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URDŪ (OR HINDŪSTĀNĪ)  
GRAMMAR.

BY THE SAME AUTHOR.

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Anglo-Urdū Medical Handbook for  
Northern India. 1895.

Laskārī Dictionary, or Anglo-Indian  
Vocabulary of Nautical Terms and  
Phrases. 1882.

Totā Kahānī ; or Tales of a Parrot.  
Translated from the Hindūstānī. 1874.

A Handbook of Sanskrit Literature ;  
with descriptions of the Mythology, Castes, and  
Religious Sects of the Hindūs. 1866.

Versions in Verse—Biblical, Classical,  
and Oriental. 1882.

A  
 GRAMMAR  
 OF THE  
 URDŪ OR HINDŪSTĀNĪ  
 LANGUAGE  
 IN ITS ROMANIZED CHARACTER

BY  
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## PREFACE.

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THE compilation of this Grammar was first commenced by me in connection with my 'Anglo-Urdū Medical Manual,' my object being to give such an *Epitome* of the Urdū (or Hindūstānī) Grammar as would probably be sufficient to enable students of the Manual—without much further instruction—to make intelligent and practical use of it. But the work grew insensibly in my hands, and I soon found myself involved in a much fuller exposition of the language than I had contemplated.

The fact is, it is more difficult—though not, perhaps, so laborious—to write a really serviceable and satisfactory *Epitome* of a foreign Grammar than an exhaustive one. The very things you omit to

notice in the Compendium may be just the things the student wants to know and which puzzle him. And, after all, if a person really intends to master a language—or even merely to converse in it intelligibly—he is always glad to have a good Grammar at hand to consult when needful, even if he has not time or inclination to go studiously through it at once. With this conviction I was induced to abandon my first intention, and to finish and bring out, in a separate volume, a fuller Grammar.

Feeling myself thus unfettered, I have been enabled to ventilate certain theories on some grammatical points which I could not well have introduced—because I could not discuss—in a mere Epitome.

The use of the Romanized-system of writing the Indian languages generally—but especially the Urdū—is fast spreading throughout that vast continent, and a large proportion of the modern literature intended for natives—particularly Christians—is now printed in that character. It is taught in almost all

the Schools—whether European or native, Government or Missionary—and I think it probable that, within the next fifty years, it will to a large extent have superseded most of the indigenous alphabets. The necessity, therefore, for Europeans engaged in Missionary or Medical work to acquire the various native characters before they can be of much use, is largely removed. They may make great progress in any of the Indian languages without knowing their original characters—not only so as to converse, but to correspond therein, and to read much vernacular literature.

Still, it is desirable for all those whose sphere of labour is in India that they should become acquainted with at least one (or two) of the Native Alphabets—so as to be able to read printed books at least, if not manuscript. And on this account I have given in this work, as a starting-point, the Persian and Hindī characters for which the several Romanized letters stand.

A considerable portion of this Grammar was written without consulting any other work ; but, after awhile, I thought it well to compare notes with the latest and best Urdū Grammarian—Mr. J. T. Platts, of Oxford University. The result was that I felt persuaded that I could not do better than take his admirable and exhaustive Grammar as my model, and to appropriate (with thankful acknowledgment) a good deal of its erudite teaching. To those students who do not want at present to go in for the vernacular character, this appropriation of Rules and Examples will be most valuable and economical ; while those who aim at the “highest standard” cannot do better than procure and master that comprehensive but costly work, Platts’s Hindūstānī Grammar.

G. S.

NOVEMBER, 1894.



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## ERRATA.

The following *misprints* were, from unavoidable circumstances, not discovered till the work had passed through the Press. (The Student is advised to correct them at once before commencing the Grammar; and any other palpable misprints he may meet with as he goes through it.)

Page	7, line 22, for	dig	read	diqq.
9	9	وت	وت	
9	10	بت	یت	
17	16	euphony	euphemism.	
19	11	letter <i>t</i>	syllable <i>ta</i> .	
23	16	<i>mardān</i>	<i>mardān</i> .	
23	17	<i>zanān</i>	<i>zanān</i> .	
23	19	<i>ān</i>	<i>ān</i> .	
24	8	right hand	left hand.	
28	32	<i>awwal</i>	should precede 'firstly.'	
31	15	<i>tughkā</i>	<i>tujhkā</i> .	
31	18	<i>gharīk</i>	<i>gharīb</i> .	
33	10	<i>hai</i> ?	<i>hai</i> ?	
34	11	<i>kisē</i>	<i>kisī</i> .	
35	15	<i>we āp</i>	<i>we khud</i> .	
35	22	<i>hai</i> ?	<i>hai</i> .	
40	5	'added to it'	transpose to after <i>karke</i> .	
51	19	'a writer'	to be deleted.	
56	16	(or <i>hārā</i> )	should come after <i>karne wālā</i> .	
71	5	for <i>chhūtnā</i> (first)	<i>chhutnā</i> .	
78	3	before <i>bāhasnā</i>	delete 'and.'	
78	9	for third	second.	
80	7, 8	'eaten'	drunk.	
80		'to drink up'	move to line 8.	
81	24	for <i>kaṭ</i>	<i>kāṭ</i> .	
87	9	after 'breath'	add 'or deceit.'	
91	5	for <i>nah</i>	<i>na</i> .	
92	10	<i>lāzū</i>	<i>bāzū</i> .	
98	14	<i>lihū-za</i>	<i>lihāzā</i> .	
99	5	<i>būsh</i>	<i>bāsh</i> .	
99	9	<i>kheif</i>	<i>ḥaif</i> .	
111	1	<i>kīh</i>	<i>kih</i> .	
128	17	<i>ghuṭnī</i>	<i>ghuṭne</i> .	
131	7, 8	after 'guzra,' and 'me,'	delete?	
135	24	for <i>t ḥorā sā</i>	read <i>t ḥore se</i> .	
149	10	'and' read 'etc.;	delete 'etc.' after 'property.'	
151	note <sup>1</sup>	after <i>ānā hai</i>	read 'you must come here.'	
152	line 12	for Gerundive	read Gerund.	
155	32	delete period (.)	after 'designate.'	
158	footnote,	after <i>pīṭh</i>	insert <i>dikhāī</i> .	
160	line 15	for <i>dekhāe</i>	read <i>dekhāī</i> .	
160	20	'Masculine'	Number.	
177	12	'them'	'thee.'	
190	13	after 'but' insert	'they.'	

# GRAMMAR OF THE URDŪ LANGUAGE.

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## CHAPTER I.—ALPHABETS.

1. URDŪ is perhaps the easiest, as well as the most widely spoken, of all the Indian languages. It is often called Hindŭstānī, but this term might include both the Urdŭ and the Hindī, as spoken by the natives of Northern India, and also the Dakhanī, a *patois* of the Southern Peninsula, much in use among the Mohammedan population.

The Persian word *Urdŭ* signifies 'a camp,' and was originally applied to the dialect which took its rise in the camp and court of the renowned Emperor Akbar Khān, in the sixteenth century, from a mixture of Hindī (the chief element) with Persian and, to a minor extent, Arabic. Thus it had a threefold origin, and it is remarkable how the number three pervades the grammatical divisions and structure of the language.

2. The Urdŭ Alphabet is founded primarily on the Arabic, which consists of twenty-eight letters. To this the Persians, who adopted it, added three letters, in order to represent certain consonantal sounds not included in the Arabic; and for a similar reason three more were finally added to represent certain Indian consonants (in the Deva-nāgarī or Sanskrit Alphabet), the exact equivalents of which were not found in either the Arabic or Persian Alphabet. Thus the total number of letters forming the Urdŭ Alphabet is thirty-four. These are all either Arabic letters or modifications of them. But, besides the Persi-Arabic characters,

there is another native alphabet, the Deva-nāgarī, in which Urdū is sometimes written.

3. Finally, when the English became sovereign rulers of India, which includes such a number of nationalities and languages, and such a diversity of alphabetical characters, the desirability of representing all of these last by one common alphabetical system very soon and naturally occurred to Western linguists. And what character so suitable for the purpose as that invented, or at least perfected, by the old Romans, and which is now in use throughout three-fourths at least of the civilized world? Hence arose the Romanized system of phonography—or rather we should say systems, for three have been elaborated and advocated by their various partizans during the last 100 years. The one we have adopted in this Grammar is chiefly that invented by Sir William Jones, but modified somewhat in favour of that of Sir Charles Trevellian. The third and earliest formed system of Romanizing—though last mentioned—was that of Dr. John Gilchrist, which is still held to by many, but long abandoned by most, Oriental linguists. Thus there are three entirely different characters in which the Urdū language is now written, viz. the Persi-Arabic, the Deva-nāgarī or Sanskrit,<sup>1</sup> and the Roman; whilst of this last there are three different systems in vogue.

4. Before making any further remarks on the letters we shall give the Urdū Alphabet in the three different characters in which it is printed.

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<sup>1</sup> In this character, slightly modified in certain letters to make them express purely Semitic sounds, many works are printed for the use especially of Hindūs not familiar with either the Persian or Roman characters.

# HINDŪSTĀNĪ (URDŪ) ALPHABET

3

IN THE PERSI-ARABIC AND ROMAN CHARACTERS.

Name.	Detached Form.	Roman Character.	Attached.			Examples.
			Initial.	Medial.	Final.	
<i>Alif</i>	ا	<i>a</i>	• •	• •	ا	تا, بات, اب.
<i>Be</i>	ب	<i>b</i>	ب	ب	ب	سب, سبب, بد.
<i>Pe</i>	پ	<i>p</i>	پ	پ	پ	سائپ, پیت, پیش.
<i>Te</i>	ت	<i>te</i>	ت	ت	ت	پنت, پتا, تیل.
<i>Tä</i>	ٹ	<i>t</i>	ٹ	ٹ	ٹ	پیٹ, پٹا, ٹھات.
<i>Se</i>	ث	<i>s</i>	ث	ث	ث	خبث, بشر, ثور.
<i>Jīm</i>	ج	<i>j</i>	ج	ج	ج	سُرج, فجر, جات.
<i>Che</i>	چ	<i>ch</i>	چ	چ	چ	بسچ, بچا, چل.
<i>He</i>	ح	<i>h</i>	ح	ح	ح	صُبح, بحث, حق.
<i><u>Khe</u></i>	خ	<i>kh</i>	خ	خ	خ	میخ, فخر, خر.
<i>Dāl</i>	د	<i>d</i>	• •	• •	د	صد, مدد, دال.
<i>Dä</i>	ڈ	<i>d</i>	• •	• •	ڈ	صنڈ, نڈر, ڈال.
<i>Zāl</i>	ذ	<i>z</i>	• •	• •	ذ	کاغذ, نذم, ذم.
<i>Re</i>	ر	<i>r</i>	• •	• •	ر	سبر, تُرت, رن.
<i>Rä.</i>	ڑ	<i>r</i>	• •	• •	ڑ	مُڑ, بڑا, رُوڑا.
<i>Ze</i>	ز	<i>z</i>	• •	• •	ز	زبر, بزرم, زرہ.
<i>Zhe</i>	ژ	<i>zh</i>	• •	• •	ژ	پاژ, غژب, ژرف.



Name.	Detached Form.	Roman Character.	Attached.			Examples.
			Initial.	Medial.	Final.	
<i>Sīn</i>	س	s	س	س	س	بس، نسب، سب.
<i>Shīn</i>	ش	sh	ش	ش	ش	غش، حشر، شب.
<i>Ṣād</i>	ص	ṣ	ص	ص	ص	نِص، قِصْد، صاف.
<i>Zād</i>	ض	z	ض	ض	ض	بعض، حضر، ضِدّ.
<i>To, e</i>	ط	t	ط	ط	ط	خط، بطن، طاق.
<i>Zo, e</i>	ظ	z	ظ	ظ	ظ	حِفظ، نظر، ظفر.
<i>'Ain</i>	ع	'a &c.	ع	ع	ع	صنع، معرف، عون.
<i>Ghain</i>	غ	gh	غ	غ	غ	مُغ، باغ، بغير، غم.
<i>Fe</i>	ف	f	ف	ف	ف	صَفّ، صاف، سفر، فن.
<i>Qāf</i>	ق	q	ق	ق	ق	رِقّ، بق، سقر، قران.
<i>Kāf</i>	ک	k	ک	ک	ک	مالک، مکان، کان.
<i>Gāf</i>	گ	g	گ	گ	گ	الگ، مگر، گهر.
<i>Lam</i>	ل	l	ل	ل	ل	کمل، طلب، لام.
<i>Mīm</i>	م	m	م	م	م	غم، چمن، مال.
<i>Nūn</i>	ن	n	ن	ن	ن	سن، مِنت، نر.
<i>Wā, o</i>	و	o, u, w	.	.	و	روؤ، بالو، بولا، واو.
<i>He</i>	ه	h	ه	ه	ه	نه، پهر، پهر، هُدّ.
<i>Ye</i>	ي	e, i, y	ي	ي	ي	لے، لي، کيا، يوں.



*Vowels.*

अ	आ	इ	ई	उ	ऊ	ऋ
<i>a</i>	<i>ā</i>	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>	<i>ṛi</i>
ऌ	ए	ऐ	ओ	औ		
<i>ṛi</i>	<i>ē</i>	<i>ai</i>	<i>ō</i>	<i>au</i>		

Nasal Symbol \* (*ṅ* or *m*). Final Aspirate : (*h*).

*Consonants.*

Gutturals . . . . .	क	ख	ग	घ	ङ
	<i>k</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	<i>ṅ</i>
Palatals . . . . .	च	छ	ज	झ	ञ
	<i>ch</i>	<i>chh</i>	<i>j</i>	<i>jh</i>	<i>ṅ</i>
Cerebrals . . . . .	ट	ठ	ड	ढ	ण
	<i>t</i>	<i>th</i>	<i>ḍ</i>	<i>ḍh</i>	<i>ṇ</i>
Dentals . . . . .	त	थ	द	ध	न
	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>n</i>
Labials . . . . .	प	फ	ब	भ	म
	<i>p</i>	<i>ph</i>	<i>b</i>	<i>bh</i>	<i>m</i>
Semi-Vowels . . . . .	य	र	ल	व	
	<i>y</i>	<i>r</i>	<i>l</i>	<i>v, w</i>	
Sibilants . . . . .	श	ष	स	ह	
	<i>sh</i>	<i>ṣh</i>	<i>s</i>	<i>h</i>	

ह (*h*) is regarded as the Guttural Sibilant.

6. The proper sound of the two letters *zhe* (ج) — represented in Roman characters by *zh*—and *ñ* (ن) as a final nasal, may be learned best from our Gallic neighbours, the former being the French *J* in '*jamaïs*,' '*toujours*'; and the latter a very weak nasal as in '*bon*,' '*mon*,' before initial consonants, as in '*bon jour*!' '*mon Dieu*!'

*N* is also sometimes quiescent, or very feebly pronounced, in the *middle* of words when immediately preceded by a long vowel, or immediately followed by a quiescent letter, e.g. *āndhī*, *phañsnā*, *muñh*. And before *b* or *p* it is sounded as *m*: as *sānp* (سانپ), '*anbar* (عنبر), pronounced *sāmp* and '*ambar*.

7. A few remarks must be made regarding the aspirated letters, or consonants conjoined with, or immediately followed by, an *h*. They are of two kinds: (1) Those in which, by the arbitrary junction of an *h* to another consonant, an additional letter or simple sound is inserted in the alphabet which it did not previously possess. These are, in the Urdū alphabet, the letters *che* (چھ), *khe* (کھ), *zhe* (جھ), and *shīn* (شھ); and similarly in the Arabic alphabet the letter *thā* (ث)—sounded like *th* in 'thing,' but which in Persian and Hindūstānī is always pronounced as *s*, and called *ṣe*. The want of distinct forms to represent each of these sounds is a great defect in our own or any language. (2) The Deva-nāgarī (Hindī) alphabet contains a number of single letters representing aspirated consonants; in these cases the *h* is pronounced quite distinctly from the letter it aspirates; but no vowel-sound must intervene. Thus the single Hindī letters भ (represented by the two Roman letters *bh*), फ (by *ph*), and थ (by *th*) must be pronounced like those letters in 'Hobhouse,'

‘hophouse,’ and ‘lighthouse.’ And when they occur at the end of a word the aspirate must be added on to the preceding *b*, *p*, or *t*, but pronounced simultaneously with it. Thus the word *hāth* (हाथ) ‘a hand,’ is to be pronounced in one syllable—not like the English word ‘hath,’ but like ‘hat’—with a blowing or aspiration added to the *t*.<sup>1</sup>

So with the aspirated cerebrals (three in number), viz. *ṭh* (ṭ ٤ٲ), *ḍh* (ḍ ٤ٳ), and *ṛha* (ṛ ٤ٴ), which should be pronounced like these letters in ‘courthouse,’ ‘woodhouse,’ and ‘furhouse.’ In the Romanized compound *chh* (چھ), the tyro must not imagine that he sees a doubly aspirated letter; *ḥ* or *ch* (ch) not being itself an aspirated letter, this is the only way its aspiration can be expressed in Roman characters. Thus the common Urdū word *achchhā*, i.e. ‘good,’ could not be accurately Romanized in any other way. *Achā* would not give the proper sound, nor represent the native word correctly.

When a letter is repeated in the middle of a word both must be distinctly and separately sounded, e.g. *battīs* (32) should be pronounced *bat-tīs*; *muddat* (‘a space’) *mud-aat*, *zarra* (‘a little’) *zar-ra*. A double letter at the end of a word merely intensifies the sound—as in *digg*, *radd*, *bilkull*.

8. Though not necessary for the reading of Urdū in the Roman character, a brief explanation of the Persi-Arabic vowel-system may be useful and acceptable to our readers—especially in further illustration of the threefold division already referred to as pervading Semitic Grammars, from

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<sup>1</sup> That the student may not forget this remark, we have generally, in this work, distinguished these conjunctions by a diacritical tick between the letters, as *hāt,h*, *lāb,h*, *b,hīr*, *p,hīr*.

the Hebrew, with its trilateral roots, three numbers, etc., downwards.

9. The three 'weak' or 'changeable' letters, *Alif* (ا), *Wāo* (و), and *Ye* (ي), of the Arabic Alphabet may be either consonants or vowels, according to their position in a word. The first, when initial in an Urdū word (and in Arabic sometimes in the middle and even end, if initial in a syllable) is represented by short *a* in the Romanized system, unless it has over it the diacritical sign *Madd* (˘) meaning 'lengthening,' which in Roman is marked by a long accent, thus, *ā*. Without this sign it is generally, in Arabic and sometimes in Urdū, accompanied by the sign *Hamza* (ء), denoting short *a*. In either of these cases *Alif* (ا) is regarded in Eastern Grammars as a very weak consonant, compared sometimes to the Greek *spiritus lenis*, or slight breathing. So *Wāw* (و) and *Ye* (ي) if initial in a word or syllable are consonants answering to initial *w* and *y* in our own language.

