *pesha*, m. trade, profession. *p*

پیغام *paighām*, m. a message. *p*

پیمان *paimān*, m. a promise, an oath, a compact. *p*

پینا *pinā*, to drink

ت

- تاب *tāb*, power, endurance. *p*
 تابع *tābi'*, m. subject. *a*
 تاپنا *tāpnā*, a. to warm one's self
 before a fire. *s*
 تازه *tāza*, fresh, new, fat, green,
 young, happy. *p*
 تازی *tāzī*, Arab, Arabian. *a*
 تاکنا *tāknā*, a. to look, stare at. *s*
 تا که *tā-ki*, so that, to the end
 that. *p*
 تامل *tā,ammul*, m. meditation, re-
 flection, purpose. *a* [cian. *s*
 تانسین *Tān-señ*, name of a musi-
 تب *tab*, then, at that time, after-
 wards ; *tabhī se*, from that very
 time. *s*
 تباه *tabāh*, ruined, lost ; *tabāh-h*,
 to be in misery. *p*
 تبه *tujh*, inflection of *tū*, thou. *h*
 تحصیل *taḥṣīl*, f. acquisition. *a*
 تخت *takht*, m. a throne. *p*
 تد *tad*, conj. or adv. then. *h*
 تدبیر *tadbīr*, f. deliberation, coun-
 sel, management. *a*
 تر *tar*, moist ; تر برتر *tar ba tar*, all
 wet or weltering. *p*
 تراشنا *tarāshnā*, a. to cut or clip,
 to shave, to shape out. *p h*
 ترکی *Turkī*, of or belonging to
 Turkomania. *p* [quiver. *h*
 تڑپنا *taraphnā*, n. to tremble,
 تیس *tis* (inflect. of *so*), which ; *tis-*
par, whereupon. *h*
 تسلی *tasallī*, f. consolation,
 soothing. *a*

- تصدیق *taṣḍīq'*, f. trouble, privation. *a*
 تصدیق *taṣḍīq*, f. verifying, attest-
 ing. *a* [image. *a*
 تصویر *taṣwīr*, f. a picture, an
 تصحیح *taṣḥīk*, f. ridicule, sport. *a*
 تعریف *ta'rīf*, f. praise, description. *a*
 تعظیم *ta'ẓīm*, f. reverence, honour-
 ing. *a*
 تفاوت *tafāwut*, m. distance, dis-
 tinction, difference. *a*
 تفنن *tafannun*, m. recreating, re-
 freshing. *a*
 تقاضا *taqāzā*, m. demanding, ex-
 acting, urgency. *a*
 تقصیر *taqṣīr*, f. fault, crime, blame. *a*
 تک *tak*, postp. up to, as far as. *h*
 تکلف *takalluf*, m. ceremony,
 pomp. *a* [ance. *a*
 تکلیف *taklīf*, f. trouble, annoy-
 تلاش *talāsh*, f. search, seeking. *a*
 تلک *talak*, up to (same as *tak*). *h*
 تلوار *talwār*, f. a sword. *s*
 تلونمزاجی *talawwun-mizājī*, f.
 fickleness of disposition. *a*
 تم *tum*, you (*tumh* and *tumhoi*
 in the inflection). *h*
 تماشا *tamāshā*, m. an entertain-
 ment, show, spectacle, sight ;
tamāshā,ī, a spectator. *a*
 تماش بین *tamāsh-bīn*, a spectator. *p*
 تمام *tamām*, entire, perfect, com-
 plete. *a* [drum. *a*
 تمبور *tambūrā*, m. a kind of
 تمهید *tamhīd*, f. subterfuge, shift. *a*
 تنخواہ *tan-kh,āh*, f. wages, salary. *p*
 تو *to* or *tau*, adv. then ; *tū*, pron.
 thou. *h*

توڑا *torā*, m. a purse containing 1000 rupees. *h*

توڑنا *torṇā*, a. to break, to change, (as coin). *s*

تولنا *tolnā*, a. to weigh. *s*

تون *ton* or *taun*, then, in that manner. *h*

تھا *thā*, was (verb auxil.). *h*

تھوڑا *thorā*, little, scarce, seldom, less, few. *h*

تھیلی *thailī*, f. a purse tied round the waist, a bag. *h*

تیار *taiyār*, ready, prepared, finished, complete. *a*

تیرتی *tītrī*, f. a butterfly. *h*

تیر *tīr*, m. the bank of a river. *s*

تیر *tīr*, m. an arrow. *p*

تیس *tīs*, thirty. *s*

تیرا *tīsrā*, f. *tīsrī*, the third. *s*

تین *tīn*, three; *tain*, thou; *ten*, from.

ث

ٹالی *tālī*, f. a sort of musical instrument. *h*

ٹانگی *tāng*, f. the leg, foot. *h*

ٹٹولنا *ṭṭolnā*, a. to feel, to handle. *h*

ٹکڑا *tukṛā*, m. a piece, a bit, a morsel. *s*

ٹورال مال *toral-mal*, a man's name. *h*

ٹھٹھا *ṭhathā*, m. a joke, a jest. *h*

ٹھٹھول *ṭhathol*, m. a jester, a buffoon. *h*

ٹھٹھولی *ṭhatholī*, f. fun, humour, sport, joking. *h* [to deem. *h*

ٹھہرانا *ṭhahrānā*, a. to determine,

ٹھہسا *ṭhassā*, m. vanity, ostentation. *h*

ٹھور *ṭhaur*, f. place, spot. *h*

ٹیپ *tīp*, m. a note of hand. *h*

ث

ثانی *sānī*, second, equal. *a*

ثقفہ *ṣiḳka*, trusty, confidential. *a*

ثواب *ṣawāb*, m. the future reward of virtue. *a*

ج

جارا *jārā*, m. cold, winter. *s*

جاگنا *jāgnā*, n. to awake, to be awake. *s* [vest. *p*

جامہ *jāma*, m. a garment, robe,

جان *jān*, f. m. life, soul, spirit; dear, beloved; *jān-pahchān*, an intimate friend. *p*

جانا *jānā*, n. to go, to be, to pass, to reach, to continue. *s*

جانچنا *jāchnā*, a. to test, to try, prove. *s*

جاننا *jānnā*, a. to know, to understand, to consider. *s* [bird. *p*

جانور *jānwar*, m. an animal, a

جاهل *jāhil*, ignorant, barbarous, brutal. *a*

جب *jab*, when, at the time when; *jab-na tab*, now and then. *s*

جبا *jubā*, young, youthful. *s*

جب تک *jabtak* or *jab-talak*, so long as, till when. *s h*

جتا *jittā*, as much (as), whatever much. *h*

جتانا *jutānā*, a. to point out, to teach. *s*
 جتنا *jitnā*, as many (as), how many soever. *h*
 جدا *judā*, separate, apart. *p*
 جس *jis*, the inflection of the re-
 lat. *jo*, who, which. *h*
 جگانا *jagānā*, a. to waken, to rouse up. *s*
 جگہ *jagah*, f. place, quarter, room, vacancy, stead. *h*
 جلال *jallād*, m. an executioner, cruel, hard-hearted. *a*
 جلد *jald*, expeditious, quick, quickly. *p* [ness. *p*
 جلدي *jaldī*, f. quickness, rash-
 جلتا *jalnā*, n. to burn, to be kindled; to get into a passion. *s*
 جلوہ *jalwa*, m. light; *jalwa-gar*, brilliant, beautiful. *p*
 جلیو *jalev*, f. retinue, attendance. *a*
 جمع *jam'*, f. a congregation, collection, sum total, number; *jam-k* or *rakhnā* or *-kar-rakhnā*, to collect; *-honā*, to be collected. *a*
 جن *jan*, m. a person, individual. *s*
 جنس *jins*, f. genus, goods, commodity. *a* [wood. *s*
 جنگل *jangal*, m. a forest, a
 جو *jo*, (rel. pron.) he who; *jo-kōī*, whosoever; *jo-kuchh*, what-soever. *h*
 جو *jau*, m. barley; *jō*, if, when; *jū*, searching. *p s* [bling. *s*
 جوا *jū,ā*, m. a yoke; dice, gam-
 جواب *jawāb*, m. an answer. *a*

جوان *jawān*, young, a young person; *javān-mardī*, valour. *p*
 جوانی *javānī*, f. youth, or rather that period of life to which the Romans applied the term *juventus*. *p*
 جواهر *jawāhir*, f. (plu. of جوهر), gems, jewels; *jawāhir-khāna*, a jewel-house or treasury. *a*
 جوہری *jauharī*, m. a jeweller. *a*
 جوتا *jūtā*, m. a shoe. *h*
 جوتک *jotik*, m. astrology. *s*
 جوتکی *jotakī*, an astrologer. *s*
 جوتی *jutī*, a slipper, a small shoe. *h*
 جوتنا *jotnā*, a. to yoke. *h*
 جوڑنا *jorṇā*, a. to join, clasp. *h*
 جون *joṇ* or *jauṇ*, when, as; *joṇ-hiṇ* or *jauṇ-hiṇ*, the instant when. *h*
 جونپور *Jaunpūr*, name of a city. *s*
 جہاڑ *jhār*, m. bushes; continued rain. *h*
 جہاڑ جھوڑ *jhār-jhūr*, f. a thicket. *h*
 جہاز *jahāz*, m. a ship. *a*
 جہالت *jahālat*, f. ignorance. *a*
 جہان *jahān*, m. the world; *jahānī*, of or belonging to the world, mankind. *p*
 جہان *jahān*, where, in whatever place. *h*
 جہان پناہ *jahān panāh*, m. refuge of the world, your majesty! *p*
 جہانچہ *jhānchh*, f. a cymbal. *s*
 جہانکنا *jhānknā*, a. to peep, to spy. *h*
 جہت *jhat*, quickly. *h*

جھروکھا *jharokhā*, m. a lattice, a window. *s*

جھگڑا *jhagrā*, m. wrangling, quarrelling. *h*

جھگڑنا *jhagarānā*, n. to quarrel. *h*

جھمبھاماتا *jhamjhamātā*, glittering. *h* [beauty. *h*

جھمکڑا *jhamakrā*, m. splendour,

جھن *jhan*, m. a clashing sound of metals, &c. *h*

جھوٹہ *jhūṭh*, false, a lie. *s*

جھوٹھا *jhūṭhā*, a liar, false. *s*

جی *jī*, m. life, soul, mind: added to names, professions, &c., it signifies sir, master. *s*

جیب *jeb*, f. a pocket. *t*

جیتا *jītā*, alive, living. *s*

جیتنا *jītnā*, a. to win (at play), to conquer. *s*

جینا *jīnā*, n. to live, or be alive. *s*

جیسا *jaisā*, in the manner which, as, such as. *s*

چ

چابک *chābuk*, m. a horsewhip. *p*

چال *chāl*, f. way, practice. *s*

چالاک *chālāk*, active, fleet. *p*

چاندنی *chāndnī*, f. a kind of cloth; moonlight. *s*

چاہنا *chāhnā*, a. to love, to like, to desire, to choose; *chāhiye* (in Braj *chāhiyatu*), it is fit, proper, necessary, &c. *s*

چبلا *chibillā*, stupid, impudent. *h*

چپ *chup*, } silent, speechless. *h*
چپکا *chupkā*, }

چتر *chatur*, clever; *chaturā*, i, expertness. *s*

چٹکانا *chatkānā*, a. to rend, split. *h*

چٹھی *chithī*, f. a letter, an epistle. *h*

چراغ *chirāgh*, m. a lamp, a light. *p*

چراگاہ *charāgāh*, f. a pasture, a meadow. *p*

چرانا *charānā*, a. to graze; *churānā*, a. to steal; *ānkheñ churānā*, to withdraw the eyes. *s*

چڑھنا *charhnā*, n. to ascend, to come up. *h*

چڑھانا *charhānā*, a. to raise up. *h*

چڑیا *chiriyā*, f. a bird. *h*

چڑیمار *chirīmār*, a bird-catcher, a fowler. *h* [tain. *p*

چشمہ *chashma*, m. a well, a fountain.

چغلی *chughlī*, slandering, backbiting. *p*

چکت *chakit*, astonished. *s*

چکی *chakkī*, f. a mill, a millstone. *s*

چلانا *chillānā*, n. to scream out. *h*

چلنا *chalnā*, n. to move, to go, proceed, go off, pass (as coin), to be discharged (as a gun); *chalā-j*, to go; *chalā-ānā*, to come. *s*

چمک *chamak*, f. brilliancy, glitter, beauty. *h* [dingly. *p*

چنانچہ *chunānchi*, thus, accordingly.

چنتا *chintā*, f. care, anxiety. *s*

چنگل *changul*, m. a claw; *changul mārānā*, to grasp with the claw. *p*

چار *chār* four; *chārōñ tarāf* all round

چوبی *chau-be*, one who has read the four *vedas*. *s*

چوپ *chop*, f. desire, selfishness. *h*

چوپایہ *chaupāya*, four-footed, a quadruped. *s*

چوتہا *chauthā*, the fourth. *s*

چور *chor*, m. a thief, a robber. *s*

چورانہ *chorānā*, a. to steal. *s*

چوری *chorī*, f. theft, robbery. *s*

چوک *chūk*, f. defect, error; *chauk*, an open place in a city. *h*

چوکس *chaukas*, expert. *s*

چوگنا *chaugunā*, a. fourfold. *s*

چوچ *choich*, f. beak, bill. *s*

چوندول *chaundol*, m. a kind of sedan or *palkī*. *s*

چھ *chhak*, six. *h*

چھاتی *chhātī*, f. the breast; *chhātī se lagānā*, to embrace. *h*

چھپنا *chhipnā*, n. to be concealed, hidden, absent. *h*

چھتری *chhatrī*, f. a covering or hood; *chhatrī-dār*, covered, hooded. *s*

چھٹاپا *chhutāpā*, m. smallness. *h*

چہرہ *chihra*, m. the face. *p*

چھوٹا *chhotā*, little, small. *h*

چھور *chhor*, m. end, extremity. *h*

چھوڑنا *chhornā*, a. to release, leave, let go. *h*

چھوکرا *chhokarā*, m. a boy. *h*

چھید *chhed*, m. a hole, an opening. *s*

چیز *chīz*, f. a thing. *p*

چینا *chainā*, m. a kind of corn. *s*; *chenā*, millet. *h*

ح

حاجت *hājat*, need, want. *a*

حاصل *hāsil*, m. produce, result, profit, revenue; *hāsilī-kalām*, in fine, in short; *hāsil-h*, to be obtained. *ā*

حاضر *hāzīr*, a. present, willing; *hāzīr-jāwābī*, ready wit. *a*

حاکم *hākīm*, m. a ruler. *a*

حال *hāl*, m. state, condition, business, affair, present time, *a*

حالت *hālat*, f. state, condition. *a*

حبشی *habshī*, m. Abyssinian, Caffre. *a*

حجتی *hujjatī*, cavilling, arguing the point. *a*

حد *hadd*, extreme, extremely. *a*

حرکت *harakat*, f. proceeding, conduct. *a*

حریف *harīf*, an opponent (in play), a rival, an associate. *a*

حسد *hasad*, f. envy, malice, emulation, ambition. *a*

خضر *hazr*, m. rest, repose. *a*

حضرت *hazrat*, your or his majesty, your, his excellency, &c. *a*

حصہ *hiṣṣa*, m. share, lot, portion, division. *a*

حضور *huzūr*, m. presence, appearance, court; his majesty. *a*

حق *hak*, just, true; the Deity; justice, lot. *a* *Hakīmat*

حقارت *hakārat*, f. contempt, disgrace, baseness. *a*

حکایت *hikāyat*, f. a history, tale, narration. *a*

حکم *hukm*, m. order, decree. *a*
 حکمت *hikmat*, f. wisdom, knowledge, skill, contrivance. *a*
 حکیم *hakīm*, m. a sage, a philosopher, a physician. *a*
 حواس *hawāss* (pl.), senses. *a*
 حوایی *hawāle-k*, to give in charge, to consign. *a*
 حیف *haif*, interj. ah! alas! m. iniquity, a pity; *haif-k* or *khānā*, to sigh, to express one's sorrow. *a*
 حیران *hairān*, confounded, perplexed. *a*

خ

خاص *khāṣṣ*, select, peculiar. *a*
 خاطر *khātīr*, f. the heart, mind; *khātīr kh, āh*, cheerfully, heartily; *khātīr jam'*, with heart at ease, contented. *a*
 خالی *khālī*, bare, empty. *a*
 خان *khān*, a lord, grandee; *khān-daurān* (p. 29), a man's name; *khān-khānān*, a man's name. *a*
 خانه *khāna*, m. house, place; much used in composition, as *bāwar-chī-khāna*, a cook-house, or kitchen. *p*
 خبر *khābar*, f. news, information, report, notice; *khābar-dār*, careful, attentive; *khābr-gīrī*, taking care of. *a*
 خچر *khachchar*, m. a mule. *p*
 خدا *khudā*, m. God. *p*
 خداوند *khudāwand*, master, your majesty, your worship, &c. *p*

خدمت *khidmat*, f. presence, service, duty; *khidmat-gār*, an attendant, a servant. *a*
 خراب *khārāb*, bad, depraved, ruined, depopulated. *a*
 خرچ *kharch*, m. expenditure. *p*
 خرید کرنا *khārīd-k*, a. to purchase. *hp*
 خس *khās*, m. grass, straw. *p*
 خط *khatt*, m. a letter, a line, moustaches, beard. *a*
 خطا *khātā*, defect, error; missing, deficient. *a*
 خفا *khafā*, angry. *p* [anger. *p*
 خفگی *khafagī*, f. displeasure,
 خفیف *khafīf*, vilified; *khafīf-h*, to feel one's self affronted. *a*
 خلاصه *khulāṣa*, essence, the upshot or finale; the moral (of a tale, &c.). *a*
 خلق *khalk*, m. people, the world, creation. *a*
 خو *kho*, f. disposition. *p*
 خوب *khūb*, good, excellent, well; *khūb-ṣurat*, a. beautiful, well-favoured. *p*
 خوبی *khūbī*, f. beauty, comfort, virtue. *p*
 خوش *khush*, pleased, cheerful, elegant; *khush-ustūb* or *khush-daul*, well-proportioned, elegant. *p*
 خوش خبری *khush-khābrī*, f. good news, pleasing tidings. *p*
 خوش طبعی *khush-tab'ī*, f. pleasantry, mirth. *p*
 خوشه *khosha*, m. a cluster of grapes, &c. *p*

خوشي *khushī*, f. delight, pleasure. *p*

خوف *khauf*, m. fear; *khauf-k* or *-khānā*, to fear. *a*

خوني *khūnī*, a murderer, sanguinary. *p*

خیال *khīyāl*, m. thought, consideration; phantom, vision; *khīyāl-k*, to fancy; *khīyāl-rakhnā*, to keep in mind. *a*

خیانت *khīyānat*, f. perfidy, treachery, embezzlement. *a*

خیر *khair*, good, best, well; m. goodness, health. *a*

د

داخل هونا *dākhil-h*, n. to enter, to arrive. *h a*

دارا *Dārā-shukoh*, a man's name, the son of *Shāh-jahān*. *p*

دارو *dārū*, f. medicine. *p*

دان *dān*, m. alms, charity. *s*

دانا *dānā*, wise, learned, a sage. *p*

دانای *dānā, ī*, f. wisdom. *p*

دانش *dānish*, f. knowledge, science. *p*

دانشمند *dānishmand*, wise, a learned man. *p*

دانو *dānw*, m. time. *h*

دانه *dāna*, m. grain, seed, speck. *p*

دبانا *dabānā*, a. to press down. *h*

دبلا *dublā*, thin, lean, poor. *s*

دبنا *dabnā*, to be pressed. *h*

دخل *dakhl*, m. entrance, intrusion; possibility. *a*

در *dar*, prep. in; used in composition, as *dar-guzarnā*, to pass away. *p*

دربار *darbār*, m. the court of a king or prince. *p*

درباری *darbārī*, m. a courtier. *p*

در پش هونا *dar pesh honā*, n. to occur, to await. *p*

درخت *darakht*, m. a tree, a stalk. *p*

درخواست *darkhwašt*, f. application, request, wish, desire. *p*

درد *dard*, m. pain, affliction, pity. *p*

دردری *daridrī*, poor, miserable. *s*

درکار *darkār*, useful, requisite. *p*

درم *diram*, m. money; a coin about sixpence in value. *p*

در میان *dar-miyān*, in the midst; between. *p*

درنده *daranda* or *darinda*, m. a beast of prey. *p*

دروازه *darwāza*, m. door. *p*

دروغ *darogh*, m. a lie. *p*

درویش *darwesh*, m. a dervise, a beggar. *p*

دریا *daryā*, m. the sea, a river. *p*

دریافت کرنا *daryāft-k*, a. to conceive, understand. *h p*

دس *das* (or *dash*), ten. *s*

دست *dast*, m. the hand. *p*

دسترخوان *dastar-khwaṅ*, m. the cloth on which orientals eat. *p*

دشمن *dushman*, m. an enemy. *p*

دشمنی *dushmanī*, f. enmity. *p*

دشنام *dushnām*, f. abuse. *s p*

دعا *du'ā*, f. benediction, prayer, wish. *a*

دکھ *dukh*, m. pain, labour; *dukhī*,
grieved, afflicted. *s*

دکھانا *dikhānā* and *dikhlanā*, a.
to shew, to point out. *s*

دل *dil*, m. heart, mind, soul. *p*

دلانا *dilānā*, a. to cause to give. *s*

دلتی *du-lattī*, f. a kick with the
two hind legs. *h* [mind. *p*

دل جمعی *dil-jam'ī*, f. ease of

دلایل *dalīl*, f. argument, proof. *a*

دم *dam*, m. breath, life. *p*

دم *dum*, f. tail, end. *p*

دن *din*, m. a day. *s*

دنیا *dunyā*, f. the world, people. *a*

دو *do*, a. two. *p*

دوا *dawā*, f. medicine, a remedy. *a*

دوار *dwār*, m. a door, a gate. *s*

دودھ *dūdh*, m. milk. *s*

دور *dūr*, f. distance; distant. *p*

دوڑانا *daurānā*, a. to cause to run,
to drive. *s*

دوڑنا *daurṇā*, n. to run. *s*

دوست *dost*, m. a friend, lover;
dost-rakhnā, to hold dear, to
love. *p* [ship. *p*

دوستی *dostī*, f. affection, friend-

دوسوا *dūsra*, the second, other,
next. *s*

دوش *dosh*, m. fault, defect. *s*

دوکان *dūkān*, f. a shop. *p*

دولت *daulat*, f. riches, fortune, em-
pire; *daulat-mand*, a. wealthy. *a*

دونو or دونون *dono* or *donon*, the
two, both. *h*

دھرم *dharm*, m. virtue; *dharm-*
āvatār, incarnation or personi-

fication of virtue; sire, your
majesty. *s*

دھرنا *dharnā*, a. to place, to lay. *s*

دھکا *dhakkā*, m. a push, jolt. *h*

دھن *dhan*, m. wealth; *dhanī*,
wealthy. *s* [trickery. *h*

دھندھلپنا *dhandhalpanā*, m. fraud,
دھوبی *dhobī*, a washerman; *dho-*
bin, a washerwoman. *h*