10. In all other cases these three letters are vowels. But their power and pronunciation depend on certain vowel-signs with which they are accompanied in the Persi-Arabic characters, viz. *Fatḥā* (ˆ)=short *a*, *Kasra* (˙)=short *i*, and *Dhamma* or *Zamma* (˚)=short *u*,<sup>1</sup> placed respectively above, under, and before consonants to signify short *a*, *i*, and *u*, as *بَ* (*ba*), *بِ* (*bi*), *بُ* (*bu*). But to represent the long sounds of these letters the short vowel-signs are prefixed to their corresponding vowel letters, as *بَا* (*bā*), *بِي* (*bī*), *بُو* (*bū*).

<sup>1</sup> These are the Arabic names of the Vowels; in Persian Grammars they are called, respectively, *Zabar* ('over'), *Zer* ('under'), and *Pesh* ('before').

11. Thus we see that the Urdū native Alphabet (the Persian) contains three semi-vowel letters that may be either consonants, vowels, or diphthongs; and that there are three vowel-signs to mark either a short or a long vowel or a diphthong, as رَ (ra), رَا (rā), رَي (rai); رِ (ri), رِي (rī), رِي (re)<sup>1</sup>; رُ (ru), رُو (rū), رَو (rau). The *literæ tenues* (soft letters) *Alif* (ا), *Wāw* (و), and *Ye* (ي) are consonants if initial, as ات (at), ات (it), ات (ut); وات (wat), وات (wit), وات (wut); يت (yat), يت (yit), يت (yut).

12. Besides these expedients for distinguishing the vowels, diphthongs and semi-vowels, the Arabs invented certain diacritical signs for notifying the proper pronunciation of letters, viz. three applicable to consonants and three to vowels. The consonantal are (1) the *Tashdīd* (ّ) to show that the letter is to be doubled; (2) the *Jazm* or *Sukūn* (◌) to show that the letter ends a syllable without a vowel after it, (as كرم *karm*—not *karam*); and (3) the *Waṣl* (◌) placed over the initial ال (*al*) to show that the ل (*l*) is to be joined (in sound) to the previous word, e.g. في الحال (*fi-l-hāl*) ‘instantly.’ The vowel signs are *Hamza* (◌) to show the vowel is initial in a syllable, as جرأت (*jur,at*) ‘valour’; *Muddha* (◌) that it is long, as قرآن (*qur,ān*); and *Tanwīn* (◌ or ◌) that to a final vowel n should be added in pronunciation, e.g. إتفاقا = *ittifāqan* ‘by chance,’ فورا (*fauran*) ‘at once.’

<sup>1</sup> ي (*ya*), medial or final, if not preceded by its homogeneous vowel (◌), is regarded as a diphthong, and = *ai* as in French, e.g. ‘les’ = ‘lait.’

## CHAPTER II.—THE NOUN.

13. Though the Urdū language is mainly founded on the Hindī, which, as well as Persian, belongs to the Aryan family, yet both these languages are closely related to the Semitic family in their grammar and in their vocabularies. The Arabic element which pervaded the Persian passed thereby into the Urdū. Indian grammarians have consequently preferred to adopt the Arabic rather than the Sanskrit terminology and divisions in their works. Thus they acknowledge only three grammatical 'Parts of Speech'—at least all others are considered as included under them. These are—(1) the Verb (*fi'l* فعل); (2) the Noun (*ism* اسم); and (3) the Particle (*harf* حرف). Under the first are included Conjugational Verbs, Participles, and Verbal Nouns; under the second, Substantives, Adjectives, and Pronouns; and under the last, Adverbs, Prepositions, and Conjunctions. In Arabic the Article (*al* ال) is also included in the second class; but in Urdū there is properly none, though some words are made partially to supply their place. Other sub-divisions we shall consider under the respective general heads; but adopting the natural and most rational order of Western Grammars, we proceed first of all to treat of the Noun.

14. This, whether Substantive or Adjective, may be divided into three Classes or Declensions, viz. (1) Masculine Nouns, whose final letter is unchangeable; (2) Those which are subject to inflectional changes; and (3) All Feminine Nouns ending either in Consonants or in Vowels.



15. As to GENDER: Nouns may also be divided into three classes, viz. Masculine, Feminine, and of Common or Optional Gender.

The Semitic Grammarians acknowledge no 'Neuter' (*i.e.* 'neither') Gender, but there are many Urdū Nouns belonging to the third class,<sup>1</sup> namely, 'either.'

16. Then as to NUMBER: though the Dual is recognised and provided for both in Arabic and Persian, and also in Sanskrit (the Mother of Hindī), and though many of such Dual forms are in constant use in Urdū literature and parlance,<sup>2</sup> we must admit that the Urdū Grammar acknowledges, or at least makes provision for, as *indigenous*, but two Numbers—the Singular and the Plural.

17. And lastly, as to CASES: there are, properly speaking (in our opinion), but three original Cases in Urdū, as in the Arabic and Persian Grammars, and also in our own language, viz. (1) the Subjective, (2) the Genitive, and (3) the Objective; as illustrated in the English Pronouns, 'He,' 'his,' 'him,' 'Who,' 'whose,' 'whom,' etc.

18. In Urdū, however, the SUBJECTIVE is expressed by two different forms, viz. (*a*) the Nominative (corresponding to ours), the primary uninflected form of the word; and (*b*) the Agent,<sup>3</sup> which is marked by the addition of the

<sup>1</sup> The Greek and Latin (Aryan) languages derive their 'Neuter' from their parent Sanskrit, which is also the mother of Hindī and Persian.

<sup>2</sup> As instances of Dual words in meaning or in form, or both, in constant use in Urdū and English, we may give: a 'pair' *joṛū*; 'both' *donoi*; 'parents' *wālidain*, *mā-bāp*; 'man and wife' *joṛū-khasam*; 'twins' *tau,amān*; 'nostrils,' *min-kharain*; 'eyes' *'ainain*.

<sup>3</sup> We are pleased to find, since writing the above, that Mr. Platts agrees with us (as do most native Grammarians) in regarding the Agent as simply another form of the Nominative or Subject.

syllable *ne* to the word, either in its primary or its inflected form. Its use, in connection with certain Verbs and Tenses, will be explained when we come to treat of Verbs.

19. (2) The GENITIVE, or Possessive Case, is distinguished by the addition of the syllable *kā*, changeable to *ke* or *kī*, to agree with the governing or qualified Noun. For this Case was originally (and still resembles) an Adjective like our own old Possessive 'his' contracted into 's, or the Latin *Domini* and *Dominicus*, both meaning 'of a lord.'

20. (3) The OBJECTIVE Case, which in Urdū may correspond either to the Latin Dative or its Accusative. In the former case it is marked by the affix *ko* (or optionally, in certain Pronouns, *e* or *enī*); in the latter either in this way or else by the same form as the Nominative.

21. Thus there are but three original or indigenous Cases with inflectional endings, the so-called Locative, Vocative, and Ablative Cases of Anglo-Urdū Grammars being merely classical imitations (as in English) by prefixing or adding certain words.

22. We append paradigms of the three Declensions.

### FIRST DECLENSION.

Including Masculine Nouns and Adjectives ending with an unchangeable letter.

*Mard* 'a man.'

		SINGULAR.	PLURAL.
Subjective.	Nom.	<i>Mard</i> , a man.	<i>Mard</i> , men.
	Agent	<i>Mard-ne</i> .	<i>Mardoñ-ne</i> .
Genitive		<i>Mard-kā</i> , - <i>ke</i> , - <i>kī</i> , of a man.	<i>Mardoñ-kā</i> , - <i>ke</i> , - <i>kī</i> , of men.



Objective.	{	Accus.	<i>Mard-ko</i> , a man.	<i>Mardoñ-ko</i> , men.
		Dat.	<i>Mard-ko</i> , to a man.	<i>Mardoñ-ko</i> , to men.
		Abl. & } Loc. }	<i>Mard-se</i> or <i>-men</i> , from or in a man.	<i>Mardoñ-se</i> or <i>-men</i> , from or in men.
		Voc.	( <i>Ai</i> ) <i>Mard</i> , (O) man!	( <i>Ai</i> ) <i>Mardo</i> , (O) men!

If the Noun denotes an inanimate object, or even, sometimes, a mere animal, the Accusative may optionally be the same as the Nominative both in the Singular and the Plural; but if, as above, it means a rational being, the form used must always be like the Dative. The Vocative is almost always preceded by some Interjection, as *ai!* *he!* *ohe!* at least in the Singular. In the Plural the terminal *o* marks the case sufficiently without anything else.

23. If the Masculine word (Noun or Adjective) end in an unchangeable vowel (*ā*, *ī*, or *ū*), it is declined in the same way. But Adjectives, if they precede the Noun qualified, as they generally do, drop the Case-endings; otherwise they may retain them. Accordingly, *dānā* 'a sage' or 'wise,' is declined thus:

Sing. Nom. *Dānā*, Agent *dānā-ne*. Dat. *dānā-ko*.

Plur. Nom. *Dānā*, Agent *dānāñ-ne*. Dat. *dānāñ-ko*.<sup>1</sup>

There are a few other Masculine Nouns ending in long vowels belonging to this Declension, such as *chachā* 'an uncle' (paternal), *lālā* 'a teacher,' *rājā* 'a king,' *ṣaḥrā* 'a desert,' *daryā* 'a river,' *motī* 'a pearl,' *bichohkhū* 'a scorpion,' *d,ḥobī* 'a washerman,' *pānī* 'water,' *jī* 'life,' *dahī* 'curdled milk,' *ghī* 'clarified butter,' *hāt,hī* 'an elephant,' *khazāñchī* 'a treasurer.'

<sup>1</sup> The student will remember the proper pronunciation of the nasal *ñ*, as given in Chap. I.

## SECOND DECLENSION.

24. This consists of all Masculine Nouns (Substantive or Adjective) that end in a changeable final letter. This includes a large number ending in long *ā*, some in short *a*, and a few in *ān*; as *ghoṛā* 'a horse,' *beṭa* 'a son,' *larkā* 'a boy,' *kuttā* 'a dog,' *achchhā* 'good,' *barā* 'great,' *chhoṭā* 'little,' *zarrā* or *zarra* 'a little,' *rupīya* 'a rupee,' *pāya* 'a foot' or 'leg' (of a thing), *parda* 'a curtain,' *kirāya* 'rent,' *baniyān* 'a merchant,' *roṃān* 'hair.'

These are thus inflected: *Kuttā* 'a dog.'

	SINGULAR.	PLURAL.
Nom.	<i>Kuttā.</i>	<i>Kutte.</i>
Agent.	<i>Kutte-ne.</i>	<i>Kuttoñne.</i>
Gen.	<i>Kutte-kā (-ke, -kī).</i>	<i>Kuttoñ-kā (-ke, -kī).</i>
Acc.	<i>Kuttā, kutte-ko.</i>	<i>Kutte, kuttoñ-ko.</i>
Dat.	<i>Kutte-ko.</i>	<i>Kuttoñ-ko.</i>
Abl.	<i>Kutte-se.</i>	<i>Kuttoñ-se.</i>
Loc.	<i>Kutte-men, etc.</i>	<i>Kuttoñ-par.</i>
Voc.	<i>(Aī)Kutte.</i>	<i>(Aī)Kutto.</i>

## THIRD DECLENSION.

25. In this Declension are included all Feminine Nouns and Adjectives, whether ending in a consonant or a long vowel. These retain the final letter unchanged throughout, only adding the Case terminations. Words ending in consonants form the Nominative Plural by adding *en*. A few words ending in long *ā* and *ō* do so also; but all ending in long *ī* (a numerous class) add *ān* or change *ī* into *iyān* to form the Nominative Plural; and in all Nouns *on* is inserted before the Case-affixes in the Plural.

## 'Aurat 'a woman.'

	SINGULAR.	PLURAL.
Nom.	'Aurat.	'Aurateñ.
Agent.	'Aurat-ne.	'Auratoñ-ne.
Gen.	'Aurat-kū, etc.	'Auratoñ-kā, etc.
Acc. } Dat. }	'Aurat-ko.	'Auratoñ-ko.
Voc.	'Aurat.	'Aurato.

N.B.—This word begins with the guttural letter 'ain (ع), represented by the apostrophe ('), and should be pronounced accordingly.

## Laṛkī 'a girl.'

	SINGULAR.	PLURAL.
Nom.	Laṛkī.	Laṛkiyāñ.
Agent.	Laṛkī-ne.	Laṛkiyoñ-ne.
Gen.	Laṛkī-kū, etc.	Laṛkiyoñ-kā, etc.
Acc.	Laṛkī-ko.	Laṛkiyoñ-ko.
Voc.	Laṛkī.	Laṛkiyo.

## Nāw or Nāo 'a boat.'

	SINGULAR.	PLURAL.
Nom.	Nāo or Nāw.	Nāweñ.
Agent.	Nāo-ne.	Nāwoñ (or Nāoñ)-ne.
Gen.	Nāo-kā, etc.	Nāwoñ (or Nāoñ)-kā, etc.
Acc.	Nāo or Nāo-ko.	Nāweñ (or Nāoñ)-ko.

Jorū 'a wife,' has in the Plural—

Nom.	Jorū, eñ or Joruweñ, Jorū, āñ or Jorūwāñ.
Gen.	Jorūoñ-kū (-ke, -kī) or Jorūwoñ-kā, etc.

The alternative spellings in the Plurals of words ending in ī and ū represent one and the same spellings in the

*Urdū* characters. But the letter  $\text{ي}$  is = either *e*, *i*, or *y* and  $\text{و}$  = either *o*, *u*, or *w*, according to the letters or vowel-signs that precede or follow them.

In the case of Feminine words ending in long *ā*, the Nominative Plural is formed (like those ending with consonants) by adding *en*. Thus, *dawā* 'medicine.' Nominative Plural *dawā-en*. Genitive *dawāon-kā*, etc.

Persian and Arabic forms of Nouns in the Plural are not unfrequently used in *Urdū* parlance. In the former language Plurals are formed by adding the syllables *ān* for animate beings and *hā* for inanimate, or sometimes by adding *āt* as in Arabic. In Arabic there are many other ways of forming Plurals.

26. The Genitive Case, it will be observed, has three different forms, as *kutte-kā*, *kutte-ke*, *kutte-kī*. Which is to be used depends on the Gender and Case of the governing Noun. If this be Masculine and in the Nominative Singular, then the affix *kā* must be used. If Masculine, and in any other Case, Singular or Plural, then *ke*; if Feminine, in any Case or Number, then *kī*. The fact is, as before remarked, that the Genitive Case is really an Adjective, or, at least, is formed by means of an adjectival affix (derived from the Sanskrit, and resembling the Latin affixes *cus*, *ca*, *cum*), which must agree with the Substantive it qualifies. Similarly, in Persian, the sign of the Genitive and the connecting link between an Adjective and the Noun it qualifies, are one and the same, viz. a short *i* or *e*. Thus, *pisar-e-bādshāh* 'the king's son'; and *Mard-i-khūb* 'a good man.' This Persian construction is of frequent occurrence in *Urdū* writing and conversation.

## GENDERS OF SUBSTANTIVES.

27. As the terminations not only of Adjectives but of Nouns under government in the Genitive Case, and also Participles and certain Tenses of the Verb, are affected by the Gender of the governing or qualified Substantives, it is evidently of great consequence, in order to speak or write Urdū correctly, that the Genders of the Nouns should be known.

28. A few rules and hints on the subject will, therefore, be useful to the learner.

(1) It need hardly be said that proper names, titles, and professions peculiar to males, are Masculine; and those peculiar to females, are Feminine; though even to this obvious rule, there are one or two exceptions. For instance, the word *kabīla*, meaning properly 'a tribe,' 'a family,' is often by a delicate euphony applied to 'a wife' in conversation, though it is a Masculine Noun. And several other Masculine words (such as *khāndān* 'a family') are similarly used instead of *jorū* 'a wife.'

(2) The Gender of a large number of Nouns depends on their termination and linguistic origin. Thus Hindī, or purely Indian, words ending in *ā* are nearly all Masculine in Urdū, though there are numerous exceptions in the Hindī dialect itself.

In Urdū, as well as Hindī, Indian Diminutives ending in *iyā* are Feminine, as *chiriyā* 'a bird,' *dibiyā* 'a small box,' and *phuriyā* 'a small boil.'

(3) Nouns ending in *ū* or *ō*, and especially those in *āo*, are mostly Masculine. To this there are some half-dozen exceptions, as *nāo* 'a boat,' *dārū* 'liquor,' *bālū* 'sand,' and *rohū* 'a sort of fish.' Also about a dozen Persian

words, as *abrū* 'an eyebrow,' *ābrū* 'honour,' *ārzū* 'wish,' *bo* (or *bū*) 'smell,' *tarāzū* 'a pair of scales,' *jō* 'a stream,' and *kho* 'habit,' which are all Feminine.

(4) Most Nouns ending in short *a* (*i.e.* in the Persian silent *h s*) are Masculine, as *banda* 'a slave,' *parda* 'a curtain.' But *tauba* 'repentance,' *lāsha* 'a corpse,' *ṣarfa* 'expenditure,' *dafa'* 'a time,' and some others are Feminine.

(5) All Nouns ending in *pan* (generally answering to the English 'ness') are Masculine, as *larakpan* 'childishness,' 'childhood,' *kamīnapan* 'meanness,' *darpan* 'a mirror.'

(6) Feminine terminations are—

(a) Arabic Nouns with final *ā* (with a few exceptions), as *balā* 'a calamity,' *baqā* 'duration.' Also Diminutives in *iyā*, as mentioned under No. 2.

(b) Arabic Nouns ending in *t*, as *izzat* 'honour,' *ibādat* 'worship,' *ulfat* 'affection.' Also Persian Abstract Nouns ending in *t*, formed by dropping the final *n* of the Infinitive, as *guft* 'speech,' 'conversation,' *raft* 'going' (from *guftan* 'to speak,' *raftan* 'to go'). There are only a few words ending in *t* that are Masculine, as *sharbat* 'a drink,' *waqt* 'time,' *yāqūt* 'a ruby,' and a few others. *Khi'at* 'a robe of honour,' is either Masculine or Feminine.

(c) Persian Nouns ending in *ish*, e.g. *dānish* 'knowledge,' *sozish* 'inflammation.' Perhaps the only exception to this rule is *bālish* 'a pillow.' The termination *sh* simply is not generally Feminine in *Urdū* Nouns.

(d) Nouns ending in *ī* are nearly all Feminine, though to this, too, there are a few exceptions, viz. *pānī* 'water,' *jī* 'life,' *ghī* 'clarified butter,' *dahī* 'curdled milk,' *hāt,hī* 'an elephant,' *motī* 'a pearl,' and a few others.



Some, too, though ending in *ī*, are Masculine, of course, from signification, e.g. *mistrī* 'a carpenter,' *d,ḥobī* 'a washerman,' *khazānchī* 'a treasurer,' *mālī* 'a gardener.' The Feminine of such words is usually formed by changing the final *ī* into *in*, *nī* or *ānī*, as *d,ḥobin* 'a washerwoman' (or 'd,ḥobī's wife'), *mālin* 'a gardener's wife.' A female elephant is *hat,ḥnī*, and the wife or daughter of a *Kḥatrī*, by caste, is called a *Kḥatrānī*; the wife of a *mullā* ('a doctor' or 'schoolmaster') is *mullānī*.