دھوم *dhūm*, f. noise, tumult. *h*

دھیان *dhyan*, m. mind, thought. *s*

دیانت *diyānat*, f. conscience,
honesty, piety; *diyānat-dār*,
honest, just. *a*

دیسی *daibī*, f. fate, by chance. *s*

دیدار *dīdār*, viewing, seeing. *p*

دیر *der*, f. a long time, late. *p*

دیس *des*, m. country, region. *s*

دیکھنا *dekhnā*, a. to see, expe-
rience. *s*

دینا *denā*, a. to give, grant. *s*

دینار *dīnār*, m. the name of a coin,
a ducat. *a*

دیندار *dīndār*, faithful, true. *p*

دیوار *dīwār*, f. a wall. *p* [ence. *p*

دیوان *dīwān*, m. a hall of audi-

ڈ

ڈاڑھ *dārh*, f. a tooth. *h*

ڈاڑھی *dārhī*, f. a beard. *s*

ڈالنا *dālṇā*, a. to throw down, to
pour out, to rush forth; *dāl-d*,
a. to throw away. *h*

ڈانڈ *dānd*, m. retaliation; an oar;
a stick; *dānd-l*, to take re-
venge. *s*

دبانā *dubānā*, a. to cause to sink. *h*
 دُبکي *dubkī*, f. a dip, dive; *dubkī-*
mārānā, to bathe. *h*

دَر *dar*, m. fear. *s*

دَرنا *darnā*, n. to fear. *s* [bridle. *h*

دُر بالينا *ḍurīyā-l*, a. to lead by the

دَلوانا *ḍalwānā*, a. to cause to be
 thrown, placed. *h*

دُوبنا *dūbnā*, n. to sink, to be
 drowned. *h*

دُولي *ḍolī*, f. a plain kind of litter
 or sedan. *h*

دُوندي *ḍondī*, f. a proclamation. *h*

دَهانپنا *dhāmpnā*, a. to cover up,
 conceal. *h*

دَهانچا *dhānchā*, m. a frame,
 framework. *h*

دَهَب *dhab*, m. mode, manner. *h*

دَهول *dhol*, m. a drum; *dholak*,
 a little drum. *h*

دَهوندَهنا *dhūndhnā*, a. to seek,
 to search for. *s*

دَير *ḍerā*, m. a dwelling, a tent;
 a. squint-eyed. *h*

دَيل *ḍīl*, m. stature; *ḍīl-ḍaul*,
 size and shape; *ḍel*, a clod. *h*

ذ

ذَر *zārra*, m. an atom, a little;
 the least bit. *a*

ذِڪر *zīkr*, m. remembrance; *zīkr-k*,
 to mention, to praise. *a*

ر

رات *rāt*, f. night. *s*

راجا *rājā* or راجه *rāja*, a king. *s*

راجمندَر *rāj-mandir*, m. a palace. *s*

راز *rāz*, m. a secret, a mystery. *p*

راکھنا *rākhnā*, to keep, stop. *s*

رَم چير *rām-cherā*, a name fre-
 quently given to slaves. *s*

راحت *rāhat*, f. quiet, ease. *a*

راد *rāh*, f. road, way. *p*

رتبه *rutba*, m. rank, dignity. *a*

رتھ *rath*, m. f. a chariot (four-
 wheeled). *s*

رتي *ratī*, f. a weight of about
 eight barley-corns. *s*

رُخت *rukḥṣat*, f. leave, discharge;
rukḥṣat-h, to depart. *a*

رُخنه *rakhna*, m. rent, hole. *p*

رِسا *rassā*, m. a rope. *h*

رِسانا *risānā*, a. to be enraged. *h*

رِسته *rasta*, m. a road, way, mode. *p*

رِسي *rassī*, f. a string, cord. *p*

رِشک *rashk*, m. envy, jealousy. *p*

رِفيق *rafīk*, m. a friend, ally. *a*

رِقعہ *ruk'a*, m. a letter, note. *a*

رِکنا *rakhnā*, a. to place, possess,
 save; *rakh-d*, to put down, to
 place; *rakh-l*, to establish. *s*

رِکھوانا *rakhwānā*, a. to cause to be
 placed, or put. *s*

رِندِي *randī*, a woman. *h*

رِنگ *rang*, m. colour, pleasure. *p*

رِنگين *rangīn*, coloured, gaudy. *p*

رِو *rū*, m. face, surface. *p*

رِوبرو *rūbarū*, in the presence;
 face to face, before. *p*

رِوپا *rūpā*, m. silver. *s*

رِوپيہ *rūpiyā*, m. a rupee. *s*

رِوتي *rotī*, f. bread, a loaf. *s*

رِوھ *rūh*, f. soul, spirit. *a*

روز *roz*, m. a day. *p*

روس *ros*, m. anger ; *ros-k*, to feel
wroth. *s*

روشن *roshan*, clear, illumined. *p*

رونا *ronā*, n. to weep ; m. lamenta-
tion, grief. *s*

رهزنی *rahzanī*, f. robbery, plunder. *p*

رہس *rahas*, m. witticism. *s*

رہنا *rahnā*, n. to stay, be, live,
continue ; *rahne-wālā*, an inha-
bitant. *h* [road. *p*

رہوار *rahwār*, swift ; lit. fit for the

ریت *ret*, f. sand, filings ; *rīt*,
custom. *s*

ریتی *rītī*, f. custom, habit. *s*

رجہنا *rījhnā*, n. to be pleased,
satisfied. *s*

ز

زادہ *zada*, m. a son, child ; used
in composition, as *shāh-zāda*,
a king's son, a prince. *p*

زبان *zabān*, f. the tongue, lan-
guage, dialect ; *zabān-i-rekhta*,
the Urdū or mixed Hindu-
stani. *p*

زر *zar*, m. gold, wealth, money. *p*

زمین *zamīn*, ground, a field. *p*

زنائی *zanānī*, belonging to women. *p*

زنبور *zambūr*, m. a bee. *p*

زندگی *zindagī*, } f. life, exist-
زندگانی *zindagānī*, } ence. *p*

زنگ *zang*, m. a small bell. *p*

زور *zor*, m. force, strength. *p*

زور آور *zorāwar*, powerful, strong. *p*

زیادہ *ziyāda*, m. addition, addi-
tional ; adv. more ; *ziyāda-k*, to
increase. *a*

زیان *ziyān*, m. loss, damage. *p*

زیر *zer*, under, beneath. *p*

س

سا *sā* (*se, sī*), a termination added
to substantives or adjectives to
denote similitude or intensive-
ness. *h*

سابق *sābīk*, formerly. *a*

ساتھ *sāth*, prep. with. *s*

ساتھی *sāthī*, m. a companion. *s*

سادہ *sāda*, plain, unadorned. *p*

سارا *sārā*, all, the whole. *s*

سارہا *sārḥā*, with a half added. *s*

ساز *sāz*, m. furniture, harness, &c. *p*

ساس *sās*, f. a mother-in-law. *s*

ساق *sāk*, f. the leg, thigh.

سال *sāl*, m. a year. *p*

سامنے *sāmne*, prep. in front of. *s*

ساونگی *sā, ūngī*, f. a support for
the pole of a chariot. *h*

ساکھوار *sāhukār*, m. a great mer-
chant. *s*

سایس *sā, īs*, m. a groom. *p*

سایہ *sāya*, m. shadow, protection. *p*

سب *sab*, all, every, the whole. *s*

سبب *sabab*, m. cause, reason,
motive ; prep. on account of. *a*

سبق *sabak*, m. a task, lesson. *a*

سبک *subuk*, light, not heavy ;
subuk-bār, lightly burdened. *p*

سبھاو *subhāv*, m. nature, disposi-
tion. *s*

سپرد کرنا *supurd-k*, a. to give in
charge, to consign. *p*

ستری *strī*, a woman. *s*

سجوانا *sajwānā*, a. to cause to be fitted, prepared. *s*
 سچ *sach*, m. truth, true. *s*
 سخت *sakht*, hard, severe, very. *p*
 سخی *sakhī*, generous, liberal. *a*
 سدا *sadā*, always. *s* [ful. *h*
 سدول *sudaul*, well-shaped, grace-
 سر *sir*, m. the head, the top. *s*
 سراھنا *sarāhnā*, a. to praise, extol. *h*
 سراي *sarāe*, f. a caravansary, house. *p*
 سردی *sardī*, f. coldness, cold wea-
 ther. *p* [region. *p*
 سرزمین *sar-zamīn*, f. empire,
 سزا *sazā*, f. punishment. *p*
 سست *sust*, lazy, idle. *p*
 سستی *sustī*, f. laziness, dilatoriness. *p*
 سعادت *sa'ādat*, f. felicity; *sa'ādat-*
mand-ī, gratitude, felicity. *a*
 سفر *safar*, a journey, voyage. *p*
 سفید *sufed*, *sufaid*, white. *p*
 سکنا *saknā*, n. to be able. *s*
 سکندر *Sikandar*, m. Alexander. *p*
 سکھا *sikhā* (*sikshā*), a lecture. *s*
 سکھانا *sikhānā*, } a. to teach. *s*
 سکھلانا *sikhlanā*, }
 سکھپال *sukh-pāl*, m. a kind of
 sedan. *s*
 سکھک *sikhak* (*sikshak*), a
 teacher, preacher. *s*
 سلام *salām*, salutation; hail! *a*
 سلامت *salāmat*, f. safety, safely. *a*
 سلطان *sultān*, m. a sovereign; Ar.
 pl. *salātīn*, sovereigns. *a*
 سلیقہ *salīka*, m. skill, taste. *a*
 سم *samm*, m. poison. *a* [ings. *s*
 سماچار *samāchār*, m. news, tid-

مان *samān*, like, similar. *s*
 سمجھ *samajh*, f. comprehension. *s*
 سمجھنا *samajhnā*, a. to compre-
 hend, understand. *s*
 سمرن *smaran*, m. remembrance,
 recollection. *h*
 سمی *samay*, m. time, season. *s*
 سنانا *sunānā*, a. to cause to hear. *s*
 سنپت *sampat*, f. wealth. *s*
 سندیسا *sandesā*, m. a message. *s*
 سنسار *saṅsār*, m. the world. *s*
 سنگوتی *singautī*, f. an ornament of
 gold, &c., on the horn of a
 bullock. *s*
 سننا *sunnā*, a. to hear. *s*
 سو *so*, correlat. pron. that very,
 that same; *sau*, a hundred. *h*
 سوا *siwā*, except, besides. *a*
 سوار *sawār*, a rider, one mounted
 or riding, embarked. *p*
 سواری *sawārī*, f. riding, equipage. *p*
 سوال *sawāl*, m. request, begging,
 petition. *a*
 سوامی *swāmī*, m. master, hus-
 band. *a*
 سواي *siwāe*, same as *siwā*. *a*
 سوچنا *sochnā*, to consider, reflect. *s*
 سودا *saudā*, m. a bargain, pur-
 chase. *p*
 سوداگر *saudāgar*, m. a merchant. *p*
 سوداگری *saudāgarī*, f. merchan-
 dize, trade. *p*
 سوڈول *sū-ḍaul*, elegant, well
 shaped. *s*
 سوراخ *sūrākh*, m. a hole, cavity. *p*
 سورج *sūraj*, m. the sun. *s*
 سورداس *Surdās*, name of a poet. *h*