(e) Original Arabic Nouns formed after the type or model of the word *taf'īl* (i.e. by prefixing the letter *t* to the first letter of the verbal root, and *ī* to the final) are almost always Feminine, e.g. *tamsīl* 'a parable or proverb,' *taqdīs* 'holiness.' Perhaps the only exception to this rule is the word *ta'wīz* 'an amulet,' which is Masculine.

(f) Almost all Nouns terminating in the syllables *hat*, *wat*, and *mat*, are Feminine, as *sakhāwat* 'liberality,' *ghabrāhat* 'confusion,' *dandawat* 'obeisance,' *khalwat* 'retirement,' *'alāmat* 'a sign,' 'symptom.' Even to this, however, there are a few exceptions, as *Kḥewaṭ* 'a caste of boatmen,' Masculine.

(g) Arabic Nouns signifying instruments, of the type *miḥ'āl* (i.e. with *mi* prefixed to the root and *ā* inserted in last syllable), are generally Feminine, as *migrāz* 'scissors,' *mizān* 'a balance,' *minkār* 'a bird's beak'; but *minshār* 'a hand-saw,' *mismār* 'a peg' or 'nail,' and *miyār* 'a touchstone,' are Masculine.

(h) Nouns with *ī* in the last syllable are mostly Feminine, as *injīl* 'the Gospel,' *rasīd* 'a receipt.'

(7) A good many words are of Common or optional Gender, as *jān* 'life.' and *fikr* 'thought.' This is the case with the word *bulbul*, too, meaning 'a species of nightingale';



but generic terms usually are either of one or other Gender; *haran* (or *hīran*) 'a stag' is always Masculine, and *chīl* 'a kite' always Feminine. Sometimes the terminations *ā* for the male, and *ī* for the female, are added, as *harnā* 'a buck,' *harnī* 'a doe.' *Admī* 'a human being,' 'descendant of Adam,' applies to either sex; and a Hindū would say, *achchhā ādmī* for 'a good man,' *achchhī ādmī* for 'a good woman.' But Musulmāns prefer to use a different word for the female, as '*aurat* or *zan*.

(8) In the case of compound words the Gender is generally determined by the final ingredient. Thus *khilwatkhāna* 'a private apartment,' is Masculine; *jawān-mardī* 'manliness,' Feminine.

It will be observed that by far the greater number of the above Rules refer to Nouns which are Feminine, and we think it needless to add more. The student who has mastered and who bears in mind these Rules need only remember that, generally speaking, Substantives of all other 'measures' and terminations are Masculine. As natives of India themselves—even well-educated gentlemen—are not ashamed to make occasional mistakes as to the Gender of Nouns, the Rules above given will, we trust, suffice. In cases of uncertainty on the part of the speaker it is generally better to regard the doubtful word as Masculine, than to risk making a Feminine of what is really a Masculine Noun.

29. A few more words, however, may be added here, before quitting the subject, on the formation of Feminine from Masculine Substantives. The most usual way of doing this is by the addition of long *ī* to the Masculine word, if ending in a consonant; or if in *a* or *ā*, by the change of that into *ī*: as, from *Brāhman*, Fem. *Brāhmanī*;

from *banda* 'a slave,' Fem. *bandī*; from *ghoṛā* 'a horse,' Fem. *ghoṛī*. The rule in the case of Masculines ending in *ī* has already been given. Those also ending in a consonant or in *ā* form the Feminine sometimes in the same way as those in *ī*, viz. by adding *n*, *nī*, or *ānī* (the vowel before *n* if long—*ā* or *ī*—being shortened or cut off), as from *dulhā* 'a bridegroom,' *dulhan* 'a bride'; *kuñjrā* 'a greengrocer,' Fem. *kuñjran*; *bareṭhā* 'a washerman,' *bareṭhan*; *mullā* 'a doctor' or 'teacher,' *mullānī* 'his wife'; *ṭaṭṭū* 'a pony,' Fem. *ṭaṭṭwānī*; *banyā* 'a corn-seller,' Fem. *banyānī* or *banāyan*; *nāṛī* 'a barber,' *nāyan* or *nāṛin*; *mihtar* 'a sweeper,' Fem. *mihtarānī*; *sher* 'a tiger,' *shernī*; *ūñṭ* 'a camel,' *ūñṭnī*, etc.

There are other ways in which the name of the female is formed from that of the male, as *bhāṛī* 'brother,' *bahin* 'sister'; *beg* 'a lord,' *begam* 'a lady,' 'princess'; *khān* 'a lord,' 'prince,' *khanam* 'lady'; *rājā* 'a king,' *rānī* 'a queen'; *nāyak* 'a young man,' *nāyikā* 'a damsel'; *bāgh* 'a tiger,' *bāghnī* 'a tigress.' Sometimes the words used are quite different, as *bāp* 'father,' *mān* 'mother'; *pitā* 'father,' *mātā* 'mother'; *sāṇḍ* (*sāṇṛ* or *sār*) 'a bull,' *gāṇḍ* 'a cow.' Or by adding *nar* (male) or *māda* (female) to the words, as *sher-i-nar* 'a lion' or 'tiger,' *sher-i-māda* 'a lioness' or 'tigress.' This is a Persian construction, used only with Persian words. The Feminines of Arabic words are generally formed by adding *a* to the Masculine, as *malika* 'a queen,' from *malik* 'a king'; *wālida* 'mother,' from *wālid* 'father'; *mu'allima* 'a school-mistress,' from *mu'allim* 'a teacher.'

## ADJECTIVES.

30. Some Adjectives are subject to inflection and some not, the same rules applying to them, in this respect, as to Substantives. Those ending in consonants, of course, belong to the latter category, as do also most Persian Adjectives ending in short *a* (*i.e.* the light  $s=h$  of the Persian character), though there are a few exceptions to this last remark. Those ending in  $\bar{a}$  (not Persian or Arabic) are inflected, and also one Persian Adjective, *judā* 'separate,' and one Arabic, *fulāna* 'certain.' A few Persian Adjectives ending in *a* are also inflected, e.g. *divāna* 'insane,' *ganda* 'fetid,' *tāza* 'fresh,' *mānda* 'tired,' 'unwell,' *nākāra* 'useless,' *bechāra* 'helpless,' and a few others.

31. In Urdū Adjectives are almost always put before the Noun qualified, with which they agree in Gender and Case; and the Case-affixes or signs are then attached only to the latter word. But when the Adjective is placed last (as sometimes) both words may be inflected, as '*aurateñ khūbšūraten* 'handsome women.'

In Persian the Adjective generally follows the Noun, a short *i* or *e* (called the *izāfat* or 'connecting link') being interposed. This construction is often used with Persian words in Urdū and thought elegant.

32. We give a few examples—

1. *Adjectives with unchangeable final.*

Sing. Nom. *Khūbšūrat larḳī* 'a handsome girl.'

Gen. *Khūbšūrat larḳīkā* 'of a handsome girl.'

Plur. Nom. *Khūbšūrat larḳiyāñ* 'handsome girls.'

Gen. *Khūbšūrat larḳiyōñkā* 'of handsome girls.'

- Sing. Nom. *Dānā lar̥kā* 'a wise boy.'  
 Gen. *Dānā lar̥kekā* 'of a wise boy.'  
 Plur. Nom. *Dānā lar̥ke* 'wise boys.'  
 Dat. *Dānā lar̥koñko* 'to wise boys.'

2. *Adjectives with changeable final.*

- Sing. Nom. *Kālā ghoṛā* 'a black horse.'  
 Dat. *Kāle ghoṛeko* 'to a black horse.'  
 Plur. Nom. *Kāle ghoṛe* 'black horses.'  
 Dat. *Kāle ghoṛoñko* 'to black horses.'  
 Sing. Nom. *Bhalī 'aurat* 'a good woman.'  
 Accus. *Bhalī 'auratko* 'a good woman.'  
 Plur. Nom. *Bhalī 'aurateñ* 'helpless women.'  
 Dat. *Bhalī 'auratoñko* 'to helpless women.'

33.

3. *Persian Idiom.*

- Sing. Nom. *Mard-i-nek* 'a good man.'  
 Plur. Nom. *Mardāñ-i-nek* 'good men.'  
 Sing. Nom. *Zan-e-ḥasīn* 'a beautiful woman.'  
 Plur. Nom. *Zanāñ-e-ḥasīn* 'beautiful women.'

The Plurals of Persian words are thus formed, if names of animate beings (viz. by adding *āñ* to the Singular form); but if of inanimate objects, then generally by the termination *hā*. Thus, *sāl* 'a year,' Plur. *sālhā* 'years'; *sang* 'a stone,' Plur. *sanghā* 'stones.' 'Many years' would be *sālhā-e-bisyār*; 'heavy stones' *sanghā-e-girān*. There are a few exceptions, however, to these rules. Thus, the Plur. of *chirāgh* is *chiraghāñ* ('lamps'); and of *asp* ('a horse') *asphā*.

34. Even in Persian, the Adjective often precedes its Substantive, as, *nek mard* 'a good man,' *bad hawā* 'a bad

wind,' and in composite Urdū sentences this is often preferable; e.g. *nek mard k̄a beṭā* sounds better than *mard-e-nek k̄a beṭā*—the alternative phraseology.

35. Some Urdū Adjectives end with a slight nasal after *ā*, as *bayān* 'left.' These are inflected as if they ended in *ā*, without dropping the *n̄*. Thus the Fem. Sing. *bāyīn* 'left' has for its construct form *bāyīn* or *bā-īn*, e.g. 'Towards the left side' is *bā,īn ṭaraf*; 'to the right hand' *bā,eñ hāt,h*.

#### COMPARISON OF ADJECTIVES.

36. Persian Adjectives have different forms for the three degrees of comparison, as, *biḥ* 'good,' *bihtar* 'better,' *bihtarīn* 'best'; but in Urdū there is no variety of termination to express Positive, Comparative, and Superlative. The second of these degrees is denoted by putting the object compared with in what is called the Ablative Case, that is, by appending to it the particle *se* 'from' or 'with,' but in this case meaning 'than': e.g. *Hāt,hī ghore se barā hai* 'the elephant is larger than the horse,' (*lit.* 'from'—or 'beyond'—or [compared] 'with—the horse is large'). To express the Superlative some such expletive as *sab* ('all') or *tamām* ('the whole') is used. Thus, *Hāt,hī sab jāmwarōñse barā hai* 'the elephant is the largest of all animals'; *Rājā tamām jamū'at se 'izzatdār hai* 'the king is the most distinguished (person) in the assemblage.' There are other ways of intensifying Adjectives (or Adverbs), such as by repetition, as *achchhā achchhā* 'very good,' *dhīre dhīre* 'very slowly'; or by an Adjective and Adverb combined, as *bahut unchā* 'very high'; or by an Ablative, as *barē se barā* or *barōñ se barā* 'the greatest.'



NUMERALS.

37. The Cardinal Numbers, in Urdū, which are derived from the Sanskrit, through the Prākṛit and Hindī, are all indeclinable, and are prefixed to the Substantives they refer to. They are as follows:

1. <i>Ek.</i>	28. <i>Aṭhāṛīs.</i>	51. { <i>Ekāwan.</i>	77. <i>Saṭhattar.</i>
2. <i>Do.</i>	29. <i>Untīs.</i>	{ <i>Ikāwan.</i>	78. <i>Aṭhattar.</i>
3. <i>Tīn.</i>	30. <i>Tīs.</i>	52. <i>Bāwān.</i>	79. <i>Unāsī.</i>
4. <i>Chār.</i>	31. { <i>Ektīs.</i>	53. <i>Tirpan.</i>	80. <i>Assī.</i>
5. <i>Pānch.</i>	{ <i>Iktīs.</i>	54. <i>Chauwan.</i>	81. <i>Ekāsī.</i>
6. <i>Chha.</i>	32. <i>Baṭtīs.</i>	55. <i>Pachpan.</i>	82. <i>Beāsī.</i>
7. <i>Sāṭ.</i>	33. { <i>Tetīs.</i>	56. <i>Chhappan.</i>	83. <i>Tirāsī.</i>
8. <i>Āṭh.</i>	{ <i>Taiṅtīs.</i>	57. <i>Saṭtāwan.</i>	84. <i>Chaurāsī.</i>
9. <i>Nau.</i>	34. <i>Chautīs.</i>	58. <i>Aṭhāwan.</i>	85. <i>Pachāsī.</i>
10. <i>Das.</i>	35. <i>Paiṅtīs.</i>	59. <i>Unsaṭh.</i>	86. <i>Chheāsī.</i>
11. { <i>Igārah.</i>	36. <i>Chhatṭīs.</i>	60. <i>Sāṭh.</i>	87. <i>Saṭāsī.</i>
{ <i>Gyārah.</i>	37. <i>Saiṅtīs.</i>	61. { <i>Eksāṭh.</i>	88. <i>Aṭhāsī.</i>
12. <i>Bārah.</i>	38. { <i>Aṭhtīs.</i>	{ <i>Iksaṭh.</i>	89. <i>Nauāsī.</i>
13. <i>Terah.</i>	{ <i>Artīs.</i>	62. <i>Bāsaṭh.</i>	90. <i>Nauwe.</i>
14. <i>Chaudah.</i>	39. { <i>Untālīs.</i>	63. <i>Tirsaṭh.</i>	91. <i>Ekānawe.</i>
15. <i>Pandrah.</i>	{ <i>Unchālīs.</i>	64. <i>Chausaṭh.</i>	92. { <i>Bānawe.</i>
16. <i>Solah.</i>	40. <i>Chālīs.</i>	65. <i>Paiṅsaṭh.</i>	{ <i>Birānawe.</i>
17. <i>Satrah.</i>	41. { <i>Ektālīs.</i>	66. <i>Chhiyāsaṭh.</i>	93. { <i>Tirānawe.</i>
18. <i>Aṭhārah.</i>	{ <i>Iktālīs.</i>	67. <i>Satsaṭh.</i>	{ <i>Tirānawe.</i>
19. { <i>Unīs.</i>	42. <i>Beālīs.</i>	68. { <i>Aṭhsaṭh.</i>	94. <i>Chaurānawe.</i>
{ <i>Unnīs.</i>	43. <i>Tentālīs.</i>	{ <i>Arsaṭh.</i>	95. { <i>Pachānawe.</i>
20. <i>Bīs.</i>	44. <i>Chauālīs.</i>	69. <i>Unhattar.</i>	{ <i>Pañchānawe.</i>
21. <i>Ekīs, Ikkīs.</i>	45. <i>Paiṅtālīs.</i>	70. <i>Sattar.</i>	96. { <i>Chhiyānawe.</i>
22. <i>Bāṛīs.</i>	46. <i>Chheālīs.</i>	71. <i>Ekhattar.</i>	{ <i>Chhānawe.</i>
23. <i>Teṛīs.</i>	47. <i>Saiṅtālīs.</i>	72. <i>Bahattar.</i>	97. <i>Satānawe.</i>
24. <i>Chaubīs.</i>	48. { <i>Artālīs,</i>	73. <i>Tihattar.</i>	98. <i>Aṭhānawe.</i>
25. <i>Pachīs.</i>	{ <i>Aṭhātālīs.</i>	74. <i>Chauhattar.</i>	99. { <i>Ninānawe.</i>
26. <i>Chhabbīs.</i>	49. <i>Unchās.</i>	75. <i>Pachhattar.</i>	{ <i>Navānawe.</i>
27. <i>Satāṛīs.</i>	50. <i>Pachās.</i>	76. <i>Chhihattār.</i>	100. <i>Sau or sai.</i>

The Compounds of *sau* ('100') are expressed as in English—only omitting the word *wa* ('and'); thus '110' would be *ek sau das*, '120' *ek sau bīs*, etc. A 'thousand' is expressed either by the Persian word *hazār*, or by *das sau*—'ten hundred.'

38. We think it well to append the Native characters for the Cardinal Numbers—both Arabic and Indian—as it is of great use to be familiar with them.

Roman	1 2 3 4 5 6 7 8 9 0	10	14	37	50	134
Arabic	١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ٠	١٠	١٤	٣٧	٥٠	١٣٤
Indian	१ २ ३ ४ ५ ६ ७ ८ ९ ०	१०	१४	३७	५०	१३४

The student is advised to make himself familiar with the Native figures (especially the Arabic) by copying them out repeatedly, and to get the table of Cardinal Numbers by heart till he knows it as well as his A B C.

39. By adding the word *ek* ('one') to any of the Cardinal Numbers (single or compound) the idea of indefiniteness is expressed. Thus *do-ek*, means 'about 2,' *das-ek* 'about ten' ('9 or 10,' '10 or 11'), *sau-ek* 'about a hundred.' 'About one' is expressed by *ek-ād*, signifying either ' $\frac{1}{2}$ ' or 'one' (*ād* being either for *ārdhā* 'a half,' or as some think for the Sanskrit *ādi* 'beginning'—*i.e.* 'beginning with one' or 'one, etc.' ('one or two')). The like idea is conveyed by two Numbers (not generally consecutive)—as, *do-tin* or *do-chār* = our '2 or 3'; *āth-das* = our '8 or 9,' etc.



## 40. THE ORDINAL NUMBERS

are as follows :

1st.	<i>Pahlā</i>	9th.	<i>Nauwāñ</i>
2nd.	<i>Dūsrā</i>	10th.	<i>Daswāñ</i>
3rd.	<i>Tīsrā</i>	11th.	<i>Iḡārahwāñ</i>
4th.	<i>Chaut, hā</i>	12th.	<i>Bārahwāñ</i>
5th.	<i>Pāñchwāñ</i>	21st.	<i>Ekīswāñ</i>
6th.	<i>Ch, haṭwāñ</i>	100th.	<i>Sauwāñ</i> , and so on,
7th.	<i>Sāt wāñ</i>		adding <i>wāñ</i> to the
8th.	<i>Āṭ, hwāñ</i>		Cardinal Numbers.

In the case of compound Numbers the affix *-wāñ* is added to the last number only of the compound, as *ek-sau-bīswāñ* 'the 120th.' The Ordinal Numbers are all inflectible Adjectives, as *pahlā*, *pahle* (Fem. *pahlī*); *pāñchwāñ*, *pāñchweñ*, *pāñchwīñ*; *ikkīswāñ*, *ikkīswēñ*, *ikkīswīñ*, etc.

## 41. COLLECTIVE NUMBERS

are formed by adding the letter *ā* or *ī* to the Cardinal, e.g. *bīsā* or *bīsī* 'a score,' *pachāsā* (or *ādihā-saikrā*) 'a half-hundred,' *battīsī* 'an aggregate of 32.' But some have peculiar forms, as *joṛā* (Fem. *joṛī*) 'a pair,' 'a couple,' *gandā* 'a quaternion,' *gāhī* 'an aggregate of five,' *koṛī* 'a score,' *saikrā* 'a hundred'; the other (regular) forms being also used, as *panchā* 'a collection of five'—whence *panchāyat* 'a jury or court of investigation,' etc. These words take the Genitive

of the things enumerated, as *ek saikṛā sipāhiyonhā* '100 soldiers,' *ek koṛī rūpīyonkī* 'a score of Rupees.' The word *saikṛā* (not *sau*) is always used when speaking of Interest, as *pānch rupā, e saikṛā* '5 Rs. per cent.' But instead of this, the Persian phrase for 'per cent.'—*fī-ṣad* or *fī-ṣadī*—is often substituted.

42. The Intensive form of Collective Numerals is formed by adding to the Cardinals the syllable *on*—thus, *donon* 'the two,' 'both,' *tīnon* 'all three,' *bīson* 'the whole twenty,' etc.; and sometimes by adding to this the original simple Cardinal, e.g. *āṭhon-āṭh*, 'the whole 8' (the very 8 of the 8). *Ek* 'one' is made intensive by adding the syllables *elā* or *hī*, e.g. *akelā* or *ekhī* 'just (or only) one.' The syllable *on* is added to the larger aggregate terms to express indefinite numerousness, as *saikṛon ādmi* 'hundreds of men,' *hazāron ghar* 'thousands of houses,' etc.

43. Cardinal Numbers are made to act as Distributives by simple repetition, as, *ek ek* 'one by one' or 'one each,' *chār chār* 'by fours,' 'four to each,' or 'four a-piece.'

44. Multiplicatives are formed by adding either *gunā* ('time' or 'fold')—Fem. *gunī*—or *harā* or *ahrā*—to the Cardinals, as *dogunā* (or *-nī*), often contracted into *dūnā* or *duhrā* 'twofold'; *tīgunā*, or *tīharā*, or *tīhrā* 'threefold,' 'triple'; *ekahrā* 'single.'

45. Numeral Adverbs are formed by changing the final *ā* of the Ordinal Adjectives into *e*, as from *pahlā* 'first,' *pahlē* 'firstly'; *tīsre* 'thirdly,' etc. They are also formed by adding to the Cardinals the word *bār* 'time,' or *dafa*, or *martaba*, as *ekbār* 'once,' *dodafa* 'twice,' *tīn martaba* 'thrice,' etc.

Sometimes the Persian Ordinals are used, as 'firstly' *duwum*, 'secondly' *awwal*.

## FRACTIONAL NUMBERS.

46. These are expressed, some by certain Substantives, and some by Adjectives. The former are—*pā,ṛo* and *chaut,ḥā,ṛi* ‘a quarter,’ *tihā,ṛi* ‘a third,’ *ādhā* ‘a half’ (for which the Persian word *nīm*, or the Arabic *niṣf*, is also much used), and *sawā,ṛi* ‘ $1\frac{1}{4}$ .’ The Adjectives are—*pavn* or *paune* ‘one quarter less,’ *ādhā*, *ādh*, or *adh* ‘half,’ *sawā* ‘a quarter more,’ *sāṛhe* ‘one-half more,’ *deṛh* ‘one and a half,’ and *aṛha,ṛi* or *ḍhā,ṛi* ‘ $2\frac{1}{2}$ .’

These fractional terms always precede the Noun or Cardinal Numbers. And up to 100 (exclusive) the unit employed is 1. Thus *sawā,ṛi do* =  $2\frac{1}{4}$ ; *paune chār* =  $3\frac{3}{4}$ . But from 100 to 999—inclusive—it is 100. Thus *paune sau* =  $100 - \frac{1}{4}$  of 100 = 75. *Sawā do sau* =  $200 + \frac{1}{4}$  of 100 =  $200 + 25 = 225$ . *Sawā hazār* =  $1000 + \frac{1}{4}$  of 1000 = 1250. These fractions are used not only with numbers but with measures and quantities, as *deṛh man* ‘ $1\frac{1}{2}$  maunds,’ *aṛhā,ṛi gaj* = ‘ $2\frac{1}{4}$  yards.’

## PRONOUNS.

47. The Personal Pronouns are in Urdū, as in most other languages, three in number, with their respective Plurals—viz. *Main* ‘I,’ *tu* ‘thou,’ and ‘*wuh*’ ‘he,’ ‘she,’ or ‘it’; *ham* ‘we,’ *tum* ‘ye’ or ‘you,’ *we* ‘they.’ The third is (as in Latin, etc.) the same as the remote Demonstrative Pronoun, but it has not, as in Latin, English, etc., three different forms to express the different Genders.

48. The Pronoun, like the Noun, has three Case-forms for each of the two Numbers—viz. for the Nominative or Agent, the Genitive, and the Objective. We shall, however, give them here as set forth in most Hindūstānī Grammars.

## PERSONAL PRONOUNS.

1st Pers. *Main* 'I.'

	Sing.	Plur.
Nom.	<i>Main</i> , I	<i>Ham</i> , we
Agent	<i>Main-ne</i>	<i>Hamne</i> , <i>hamoñ ne</i>
Gen.	<i>Merā</i> , -re, -rī	<i>Hamārā</i> , -re, -rī
Accus.	} <i>Mujhe</i> or	<i>Hamko</i> , <i>hameñ</i>
Dat.		
Abl.	<i>Mujhse</i>	<i>Ham</i> (or <i>hamoñ</i> ) <i>se</i>
Loc.	<i>Mujh meñ</i> , etc.	————— <i>meñ</i>

2nd Pers. *Tu* 'Thou.'

	Sing.	Plur.
Nom.	<i>Tu</i> , Thou	<i>Tum</i> , ye or you
Agt.	<i>Tune</i>	<i>Tumne</i> , <i>tumhoñne</i>
Gen.	<i>Terā</i> , -re, -rī	<i>Tumhārā</i> , -re, -rī
Acc.	} <i>Tujhe</i> or	<i>Tum-ko</i> , <i>tumheñ</i>
Dat.		
Abl.	<i>Tujhse</i>	<i>Tumse</i> , <i>tumhoñse</i>
Loc.	<i>Tujh meñ</i> , <i>par</i> , etc.	<i>Tumpar</i> , - <i>tak</i> , etc.
Voc.	<i>Ai tu</i>	<i>Ai tum</i>

49.

## DEMONSTRATIVE PRONOUNS

(Used for third Personal Pronoun).

Proximate—*Yih* 'This.'

	Sing.	Plur.
Nom.	<i>Yih</i> , this	<i>Ye</i> , these
Agt.	<i>Isne</i>	<i>Inne</i> , <i>inhoñne</i>
Gen.	<i>Iskā</i> , - <i>ke</i> , - <i>kī</i>	<i>Inkā</i> , <i>hoñkā</i>
Dat.	<i>Isko</i> , <i>ise</i>	<i>Inko</i> , <i>inheñ</i>
Acc.	<i>Yih</i> , <i>isko</i> , <i>ise</i>	<i>Ye</i> , <i>inko</i> , <i>inheñ</i>
Abl.	<i>Isse</i>	<i>Inse</i> , <i>inhoñse</i>
Loc.	<i>Ismeñ</i> , <i>par</i> , etc.	<i>Inmeñ</i> , <i>inhoñmeñ</i>

Remote—*Wuh*<sup>1</sup> ‘He,’ ‘that.’

	Sing.	Plur.
Nom.	<i>Wuh</i> , that, he	<i>We</i> , those, they
Agt.	<i>Usne</i>	<i>Unne</i> , <i>unhoñe</i>
Gen.	<i>Uskā</i> , - <i>ke</i> , - <i>kī</i>	<i>Unkā</i> ( <i>unhoñ</i> ), - <i>ke</i> , - <i>kī</i>
Dat.	<i>Usko</i> , <i>use</i>	<i>Unko</i> , <i>unheñ</i>
Acc.	<i>Wuh</i> , <i>usko</i> , <i>use</i>	<i>We</i> , <i>unheñ</i> , <i>unko</i>
Abl.	<i>Usse</i>	<i>Unse</i> , <i>unhoñse</i>
Loc.	<i>Uspar</i> , etc.	<i>Unmeñ</i> , <i>par</i> , etc.

50. The addition of the syllable *oñ* to the inflected Case-forms in the Plurals of these Pronouns is *intensive*; thus, *tumhārā* means simply ‘of you,’ ‘your,’ but *tumhoñkā* means ‘of you yourselves,’ ‘your very own,’ ‘just yours.’ The words *merā*, *terā*, *hamārā*, *tumhārā* are properly Pronominal Adjectives. The true Gen. forms *mujhkā*, *tughkā*, *hamkā*, *tumkā* are also used, but only when an Adjective is interposed between the crude Case-form and the Genitival *kā*, as *mujh gharīh kā* ‘of poor me,’ *mujh kam-bakht kī kītāb* ‘the book of unfortunate me.’

A similar construction is also used sometimes with the Agent, and likewise before the Particle of Similitude *sā* (*se*, *sī*)—e.g. *Kyā tujh badbakht ne aisā kiyā?*—or, *Kyā tujhse kam-bakht ne aisā kiyā?* ‘Have you, you scoundrel, (or, has such a rascal as you) acted thus?’

51. When the Pronouns *yih* and *wuh* are used as Demonstratives, they do not take the Case-sign immediately after them, but, as in the case of Adjectives generally, this is affixed to the Substantive described, e.g. *uskā ghorā* (Per-

<sup>1</sup> Mr. Platts romanizes these two words *yēh* and *wōh*, as often sounded.

sonal) 'his horse,' but *us ādnīkā g,hoṛā* (Demonstrative) 'that man's horse.'

(a) The Nominative forms of the Accus. Case of these two Pronouns are only used when they are Demonstratives preceding a Substantive, expressed or understood. Thus, to express 'having seen him,' one must say *usko dekhkar* (not *yih* or *wuh*). But for 'having heard this' (i.e. 'remark' or 'news') we must say *yih sunkar*, or *yih bāt* (or *khābar*) *sunkar*.

(b) The forms *inne* and *unne* are sometimes used instead of *isne* and *usne*, as mere contractions for the latter; but they may also be the Plur. form of the Agent used respectfully, instead of the Sing., though the fuller forms *inhōn-ne* and *un-hōñne* would be more generally employed.

(c) *Yih* and *wuh* are often used instead of *ye* and *we*, especially in Northern India, in a Plural sense, both as Demonstrative and as Personal Pronouns, as *wuh kahte haiñ* 'they say.' The long vowel *ī*, or *hī*, is often added to the Singular of Pronouns to give emphasis, and to the Plurals, *īñ*, and *hīñ* or *hōñ*, as *maiñ-hī* 'I myself,' *tujhīse* 'from your very self,' *wuhī* 'he himself,' *wehīñ* 'they themselves.'

## 52. THE RELATIVE AND CORRELATIVE

Pronouns are *jo* or *jaun* 'who,' 'which,' 'what,' 'he who,' etc., and *so* or *taun* 'he,' 'she,' 'it,' 'that same,' which are declined much like the Demonstrative, viz.: Nom. Sing. and Plur. *jo* or *jaun*. Gen. Sing. *jiskā* (*ke* or *ki*). Dat. *jisko* or *jise*, etc. Gen. Plur. *jinkā*, etc. Dat. Accus. *jinko* or *jinheñ*. Nom. Sing. and Plur. *so* or *taun*. Gen. Sing. *tiskā*, etc. Dat. Accus. *tisko*, *tise*. Gen. Plur. *tinkā*, etc. Dat. Accus. *tinko*, *tinheñ*. So also are the



## INTERROGATIVES,

53. Viz.—*kaun*? ‘who?’ ‘what?’ ‘which?’ and *kyā*? ‘what?’ ‘which?’; e.g. Sing. and Plur. Nom. *kaun*. Gen. Sing. *kiskā*. Plur. *kīn kā*, *kinhkā*, *kinhoṅkā*. Dat. and Acc. Sing. *kisko*, *kise*. Plur. *kinke*, *kinheṅ* or *kinhko*. Sing. and Plur. Nom. *kyā*. Gen. *kāhekā*. Dat. *kāheko*. It has no Plural. *Kaun* is applicable either to persons or things, but, in the latter case, only when used adjectively along with Substantives; as, *Kaun āyā hai?* ‘Who has come?’ *Wuh kaun hai?* ‘Who is he?’ *Yih kaun ghar hañ?* ‘What house is this?’ *Wuh kishā ghar hai?* ‘Whose house is that?’ *Wuh kis ghar meṅ hai?* ‘What house is he in?’

*Kyā?* is used for things only—either with or without a Substantive. Thus *Wuh kyā hai?* ‘What is that?’ or *Wak kyā chīz hai?* ‘What thing is that?’ The inflected form *kāhe* is scarcely ever used except in the Gen. and Dat.; as *Kāheko* (or *kāhe wāṣṭe*) *mujhe mārte ho?* ‘Wherefore (or, for what) do you beat me?’—the more usual Urdū for which would be *kis wāṣṭe* (or *kyūṅ*) *mujhe mārte ho?* For the other cases, the different forms of *kaun* are used, as *Yih ghar kisse banā hai?* ‘What is this house built of?’ or *Kisne banāyā?* ‘Who built it?’

54. The word *kyā* (though in that case it might be called an Interrogative Adverb) is often used at the beginning of an interrogative sentence, as *Kyā tum pāgal ho gaye ho?* ‘Have you gone mad?’—literally, ‘What? have you gone mad?’ Sometimes, also, it is used as a sort of Interjection, like our English ‘what!’ or ‘how!’ as *kyā badmāsh!* ‘what a rascal!’ *kyā khūb!* ‘how fine!’ When



repeated, it becomes a sort of Distributive Pronoun, as *Kyā kyā chīz tumhāre pās haiñ?* 'What different things have you got?' *Kis kis chīz se ban gayā hai?* 'Of what materials is it made?'

### 55. INDEFINITE PRONOUNS

are either simple or compound. Under the former category are such words as *koī* 'anyone,' 'someone,' *kuchh* 'anything,' 'something,' 'some.' *Koī* has a Nom. Plural, *kaī*, but it is only declined in the Singular, the inflective form being *kisī* or *kisū*; thus, Gen. *kisī* (or *kisū*), *kā*, *ke*, *kī*; Agent, *kisē ne*, etc. *Koī*, so declined, applies to things as well as persons. With these several useful compounds are formed, as *koī-ek* or *kaī-ek* 'some,' 'several,' *kuchh-ek* 'some little,' 'somewhat,' *kuchh-aur* 'some more.' *Koī-koī* means 'some few,' *kuchh-kuchh* 'somewhat,' *koī-na-koī* 'some one or other,' *kuchh-na-kuchh* 'something or other,' *kuchh-kā-kuchh* 'something quite different.' These might be regarded as compound phrases, but there are also several compound Indefinite Pronouns, properly so called; such are *jo-koī* 'who-soever,' *aur-koī* 'someone else,' *har-koī* 'everyone,' etc. These are declinable, as Gen. *jis-kisī-kā* 'of whomsoever,' etc., but the compounds of *kuchh* are not so. These are such as *sab-kuchh* 'whatsoever,' *aur-kuchh* 'something else,' *bahut-kuchh* 'a great deal,' etc.

### THE PRONOUN *Āp*.

56. This is used in two different ways or senses, and called, accordingly, either a *Reflexive* or a *Respectful* Pronoun. As the former it means 'self' ('myself,' 'yourself,' 'himself,'

etc.), and is then thus declined: Gen. Sing. *apnā* (-ne, -nī) 'of self,' 'own' (my own, his own, etc.). Accus. Dat. *āpko*, *apne ko*, *apne taṛīn* 'myself,' 'yourself,' 'to myself,' etc. Abl. *āpse* 'from one's self' (myself, himself, etc.).

There is another inflective form—*āpas*, used as a Plural, but only in the Gen. and Loc. Cases—as *āpas kā*, *āpas men*, 'of (or among) ourselves,' 'yourselves,' etc.

As a Reflexive Pronoun it is used generally along with a Personal Pronoun (expressed or understood), as *Main āp jāūngā* 'I myself will go,' *Wuh apne ghar ko gayā hai* 'He has gone to his (own) house (or home),' *We āpasmen larte t,he*, 'They were fighting with one another,' *We āp bole* 'They themselves said.'

The Persian word *khud* is often used instead of *āp*, reflexively, as *main khud* 'I myself,' *we āp* 'they themselves.' The word *apnā* 'own' (like *iskā* 'his,' and other Genitives) is a sort of Possessive Pronoun.

57. As a Respectful (or reverential) Pronoun, meaning 'you, sir,' 'your honour,' it is regularly declined, but only in the Singular, though constructed as a Plural and requiring the Verb to which it is a Nominative to be in the 3rd Person Plural. Thus, *Āpkā ghar kahān hai?* 'Where is your honour's house?' *Āp kal āwenge?* 'Will your honour (or 'you, sir') come to-morrow?' (instead of *Tum kal āoge?*), *Āp mu'af kījiye* 'Please, sir, forgive (me),' for simple *Mu'āf karo*, *ṣāhib*.

There are other words besides *āp*,—chiefly titles of honour or of office, which also require the Verb to be in the Respectful-Plural, such as *ṣāhib* 'master,' *ḥaṣrat* and *ḥuṣūr* 'your Highness' (*lit.* 'presence'), *khudāwand* 'lord,' etc.; as *ṣāhib dekhte hai* 'you see, sir' (*lit.* 'master sees'), *ḥuṣūr farmāte hai* 'your Highness (or 'his Highness') 'says' (or 'orders').

## RECIPROCAL PRONOUNS.

58. There are no Reciprocal Pronouns in Urdū. The idea of reciprocity is expressed by the two words *ek* 'one,' and *dūsrā* 'another,' as *We ek dūsre ko piyār karte haiñ* 'They love one another.'

## POSSESSIVE PRONOUNS.

59. For these the Genitives are used of the Personal, Relative, and other Pronouns, e.g. *merā* 'my,' *uskā* 'his,' *terā* 'thine,' *tumhārā* 'yours,' etc. These are all declined like other Adjectives ending in *ā*, and agree in Gender and Case with the Substantives qualified. The word *apnā* ('own'), however, is commonly used rather as a substitute for *merā*, *terā*, and *askā*, and their Plurals, than as a distinct Genitive of the Reflexive Pronoun *āp*; and then it always refers to the principal Subject of the sentence, whether expressed or understood, as *Apnā* (for *terā*) *hāth dekhā-do* 'show your hand,' *Usne apnī beṭīko dekhā* 'He saw his daughter.'

60. There are certain words which partake of the nature partly of Adjectives and partly of Pronouns, and which may therefore be called

## PRONOMINAL ADJECTIVES.

Some of these are primitive and some derivative. Amongst the former are such words as *ek* 'one,' *dūsrā* 'another,' 'other,' *donoñ* 'both,' 'the two,' *sab* 'all,' *fulāna* 'a certain one,' 'such a one,' *aur* 'other,' *chand* 'several,' *kaṛī* 'some,' 'several,' *kai* 'how many?' *har* 'each,' 'every,' *ba'ze* 'some,' *ghair* 'other' (different), etc. These are generally indeclinable (though *dūsrā* and *fulāna* are exceptions) as

Adjectives, but as Substantives they are declined in the Plural (except *ek*, *donon*, *kaī*, and *kai*)—e.g. *dūsre* ‘others,’ *aur* ‘others’ (Gen. Plur. *auroṅkā*), and *sab* (Agent *sabhoinne*, Accus. *sabhoṅko*, etc., with euphonic *h* introduced), etc.