سومپنا *saumpnā*, a. to deliver over, consign. Also سومپنا *sauṃpnā*. *s*
 سونا *sonā*, m. gold; *sūnā*, void, empty. *s*
 سونا *sonā*, n. to sleep, to die. *s*
 سونتا *sonṭā*, m. a pestle. *h*
 سونهين *sonhīn*, in front. *h*
 سهارا *sahārā*, m. aid, assistance. *s*
 سهاسر *sahasra*, a thousand. *s*
 سياست *siyāsat*, f. punishment. *a*
 سيانا *siyānā*, wise, intelligent. *s*
 سياد *siyāh*, black, unfortunate. *p*
 سيدها *sīdhā*, straight, opposite. *s*
 سير *sair*, f. a walk, perambulation. *a*
 سير *ser*, a certain weight, nearly two pounds. *h*
 سيکنا *sīkhnā*, a. to learn. *s*
 سينکنا *senknā*, a. to parch, to warm one's self. *h*
 سينگ *sīng*, m. a horn. *s*

ش

شاخ *shākh*, a branch, horn. *p*
 شاه *shāh*, m. a king, prince; *shāh-zāda*, a royal son, a prince. *p*
 شايد *shāyad*, possibly, probably, perhaps. *p*
 شبد *shabd*, m. a voice, sound. *s*
 شبیه *shabīh*, f. a picture, likeness. *a*
 شتابي *shitābī*, f. quickness, haste; quickly. *p*
 شتر *shutur*, m. a camel. *p*
 شجاعت *shujā'at*, f. bravery. *a*
 شخص *shakhs*, m. a person, individual. *a*
 شدت *shiddat*, f. violence, force, adversity, affliction. *a*

شرط *shart*, f. condition, stipulation, wager. *a*
 شرم *sharm*, f. bashfulness, modesty, shame; *sharm-ānā*, n. to feel ashamed. *p*
 شرمندگی *sharmandagī*, f. bashfulness, shame. *p*
 شرمنده *sharmanda*, ashamed, abashed. *p*
 شروع *shurū'*, f. beginning, commencement. *a* شروع *shurū'*
 شرير *sharīr*, vicious, wicked. *a*
 شفقت *shafaqat*, f. kindness, affection. *a*
 شکار *shikār*, m. hunting, prey. *p*
 شکاری *shikārī*, relating to hunting; m. a fowler, hunter. *p*
 شکر *shukr*, m. thanks, gratitude. *a*
 شکل *shakl*, f. shape, figure. *a*
 شکم *shikam*, m. the belly. *p*
 شور *shor*, m. cry, noise, disturbance. *p*
 شوق *shauk*, m. desire, love. *a*
 شوقين *shauqīn*, desirous; amateur, fanciers. *a*
 شهد *shahd*, m. honey. *p*
 شهر *shahr*, m. a city. *p*
 شهزاده *shahzāda*, a prince; *shah-zādī*, a princess. *p*
 شیر *sher*, m. a tiger, a lion. *p*
 شیريني *shīrīnī*, f. sweetness, eloquence. *p*
 شيرگر *shīgra*, quickly. *s*

ص

صاحب *ṣāhib*, m. a lord, master, companion, possessed of, as,

ṣāhib-khāna, the master of the house ; *ṣāhib i 'iṣmat*, possessed of chastity. *a*

صاف *ṣāf*, clean, clear, candid. *a*

صبح *ṣubḥ*, f. morning, dawn. *a*

صبر *ṣabr*, f. patience, endurance. *a*

صحبت *ṣuḥbat*, f. society. *a*

صراف *ṣarrāf*, m. a banker, a money-changer. *a*

صرف *ṣirf*, merely, only. *a*

صفاي *ṣafā'i*, purity, beauty. *a*

صفت *ṣifat*, f. praise, quality. *a*

صلاح *ṣalāḥ*, f. counsel, advice. *a*

صلاًحاً *ṣalāḥan*, peaceably, advisably, by way of advice. *a*

صندوق *ṣandūq*, m.f. a box, a trunk. *a*

صواب *ṣawāb*, m. rectitude, a virtuous action, success. *a*

صورت *ṣūrat*, f. form, face. *a*

صيد *ṣaid*, f. game, hunting, chase. *a*

ض

ضرور *ṣarūr* or *ṣurūr*, necessary, expedient. *a*

ضعيف *ṣa'if*, frail, bedridden. *a*

ط

طاق *tāq*, m. a shelf, a recess. *a*

طاقت *tākat*, f. power, endurance. *a*

طبع *ṭab'*, m. constitution, nature. *a*

طبيب *ṭabīb*, m. a physician, doctor. *a*

طرح *ṭarah*, f. manner, mode. *a*

طرز *ṭarz*, m. make, shape. *a*

طرف *ṭaraf*, f. side, direction, extremity. *a*

طعام *ṭa'am*, m. food, victuals. *a*

طفلي *ṭiftī*, f. infancy. *a*

طلب *ṭalab*, f. search, demand, summoning, pay ; *ṭalab-k*, to seek for, to send for. *a*

طمع *ṭam'*, f. avarice, greediness. *a*

طور *ṭaur*, m. mode, manner. *a*

طوفان *tūfān*, m. a storm of wind and rain. *a*

طول *tūl*, m. length. *a*

طويلة *ṭawīla*, m. a tether, foot-band ; *ṭawela*, a stable, stall. *a*

ظ

ظاهراً *ṣāhir-k*, a. to manifest, display. *a h*

ع

عاجزي *'ājizī*, f. weakness, helplessness. *a*

عاقل *āqil*, wise, a sage. *a*

عالم *'ālam*, m. the world, universe ; *'ālam-panāh*, the asylum of the universe, his majesty. *a*

عالم *'ālim*, a. learned, knowing. *a*

عجائب *'ajā'ib*, m. wonders, curiosities. *a*

عجب *'ajab*, m. wonder, admiration ; a. wonderful, rare. *a*

عجوبة *'ajūba*, a. wonderful, a strange thing. *a*

عذر *'uẓr*, m. excuse. *a*

عرض *'arṣ*, f. representation, a petition, request. *a*

عزيز *'azīz*, precious, dear ; used substantively, like the French 'mon cher,' 'my dear friend.' *a*

عشرت *'ishrat*, enjoyment. *a*

عطار *'attār*, m. a perfumer, druggist. *a*

عقل *'aql*, f. wisdom, opinion. *a*

عقلمند *'aqlmand*, a. wise. *a*

علاج *'ilāj*, m. cure, remedy. *a*

علاقة *'alāka*, (or *ilāka*), m. connection. *a*

علم *'ilm*, m. science, knowledge; *'ilm-i-najūm*, astrology. *a*

علي *'alā*, upon, after; *alā hāz-al-kiyās*, in like manner. *a*

عليحده *'alaihida*, distinct, peculiar. *a*

عمده *'umda*, noble, fine. *a*

عمر *'umr*, f. age, lifetime. *a*

عمل *'amal*, m. action, practice, conduct. *a*

عنايت *'ināyat*, f. favour, gift. *a*

عوام الناس *'awam-unnās*, m. the common people. *a*

عورت *'aurat*, f. a woman, a wife; Arab. plur. *'aurāt*. *a*

عوض *'iwaz*, m. return, substitute. *a*

عيادات *'iyādat*, f. visiting (the sick). *a*

عیار *'aiyār*, cunning; a knave. *a*

عیش *'aish*, m. pleasure, delight. *a*

عين *'ain*, m. the eye, essence, the very (thing, &c.). *a*

غ

غار *'ghār*, m. a pit, cavern, hole. *a*

غافل *'ghāfil*, careless, negligent. *a*

غرا *'gharra*, impudence. *a*

غرض *'gharaz*, f. design, view; ad. in short, in fine. *a*

غریب *'gharīb*, poor, a stranger. *a*

غزنوي *'ghaznavī*, a. residing at Ghazna. *p*

غلاف *'ghilāf*, m. a covering. *p*

غلام *'ghulām*, m. a slave. *a*

غم *'gham*, m. grief, sorrow. *a*

غير *'ghair*, other, different. *a*

غیرت *'ghairat*, f. jealousy. *a*

ف

فائده *'fā'ida*, m. profit, gain. *a*

فائق *'fā'iq*, superior, excelling. *a*

فجر *'fajr*, f. morning, dawn of day; early. *a*

فدوي *'fidvī*, devoted, loyal subject or slave. *a* [sure. *a*

فراغت *'farāghat*, f. comfort, lei-

فراغوش کرنا *'farāmosh-k*, to forget. *p h*

فرزند *'farzand*, m. a son, boy. *p*

فرض *'farz-k*, to grant, assume. *a*

فرمانا *'farmānā*, a. to order, say, speak. *h*

فرياد *'faryād*, f. complaint. *p*

فريادي *'faryādī*, a. complainant, plaintiff. *p*

فريب *'fareb*, fraud, a trick. *p*

فساد *'fusād*, m. depravity, violence. *a*

فصل *'faṣl*, f. time, season, harvest. *a*

فقط *'faḳat*, merely, only, no more. *a*

فقير *'faḳīr*, m. a beggar, dervise, poor, indigent. *a*

فکر *'fīkr*, m. f. thought, reflection. *a*

فلانا *'fulānā*, a certain one. *a*

فوج *'fauj*, f. army, a multitude. *a*

فورا *'fauran*, quickly, instantly. *a*

في *'fī*, in, used in Ar. phrases, as, *fi, l, wākī*, in truth; *fi, l, faur*,

instantly ; *fi,l,ḥakīkat*, of a verity. *a*

ق

قَابِل *kābil*, fit, worthy. *a*

قَاضِي *kāzī*, m. a judge. *a*

قَامَت *kāmat*, f. bulk, height, size. *a*

قَبْضَة *qabṣa*, m. grasp, possession. *a*

قَبُول *qabūl*, m. consent, *qabūl-k*, to agree, accept. *a*

قَتْل *qatl*, m. slaughter, killing. *a*

قَد *qadd*, m. stature, size. *a*

قَدْر *qadr*, f. worth, price. *a*

قَدَم *qadam*, m. foot, footstep. *a*

قَدِيم *qadīm*, ancient, old. *a*

قَرَار *qarār*, confirmation, rest. *a*

قَرْض *qarṣ*, m. a loan ; *qarṣ denā*, to lend. *a*

قَسَم *qasam*, f. an oath ; *kism*, kind, species. *a*

قُصُور *qušūr*, m. want, fault. *a*

قَضَاق *qazṣāq*, m. a robber ; hence Cossack.