#### 61. THE DERIVATIVE PRONOMINAL ADJECTIVES

are such words as are formed from primitives by the addition of the syllables *-ttā*, *-tnā*, and *sā*; the first two terminations denoting *measure* or *quantity*, the last *similitude*. Those expressive of Quality are—*itnā*, or *ittā* ‘this much,’ ‘so much,’ *uttā*, or *utnā* ‘that much,’ *jitna*, or *jittā* ‘as much,’ *tetnā*, or *tettā* ‘so much,’ *ketnā*, or *kettā* ‘how much.’ Adjectives of kind (quality or similitude) are—*aisā* ‘like this,’ ‘such,’ *waisā* ‘like that,’ *jaisā* ‘like which,’ *taisā* ‘like that,’ *kaisā* ‘like what?’ ‘of what kind?’

### CHAPTER III.—THE VERB.

62. The Urdū Verb may be divided into three general Classes, viz., I. The Intransitive, II. The Transitive, and III. The Causal, or doubly-Transitive.

The first of these has but one Voice, the Active; the second and third have two each, the Active and Passive. There are three Moods in each of the three Classes (which may be said to belong all to one Conjugation), viz. the Indicative, the Imperative, and the Subjunctive or Conditional. The first and third of these comprise three leading Tenses, or Times: the *Past*, the *Present*, and the *Future*; but in the Indicative Mood each of these is sub-divided into minor Tenses, viz.: The Past into (1) the Past- (or Plu-) Perfect, (2) the Past-Indefinite (or -Absolute), (3) the Past-Imperfect (or -Progressive). The Present into (1) the Present-Perfect, (2) the Present-Indefinite, and (3) the Present-Progressive, or -Continuous. The Future into (1) the Future-Perfect, (2) the Future-Indefinite, and (3) the Future-Imperfect.

It will be observed that we arrange the order of the

Tenses a little differently from that usually adopted. We think it more philosophical and proper to place the Present between the Past and the Future. This is the order generally followed in Semitic Grammars. The Imperative Mood is divided into (1) the Present, (2) the Precative, and (3) the Respectful-Future Tenses. The Subjunctive or Conditional Mood comprises three Tenses, viz.: (1) the Pluperfect, (2) the Perfect, and (3) the Aorist (*i.e.* Present or Future).

63. The Root-word of the Urdū Verb (as in most languages) is the 2nd Person Sing. of the Present Imperative. From this is formed the Infinitive by the addition of the inflectional syllable *nā*. This, however, is not regarded in Eastern Grammars as a Mood, but, more properly, as a Gerund or Verbal Noun. It is the part of the Verb which is given in Hindūstānī Dictionaries generally as the representative word, instead of the Root as in Hebrew, Arabic, and Sanskrit Lexicons—a much more rational usage, which it would have been well if Western Lexicographers, ancient and modern, had adopted.

64. Besides this Gerund, there are two (and in many Verbs three) other Verbal Nouns in Urdū, the first being in most cases the simple Root, expressing the crude idea, and the second an Abstract Noun formed from the Gerund by merely dropping the final *ā* of the uninflected word, and inserting short *ā* before the preceding *n*, as from *karnā* 'to do' or 'the doing,' *karan* 'a doing,' 'a making,' or 'cause'; from *chalna* 'to go,' *chalan* 'gait,' 'conduct.' The third Verbal Noun is formed by adding the termination *wālā*, or *hārā*, or *hār* (meaning 'doer' or 'agent') to the inflected form of the Gerund, or to the Abstract Noun, as *karnewālā*, *karnehārā*, or *karanhār* 'a doer.'



65. From the Root are formed also three simple Participles, viz. : (1) the Past (or Perfect) by adding the letter *ā*; (2) the Present (or Imperfect) by adding *tā*; (3) the Con-junctive Participle, which is either the simple Root, or the Root added to it, with the letter *e* or the syllables *ke*, *kar*, or *karke*; and (4) the Adverbial Past and Present Participles, being the inflected forms thereof.

66. From these again are formed four Compound Par-ticiples, viz. : (1) the Present-Continuative, being the Present Participle, with *hūā* added, as *boltā hūā* ‘in the act, of speaking’; (2) the Past-Perfect or Passive, as *chalā hūā* ‘gone,’ *likhā hūā* ‘written’; (3) the Progressive-Adverbial, which is the Past or the Present form repeated, to be attached adverbially to another Verb, as *lar̥kī han̥ste han̥ste bolī* ‘the girl, continuing to laugh, said’; *main̥ bai̥the bai̥the kitāb̥ par̥htā hūn̥* ‘I, keeping seated, am reading a book’; and lastly, the Intensive or Emphatic Adverbial, formed by adding to its Present form the particle *hī*, as *usko dekhte-hī main̥ dauṛ gayā* ‘immediately on seeing him I ran away.’

Having thus described the different parts of an Urdū Verb, we shall now give a practical illustration, by taking the Student through the Substantive Verb, *honā*—‘to be,’ or ‘become.’ We select this Verb as our first exemplar, not only because few sentences can be composed without its help, but also because no other Verbs can be conjugated without its assistance, two of its Tenses especially—the Present and Past-Indefinite—being indispensable auxiliaries.



67. *Honā* 'to be' or 'become.' Root, *ho*.

VERBAL NOUNS.<sup>1</sup>

Gerund (or Infinitive), *honā* 'being' or 'to be.'

Agent (present or future), *honewālā*, *honehārā* 'one who is,' or 'who is to become'; *honhār* 'what may (or will) be.'

*Participles.*

Simple.<sup>2</sup>

Compound.

Past or Perfect, *hūā* 'been' or 'become.'

Present Continuative,<sup>3</sup> *hotā hūā* 'while being.'

Past Conjunctive, *ho*, *ho,e*, *hoke*, *hokar* 'having been' or 'become.'

Adverbial Progressive, *hote hote* 'whilst being.'

Present or Imperfect, *hotā* 'being.'

Adverbial Emphatic or Intensive, *hote-hī* 'on being,' 'at the instant of being or becoming.'

Adverbial Past, *hūe* 'having been.'

Adverbial Present, *hote* 'being.'

<sup>1</sup> There seems to be no Verbal Noun, in use, synonymous with the Root of *honā*. The nearest to it is the word *bhav* (भव) 'being' or 'the world,' a derivative, like *honā*, from the Sanskrit *bhavana* (भवन) 'to be.' *Bhavan* is also used for 'a house' or 'temple.'

<sup>2</sup> The word *hūā*, is a mere euphonic spelling and pronunciation of the Urdū *hū*, which might as well be transliterated *ho,ā*, and so better show its conformity with the Rule for the formation of the Perfect Participle, viz. by adding the vowel *ā* to the root of the Verb.

<sup>3</sup> *Honā* cannot well have a Past-Perfect (or a Passive) Compound Participle, e.g. *hūā hūā*.

## INDICATIVE MOOD.

I. *Past Tenses.*

(1) Past (or Plu-) Perfect.	(2) Past Indefinite.	(3) Past Imperfect.
‘I (etc.) had been.’	‘I (etc.) was.’	‘I (etc.) was being.’
Singular.	Singular.	Singular.
Mas. <i>hūā t, hā</i>	Mas. <i>hūā<sup>1</sup> or t, hū<sup>1</sup></i>	Mas. <i>hotā t, hā</i>
or	or	or
Fem. <i>hūī t, hī</i>	Fem. <i>hūī or t, hī</i>	Fem. <i>hotī t, hī</i>
Plural.	Plural.	Plural.
Mas. <i>hū, e t, he</i>	Mas. <i>hū, e or t, he</i>	Mas. <i>hote t, he</i>
or	or	or
Fem. <i>hūī t, hūīn</i>	Fem. <i>hūīn or t, hūīn</i>	Fem. <i>hotī thīn</i>
<i>Main</i>	<i>Main</i>	<i>Main</i>
<i>Tū</i>	<i>Tū</i>	<i>Tū</i>
<i>Wuh</i>	<i>Wuh</i>	<i>Wuh</i>
<i>Ham</i>	<i>Ham</i>	<i>Ham</i>
<i>Tum</i>	<i>Tum</i>	<i>Tum</i>
<i>We</i>	<i>We</i>	<i>We</i>

<sup>1</sup> There is a slight difference in the meaning of these two words: the Verb *honā*, meaning ‘to be’ or ‘become,’ *main hūā* signifies ‘I was’ or ‘became,’ but *main t, hā* is only ‘I was.’

II. *Present Tenses.*

(1) Present Perfect.

'I have been,' etc.

Singular.

*Main* { Mas. *hūā hūn*  
 { Fem. *hū hūn*  
*Tū* { Mas. *hūā hai*  
 { or  
 { Fem. *hū hū hai*

Plural.

*Ham* { Mas. *hū, e haiñ*  
 { Fem. *hū hū haiñ*  
*Tum* { Mas. *hū, e ho*  
 { Fem. *hū hū ho*  
*We* { Mas. *hū, e haiñ*  
 { Fem. *hū hū haiñ*

(2) Present Indefinite.

'I am,' etc.

Singular.

*Main* } *hūn* } Mas.  
 } }  
*Tū* } *hai* } or  
 } }  
*Wuh* } *hai* } Fem.

Plural.

*Ham* } *haiñ* } Mas.  
 } }  
*Tum* } *ho* } or  
 } }  
*We* } *haiñ* } Fem.

(3) Present Continuous.

'I am being,' etc.

Singular.

*Main hotā* (or *hotī*) *hūn*  
*Tū hotā* (or *hotī*) *hai*  
*Wuh hotā* (or *hotī*) *hai*

Plural.

*Ham hotā* (or *hotī*) *haiñ*  
*Tum hote* (or *hotī*) *ho*  
*We hote* (or *hotī*) *haiñ*

## III. Future Tenses.

(1) Future Perfect. 'I shall have been.'	(2) Future Indefinite. 'I shall or will be.'	(3) Future Imperfect. 'I shall or will be becoming.'
Singular.	Singular.	Singular.
<i>Main</i> { <i>hūā ho, ūngā</i> or <i>hūz ho, ūngz</i>	<i>Main</i> { <i>ho, ūngā</i> or <i>hūngā</i> <sup>1</sup> <i>ho, ūngz</i> or <i>hūngz</i> <sup>1</sup>	<i>Main</i> { <i>hotā ho, ūngā</i> <i>hotz ho, ūngz</i>
<i>Tū</i> { <i>hūā howegā</i> or <i>hūz howegz</i>	<i>Tū</i> { <i>howegā, hogā</i> <sup>1</sup> <i>howegz, hogz</i> <sup>1</sup>	<i>Tū</i> { <i>hotā howegā</i> <i>hotz howegz</i>
Plural.	Plural.	Plural.
<i>Ham</i> { <i>hū, e howenge</i> <i>hūz howengz</i>	<i>Ham</i> { <i>howenge, hoŋge</i> <sup>1</sup> <i>howengz, hoŋgz</i> <sup>1</sup>	<i>Ham</i> { <i>hote howenge</i> <i>hotz howengz</i>
<i>Tum</i> { <i>hūe ho, oge</i> <i>hūz ho, ogz</i>	<i>Tum</i> { <i>ho, oge, hoge</i> <sup>1</sup> <i>ho, ogz, hogz</i> <sup>1</sup>	<i>Tum</i> { <i>hote ho, oge</i> <i>hotz ho, ogz</i>

<sup>1</sup> These Abbreviated forms apply equally to the other two Tenses.

## THE IMPERATIVE MOOD.

(1) The Ordinary Present.	(2) The Precative.	(3) Respectful Future.
'Be' or 'Be thou.'	'Please to be or become.'	'You will be (or will your honour be) pleased to be, or become.'
Singular.	Singular.	Singular or Plural.
<i>Tū ho</i>	<i>Hūjiye</i> or <i>āp hūjiye</i>	Singular or Plural.
<i>Wuh howe, ho e or ho</i>	<i>Āp</i> or <i>huzūr kūjiye</i>	2nd or
Plural.	Plural.	( <i>Āp</i> or <i>huzūr</i> , etc.
<i>Tum ho, o, or ho</i>	<i>Hūjiyo, āp hūjiyo</i>	<i>hūjiye</i> or
<i>We howen or hon</i>	<i>Āp</i> or <i>huzūr kūjiye</i>	( <i>hūjiyegā</i>
		3rd Per.

## THE SUBJUNCTIVE OR CONDITIONAL MOOD.

(1) The Pluperfect.	(2) The Perfect.	(3) The Aorist.
'If I had been' or 'then I should have been.'	'If I were' or 'then I should be.'	'May I be,' 'that I may be,' 'if I be.'
<i>Agar</i> ('if') or <i>to</i> ('then')	<i>Agar</i> or <i>to</i>	<i>Agar</i> , <i>ki</i> , or <i>tāki</i>
<i>Main</i> } <i>hū, hotā</i> <i>Tū</i> } or <i>Wuh</i> } <i>hū hotī</i>	<i>Main</i> } <i>hotā</i> or <i>hotī</i> <i>Tū</i> } <i>Wuh</i> }	<i>Main</i> } <i>ho, ūn</i> <i>Tū</i> } <i>ho, e</i> or <i>ho</i> <i>Wuh</i> }
<i>Ham</i> } <i>hū, e hote</i> <i>Tum</i> } or <i>We</i> } <i>hū hotīn</i>	<i>Ham</i> } <i>hote</i> or <i>hotīn</i> <i>Tum</i> } <i>We</i> }	<i>Ham</i> } <i>hoveñ</i> or <i>hoñ</i> <i>We</i> } <i>Tum</i> } <i>ho, o</i> or <i>ho</i>



68. We will now go through the principal parts of the Neuter Verb *jānā* 'to go,' which is also used as an Auxiliary Verb in forming the Passive Voices of Transitive and Causal Verbs. It is (like *honā*) slightly irregular in the Past Participle, the common form of which is *gayā*; but the original and regular form, *jāyā*, is also used (as a sort of Verbal Noun in the sense of 'a going') in certain phrases, as *jāyā karnā* 'to make a going,' *i.e.* 'a practice of going.'

*Jānā* 'to go.' Root, *jā*.

#### VERBAL NOUNS.

The first, answering to the root, is wanting, unless the word *jāo*, meaning 'a going,' may be taken to represent it. The other two are *jānā* 'going' or 'to go' (the Gerund), and *jānewālā* or *jānehārā* 'a goer,' 'one who goes' (the Noun of Agency). There is no Abstract Noun in use.

#### THE PARTICIPLES ARE

(1) The Simple—viz. (1) The Past or Perfect, *gayā* (for *jāyā*) 'gone'; (2) The Present, *jātā* 'going'; (3) The Conjunctive, *jā*, *jā,ḥ*, *jāke* or *jākar* 'going' or 'having gone'; and (4) The Adverbial *ga,ḥ* and *jāte*.

(2) The Compound—viz. (1) The Past Perfect, *gayā hūā* 'being gone'; (2) The Present Continuative, *jātā hūā* 'whilst going'; (3) The Adverbial-Progressive, *jāte-jāte* 'whilst going,' and Adverbial-Emphatic, *jātehī* 'just on going.'

## INDICATIVE MOOD.

## I. Past Tenses.

(1) Pluperfect.		(3) Past Imperfect.
‘I had gone’		‘I was going.’
Main { <i>gayā t, hā</i>		Main { <i>jātā t, hā</i>
Tū or		Tū { <i>jātā t, hā</i>
Wuh { <i>gayā t, hā</i>		Wuh { <i>jātā t, hā</i>
Ham { <i>gaye or gaye t, he</i>		Ham { <i>jāte t, he</i>
Tum { <i>gayā t, hā</i>		Tum { <i>jātā t, hā</i>
We { <i>gayā t, hā</i>		We { <i>jātā t, hā</i>

## II. Present Tenses.

(1) Present Perfect.		(3) Present Continuous.
‘I am (or have) gone.’		‘I am going.’
Main <i>gayā (or gayā) hān</i>		Main <i>jātā (jātī) hān</i>
Tū <i>gayā (or gayā) hai</i>		Tū <i>jātā (jātī) hai</i>
Wuh <i>gayā (or gayā) hai, etc.</i>		Wuh <i>jātā (jātī) hai, etc.</i>
(2) Present Indefinite or Aorist.		(3) Present Continuous.
‘I go’ or ‘may go.’		‘I am going.’
Main <i>jā, ūn</i>		Main <i>jātā (jātī) hān</i>
Tū <i>jā</i>		Tū <i>jātā (jātī) hai</i>
Wuh <i>jāwe</i>		Wuh <i>jātā (jātī) hai, etc.</i>
Ham <i>jāwēn</i>		
Tum <i>jā</i>		
We <i>jāwēn</i>		

III. Future Tenses.

(1) Future Perfect. 'I shall have gone.'	<p><i>Main</i> { <i>gayā hūngā</i>           { <i>ga, ɿ hūngī</i></p> <p><i>Tū</i> { <i>gayā hogā</i>       { <i>ga, ɿ hogī, etc.</i></p> <p><i>Wuh</i></p>	(2) Future Indefinite. 'I shall go.'	<p><i>Main</i> { <i>jūūngā</i>           { <i>jūūngī</i></p> <p><i>Tū</i> { <i>jūwēgā, jā, egā</i>       { <i>jūwēgī, jā, egī, etc.</i></p> <p><i>Wuh</i></p>	(3) Future Imperfect. 'I shall be going.'	<p><i>Main</i> { <i>jātā ho, ūngā (hūngā)</i>           { <i>jātī ho, ūngī (hūngī)</i></p> <p><i>Tū</i> { <i>jātā hogā</i>       { <i>jātī hogī, etc.</i></p> <p><i>Wuh</i></p>
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IMPERATIVE MOOD.

(1) Ordinary Present. 'Go,' 'let him go.'	<p>(<i>Tū</i>) <i>jā, (tūm) jāo</i> (<i>Wuh</i>) <i>jāwe, (we) jāwen</i></p>	(2) Precative. 'Please to go.'	<p><i>jānye, jāyo</i> <i>āp jānye, jāyo</i></p>	(3) Respectful Future. 'Will your honour please to go?'	<p><i>āp</i> or <i>huzūr</i> { <i>jānye, jā (-gī)</i>   { <i>jā, enge (-gīn)</i></p>
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## SUBJUNCTIVE OR CONDITIONAL MOOD.

(1) Pluperfect.	(2) Perfect.	(3) Aorist.
'If (or 'then') I had gone.'	'If I went' or 'then I should go.'	'If I go'; 'then (or that) I may go.'
<i>Agar or to.</i>	<i>Agar or to.</i>	<i>Agar, to or tāki.</i>
<i>Main</i> { <i>gayā hotā</i> <i>Tū, Wuh</i> { <i>gāz hotī</i>	<i>Main</i> { <i>jātā</i> <i>Tū, Wuh</i> { <i>jātī</i>	<i>Main</i> <i>jāūn</i> <i>Tū</i> { <i>jāwe, jā, e</i> <i>Wuh</i>
<i>Ham</i> { <i>gaye hote</i> <i>Tum</i> { <i>ga, e hote</i> <i>We</i> { <i>gayī (g'ā, ī) hotīn</i>	<i>Ham</i> { <i>jāle</i> <i>Tum</i> { or <i>We</i> { <i>jātīn</i>	<i>Ham</i> { <i>jāwen, jā, en</i> <i>Tum</i> { <i>jāo</i> <i>We</i> { <i>jāwen, jā, en</i>

69. Having thus given examples of the Conjugation of Intransitive Verbs—in the case of the two Auxiliary Verbs *honā* and *jānā*—we shall now give a Paradigm of the Conjugation of a Transitive Verb. Almost the only difference between these two classes of Verbs is, that in the latter all the Tenses formed by the Past (or Passive) Participle require the Subject or Agent to be, not in the form of the uninflected Nominative, but in that of the Agent, *i.e.* in the inflected form (or, in the case of the 1st and 2nd Personal Pronouns, the uninflected), with the particle *ne* added. We shall take the regular Verb

*Mārṇā* ‘to beat’ or ‘kill.’ Root, *mār*.<sup>1</sup>

VERBAL NOUNS.

(1) *Mār*—(the root)—‘a beating’ or ‘blow. (2) The Gerund or Infinitive, *mārṇā* (*-ne*, *-nī*) ‘beating,’ or ‘to beat,’ or ‘kill.’ (3) The Abstract Noun, *māran* ‘killing’ or ‘beating,’ and (4) The Agent, *mārnewālā* (or *-hārā*) or *māranhār* ‘a beater,’ ‘one who beats,’ or ‘kills,’ ‘a writer.’

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<sup>1</sup> To save room we shall, in the Paradigm of the Tenses of this Verb, give only the Singular Number. Instead of *usne*, the Plural form *unne* is often used for the 3rd Singular Agent, and therefore, for a Plural Agent, the form *unhoine* is generally used.

*The Participles—Simple and Compound—are:*

<p>(1) The Past, or Perfect. <i>Mārā (-rī)</i> 'beaten.'</p> <p>(4) The Passive. <i>Mārā hūā, mārī hūā</i> 'been beaten'; 'what (or who) has been beaten.'</p>	<p>(2) The Present. <i>Mārtā (-tī)</i> 'beating.'</p> <p>(5) The Continuous. <i>Mārtā hūā, mārtī hūā</i>, (Adverbial) <i>mārte mārte</i> 'while beating.'</p>	<p>(3) The Conjunctive. <i>Mār, märe, etc.</i>, 'having beaten.'</p> <p>(6) The Adverbial. (Present) <i>mārte</i> 'beating,' (Past) <i>märe</i> 'beaten,' (Intensive) <i>mārte-hī</i> 'at the moment of beating.'</p>
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INDICATIVE MOOD.

<p>(1) Pluperfect. 'I had beaten.'</p> <p><i>Mainne</i> { <i>mārā t/hā</i> <i>Tūne</i> { or <i>Usne, etc.</i> { <i>mārī t/hī</i></p>	<p>I. <i>Past Tenses.</i> (2) Past Indefinite. 'I beat' or 'did beat.'</p> <p><i>Mainne</i> { <i>mārā</i> <i>Tūne</i> { or <i>Usne</i> { <i>mārī</i></p>	<p>(3) Past Imperfect. 'I was beating.'</p> <p><i>Main</i> { <i>mārtā t/hā</i> <i>Tū</i> { or <i>Wuh</i> { <i>mārtī t/hī</i></p>
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II. Present Tenses.

(1) Present-Past, or Perfect.

‘I have beaten.’

Mainne { mārā hai  
 Tūne    { or  
 Usne    { mārī hai

(2) Present Absolute.

‘I beat (do beat).’

Main mārūn  
 Tū māre  
 Wuh māre

(3) Present Progressive.

‘I am beating.’

Main mārta (-tī) hūn  
 Tū mārta (-tī) hai  
 Wuh mārta (-tī) hai

III. Future Tenses.

(1) Future Perfect.

‘I shall have beaten.’

Mainne { mārā hogā  
 Tūne    { or  
 Usne    { mārī hogī

(2) Future Indefinite.

‘I shall beat.’

Main mārūgā (-gī)  
 Tū            { māregā (-gī)  
 Wuh           }

(3) Future Imperfect.

‘I shall be beating.’

Main { mārta hongā or hūn-  
           gā  
 Tū    { mārta hongī or hūngī  
 Wuh   { mārta (-tī) howegā  
           (-gī)

## IMPERATIVE MOOD.

(1) Ordinary Present. 'Beat,' 'beat thou,' etc. (Tū) mār, tum māro (Wuh) māre, we māreñ	(2) Precative: 'Be pleased to beat.' Tū or Tum, mārigo, āp mārige Āp (or ḥuzūr) mārige	(3) Respectful Future. 'Will you please to beat.' Āp or ḥuzūr, etc., mārīyegā (Fem.) mārīyegē
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## SUBJUNCTIVE—CONDITIONAL MOOD.

(1) The Pluperfect. 'Had I beaten,' etc. Agar (if), to (then). Mainne } mārā hotā Tūne } or Usne } mārī hotī	(2) The Perfect. 'If I did beat' or 'then,' etc. Agar or to. Mainne } mārṭā Tū } or Wuh } mārṭā	(3) The Aorist. 'I may beat,' 'if I may,' etc. Agar or tāki, etc. Main mārūn Tū māre Wuh māre
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70. Before proceeding to the Conjugation of a second Transitive Verb, we would call the attention of the student to the syntactical construction of those Tenses of such Verbs which are formed from the Past Participle.

As the Nominative Case in English is then to be expressed in Urdū by the 'Agent' Case, so the Object of the Verb in English is often to be treated in Urdū as the Subject, as if it were a Verb in the Passive Voice—which, however, it is *not*. In that case the Verb must agree in Gender and Number with the word or words thus changed from Object to Subject. Thus, 'He struck the (or a) boy' would commonly, in Urdū, be *Usne larḳā mārā* ('by him boy struck'). 'He struck a (or the) girl' would be *Usne larḳī mārī* (*lit.* 'by him girl struck'). But these sentences might also be translated into Urdū thus—*usne larḳe ko* (or *larḳī ko*) *mārā*, *lit.* 'by him (or, taking the 'Agent' as simply another form for the Subject or Nominative, 'he') the boy (or the girl) struck.' This latter construction would generally be preferred if it were intended to express definitely some particular boy or girl; the want of the Article in Hindūstānī being a frequent cause of ambiguity. Neither of these Hindūstānī sentences is regarded as being in the Passive Voice. In that Voice, they would require to be expressed somewhat in this way: *Usse* (or *uskī mā'rifat*) *larḳā mārā gayā*—or *larḳī mārī gayī*—*i.e.* 'By him (the) boy (or girl) beaten became' (or 'was beaten'). We have thought it desirable to notice and explain this peculiar construction thus early—although belonging properly to the Syntax—as we know it is often a stumbling-block to tyros in the language, though by practice in reading and conversation they soon become familiar with it.

71. We shall now give a second illustration of the

Conjugation of a Transitive Verb. The one we select is, like *honā* and *jānā*, of very frequent occurrence, and, like them also, slightly irregular in the Past (or Perfect) Participle. It is the Verb

*Karnā* 'to do or make.' Root, *kar*.

#### VERBAL NOUNS.

The Root of this Verb—though doubtless originally signifying 'doing' or 'making,' and retaining this meaning as a Conjunctive Participle—has come, as a Noun, to signify generally the great 'factor'—the 'human hand.'<sup>1</sup> As a Verbal Root, of course, it is also the 2nd Pers. Sing. of the Imperative, meaning 'do.' The second Verbal Noun—the Gerund or Infinitive—is *karnā* 'doing' or 'to do,' 'making' or 'to make'; the third is the Abstract Noun *karan* 'making,' 'doing,' 'acting'; and the fourth—or Agent—is *karnewālā*, or *karanhūr* (or *-hūrā*) 'a doer,' 'a maker,' or 'one about to do or make'; *kartā* being also used for 'an Agent' or 'doer.' As *kar* is used for 'the hand,' so *karaṅ* (or *karn*) is used also for 'the ear,' or 'a cause,' or 'instrument,' the ear being the great cause or instrument of the sense of hearing, as the hand is of touch and feeling.<sup>2</sup>

<sup>1</sup> It also means 'tribute,' or 'tax'; and, as a Persian word, 'purpose,' 'power,' or 'felicity.'

<sup>2</sup> *Karan* signifies also 'the helm of a boat,' and the hypotenuse of a triangle.

*The Simple Participles.*

(1) The Past or Perfect.	(2) The Present.	(3) Conjunctive.
‘Done’ or ‘made.’	‘Doing’ or ‘making.’	‘Having done’ or ‘made.’
Mas. <i>kiyā</i> (for <i>karā</i> )	Mas. <i>kartā</i>	<i>Kar, kare, karke.</i>
Plur. <i>kiye</i>	Plur. <i>karte</i>	Adverbial.
Fem. <i>kī</i> (for <i>karī</i> )	Fem. <i>kartī</i>	Past, <i>kiye</i> ‘done.’
Plur. <i>kīn</i>	Plur. <i>kartīn</i>	Present, <i>karte</i> ‘doing.’

*The Compound Participles.*

(1) The Past-Perfect.	(2) The Progressive.	(3) The Adverbial Progressive.
‘Been done or made.’	‘Whilst doing,’ etc.	‘Whilst going on doing.’
Sing.	Sing.	<i>karte-karte.</i>
Plur.	Plur.	Emphatic.
Mas. <i>kiyā hūā, kiye hū,e</i>	<i>kartā hūā, karte hū,e</i>	<i>karte-hī, ‘just on doing.’</i>
Fem. <i>kī hūī, kī hūīn</i>	<i>kartī hūī, kartī hūīn</i>	

*Past Tenses.*

(1) Pluperfect.

‘I had done’ (by me done was).

Mainne } *kīyā t hā*  
 Tūne } or  
 Usne } *kī t hī*

(2) Past Indefinite.

‘I did’ (by me done).

Mainne } *kīyā*  
 Tūne } or  
 Usne } *kī*

(3) Past Continuous.

‘I was doing.’

Mainne } *kartā t hā*  
 Tūne } or  
 Wuh } *kartī t hī*

*Present Tenses.*

(1) Proximate or Present Perfect.

‘I have done’ (by me done is).

Mainne } *kīyā hai*  
 Tūne } or  
 Usne } *kī hai*

(2) Present Indefinite.

‘I do’ or ‘may do.’

Mainne } *karūn*  
 Tūne } *kare*  
 Wuh } *kare*

(3) Present Continuous.

‘I do’ or ‘am doing.’

Mainne } *kartā (-tī) hūn*  
 Tūne }  
 Wuh } *kartā (-tī) hai*



*Future Tenses.*

(1) Future Perfect.

‘I shall have done.’

*Mainne* } *kijū hogā*  
*Tūne* } or  
*Usne* } *kī hogī*

(2) Future Indefinite.

‘I shall or will do.’

*Main kūrūngā (-gī)*  
*Tū* } *karegā (-gī)*  
*Wuh* }

(3) Future Continuous.

‘I shall or will be doing.’

*Main kartā (-tī) hūngā (-gī)*  
*Tū* } *kartā hogū*  
*Wuh* } *kartī hogī*

IMPERATIVE MOOD.

(1) Present General.

‘Do,’ ‘let him do,’ etc.

*Tū kar* }  
*Wuh kare* } Mas. or Fem.

(2) Present Respectful.

‘Please to do,’ etc.

*Kījiye, kījiyo* }  
*Sāhib kījiye* } Mas. or Fem.

(3) Future Honorific.

‘Will your honour be pleased to do.’

*Āp, hazrat* }  
 or *hazūr, etc.* } *kījiyegā (-gī)*

## SUBJUNCTIVE AND POTENTIAL MOOD.

(1) Pluperfect.	(2) Past Indefinite.	(3) Aorist (Present or Future).
'Had I done,' or 'if I had done,' or 'then I would have done,' etc.	'If I did,' or 'should I do,' or 'then I would do.'	'May (or if) I do,' 'I may do,' 'that I may do,' 'if I shall do,' 'then may I do,' etc. With or without conjunction.
<i>Agar or to.</i>	<i>Agar or to.</i>	<i>Agar or to.</i>
<i>Mainne</i> } <i>kiyā hotā</i> <i>Tūne</i> } or <i>Usne</i> } <i>kī hotī</i>	<i>Main</i> } <i>kartā</i> <i>Tū</i> } or <i>Wuh</i> } <i>kartī</i>	<i>Main karūn</i> <i>Tū or wuh kare</i>

## THE PASSIVE VOICE.

72. Before going on to the consideration of the third class of Verbs—viz. the Causal—we will initiate the student into the Conjugation of the Passive Voice, which is applicable to Transitive Verbs generally—whether of the second or third class—though, of course, not to Neuter Verbs. As the chief auxiliary used in the Active Voice of all the three classes is the Substantive Verb *honā* ‘to be or become,’ so in the Passive Voice the principal auxiliary is *jānā* ‘to go,’ ‘to pass’ (on or off). Thus, while, in the Present Tense of the Active Voice, we have *wuh mārta hai*, for ‘he strikes’ (*lit.* ‘he is—or becomes—striking’)—in the same Tense of the Passive Voice, we have *wuh mārā jātū hai* (*lit.* ‘he goes—or passes—stricken’), for ‘he is struck.’

73. In the Active Voice of Transitive Verbs we have seen that in all the Tenses in which the Past Participle is used, the Agentive form (with *ne*) is substituted for the uninflected Nominative form of the Subject. But this, though somewhat resembling a Passive construction, is really—as already remarked—not so. By taking the same Verb—*mārnā*—to illustrate the Passive Conjugation, the student will more readily observe the distinction between the Voices.

74.	<i>Mārā jānā</i> 'To be Struck.'
Root (Imper.).	Verbal Noun (1) (Gerund).
<i>mārā-jā</i> 'be struck'	<i>mārā-jānā</i> (-ne, -nī)
not used as Verbal Noun.	(2) Object or Patient. <i>mārā-jāne-wālā</i> or <i>-hārā</i> 'the stricken one'

## PARTICIPLES.

## I. Simple.

(1) Past or Perfect.	(2) Present.	(3) Conjunctive.
<i>mārā gayā</i> , <i>mārī gayī</i>	<i>mārā jātā</i> , <i>mārī jātī</i>	<i>mārā</i> (-rī) <i>jā</i> , <i>jāke</i> , <i>jākar</i>
'struck' or 'stricken'	'being struck'	'being (or having been) struck'

II. Compound.

(1) Past- (or Plu-) Perfect.

*mārā gayā hū*

OR

*mārī ga, ī hū* 'what (or who) had been struck'

(2) Present Continuative.

*mārā (mārī) jāte jāte* (Adverbial) or

*mārā (-rī) jātā (-tī) hūā (-ī)* (who or which is) 'being struck'

(3) Adverbial.

*mārā (-rī) jāte* 'being beaten.'

*mārā gaye* 'having been beaten'

*mārā (-rī) jātēhā* 'on (or just on) being struck'

INDICATIVE MOOD.

Past Tenses.

(1) Pluperfect.

'I had been struck.'

*Main* } *mārā gayā t, hā*

*Tū* } OR

*Wuh* } *mārī ga, ī t, hā*

(2) Past Indefinite.

'I was struck.'

*Main* } *mārā gayā*

*Tū* } OR

*Wuh* } *mārī ga, ī*

(3) Past Imperfect.

'I was being struck.'

*Main* } *mārā (-rī) jātā (-tī) hūn*

*Tū* } *mārā (-rī) jātā (-tī) ho*

*Wuh* } *mārā (-rī) jātā (-tī) hai*

*Present Tenses.*

(1) Perfect or Past Present.

‘ I have been struck.’

*Main* { *mārā gayā hūn*  
          { *mārī gaṛī hūn*  
*Tū* { *mārā gayā hai*  
*Wuh* { *mārī gaṛī hai*

(2) Aorist or Present Indefinite.

‘ I am (or become) struck.’

*Main* { *mārā jāūn*  
          { *mārī jāūn*  
*Tū* { *mārā jāḡ*  
*Wuh* { *mārī jāḡ*

(3) Present Continuous.

‘ I am being struck.’

*Main* { *mārā jātā hūn*  
          { *mārī jātī hūn*  
*Tū* { *mārā jātā hai*  
*Wuh* { or  
          { *mārī jātī hai*

*Future Tenses.*

(1) Pluperfect Future.

‘ I shall have been struck.’

*Main* { *mārā gayā hūngā*  
          { *mārī gaṛī hūngī*  
*Tū* { *mārā gayā hogā*  
*Wuh* { *mārī gaṛī hogī*

(2) Future Indefinite.

‘ I shall be struck.’

*Main* { *mārā jāūngā*  
          { *mārī jāūngī*  
*Tū* { *mārā jāyē*  
*Wuh* { *mārī jāyē*

(3) Future Continuous.

‘ I shall be being struck.’

*Main* { *mārā jātā hūngā*  
          { *mārī jātī hūngī*  
*Tū* { *mārā jātā hogā*  
*Wuh* { *mārī jātī hogī*



SUBJUNCTIVE AND POTENTIAL MOOD.

(1) Pluperfect Tense.

‘If I had (or had I, or should I have) been struck.’

*Agar* (if) or *to* (then)  
*Main* } *mārū gayā hotā*  
*Tū* } or  
*Wuh* } *mārī ga, ī hotī*

(2) Perfect Tense.

‘If I were (or then I should be) struck.’

*Agar* or *to*  
*Main* } *mārū jātā*  
*Tū* } or  
*Wuh* } *mārī jātī*

(3) Aorist Tense.

‘If I be (may I be, or then I may be) struck.’

*Agar* or *to*.  
*Main* { *mārā jāūn*  
*mārī jāūn*  
*Tū* { *mārā jāwe* or *jā, e*  
*Wuh* { *mārī jāwe* or *jā, e*

IMPERATIVE MOOD.

(2) Respectful Present.

‘Allow yourself to be struck.’

*mārū* (*mārī*) *jā, iye*, or  
*āp mārē* (*mārī*) *jāiyo*

(3) Honorific Future.

‘Will your honor please be struck.’

*ḥazrat*, *ḥuzūr*, or *śāhib*  
*mārē jāiyegū* or *jāiye*

(1) Ordinary Present.

‘Be thou (let him be) struck.’

*tū mārū* (*mārī*) *jā, o*  
*wuh mārū* (*mārī*) *jāwe*

## CAUSAL VERBS.

75. These we have mentioned as the last of the three general classes of Simple (*i.e.* non-compound) Verbs; and, though some modern grammarians prefer giving them a place under the head of Derivative Verbs, we think them important and distinctive enough to be considered as a class by themselves—in accordance with earlier grammarians.