قَضَاكَار *qazākār*, by chance. *a p*

قَضِيه *qazīa*, m. a quarrel. *a*

قَلْعَة *qil'a*, m. a fort, palace. *a*

قِنَاعَت *qinā'at*, f. contentment. *a*

قَوْل *qaul*, m. a statement, a word. *a*

قِيَامَت *qiyāmat*, f. the general resurrection, calamity. *a*

قَيْد *qaid*, f. fetter, imprisonment. *a*

قِيَمَت *qīmat*, f. price, value. *a*

ک

کَاتِب *kātib*, m. a writer. *a*

کَاتِنَا *kātnā*, a. to cut. *s*

کَار *kar*, m. use, business, service, work, deed. *p*

کَار چَوْبِي *kār-chobī*, embroidered cloth. *p*

کَاغِذ *kāghaz*, m. paper, a scrap of paper. *p*

کَافِر *kāfir*, m. infidel. *a*

کَال *kāl*, m. time. *s*

کَام *kām*, m. business, use, desire ; *kām ānā*, to be useful, of service. *s p*

کَانَ *kān*, m. the ear. *s*

کَانِپَنَا *kāmpnā*, n. to tremble, to shiver. *s*

کَانْدَهَا *kāndhā*, m. the shoulder. *s*

کَانِکِه *kānkḥ*, the armpit. *h*

کَانِهِنُوج *kānhkūbja*, the city of Kanoj. *s*

کَايِثَه *kāyath*, m. name of a caste of Hindūs, a scribe, a copyist. *s*

کَب *kab*, when ? *s*

کَبِي *kabī*, m. a poet. *s*

کَبِهِي *kabhū*, ever, some time or other ; *kabhū-kabhū*, occasionally ; کَبِيِي *kabhū*, same as *kabhū*. *s*

کَبِيْرَا *kaprā*, m. cloth, clothes. *s*

کَبِيُوت *kapūt*, unfilial. *s*

کَتَا *kuttā*, m. a dog. *s*

کِتَاب *kitāb*, f. a book, writing. *a*

کِتِنَا *kitnā*, how much ? how many ? *s*

کِتْوَال *kutwāl*, an officer of police. *s*

کِتْوَرِي *kaṭorī*, f. a small metal cup. *h*

کُچھ *kuchh*, any, some, something, a little ; *kachhu*, any, the least. *h*

کُچھُوَا *kachchhūā*, m. a tortoise. *s*

کرنا *kirāe lenā* or *kirāe mang-wānā*, to get on hire, to borrow. *h*
 کرشن *Krishn*, the god Krishna. *s*
 کرنا *karnā*, a. to do, to place. *s*
 کړودہ *krodh*, angry, wroth. *s*
 کس *kis*, inflect. of *kaun*, who? frequently joined to the following word, as *kis-tarah*, how? *kis-wāste*, or *-liye*, why? *h*
 کسبہ *kasbī*, a prostitute, courtesan. *a*
 کسنا *kasnā*, a. to draw, cover. *h*
 کسی or کسو *kisī* or *kisū*, inflection of *kōi* or *kuchh*, some, certain, any. *h*
 کشت *kisht*, m. f. a sown field. *p*
 کشتی *kishtī*, f. a boat, ship. *p*
 کل *kal*, to-morrow, yesterday. *s*
 کلام *kalām*, m. a word, speech. *a*
 کلوانت *kalūwant*, m. a minstrel, musician. *h*
 کلیجہ *kaleja*, m. the liver, courage. *h*
 کم *kam*, deficient, less, little, rarely; used in composition, as *kambakht*, ill-starred, a rascal. *p*
 کمال *kamāl*, m. perfection, excellence; used adjectively, as, extreme, the utmost, &c. *a*
 کمانا *kamānū*, a. to earn one's living. *h*
 کمرہ *kamarā* (camera), m. a room, chamber. (Port.)
 کمینہ *kamīna*, base, mean fellow. *p*
 کنارہ *kināra*, m. shore, side, limit. *a*
 کنجی *kunjī*, f. a key. *s*
 کند *kund*, m. a cistern, basin. *s*
 کنگال *kangāl*, poor, wretched. *h*

کنی *kane*, near, beside. *h*
 کوا *kauwā*, m. a crow; *kū,ā*, a well, a draw-well. *h*
 کوتاہی *kotāhī*, smallness, deficiency. *p* [of police. *p*
 کوتوال *kotwāl*, m. the chief officer
 کوٹھری *koṭhrī*, f. a room. *s*
 کوچہ *kūcha*, m. a lane, a street. *p*
 کوڑا *koṛā*, m. a whip, a lash. *h*
 کومل *komal*, soft, weak. *s*
 کون *kaun*, who? which? what? *h*
 کوندی *kundī*, f. a mortar. *h*
 کونسا *kaunsā*, what-like? of what sort? *h*
 کوئی *koī*, any, some one; artic. a or an, a certain (person, &c.). *s*
 کہ *ki*, that, thus, as follows; sometimes a relative, who? which? *p*
 کہا *kahā*, m. bidding, order; *kahā-sunī*, f. altercation. *s*
 کھال *khāl*, f. skin, hide. *s*
 کھان *kahānī*, where? whither? *h*
 کھانا *khānā*, a. to eat, suffer; m. food, dinner. *s*
 کھاوت *kahawat*, f. a byword, a saying. *s* [rub. *s*
 کھجلانا *khujlānā*, a. to tickle, to
 کھراہا *kharahā*, m. a hare. *s*
 کھڑا *kharā*, erect, standing. *h*
 کھیرکی *khirkī*, f. a window. *h*
 کھلنا *khulnā*, n. to be opened, to clear up after rain. *s*
 کھلانا *khilānā*, a. to give to eat, to feed. *s*
 کھل کھلانا *khil-khilānā*, n. to laugh. *h*

کہنا *kahnā*, a. to tell, say, bid, call, affirm. *s*

کھولنا *kholnā*, a. to open, untie, let loose. *s*

کھونا *khonā*, a. to lose, to waste. *s*

کھیت *khet*, m. a field. *s*

کھیتی *khetī*, f. husbandry, crop. *s*

کھیل *khel*, m. play, game, sport. *s*

کھیلنا *khelnā*, n. to play, to sport. *s*

کھیں *kahīn*, somewhere, anywhere, somewhat. *s*

کھینچنا *kheinchnā* or *khainchnā*, a. to delineate, draw. *h*

کئی *ka,i* or *ka,e*, some, a few. *h*

کیا *kyā*, pro. what? how? why? whether (or not); *kyā khūb*, how glorious! what fun! *s*

کیا *kiyā*, done, a deed, past part. of *karnā*, to do, make. *s*

کیسا *kaisā*, how? in what manner? of what sort? what like? *s*

کیفیت *kaifiyat*, f. nature, state. *a*

کیوں *kyūn*, *kyauñ*, why? how? well? what? *kyūn ki*, because; *kyūn-kar*, how? *h*

گ

گاڑی *gārī*, f. a chariot, cart. *h*

گالی *gālī*, f. abuse. *s*

گانا *gānā*, a. to sing. *s*

گانٹھ *gāñh*, a knot; *gāñh kā pūrā*, very rich. *h*

گانو *gāñw*, m. a villager. *s*

گاو *gāw*, f. a cow. *p*

گپ شب *gap shap*, chit-chat, conversation. *h*

گجراتی *gujarātī*, belonging to Gujerat. *h* [a fool. *s*

گدھا *gadhā*, m. an ass, (metaph.)

گدڑیا *gudaryā*, a shepherd. *h*

گزارا *guzārā*, m. passing. *p*

گزاراننا *guzarānnū*, a. to forward. *p*

گزرنا *guzarnā*, n. to pass. *p*

گر *gur*, m. a preceptor. *s*

گرد *gard*, f. dust, Scotticè, 'stour.' *p*

گرد *gird*, prep. around. *p*

گرداب *girdāb*, m. a gulph, whirlpool. *p*

گردن *gardan*, f. the neck. *p*

گرم *garm*, hot; *garmī*, f. heat, hot season. *p*

گڑھ *garh*, m. a fortress, palace. *h*

گفتگو *gustgū*, conversation. *p*

گل *gul*, m. a rose; *gul karnā*, to extinguish. *p*

گلی *galī*, f. a lane. *h*

گم *gum*, lost. *p*

کرنا *gumān karnā*, a. to imagine, fancy, opine. *p h*

گن *gun*, m. skill; *gunī*, skilful. *s*

گناہ *gunāh*, m. fault, crime, sin. *p*

گنہوانا *gunthwānā*, a. to cause to be fixed (as a string). *s*

گنوار *gainwār*, m. a villager, a peasant. *h*

گواہ *gawāh*, a witness; *gawāhī*, evidence, testimony. *p*

گوپال *Gopāl*, one of the names of Krishna. *s*

گور *gor*, m. the grave, tomb. *p*

گوشت *gosht*, m. flesh. *p*

گوکھ *gokh*, m. a portico. *h*

- گول *gol*, or *golsā*, round. *s*
 گونگا *gūngā*, mute, dumb. *h*
 گویا *goyā*, as if, as one would say. *p*
 گہات *ghāt*, m. a landing place. *s*
 گہبرانہ *ghabrānā*, n. to be confused, perplexed. *h*
 گہتا ٹوپ *ghatā-top*, m. a canopy, covering. *h*
 گھر *ghar*, m. house, dwelling. *s*
 گہڑا *gharā*, m. a jar, pitcher. *s*
 گہڑی *gharī*, f. an hour, a watch. *s*
 گہسنا *ghisna*, n. to be worn; *ghusnā*, to enter. *h*
 گہنتالی *ghanṭālī*, f. a small bell. *s*
 گہنگرو *ghungrū*, m. a small bell. *s*
 گہوڑا *ghoṛā*, m. a horse. *s*
 گہولنا *gholnā*, a. to dissolve, to pound. *s* [*jānā*]. *h*
 گیا *gayā*, gone (past part. of
 گیل *gail*, f. a road. *h*
 گینا *gainā*, m. a small bullock. *h*
 گینی *gainī*, f. a small chariot. *h*
 گیہون *gehūn*, m. wheat. *s*

ل

- لات *lāt*, f. trunk of a tree. *h*
 لاثانی *lā-ṣānī*, unequalled, unrivalled. *a*
 لاج *lāj*, m. shame. *s*
 لاجواب *lā-jawāb*, silent, silenced. *a*
 لاجار *lāchār*, helpless, destitute. *p*
 لاجاصل *lā-ḥāṣil*, useless, without result. *a*
 لادنا *lādānā*, a. to load, to embark. *h*
 لاکپور *Lār-Kapūr*, two celebrated minstrels at the court of Akbar. *h*

- لازم *lāzim*, necessary, urgent. *a*
 لاکھ *lākh*, one hundred thousand. *h*
 لالا *lālā*, m. master, sir. *h*
 لالچ *lālach*, m. avarice, desire. *s*
 لانا *lānā*, a. to bring, to breed, produce, make. *s*
 لائق *lāik*, worthy, perfect. *a*
 لپٹنا *lipaṭnā*, n. to cling, to stick to. *h*
 لپیٹنا *lapēṭnā*, a. to wrap up. *h*
 لٹکانا *laṭkānā*, a. to suspend. *h*
 لجانا *lajānā*, n. to be ashamed. *s*
 لجت *lajjit*, ashamed. *s*
 لادنا *ladnā*, n. to be loaded, to ride. *h*
 لذیذ *lazīz*, delicate, delicious. *a*
 لڑائی *laṛāī*, f. battle, quarrel, war. *h*
 لڑکا *laṛkā*, m. a boy, child, babe. *s*
 لڑنا *laṛnā*, a. to fight, to quarrel. *s*
 لڑھانا *laṛhānā*, a. to spill, upset. *s*
 لڑھکنا *laṛhākṇā*, n. to be spilt, upset. *s*
 لشکر *lashkar*, m. an army. *p*
 لطف *luṭf*, m. pleasure, enjoyment. *a*
 لقمان *Lukmān*, m. name of a famous Eastern fabulist. *a*
 لقمہ *luqma*, m. a morsel, mouthful. *a*
 لکڑی *lakṛī*, f. wood, a staff, stick. *h*
 لکھنا *likhnā*, a. to write. *s*
 لکھوانا *likhwānā*, a. to cause to be written. *s*
 لگام *lagām*, m. bridle, bit. *s*
 لگنا *lagnā*, n. to touch, to begin, to reach or come up to. *s*
 لگوانا *lagwānā*, a. to cause to be applied. *s*