76. The three principal ways in which Causal Verbs are formed are as follows:—

1st. From Intransitive Verbs including a short vowel, by lengthening that vowel or changing it into its corresponding diphthong,<sup>1</sup> thus:

<i>a</i>	becomes <i>ā</i> ,	as from <i>kaṭnā</i> ‘to be cut,’ <i>kāṭnā</i> ‘to cut.’
<i>i</i>	{	„ <i>ī</i> „ <i>piśnā</i> ‘to be ground,’ <i>pīśnā</i> ‘to grind.’
		„ or <i>e</i> „ <i>chhidnā</i> ‘to be pierced,’ <i>chhednā</i> ‘to pierce.’
<i>u</i>	{	„ <i>ū</i> „ <i>gūṭḥnā</i> ‘to be plaited,’ <i>gūtḥnā</i> ‘to plait.’
		„ or <i>o</i> „ <i>kḥulnā</i> ‘to become open,’ <i>kḥolnā</i> ‘to open.’

In most cases the roots coming under the first class are monosyllabic, but a few are dissyllabic—as from *nikalnā* ‘to come forth,’ ‘to issue,’ comes the Causal, *nikālnā* ‘to put

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<sup>1</sup> The sounds represented in the Roman character by *e* and *o* are theoretically, and in the Devanāgarī (Sanskrit) Alphabet, regarded as diphthongs, *i.e.* *e*=*ai* (as in the French *les* and *lait*) and *o*=*au* (as in French *möde* and *maudit*). The grammatical theory is that the short vowel *fatḥa* (‘)=*a* is introduced before the vowel of the Intransitive root. Hence *a*+*a*=*ā*; *a*+*i*=*e*; *a*+*u*=*o*.

forth,' 'to expel.' If the Intransitive root ends in cerebral *t*, this in the Causal (or Transitive) is generally changed into *r*, as from *p,hūṭnā* 'to burst or break' (v. n.) comes *p,horṇā* 'to burst or break' (v. a.). And *k* may be changed into *ch*—as from *biknā* 'to be sold,' *bechnā* 'to sell' (like 'Charles' from 'Carolus,' the Latin *c=k* becoming the Italian *c=ch*).

2nd. Causal Verbs may be formed by the addition of *ā* or *lā* to the root of the primitive Verb, whether Transitive or Intransitive, as—

From *paṛhnā* 'to read' we have *paṛhāna* 'to teach to read.'  
 ,, *kahnā* 'to tell,' 'to say,' *kahānā* and *kahlānā* 'to cause to tell or say.'

(a) Should the original root be dissyllabic, with short *a* in the latter syllable, this is generally dropped in the Causal formed by *ā*, as from *tarasnā* 'to long,' 'to pity,' we have *tarsānā* 'to cause to long,' 'to tantalize.'

(b) If the root be a monosyllable with a long vowel, this vowel is shortened in the Causal, thus—

From *bolnā* 'to speak,' we have *bulānā* 'to call.'  
 ,, *būjhnā* 'to understand'—*bujhānā* 'to explain.'  
 ,, *b,hāgnā* 'to flee'—*b,hagānā* 'to cause to flee.'

(c) When the root of the primitive Verb ends in a long vowel, euphony generally requires that the Causal increment be *lā*, instead of *ā*, and the long vowel is also shortened as in the previous case, thus—

From *k,hānā* 'to eat,' we have *k,hilānā* 'to cause to eat,'  
 'to feed.'  
 ,, *sīnā* 'to sew'—*silānā* 'to cause to sew.'  
 ,, *sonā* 'to sleep'—*sulānā* 'to cause to sleep,' 'to kill.'  
 ,, *denā* 'to give'—*dilānā* 'to cause to give.'  
 ,, *ch,hūnā* 'to touch'—*ch,hulānā* 'to cause to touch.'

(d) Some primitive roots ending in consonants—especially *k*, *kḥ*, and *tḥ*—optionally take *lā* or *ā* in the Causal, as—  
From *kahnā* ‘to say’—Causal, *kahlānā* or *kahānā* ‘to cause to say.’

„ *sīkḥnā* ‘to learn’—*sīkḥlānā* or *sīkḥhānā* ‘to teach.’

„ *baiṭḥnā* ‘to sit’—*biṭḥlānā* or *biṭḥhānā* ‘to seat.’

3rd. By the addition of *wā* to the primitive root, or sometimes to the root of the Causal, double Causals are formed. Thus, from *parḥnā* ‘to read’ (Caus. *parḥānā* ‘to teach to read’)—double-Causal, *parḥwānā* ‘to have one taught to read.’ From *kḥulnā* ‘to become open’—Causal, *kḥolnā* ‘to open’ (v.a.); double-Causal, *kḥulwānā* ‘to have (something) opened.’ From *denā* ‘to give’—Causal, *dilānā* ‘to cause (one) to give’; double-Causal, *dilwānā* ‘to cause (a thing) to be given.’

In general, the *wā* is added to the primitive root :

(a) When that root is a dissyllable with two short vowels, the latter of which is dropped in the singly-Causal Verb, e.g. *samajhnā* ‘to understand,’ *samjḥānā* ‘to explain,’ *samajḥwānā* ‘to cause to be explained,’ ‘to have (a thing) explained.’

(b) Also, when the Transitive or Causal Verb is formed by lengthening the vowel (or final vowel of an Intransitive Primitive Verb), as—*marnā* ‘to die,’ *mārṇā* ‘to kill,’ *marwānā* ‘to cause to be killed’; *nikalnā* ‘to issue,’ *nikālṇā* ‘to put forth,’ *nikalwānā* ‘to cause to be put forth.’

(c) It is, however, formed from the root of the Transitive or singly-Causal Verb by changing the *ā* or *lā* into *wā*, if that root has been formed by shortening (not dropping) the vowel of the primitive Verb and adding *ā* or *lā*; as, from *bolnā* ‘to speak,’ *bulānā* ‘to call,’ *bulwānā* ‘to cause to be called’; *ḥīnā* ‘to drink,’ *ḥilānā* ‘to cause to drink,’ *ḥilwānā* ‘to cause to be given drink to,’ ‘to have suckled.’

(d) Some Causal Verbs have two, or even more, different forms in common use, and perhaps one regular form *not* in common use. Sometimes the different forms have quite different meanings, as from *p,haṭnā* 'to break or split' (v.n.) we have *p,hārṇā* 'to break' (v.a.) and also *p,huṭānā* 'to cause to boil or to froth.' Some, again, have the same meanings to several different forms, as—from *baiṭ,hnā* 'to sit,' Causals—*baiṭ,hānā*, *biṭ,hlānā*, *biṭ,hwānā*, *baiṭ,hālṇā*, and *baiṭ,hārṇā*, all signifying 'to seat' or 'cause to sit down.'

(e) Lastly, a good many Verbs have only one Causal form, and many none at all, so the tyro must beware of inventing unintelligible words.

We have already given examples of a number of Causal Verbs as illustrations of the different ways in which they are formed; but we think it will be useful to add a further selection of them, along with the other two classes of Verbs, showing their mutual relationship.

77. *Intransitive Verbs or  
Primitive Transitive.*

*Arnā*, 'to stop' (v. n.)

*Baiṭhnā*, 'to sit down'

*Bandhnā*, 'to be tied'

*Bhāgnā*, 'to flee'

*Bhīgnā*, 'to become wet'

*Biknā*, 'to be sold'

*Boḥnā*, 'to speak'

*Chalnā*, 'to go'

*Charhnā*, 'to ascend'

*Chhapnā*, 'to be printed'

*Transitive or Causal.*

*arānā*, 'to stop' (v. a.)

*baiṭhānā*, *baiṭhānā*, *baiṭhānā*,  
etc., 'to seat'

*bāndhnā*, 'to bind'

*bhāgānā*, 'to put to flight'

*bhīgānā*, 'to moisten'

*bechnā*, 'to sell'

*buḷānā*, 'to call'

*chalānā*, 'to cause to go (or  
go off)', 'to discharge'

*charhānā*, 'to make to ascend,'  
'to raise'

*chhāpnā*, 'to print' or 'stamp'  
*chhapānā*, 'to cause to print'

*Doubly-Causal.*

*baiṭhānā*, 'to cause one to be  
seated'

*bandhānā*, 'to have tied'

*bhāgānā*, 'to cause to be put  
to flight'

*bhīgānā*, 'to cause to be  
moistened'

*bikānā*, 'to cause to be sold'

*buḷānā*, 'to cause to be  
called'

*chalānā*, 'to have set agoing,'  
'to have discharged'

*charhānā*, 'to cause to be  
raised' or 'to raise'

*chhapānā*, 'to cause to print,'  
or 'be printed,' or  
'stamped'



*Chhapnā* } 'to hide,' 'lie hid'  
*Chhipnā* }

*Chhednā*, 'to be bored'

*Chhūnā*, 'to touch' (v. a.)

*Chhūtnā* } 'to get adrift' or

*Chhūtnā* } 'be let off'

*Chūnā*, 'to drop,' 'distil'

*Chūsānā*, 'to suck'

*Dabnā*, 'to be squeezed'

*Dābnā*, 'to throw,' 'to put'

*Dabnā*, 'to grind coarsely'

*Darnā*, 'to be afraid'

*Dekhnā*, 'to see'

*Denā*, 'to give'

*Dūbnā*, 'to sink,' 'dive'

*chhapānā* } 'to conceal,' 'to  
*chhipānā* } cause to be hidden'  
*chhidānā* } 'to cause to pierce'  
*chhednā* } 'to perforate'

*chhulānā*, 'to cause to touch'  
*chhoṅnā* } 'to let go' or

*chhuṛānā* } 'set adrift'

*choānā* } 'to drop' (v. a.)

*chulānā* } 'to let drop'

*chūsānā*, 'to cause to suck'

*dābnā*, 'to squeeze'

*ḍalānā*, 'to put down'

*darānā*, 'to frighten'

*dikhānā* } 'to cause to see,'

*dekhānā* } 'to show'

*dilānā*, 'to cause to give'

*dubānā* } 'to cause to sink'

*dubonā* } 'to immerse'

*ḍalwānā*, 'to cause to throw'  
 (or to be thrown) down'

*ḍalwānā*, 'to cause to be  
 coarsely ground'

*dihwānā*, 'to cause to be given'  
*dubwānā*, 'to cause to be sunk'

or 'drowned'



<i>Intransitive Verbs or Primitive Transitive.</i>	<i>Transitive or Causal.</i>	<i>Doubly-Causal.</i>
<i>Galnā</i> , 'to melt' (v. n.)	<i>galānā</i> , 'to melt' (v. a.)	
<i>Gānā</i> , 'to sing'	<i>gavānā</i> , 'to cause to sing'	
<i>Garnā</i> , 'to be buried,' or 'to penetrate (the ground).'	<i>gārṇā</i> , 'to bury,' 'to drive down.'	<i>garvānā</i> , 'to cause to be buried' or 'driven in.'
<i>Girṇā</i> , 'to fall'	<i>girānā</i> , 'to throw down'	<i>gīrvānā</i> , 'to cause to throw down'
<i>Goṛṇā</i> , 'to dig'	<i>gūrānā</i> , 'to cause to dig'	<i>gurvānā</i> , 'to cause to be dug.'
<i>Haṁsnā</i> , 'to laugh'	<i>haṁsānā</i> { 'to cause to laugh,' 'to ridicule'	
<i>Hīlnā</i> , 'to shake,' 'move' (v. n.)	<i>hīlānā</i> , 'to move' or 'shake' (v. a.)	
<i>Jāgnā</i> , 'to be awake'	<i>jāgānā</i> , 'to waken'	<i>jāgvānā</i> , 'to cause to be awakened'
<i>Jalnā</i> , 'to burn' (v. n.)	<i>jalānā</i> , 'to burn' (v. a.)	<i>jalvānā</i> , 'to cause to be burned'
<i>Janamnā</i> , 'to be born'	<i>janmānā</i> , 'to beget'	
<i>Jannā</i> , 'to be delivered of a child' (v. n.)	<i>jānnā</i> , 'to bring forth' (v. a.) <i>janānā</i> , 'to deliver,' 'bring to bed'	

<i>Jānū,</i> 'to know'	<i>janānā, jatānā,</i> 'to inform'
<i>Jurnū,</i> 'to be joined' (v. n.)	<i>joṛnā,</i> 'to join' (v. a.)
<i>Kahnā,</i> 'to say'	<i>kahānā</i> { 'to cause to say,' 'to call,' 'to be <i>kahlānā</i> { called'
<i>Karnū,</i> 'to do' or 'make'	<i>karānā,</i> 'to cause to make'
<i>Kaṭnū,</i> 'to be cut'	<i>kāṭnā,</i> 'to cut'
<i>Kḥānā,</i> 'to eat'	<i>kḥilānā,</i> 'to feed,' 'to cause to eat'
<i>Kḥelnū,</i> 'to play'	<i>kḥilānā,</i> 'to cause to play,' 'to amuse'
<i>Kḥilnū,</i> 'to blossom'	<i>kḥilānā,</i> 'to cause to blossom'
<i>Kḥulnū,</i> 'to open' (v. n.)	<i>kḥolnā,</i> 'to open' (v. a.)
<i>Ladnū,</i> 'to be laden'	<i>lādānā</i> { 'to load' or 'lade' <i>ladānā</i> }
<i>Lagnū,</i> 'to be attached,' 'to touch' (v. n.)	<i>lagūnā,</i> 'to touch' (v. a.) or 'attach'
	<i>jurānā,</i> 'to cause to be joined'
	<i>kahcānā</i> { 'to cause to be <i>kahlwānā</i> { told' or 'called'
	<i>karwānā,</i> 'to cause to be made' or 'done'
	<i>kaṭwānā,</i> 'to cause to be cut'
	<i>kḥilwānā,</i> 'to cause to be fed,' 'to have fed'
	<i>kḥilwānā,</i> 'to cause to be amused'
	<i>kḥulwānā,</i> 'to cause to open' or 'to be opened'
	<i>ladwānā,</i> 'to cause to load' or 'to be loaded'
	<i>lagwānā,</i> 'to cause to touch' or 'be attached'

*Intransitive Verbs or Primitive Transitive.*

*Larṇā*, 'to fight' or 'war'

*Līkḥnā*, 'to write'

*Līpaṭnā*, 'to stick,' 'adhere'

*Luknā*, 'to lie hid'

*Lūṭnā*, 'to be plundered'

*Mānnā*, 'to be soothed' or 'propitiated'

*Mānnā*, 'to mind,' 'to agree'

*Mārnā*, 'to die,' 'expire'

*Mīṭnā*, 'to be effaced'

*Mūrṇā*, 'to be twisted'

*Nāchnā*, 'to dance'

*Transitive or Causal.*

*larānā* { 'to cause to fight,'  
'to engage (a foe)'

*līkḥānā*, 'to cause (teach) to write'

*līpṭānā*, 'to cause to stick'

*lukānā*, 'to conceal,' 'hide'

*lūṭānā*, 'to plunder' or 'squander'

*mānnā* { 'to soothe,' 'coax,'  
*manānā* } or 'conciliate'

*manānā*, 'to cause to agree'

*mārnā*, 'to strike,' 'to kill'

*mīṭānā*, 'to efface'

*mūrṇā*, 'to twist' or 'turn'

*nāchnā*, 'to make to dance'

*Doubly-Causal.*

*līkḥcānā*, 'to cause to write' or 'to have written'

*lūṭcānā*, 'to cause to be plundered' or 'squandered'

*marvcānā*, 'to cause to be struck' or 'killed'

*nāchncānā*, 'to cause (one) to be made to dance'

<i>Nahānā</i> , 'to bathe,' 'wash' (v. n.)	<i>nahlānā</i> , 'to bathe,' 'wash' (v. a.)	<i>nahalwānā</i> , 'to cause to be bathed' or 'washed'
<i>Nikalnā</i> , 'to issue forth'	<i>nikālnā</i> , 'to put out'	<i>nikalwānā</i> , 'to cause to be put out'
<i>Paharnā</i> , 'to dress,' 'put on clothes'	<i>pahrūnā</i> , 'to cause to dress'	<i>pakarvānā</i> , 'to cause to be caught' or 'to catch'
<i>Pakarṇā</i> , 'to catch'	<i>pakrūnā</i> , 'to have caught' or 'seized'	<i>pakvānā</i> , 'to cause to be cooked' or 'to ripen'
<i>Paknā</i> , 'to be cooked,' 'to ripen'	<i>pakūnā</i> , 'to cook,' 'to ripen' (v. a.)	<i>palwānā</i> , 'to cause to nourish' or 'to be nourished'
<i>Pahnā</i> , 'to be nourished'	<i>pālnā</i> , 'to nourish'	<i>pḥāṅsvānā</i> , 'to cause to be noosed' or 'to noose'
<i>Pḥāṅsnā</i> , 'to be entangled'	<i>pḥāṅsnā</i> , 'to noose'	<i>pḥarānā</i> , 'to cause to be split,' 'torn,' or 'rent'
<i>Pḥatnā</i> , 'to be torn,' 'split'	<i>pḥārnā</i> , 'to tear' or 'rend'	
<i>Pḥātnā</i> { 'to burst' (v. n.)	<i>pḥornā</i> , 'to burst' (v. a.), 'to break'	
<i>Pḥātnā</i> { 'to be broken'		
<i>Pḥirṇā</i> , 'to turn' (v. n.)	<i>pḥernā</i> , 'to turn' (v. a.)	<i>pḥirvānā</i> { 'to cause to turn' <i>pḥirvānā</i> { or 'be turned'

Intransitive Verbs or Primitive Transitive.	Transitive or Causal.	Doubly-Causal.
<i>Pīnā</i> , 'to drink,' 'to suck'	<i>pīlānā</i> , 'to give to drink,' 'to suckle'	<i>pīlūwānā</i> , 'to cause to be given drink' or 'suckled'
<i>Pīsnā</i> , 'to be ground'	<i>pīsnā</i> , 'to grind'	
<i>Rachnā</i> , 'to be made' or 'employed'	<i>rachānā</i> { 'to set to work,' 'to cause to do'	
<i>Rakḥnā</i> , 'to keep,' 'place'	<i>rakhānā</i> , 'to cause to keep'	<i>rakhūwānā</i> , 'to cause to be kept,' 'to give in charge'
<i>Ronā</i> , 'to weep' or 'be vexed'	<i>rulānā</i> , 'to cause to weep,' 'to vex'	
<i>Sīnā</i> , 'to sew'	<i>sīlānā</i> , 'to cause to sew'	<i>sīlūwānā</i> , 'to cause to be sewn'
<i>Sonā</i> , 'to sleep'	<i>sulānā</i> , 'to put to sleep'	<i>sulūwānā</i> , 'to cause to be put to sleep'
<i>Ṭabnā</i> , 'to shrink,' 'give way'	<i>ṭālnā</i> , 'to avoid,' 'get from'	
<i>Ṭūtnā</i> , 'to be broken'	<i>ṭorṇā</i> , 'to break'	<i>ṭorūwānā</i> , 'to cause to be broken'
<i>Uṭḥnā</i> , 'to rise,' 'get up'	<i>uṭḥānā</i> , 'to raise'	<i>uṭḥūwānā</i> , 'to cause to be raised'

## DENOMINATIVE AND OTHER DERIVATIVE VERBS.

78. Though we have divided the Urdū Verb into three general or leading Classes, viz. Intransitive (or Neuter), Transitive (or Active), and Causal (or Doubly Transitive) Verbs, our readers will have observed that, in the examples given above, the connection between the three Classes is so evident, that they might be regarded as simply different forms of the same Primitive Verb, from which the two latter might be designated simply Derivatives. We have thought it best, however, to retain, in this respect, the classification of old-fashioned Grammars. But there are many other Verbs in the language whose original form and meaning cannot be thus modified, and which have no direct connection with other Verbs, which may be more properly termed Derivatives. These are derived from either (1) Verbal Nouns or roots; or (2) other Nouns or Adjectives; by simply appending the *nā* of the Infinitive and the other Participial- and Tense-affixes of the Urdū Verb. Very often the original root-word of the Verb is either Arabic or Persian, though more commonly an offshoot from Sanskr̥it or Hindī.