لنبا *lambā*, long, tall. *s*
 لنگرا *langrā*, lame. *p h*
 لوٹنا *lūṭnā*, a. to rob, plunder ;
lotnā, to roll on the ground. *s*
 لوکا *lūkā*, m. spark, flame. *s*
 لوگ *log*, m. people. *s*
 لومڑی *lomṛī*, f. a fox. *s*
 لونڈی *laundī*, f. a slave. *h*
 لوهو *lohū*, blood.
 ليٹنا *leṭnā*, n. to repose, to lie
 down. *h* [carry. *s*
 ليجانا *lejānā*, a. to take away, to
 ليکن *lekin*, conj. but, yet, however. *a*
 ليکھا *lekhā*, m. account, reckoning. *s*
 ليکھک *lekhak*, m. a writer, one
 who is writing. *s*
 ليللا پيلا *lilā-pīlā*, blue and yellow ;
 applied to the appearance of the
 eyes of a person enraged. *s*
 لینا *lenā*, a. to take, accept, set,
 buy. *s*
 ليے *liye*, for the sake of. *h*

م

ما *mā*, f. a mother ; *mā bāp*,
 parents. *s*
 ماجرا *mājarā*, m. state, circum-
 stance, incident. *a* [kill. *s*
 مارڈالنا *mār-dālnā*, a. to smite, to
 مارگ *mārg*, m. a road, path. *s*
 مارنا *mārnā*, a. to smite, strike. *s*
 ماري *māre*, by reason of, in con-
 sequence of. *s* [goods. *a*
 مال *māl*, m. property, wealth,
 مالک *mālik*, m. master, lord,
 possessor. *a* [distressed. *p*
 ماندہ *mānda*, left behind, tired,

مانگنا *māngnā*, a. to ask for, to
 beg. *s* [agree to. *s*
 ماننا *mānnā*, a. to believe, obey,
 ماي *maī*, f. mother. *s*
 مبارک *mubārak*, good, auspicious ;
mubārak-bādī, congratulation. *a*
 مت and متا *mat* and *matā*, f.
 mind, judgment. *s*
 مت *mat*, don't (used with im-
 perat.). *h*
 متاع *matā'*, m. goods, property. *a*
 متر *mitr*, a friend. *s*
 متصدي *mutaṣaddī*, an accountant. *a*
 متعجب *muta'ajjib*, astonished. *a*
 متھرا *Mathurā*, name of a province
 and town near Agra. *s*
 مٹھی *muthī*, f. the fist, a handful. *s*
 مٹی *mittī*, f. earth, dust. *s*
 مثل *maṣal*, f. a fable, simile, pro-
 verb. *a* [vention. *a*
 مجلس *majlis*, f. an assembly, con-
 چانا *machānā*, a. to make, stir
 up, commit. *h*
 محاورہ *muḥāwara*, m. idiom, usage. *a*
 محروم *mahrūm*, disappointed, ex-
 cluded. *a*
 محمود *Mahmūd*, a man's name. *a*
 محنت *miḥnat*, f. labour, misfor-
 tune. *a* [rious. *a*
 مختلف *mukhtalif*, different, va-
 مدت *muddat*, f. a space of time,
 a long time. *a*
 مدعا *mudd'ā*, m. desire, wish. *a*
 مدعي *mudda'ī*, m. a plaintiff,
 claimant. *a* [degrees. *a*
 مراتب *marātib*, m. (pl.) steps,

مراد *murād*, f. desire, meaning, inference. *a*

مرتبه *martaba*, m. a step, dignity, office, time; *ek martabe*, once upon a time. *a*

مردم *marhūm*, deceased, the late. *a*

مرد *mard*, m. a male, a man, a hero; *mardāna-wār*, like a man. *p*

مرضی *marzī*, f. wish, inclination. *p*

مرغ *murgh*, m. a fowl, bird. *p*

مرنا *marnā*, n. to die, to expire; also *mar-jānā*, the same. *s*

مسافر *musāfir*, m. a traveller. *a*

مستول *mustul*, m. a mast. *a*

مسجد *masjid*, f. a mosque. *a*

مسخره *maskhara*, a jester. *a*

مسکرانا *muskurānā*, n. to smile. *h*

مسلمان *Musalmān*, a Muhammadan, of the faith of Muhammad. *a*

مشک *mashk*, f. a leathern bag for water. *p* [known. *a*

مشهور *mashhur*, noted, well-

مصاب *muṣāhib*, m. a companion, friend, aide-de-camp. *a*

مصور *muṣawwir*, m. a painter. *a*

مصیبت *muṣibat*, f. calamity, affliction. *a* [to. *a*

مطابق *mutābik*, prep. conformable

مطلب *matlab*, m. a question, purpose, meaning. *a*

مظفر خان *Muzaffir-khan* (p. 29), a man's name. *a*

معاف *mu'af*, absolved, forgiven, excused; *mu'af karnā*, to forgive. *a*

معدور *ma'zūr*, excused, excusable. *a*

معلم *mu'allim*, m. a teacher, doctor. *a*

معلوم *ma'lūm*, known, apparent; *ma'lum-h*, to seem, to appear. *a*

معما *mu'ammā*, m. an enigma, an acrostic. *a*

معیوب *ma'yūb*, blameable, disreputable. *a*

مغرور *maghrūr*, a. proud, fastidious. *a*

مفت *muft*, free, gratis. *p*

مفلس *muflis*, poor, wretched. *a*

مفلسی *muflisī*, f. poverty. *a*

مفید *mufīd*, profitable, useful. *a*

مقام *maqām*, m. place, occasion. *a*

مقرر *muqarrar*, assuredly. *a*

مکان *makān*, m. a place, dwelling. *a*

مکھ *mukh*, m. mouth. *s*

مکھی *makkhī*, a fly. *h*

مگر *magar*, but, except. *s*

ملاقات *mulāqāt*, f. meeting, interview. *a*

ملک *mulk*, m. a country, kingdom; *malik*, a king; (pl. Ar.) *mulūk*, kings. *a*

ملنا *malnā*, a. to rub, to tread on, to anoint. *h*

ملنا *milnā*, n. to be found, to meet. *s*

من *man*, m. the mind, soul. *s*; name of a certain weight, a maund. *p*

منادی *manādī*, f. proclamation. *a*

منتخابات *muntakhabāt*, selections, extracts. *a*

منڈا *mundā*, open, exposed. *h*

منجھولی *manjholī*, f. a small chariot. *h*

منش *manish*, f. dignity, rank. *p*

مطلق *mutlak*

at all, in the least

منش *manush*, a person. *s*
 منطق *mantik*, m. logic. *a*
 منطقي *mantikī*, m. logician. *a*
 منع *man'*, m. prohibition. *a*
 منگوانا *mangwānā*, a. to cause to
 be brought. *h*
 منہ *muñh*, m. the mouth, face;
muñh-zor, headstrong, obstinate. *s*
 مو *mū*, a hair. *p* [*marnā*]. *s*
 موا *mūā*, dead, (past part. of
 موافق *muwāfiq*, a. conformable. *a*
 موتی *motī*, m. a pearl. *s*
 موٹا *motū*, gross, coarse. *h*
 موچي *mochī*, m. a cobbler, saddler. *h*
 موڑہ *mūṛh*, m. a fool. *s*
 موسم *mausim* or *mausam*, m. time,
 season. *a*
 موقوف *mauqūf*, depending on;
mauqūf-k, to conclude, to stop. *a*
 موم دل *mom-dil*, soft-hearted. *p*
 موندھا *mūndhā*, m. a footstool. *h*
 مہابلي *mahābalī*, powerful. *s*
 مہاجن *mahājan*, a rich merchant. *s*
 مہاڈول *mahāḍol*, a large sedan. *h*
 مہاراج *mahārāj*, great king! sir!
 sire! *s* [skill. *a*
 مہارت *mahārat*, f. proficiency,
 مہرہ *muhra*, m. the thigh bone
 (Ex. 36). *p*
 مہینہ *mahīna*, m. a month. *p*
 میان *miyān*, a master, gentleman. *p*
 میانہ *miyāna*, m. a palki. *p*
 میر *mīr*, m. a chief, a leader. *p*
 میرا *mīrā*, lord, heir. *p*
 میر بخشى *mīr bakhshī*, m. the
 paymaster-general. *p*

میرزا *mīrzā*, a noble, grandee. *p*
 میز *mez*, f. a table. *p*
 میسر *muyassar*, a. attained, attain-
 able. *a*
 میلا *maila*, a. dirty, defiled; *melā*,
 a fair; *melā ṭhelā*, m. a crowd
 of people. *s*
 مینہ *meñh*, m. rain, rainy season. *s*

ن

ناچیز *nā-chīz*, worthless, use-
 less. *p*
 ناخوش *nākhush*, displeased. *p*
 نادان *nādān*, a. ignorant, simple. *p*
 نادانی *nādānī*, f. ignorance. *p*
 ناکا *nākā*, m. a lane, avenue. *h*
 ناگورا *nāgaurā*, m. a kind of bul-
 lock (of the country Nagaur). *h*
 ناگهان *nā-gahān*, suddenly, unex-
 pectedly. *p* [tation. *p*
 نالش *nālīsh*, f. complaint, lamen-
 نالشی *nālīshī*, complaining, a com-
 plainant. *p*
 نالکی *nālkī*, f. a sort of sedan for
 princes, &c. *h*
 ناله *nāla*, m. weeping, lamentation. *p*
 نام *nām*, m. name, fame, reputa-
 tion. *s*
 نامحرم *nā-mahram*, unprivileged,
 applied to such males as are not
 entitled to visit the harem. *a*
 نامرد *nāmard*, unmanly, a coward. *p*
 نامردی *nāmardī*, f. unmanliness. *p*
 ناموس *nāmūs*, m. f. honour, dignity,
 the female part of a family. *a*
 نانہ *nāñw*, m. name. *s*

ناو *nāw*, f. a ship. *p*
 نایب *nā'ib*, m. a deputy. *a*
 نبیدن *nibedan*, m. representation, statement. *s*
 نپت *nipat*, very, exceedingly. *h*
 نجوم *najūm* or *nujūm*, astrology, (lit. stars). *a*
 نجیب *najīb*, noble; *najīb-zāda*, noble born, a gentleman; *najīb-zādī*, daughter of a noble. *a*
 ندامت *nadāmat*, f. repentance, contrition, regret. *a*
 ندان *nidān*, at length, at last. *s*
 ندي *nadī* or *naddī*, f. a river. *s*
 نراس *nirās*, hopeless, despair. *s*
 نرالا *nirālā*, apart, aside. *s*
 نرتتر *nir-uttar*, without an answer. *s*
 نزدیک *nazdīk*, prep. near, used idiomatically like the Latin *apud*, as (p. 22) *dānā, oī ke nazdīk*, 'apud sapientes,' in the opinion of the wise. *p*
 نصفاً نصفي *niṣfā-niṣfī*, by halves; with *karnā*, to divide into two equal shares. *p*
 نصیحت *naṣīḥat*, f. advice, admonition; *naṣīḥat-d* or *-k*, to counsel, instruct, reprove. *a*
 نظارا *naẓārā*, m. sight, looking. *a*
 نظر *naẓar*, f. sight; *naẓar ānā* or *pahūnichnā*, to come in sight. *a*
 نعمت *ni'mat*, f. favour, benefit, delight, affluence. *a*
 نفیس *nafīs*, a. precious, delicate, exquisite. *a*
 نقاشي *naḳḳāshī*, f. painting;

naḳḳāshī-dār, painted, having paintings. *a*
 نقد *naḳd*, m. ready money. *a*
 نقش *naḳsh*, m. painting, picture, map, portrait; *naḳsh i diwār*, a painting on a wall. *a*
 نقص *naḳṣ*, m. defect, failure. *a*
 نقصان *nuḳṣān*, m. loss, defect, detriment. *a*
 نقل *naḳl*, f. a history, tale. *a*
 نکالنا *nikāl'nā*, a. to extract, to take out. *s*
 نکلنا *nikāl'nā*, to issue, to result. *s*
 نکت *nikat*, near, before. *h*
 نکما *nikammā*, useless, worthless. *s*
 نگر *nagar*, m. a city, a town. *s*
 نلج *nilajj*, shameless. *s*
 نماز *namāz*, f. prayer. *p*
 نمودار *namūdār*, a. apparent. *p*
 نندولا *nandolā*, m. a trough, an earthen vessel. *s*
 ننگا *naṅgā*, naked, bare. *h*
 نو *nau*, new, fresh; *nau-jawān*, quite young. *p*
 نواب *nauwāb*, a viceroy. *h*
 نوبت *naubat*, f. time, occasion. *a*
 نوکر *naukar*, m. servant, attendant. *p*
 نوم تووم *naum-taum*, sing-song, stuff. *h*
 نویوبنا *navayaubanā*, quite young. *s*
 نه *na*, no, not. *s*
 نهال *nihāl*, pleased, exalted. *h*
 نهایت *nihāyat*, f. the extremity, ad. very, much, excessive. *a*
 نهین *nahīn*, no, not, nay. *s*
 نیابت *niyābat*, f. deputyship. *a*

نیچی *nīche*, beneath, close under. *h*
 نیش *nesh*, m. sting (of a bee, &c.). *p*
 نیک *nek*, good, virtuous; *nek-*
bakht, of good disposition. *p*
 نیه *neh*, love, affection. *s*

و

و *wa* or *o* conj. and, but. *a p*
 واپس دینا - کرنا *wāpas-d* or *-k*, a.
 to return, give back. *h p*
 واجب *wājib*, right, proper. *a*
 وارد *wārid*, arrived; *wārid-h*, to
 arrive. *a*
 واسطی *wāste*, prep. on account of,
 for the sake of, because. *a*
 واعظ *wā'iz*, m. a preacher. *a*
 واقعی *wāqī,ī*, verily, in truth. *a*
 واقف *wāqif*, aware, acquainted. *a*
 والا *wālā*, a termination added to
 the inflected infinitive denotes
 the agent; added to nouns it
 denotes the owner, wearer, &c. *h*
 وزیر *wazīr*, a minister, counsellor;
wazīr-zādī, the daughter of a
wazīr. *a*
 وعظ *wa'z*, m. a discourse, sermon. *a*
 وغیره *wa-ghaira*, et cetera, and so
 forth. *a*
 وصف *wasf*, m. praise, encomium,
 virtue, worth. *a*
 وطن *watan*, m. native country,
 home, abode. *a*
 وفا *wafā*, f. performing a promise,
 sincerity, fidelity. *a*
 وقت *wakt*, m. time, season, op-
 portunity. *a*

ون *win*, inflect. plur. of *wuh*, he,
 she, &c. *h*

وونہیں *wonhīn*, that instant. *h*
 وہ *wuh*, pro. he, she, that, it. *h*
 وہاں *wahān*, there, thither, yonder. *h*
 وہی *wahī* or *wuhī*, pro. he himself,
 that very (person or thing). *h*
 وہیں *wuhīn*, immediately. *h*
 وہی *we*, they, those; plu. of *wuh*. *h*
 ویسا *waisā*, in that manner, so, like
 that, such as that. *h*
Wūkūf - Sense.

ہاتھ *hāth*, m. the hand, a cubit. *s*
 ہاتھی *hāthī*, m. an elephant. *s*
 ہاٹ *hāt*, f. a market. *h*
 ہارمان *hār-mān*, despairing, help-
 less.

ہاں *hān*, yes, even so. *h*
 ہانڈی *hāndī*, f. a pot. *s* [sigh. *h*
 ہای *hā,e*, alas! *hā,e-k*, to groan,
 ہتھ *hitū*, a friend. *s*
 ہتھیار *hathyār*, m. a weapon, offen-
 sive armour. *s*

ہچکولا *hachkolā*, m. jolt, jolting. *h*
 ہڈی *haddī*, f. a bone. *s*
 ہر *har*, each, every. *p*

ہرا *harā*, a. green, fresh, verdant. *s*
 ہر ایک *harek*, pro. every one. *p h*
 ہرچند *harchand*, how much soever,
 howsoever, although. *p*

ہر روز *har-roz*, ad. every day. *p*

ہرگز *hargiz*, ad. ever. *p*

ہرن *hiran*, m. a stag, a deer. *s*

ہزار *hazār*, a thousand. *p*

ہزل *hazl*, m. jest, joke. *a*

هشيار *hushyār* (same as *hoshyār*), careful. *p*

هفت هزاري *haft-hazārī*, a commander of seven thousand. *p*

هلاکت *halākat*, f. ruin, destruction. *a* [tion. *h*

هلانا *hilānā*, a. to move, set in motion.

هلنا *hīlnā*, n. to move or be moved. *h*

هلکا *halkā*, light, not heavy. *h*

هم *ham*, we; plu. of *main*. *s*

هم *ham*, a particle denoting "together," used in composition, as,

هم جولي *ham-jolī*, a companion. *p*

همراهي *ham-rāhī*, m. a companion, fellow-traveller. *p*

هم عمر *ham-'umr*, companion, of the same age. *p* [fellow. *p*

هم مکتب *ham-maktab*, class-
هميشه *hamesha*, always, ever, perpetually. *p*

هند *Hind*, India. *p*

هندو *Hindū*, a Hindu, one who follows the faith of Brahma. *p*

هندوستان *Hindūstān*, m. India. *a p*

هنر *hunar*, m. art, skill, virtue; *hunarmand*, skilful. *p*

هنسنا *hañsnā*, n. to smile. *s*

هنگامه *hangāma*, m. an assembly, tumult, assault. *p*

هوش *hosh*, m. sense, perception. *p*

هوا *hawā*, f. wind, air. *a*

هوجانا *ho-jānā*, n. to become. *h*

هوشيار *hoshyār*, intelligent, attentive, cautious. *p*

هونا *honā*, n. to be, become, grow. *s*

هي *hī* (an emphatic particle), even, indeed, very. *h*

هين *hīn*, even, indeed. *h*

هين *hīn*, void of, without. *s*

هيا *hiyā*, m. mind, sense. *s*

ي

يا *yā*, conj. or, either. *s*

ياد *yād*, f. memory, recollection. *p*

يار *yār*, m. a friend, lover. *p*

يقين *yakīn*, m. certainty, certain, true. *a*

يک *yak*, one, a, an. *p*

يگانه *yagānā*, kindred, single, incomparable. *p* [ner. *h*

يون *yūn*, or *yōn*, thus, in this manner.

يونهين *yūnhīn*, thus, even so. *h*

يه *yih*, this; he, she, &c. *h*

يهان *yahān*, here, used with the the genitive (inflec.) to denote possession, &c., as *mere yahān*, in my possession; apud me. *h*

يهي *yihī*, this same. *h*

يهين *yahīn*, here, in this very place. *h*

يهي *ye*, they, these. *h*

A FEW NOTES AND OBSERVATIONS,

On those parts of the Reading Lessons which may appear less obvious to a beginner ; with references to the Grammar.

The first number following the letter G. denotes the page of the Grammar to which the reader is referred ; the second number or letter refers to the paragraph in that page.

Extracts in the Persian Character.

Extract 1.—*Jaldī kā phal*, ‘the fruit of rashness ;’ the genitive placed first, G. 95. 64. It will be observed that the sentences are arranged according to the rule, G. 93. 62, each sentence finishing with the verb *hai*, ‘is.’ *Gūngī zabān*, &c., ‘a speechless tongue is better than a lying tongue :’ in this sentence there are two clauses ; the verb *hai* is expressed at the end of the first clause, and consequently unnecessary at the end of the second. G. 135.

Ex. 2.—*Thorā khānā*, ‘little eating ;’ the infinitive used substantively, G. 129. a. ; *ṭalab kar ’ilm ko*, ‘seek for knowledge ;’ *ṭalab karnā*, a nominal verb, G. 66, last line ; here the verb, contrary to the general usage, comes first. There are in this Extract a few more exceptions to the general rule as to arrangement, agreeably to what we have stated, G. 93. a.

Ex. 3.—*Jalne lagā*, ‘began to burn ;’ *senkne lagā*, ‘began to warm himself,’ G. 131. c. ; *ṭhaṭhol ne kaha*, ‘a jester said,’ or ‘by a jester was said ;’ *jale*, ‘burns,’ *tāpe*, ‘warms himself,’ the aorist for the present, G. 122. b.

Ex. 4.—The sentences in this Extract follow the general rule as to arrangement, which is, to commence with the nominative or agent, and end with the verb, the remainder or complement of the sentence being included in the middle. *bar pā*, literally, ‘on foot ;’ *ziyāda kharāb haiñ*, ‘are more wicked ;’ the comparative degree, G. 71. b.

Ex. 5.—*Bahut kām*, ‘many uses;’ the nominative plural of masculine nouns of the second class (G. 29, 1st line), can be distinguished from the singular only by the context, such as a plural verb, &c.; *ba-jāe*, ‘in place of,’ preposition requiring the genitive in *ke*, G. 98; *kām āte hañi*, ‘become useful;’ *banāyā jātā hañi*, passive voice of *banānā*, G. 58. 42.

Ex. 6.—*Ek ūñt aur gadhe se*, ‘between a camel and an ass;’ *safar dar pesh hū,ā*, lit. ‘a journey came in front,’ i.e., ‘they both had occasion to travel;’ *ma’lūm hotā hai*, ‘it appears;’ *ḍūb-jā,ūngā*, ‘I shall be drowned,’ intens. verb, G. 65, line 29.

Ex. 7.—*Jo dānā*, &c., G. 116. a.; *be kahe*, ‘without being told,’ G. 132; *ḍāl-rakhtā hai*, ‘tosses away,’ intensive verb; *ki jis ke wāste*, ‘on whose account,’ G. 117. c.; *bar bād detā hai*, ‘gives upon the wind,’ i. e. ‘casts away.’

Ex. 8.—*Ek kamīne aur bhale ādmī se*, ‘between a base man and a gentleman;’ *hote hī*, ‘on becoming,’ adverbial particip. G. 134. e.

Ex. 9.—*Ek shakhṣ ne*, &c., ‘by a certain person it was asked of Plato;’ respecting the use of the postposition *ne*, read carefully G. 102, &c.; *bahut barsoni*, ‘many years,’ G. 106. b.; *kyā kyā ’ajāib*, ‘what various wonders,’ G. 114. a.; *dekhe*, ‘were seen’ (*tū ne*, ‘by thee,’ understood); *yihī ’ajūba*, ‘this wonder merely.’

Ex. 10.—*Kyā kām ātā hai*, ‘what quality is most useful?’ *ho-jāwe*, ‘should become.’

Ex. 11.—*Chashme pās*, ‘to (or near) a fountain’ (*ke* understood), G. 99. d.; *charḥ na sakā*, ‘he was not able to ascend;’ *utarne se pahle*, ‘previous to descending;’ *dekh na liyā*, ‘you did not thoroughly look at,’ intensive verb.

Ex. 12.—*Sher se kahā*, ‘said to the tiger;’ the verbs ‘to say or speak’ and ‘to ask,’ construed with the ablative, G. 102. b.; *agar sher muṣawwir hotā*, ‘if a tiger had been the painter,’ G. 81. a.

Ex. 13.—*Kuchh sawāl kiyā*, ‘asked something in charity;’ *ek bāt merī*, ‘one request of mine;’ *mat māng*, ‘ask not,’ the negative particle *mat*, ‘don’t,’ used with the imperat., G. 123. d.; *uske siwā*, ‘with the exception of that.’

Ex. 14.—*Ek ne un meñ se*, ‘one of them;’ *jāiye* and *baiṭhiye*, respectful forms of the imperative, G. 123. *d.*

Ex. 15.—*Pahle*, ‘in the first place;’ *larḥoñ ke sikhḷāne ke liye*, ‘for the purpose of the instructing of boys’ (or children); *ki jiske muwāfik chaleñ*, ‘in conformity with which they may move’ (or walk); the particle *ki* is frequently used before the relative *jo*, &c., in imitation of a Persian construction, G. 117. *c.*

Ex. 16.—*Apnī angūṭhī*, ‘thine own ring,’ G. 112; *yād karnā* (*tujh ko* understood), the infinitive used imperatively, like the Latin gerund, G. 129. *a.*

Ex. 17.—*Billī ā,ī thī*, pluperfect tense, G. 127. *d.*; *bujhā de*, ‘extinguish,’ intensive verb; *paṛā paṛā*, &c., ‘all the time lying down, he continued giving answers.’

Ex. 18.—*Agar main bazi na jītūñ*, ‘if I do not win the game;’ *ser bhar gosht*, ‘an exact pound of flesh;’ the *ser* is nearly two English pounds; *tarāsh le*, ‘cut off;’ *usne namānā*, ‘he did not (or would not) agree;’ *kāzī pas* (for *kāzī ke pas*), ‘near the judge;’ *ek ser se ek rati ziyāda*, ‘a single grain more than one *ser*.’

Ex. 19.—*Ain kil'e ke nīche* ‘close under the very palace;’ *lūtā gayā*, ‘was plundered,’ passive voice; *khidmat meñ*, ‘in the presence;’ *arḥ kī*, ‘made representation,’ *kī*, fem. of *kiyā*, agrees with *arḥ*, but *arḥ kiyā* is also used as a nominal verb, G. 66. IV.; *chirāgh*, &c., ‘under the lamp is darkness,’ a proverb analogous to our own saying, ‘the nearer the church the farther from God.’

Ex. 20.—*Anjān hokar*, ‘as a stranger;’ *kyā mujhe*, &c., ‘do you not recognize me?’ *kyā*, here used as a sign of interrogation, G. 93. *b.*

Ex. 21.—*Us-ke*; *yahāñ* is here understood; *mar-gayā* and *bāñt-lī* and *urū dī*, all intensive verbs, G. 65. 44. *1.*

Ex. 22.—*Admiyoñ ko iṣṭabal meñ jāne detā*, ‘he allowed the people to go into the stable,’ G. 131. *c.*; *phirtā* and *kartā*, continuative past tenses, G. 124. *b.*; *apnā kām kar-liyā*, ‘gained his own object.’

Ex. 23.—*Aṣṇāe rāh meṅ*, ‘in the midst of the way;’ *chirāgh ghar kā*, &c., ‘I did not put out the lamp of the house before I came away,’ literally, ‘I have not come (after) having put out,’ &c.; *ae ga,e*, ‘you have come and gone;’ *jūtā na ghisā hogā*, ‘must not your shoes have been worn?’

Ex. 24.—*Is waḳt*, ‘at present;’ *ko*, understood, G. 100. a.; *honge* and *na-deṅ*, &c., the plural used out of respect to the Doctor, G. 118. 78; *jo unhoṅ ne*, &c., ‘even should his worship have given the medicine;’ *bāndhā-karegā*, frequentative verb, G. 66. III. 1; *marnā bar haḳḳ hai*, ‘death is destined.’

Ex. 25.—*Tabāh hokar*, ‘being in distress;’ *paṛhāne*, ‘to make read,’ ‘to teach;’ causal form of *paṛhnā*, G. 62. 43; *lete lete hī*, ‘even when lying down;’ the repetition of the conjunctive participle denotes a continuation of the state, or repetition of the action, denoted by the verb; *be hāth pānw ke hilāe*, ‘without the moving of his hands and feet;’ *hilāyā*, the preterite participle, used as a substantive, G.

Ex. 26.—*Sab ke ḥawāle kī*, ‘he gave into the charge of each;’ *kāt dālī*, ‘cut off;’ the intensive of *kāṭnā*.

Ex. 27.—*Donoṅ kḥzī ke pās ga,ṅi*, *aur inṣūf chāhā*, G. 104. d.; *ek ek*, ‘one to each,’ G. 106. c.; *laṛkā usko supurd kiyā*, G. 101. c.; in a more recent edition of the work from which this extract is taken, the reading is *laṛke ko use*, &c., which is much better.

Ex. 28.—*Chha roṭī se*, ‘with six loaves;’ the termination *oṅ* denoting the plural omitted, G. 107. 70; *wuh ḍāl-dene meṅ dākhil hai*, ‘that amounts to throwing it away.’

Ex. 29.—*Arḳ kiyā* (a nominal verb), ‘he represented;’ *arḳ kī* is also used in the same sense, vide Ex. 19; *dar-khḥwāst karnā*, ‘to make request;’ *do sawāl bejā* (properly *do sawāl-i-bejā*), ‘two improper requests.’

Ex. 30.—*Likhnī thīn*, ‘were to be written,’ G. 83; *dam kha rahā*, an idiomatic expression, denoting ‘he remained quite silent,’ lit. ‘continued devouring his breath.’

Ex. 31.—*Dekhne wāle*, ‘the spectators,’ G. 66; *dūsre ke*

ghar (*ko* understood), 'to the house of the other;' *samjhā*, &c., 'he perceived that it was not a screen;' *fareb khāyā*, 'were deceived,' lit. 'experienced deception.'

Ex. 32.—*Sīkhne kā*, &c., 'why then mention the learning of it?' *itne meñ*, 'in the meantime;' *bar bād kī*, 'have cast away.'

Ex. 33.—*Dushnām dī thī*, pluperfect tense, G. 127. *d.*; *āṭh āṭh āne*, &c., 'you share between you each eight *ānās*;' it will be observed that sixteen *ānās* make a *rupī*.

Ex. 34.—*Gardan mārṇā*, 'to decapitate;' *mere rū ba rū*, 'in my presence;' *mardāna wār*, 'like a man or hero;' *terā barā kalīja hai*, 'thou hast great courage;' *jawān-mardī*, 'heroism' or 'courage;' *dar guzrā*, 'he passed over (or passed by) his fault.'

Ex. 35.—*Ek barā sakhī*, a very generous man, G. 107. *b.*

Ex. 36.—*Khabr karnā*, the infinitive used as an imperative.

Ex. 37.—*Karte hūe*, vide G. 131, 84; *wājib tar*, Persian comparative, by adding *tar* to the positive.

Ex. 38.—*Bāiṭhā diyā*, intensive of *baiṭhānā*; *barā*, in the last line means 'greater,' 'more important.'

Ex. 37.—*Barā mom-dil*, 'very soft-hearted;' *in miyān kī*, 'of this reverend gentleman;' plural used out of respect; *apnā* is here used for *merā*, G. 113. *e.*

Ex. 40.—*Kuchh gol gol sa*, 'something quite round.'

Ex. 41.—*Subh hote hī*, 'immediately it was dawn of day;' *kaun sī jins*, 'what sort of commodity,' G.; *itnī dānāī par*, 'notwithstanding so much wisdom;' *yihī faḳaṭ*, 'this only and no more;' *main bāz āyā*, &c., 'I will have nothing to do with such wisdom;' past used for the future, G. 126. *a.*

Ex. 42.—*Jo wuh beṛ mile*, 'if that (lost) sheep should be found;' *khudā kī rāh par*, 'in charity,' 'pour l'amour de Dieu;' *khudā kī ḳasam (khātā huñ)* 'I swear by God.'

Ex. 43.—*Admī ke*, &c., 'taller than a man's stature;' *khatt pahunchne tak*, &c., 'by (the time of) the letter's arrival, the (wheat) season had expired;' *'itibār kī jāwe*, 'can be credited.'

Ex. 44.—*Maḥmūd of Ghaznī* died in A.D. 1030. *Ayyāz* was one of his favourite slaves. *Maḥmūd* is famous both for his patronage of learned men, and his success as a warrior. He made several expeditions into India, in the last of which, A.D. 1026, he is supposed to have carried away in triumph the gates of *Somnāth*, of which we have heard so much of late. *Jauhar-khāne men*, ‘into the jewel-house or treasury.’

Ex. 45.—*Jude jude makānoñ men*, ‘in places quite apart,’ or ‘each in a separate place;’ *salāmat*, ‘in safety.’

Ex. 46.—*Sūḍaul*, ‘well-shaped,’ ‘elegant;’ *bad kḥo-wale ke*, ‘of the man of a bad disposition;’ *jo jaisā*, &c., ‘whatever sort (of seed) a man may sow, the same will he reap.’

Ex. 47.—*Kasam khāi*, ‘swore an oath;’ *īmāndār*, ‘faithful’ or ‘honest;’ *rutba-e-ālā*, ‘very high rank;’ *is bahāne se*, ‘by this pretext.’

Ex. 48.—*Nau jawān*, ‘quite young;’ the same phrase occurs in the *Devanāgarī Extracts* under the Sanskrit form of *nava-yauvanā*; *der kar*, ‘though late.’

Ex. 49.—*Likhā huā*, ‘written;’ the participle with *huā*, agreeably to G. 131; *likhā hai*; here the agent *kisī ne* is understood.

Ex. 50.—*Salāḥan*, ‘by way of advice;’ *bāt kahte hī*, ‘immediately;’ *uske kahne ba mūjib*, ‘in conformity with what he said.’

Ex. 51.—*Diyānat-dār*, ‘conscientious;’ *jis waqt*, ‘when,’ or ‘at the time when;’ *hāṣil-i-kalām*, ‘in short.’ N.B. In the last line but two of this Extract, for *dānismand* read *dānishmand*.

Ex. 52.—*Shāh-jahān*, one of the Mogul emperors of the house of *Timur*, reigned about two centuries ago, A.D. 1628 to 1658; *Dārā-shukoh*, his eldest son, a young prince of great promise, murdered by his own brother, the crafty and unscrupulous *Aurangzeb*. *Jis ke yahān*, ‘whoever has got,’ G. 99. c.; *kisī kā uṛnā liyā*, &c., ‘the flight,’ or ‘flying qualities of one has won,’ or ‘excelled,’ &c.

The extract from the *Ārāish-i-Mahfil* (p. 26) is here for the first time correctly printed. In the Calcutta edition, the printers misplaced the letter-press of two pages, so that, while the paging seems perfect, the text makes nonsense. Several years ago I discovered this when endeavouring to make sense of the passage as it has all along stood in Mr. Shakespear's *Selections*, vol. I. p. 105. Mr. S. has endeavoured to *cement* the matter by throwing in a few connecting words of his own, which do mend the matter. A strict critic would have stated the fact, so that the original author should not incur blame for the sins of the Bengal printers, or of the English editor.

The subject of the extract is a description of a kind of chariot drawn by bullocks common in the province of Gujerat, more especially in the city of Ahmedabad. An account of the same, accompanied by a beautiful engraving, will be found in the *Travels of Albert Mandelslo*, who visited the spot upwards of two hundred years ago. The edition of his travels to which I allude is the folio printed at Leyden, 1719, page 74.

Before the student attempt this extract, it would be well if he thoroughly revised what he has already done. He ought also to peruse the Grammar from the beginning up to the end of the Syntax. Lastly, he may, while so doing, greatly facilitate his future progress by bestowing a few weeks on the study of Persian.

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