79. A few examples of each Class may be sufficient.

(1) From Verbal Nouns or roots :—

From the Arabic	<i>badal</i> ,	we have	<i>badalnā</i> 'to change.'
„	„ <i>qabūl</i>	„	<i>qabūlnā</i> 'to accept.'
„	Persian <i>bak<sup>h</sup>sh</i> ,	„	<i>bak<sup>h</sup>shnā</i> 'to present' or 'forgive.'
„	„ <i>kharīd</i>	„	<i>kharīdnā</i> 'to buy.'
„	Sanskrit <i>krī</i>	„	<i>karnā</i> 'to do.'
„	„ <i>pā</i>	„	<i>pīnā</i> 'to drink.'
„	Hindī <i>dar</i> (Sans. <i>drī</i> )	„	<i>ḍarnā</i> 'to fear.'



## (2) From other Nouns or Adjectives :—

There are very few Verbs formed from purely Arabic Nouns, (as from *baḥṣ* 'controversy,' and *baḥaṣnā* 'to dispute'), and not many from purely Persian Nouns, though from *farmān* 'an order' we have *farmānā* 'to order,' 'to assert,' and from *tarāsh* 'a cutting' or 'cut' we have *tarāshnā* 'to cut,' and also (the word being Indianised) *tarashnā* 'to be cut,' and *tarashwānā* 'to cause to be cut.' Most Verbs belonging to this third class of Denominatives are formed from Hindī Nouns and Adjectives; as from *pānī* 'water,' *paniyānā* 'to water'; from *sharm* 'shame,' *sharmānā* 'to feel shame'; from *chaurā* 'broad,' *chaurānā* 'to widen.' Monosyllabic roots ending with two consonants, either insert short *a* between those consonants on adding *nā* of the Infinitive, as in *baḥṣ*, *baḥaṣnā*; *tars* 'compassion' or 'fear,' *tarasnā* 'to pity,' 'to fear'—there are some exceptions to this rule, as *bakhsh*, *bakhshnā*—or add *ā* to the root, as from *garm* 'hot,' 'passionate,' *garmānā* 'to become warm or angry.' If the Noun or Adjective end in *ī*, as in *pānī*, that vowel is changed into *iy* before *ānā*, and, if a dissyllable with long vowel in the first syllable, that vowel is then shortened, as in *paniyānā* 'to water.' If the primary word end in *ā*, of course only *nā* is added, as in *chaurā* 'wide,' *chaurānā*; or in *langrānā* 'to go lame,' from *langrā* 'lame.'

80. The number of such Denominative Verbs in Urdū is not large, a preference being given to compound forms; *i.e.* when Indians have recourse to foreign Nouns they prefer using indigenous Verbs with them to coining new Verbs by the mere addition of Verbal affixes to the borrowed words. Thus, instead of *bakhshnā* ('to present or forgive') and *paniyānā* ('to supply water') the Nominal compounds *bakhsh*



*denā* and *pānī denā* are generally used. And *chaurū karnā* and *mukkī mārṇā* are preferred to *chaurānā* ('to widen') and *mukkiyānā* ('to hit with the fists'). So we have the phrases *jama' karnā* 'to collect,' *dam p̄hūlnā* 'to breathe softly,' *dam mārṇā* 'to waste breath in speaking,' 'to boast,' etc.

These Compound forms, however, may be regarded as a third way of forming Denominative Verbs, and therefore we classify them together.

### 81. COMPOUND VERBS

are, indeed, very numerous in Hindūstānī, and of such variety that they have very properly been classified under different heads and nomenclatures. No fewer than twelve classes have been enumerated by some grammarians; but some of these ought not properly to be included in the list of Compound Verbs, being merely phrases, resembling such English expressions as 'to catch a cold,' 'to get (or grow) hungry,' 'to go mad,' etc. We shall describe, first of all, those that we think worthy of the name of 'Compound Verbs,' and mention the others afterwards.

82. Generally speaking these Compounds are formed by adding a second Verb, regularly conjugated, either to the root (or Conjunctive Participle), to the Past Participle, or to the Adverbial Participle of another Verb, one or other Verb, generally the second, dropping its usual, or primary signification. Such is the case with the first class we would mention, viz. :—

## 1. INTENSIVES.

83. In these the latter Verb merely intensifies or strengthens the meaning of the root or Conjunctive Participle prefixed; thus:—

*bol-uṭhnā* (lit. 'speaking to rise') 'to speak loud' or 'call out.'

*gir-parṇā* ( ,, 'tumbling to fall or lie') 'to tumble down.'

*kḥā-jānā* ( ,, 'eating to go') 'to eat up,' 'to drink up.'

*pī-jānā* ( ,, 'having eaten to go').

*kāṭ-ḍālnā* ( ,, 'cutting to throw') 'to cut off.'

## 2. POTENTIALS.

84. These are formed by adding the Verb *saknā* to the root of another Verb, thus answering exactly to our English 'can,' e.g. *dekh-saknā* 'to be able to see,' *wuh dekh-saktā hai* 'he can see,' *jā-saknā* 'to be able to go,' *main jā saktā hūn* 'I can go.'

## 3. COMPLETIVES,

85. which are formed by adding the Verb *chuknā* ('to finish' or 'be finished') to a Verbal root. Thus, *pī-chuknā* 'to have done drinking,' *main pī-chukā* 'I have already drunk,' *we kar chukeṅge* 'they will have finished doing (it).' Thus a kind of Past and Future Perfect may be expressed by means of this Compound, the Verbs *saknā* and *chuknā* in these two Compounds serving as sorts of auxiliaries.

86. The first word in the above three Compounds we have termed either the root or Conjunctive Participle (in its simplest form) of the primary Verb, because it is a moot question (though *generally* designated the 'root') *which* it should be considered to be. There is another conjunction of Verbs, hardly numerous enough to be called a separate *class* of Compounds, in which the word *le*, the simplest form of *lenā* 'to take,' is prefixed to an Intransitive Verb of Motion, as *le-ānā* (often contracted into *lānā*) 'to come with,' 'to bring,' *le-jānā* 'to go away with,' 'to take away,' *le-bhāgnā* 'to run away with,' etc. In such Compounds Western Grammarians have almost all asserted that the former word is the *root* of *lenā*; but Mr. Platts (whose admirable grammar we have often consulted in this work) considers that it is the Conjunctive Participle. Thus *le-jānā* is literally 'having taken to go,' *le-urṇā* 'having taken to fly,' *i.e.* 'to fly away with'; and in this we agree with him. But may not the first word in Intensive and Completive Compounds be also regarded as Conjunctive Participles? Take any of the examples given above. *Bol-uṭhnā* 'to speak up or loud,' is literally 'having spoken to rise,' *gir-paṛnā* 'to fall down,' *lit.* 'having fallen to lie,' *khā* (or *pī*) *jānā* 'to eat (or drink) up,' *lit.* 'having eaten (or drunk) to go (or be off),' 'to drink off,' *kaṭ-dālnā* 'to cut off,' *lit.* 'cutting' or 'having cut to throw away.' So with the Completive Compounds: *bol-chuknā* is 'having spoken to be done,' 'to be done speaking,' *maiṅ pī-chukā* 'I, having drunk, am done,' *i.e.* 'I have done drinking,' etc. As regards Potentials, we consider the first word in the Compound to be the root of the Verb, used for the Infinitive (or Gerund), the terminal signs thereof being dropped. Thus *dekh saknā* 'to be able to see,' is for *dekhne saknā*; *wuh dekh saktā hai* ('he can see') for *dekhne saktā*

*hai*, just as in English 'he can see' is 'he is able to see,' and 'I will do' is 'I will to do,' etc. But, as in both languages, the dropping of the distinctive sign of the Infinitive brings us back to the root, or simplest form of the Verb (which is also the shortest form of the Conjunctive Participle), all these three classes of Compound Verbs may be said 'to be formed with the Root.'

The next class of Compound Verbs we notice is called

#### 4. CONTINUATIVES.

87. These express the continuous action or habit of the subject referred to, and the combination is *said* to be formed by prefixing a Present (*alias* 'Imperfect') Participle to one of the Verbs *jānā* ('to go') and *rahnā* ('to remain'), used as synonymous with *honā* ('to be'), the Participle always taking the form of the inflected Masculine. Our own theory, however, is that this is rather the Adverbial Participle, and not 'the Imperfect Participle in the Locative Case used adverbially,' as commonly explained. Examples are: *bolte jānā* 'to continue (or go on) speaking,' *pārhte jānā* (or *rahnā*) 'to go on (or continue) reading.'

Continuatives are also formed by prefixing to the Verb *jānā* a Past Participle invariably in the inflected form (*i.e.* a Past-Adverbial Participial), as *chale jānā* 'to keep moving (or going) on,' *kiye jānā* 'to continue doing.' Sometimes Continuatives and Staticals are formed by adding *rahnā* to a root or Past uninflected Participle, as *lag rahnā* 'to continue uninterruptedly,' *lagā rahnā* 'to be occupied or engrossed in.'

88. Another class of so-called Compound Verbs, according to the Grammarians, is

## 5. STATICALS,

which differ from Continuatives in denoting a temporary or accidental state, instead of a continuous act. We again agree with Mr. Platts, however, in thinking that "there is, in this case, nothing approaching to a (properly called) Compound Verb," the first Verb, as a Present Participle, agreeing in Gender and Number with the Subject or Object of which it forms the attribute, e.g. *Mohan hañstā* (or *hañstā hūā*) *jātā hai* 'Mohan is going along laughing'; or *wuh larḱī jo gātī* (or *gātī hūī*) *ātī hai* 'the girl who is coming along singing.' When, however, the Object of an Active Verb, whose state or action is expressed by a Present Participle, is in the Dative form, that Participle (the concord being interrupted by the particle *ko*) should be in its uninflected form, as shown in the following example, viz. *mainne usko sotā dekhā* ('I saw him sleeping, or asleep'). In the sentence, *mainne usko daurṭe pakrā* 'I caught it (while I was) running' (an example taken, like the few preceding, from Platts's Grammar), *daurṭe* is the Adverbial Participle expressing the temporary *state* of the *catcher*, as in the examples, given above, of 'Continuatives,' between which and Staticals there is often little or no difference. Thus, according to our theory, there are no Compound Verbs (properly so-called) formed with the Present Participle, since in those combinations in which the Participle agrees in Gender and Number with the Subject or Object in a sentence, it is that Participle used adjectively; and in those in which the form ending in *te* is used, it is invariably the Adverbial Participle.



## 6. FREQUENTATIVES. 7. DESIDERATIVES.

89. In both of these Compound forms a Past Participle uninflected is used as a Noun under government (direct or indirect) of one or other of the two Verbs, *karnā* 'to do' and *chāhnā* 'to wish.' The Compounds thus formed are regarded as Intransitive Verbs; and in both classes the Regular (and original) forms of the Past Participles of the Verbs *jānā* and *marnā* are used, viz. *jāyā* and *marā*, instead of the ordinary *gayā* and *mūā* ('gone' and 'dead').

Frequentatives denote the frequent or habitual performance of an act; Desideratives the desire or intention to do (or to become) something. Thus :

*bolā karnā* 'to be constantly saying or speaking.'

*jāyā karnā* 'to keep on going,' 'to be habitually going.'

*bechā karnā* 'to be in the habit of selling.'

*jāyā chāhnā* 'to wish to go' or 'to be about to go.'

*parhā chāhnā* 'to intend (wish or be about) to read.'

*marā chāhnā* 'to wish (or to be about) to die.'

These Desiderative Compounds are often used, not to express a desire or even an intention, but merely that some act or state is imminent or near at hand, as shown in the alternative meanings given above, *chāhnā* in these cases having much the same meaning as our 'will,' in such expressions as *wuh marā chāhtā hai* 'he will die,' *wuh parā chāhtī hai* 'she will fall,' *we kal āyā chāhte haiñ* 'they will come to-morrow.' Desideratives are also said to be formed by adding *chāhnā* or *māngnā* ('to ask' or 'want') or any other Verb of like meaning to another Verb in the inflected Infinitive (or Gerund), as *wuh jāne māngtā hai* 'he wants to go,' *wuh kuch h p hal k hāne chāhtī hai* 'she wishes to eat some fruit.' But such phrases have no

*Substantives*

right to be called Compound Verbs. And it is questionable whether the three other classes of Compounds (according to some Grammars), viz. Inceptives, Permissives and Acquisitives, have, any of them, any better right to the name, for the same reason, viz. that they are simply one Verb governing another in the inflected Infinitive. We give a few examples of these so-called Classes of Compounds.

### 8. INCEPTIVES

90. are formed by appending the Verb *lagnā* ('to be in touch with,' 'to set to' or 'begin'), regularly conjugated, to the inflected Infinitive of another Verb—as *wuh jāne lagū* 'he set to going,' i.e. 'he began to go' (which is merely an abbreviation for *jāneko lagū*), *we daurne lage* 'they began to run.'

### 9. PERMISSIVES AND 10. ACQUISITIVES

91. are formed by adding the Verbs *denā* and *pānā* respectively to other Verbs in the inflected Infinitive, in the senses of 'giving' and 'obtaining' (permission)—as, *usne usko jāne diyā* 'he allowed him to go'; *unhoñne usse āne pāyā* 'they got permission from him to come'—which are merely idioms.

92. One more Verbal combination remains to be mentioned, usually, and more legitimately, classed among Compound Verbs, viz. :

### 11. REITERATIVES.

These are formed by prefixing to an Auxiliary Verb (like *karnā*, *rahnā*, or *honā*) the roots, or Conjunctive Participles, of two other Verbs, resembling each other in sound—or one



intelligible root with a senseless jingling syllable after it—to express reiteration, variety, etc. They resemble our English words ‘nick-nack,’ ‘pit-pat,’ ‘tip-top,’ ‘willie-nillie,’ etc. The following are examples: *bol-chāl karnā* ‘to converse’; *chup-chāp rahnā* ‘to remain perfectly silent’; *bak-bak karnā* ‘to prattle’; *chur-chār karnā* ‘to beat into pieces,’ etc.

Sometimes Reiterative or reduplicative Verbs are similarly formed without the assistance of an Auxiliary, and therefore should not be called Compound Verbs—as, *tḥakt,ḥakānā* ‘to tap, knock’ (at a door), *dagdagānā* ‘to shake,’ or ‘burn brightly,’ *tḥart,ḥarānā* ‘to tremble, shiver,’ *marmarānā* ‘to crack’ (v.n.). Most of such Verbs, however, might rather be termed ‘imitatives,’ or ‘onomatopœias.’ Generally the Reiterative Compounds occur as Conjunctive Participles, forming only part of a sentence—as, *we bol-chāl karke chale gaye* ‘they having conversed went away,’ *samjhā-bujhā karke baitḥ rahe* ‘they sat reasoning’ or ‘making explanations.’ But sometimes they are used even without the accompaniment of an additional Verb—as, *wuh apnā ghar dekhe-bhāle* ‘let him look after his own house.’

## 12. NOMINALS.

93. This is a class of Verbs so numerous and important that we cannot omit taking notice of them, though it is doubtful if they have any right to be called Compound Verbs. Mr. Platt says “it is clear they are not” so; but we are not so sure of this.

They are formed by prefixing to a Verb either a Substantive or Adjective to express a sense which in English and other languages would be expressed by one word. In many cases one or other—or even both words, the Noun and the Verb—

have their original or literal meaning changed, or modified, in the combination; as from *jama'* 'collection' we have both *jama' karnā* 'to collect together' (v.a.) and *jama' honā* 'to collect' (v.n.), *i.e.* 'to make a collection,' or 'to become a collection.' From *tarbīyat* 'instruction,' we have *tarbīyat karnā*, 'to instruct,' and *tarbīyat honā* 'to be instructed.' From *gham* 'grief,' *gham h.kānā* (or *karnā* or *ut.hānā*) 'to grieve' (v.n.); *dam mārṇā* 'to breathe,' 'to speak,' or 'to boast,' and *dam denā* 'to wheedle' or 'deceive' (from *dam* 'breath'); *soch karnā* 'to think,' *uchchhā* (or *unchā*) *karnā* 'to raise,' etc.

From the above examples it will be observed (1) that sometimes by the use of an Active Verb compounded with a Substantive, a Neuter Verb is formed, e.g. *gham-k.hānā*, *dam mārṇā*, and *soch karnā*. But (2) more generally Transitive Compounds are formed by Transitive Simple Verbs, and Intransitive by Intransitive Simple Verbs, such as *honā*, *jānā*, *bannā*, e.g. *jama' karnā*, *tarbīyat karnā*, *dam denā*, Transitives; and *jama' honā*, *tarbīyat honā*, *ḍar jānā* ('to be afraid'), *dard ānā* 'to feel compassion,' *chauṅk ut.hnā* 'to start up,' Intransitives; and so also we have *damāgh charhnā* 'to be proud' (of wealth especially), *damāgh honā* 'to be vain,' *dimāgh tāza karnā* 'to be pleased' (*dimāgh* meaning 'the brain,' and *damaḡh* 'pride'). We have also *dekhāī* (or *dekhāī*) *denā* 'to appear'—this being a peculiar sort of Verbal-Noun form answering nearly to that ending in *an*, like *dekhan* 'seeing,' *chalan* 'going.' But this form of Verbal Noun (ending in *āī*) is derived from Causal Verbs only, as from *sunānā* ('to cause to hear,' 'to inform'), *sunāī* 'information,' 'report'; from *sikhānā* 'to cause to learn,' 'to teach,' *sikhāī* 'teaching,' 'instruction,'—a Masc. form of it, *sikhāya*, being also used. Sometimes Causal Verbal Nouns end also in *āo*, as *charhāo*, as well

as *charhūi* 'ascent,' *baiṭhū, o* and *baiṭhūi* 'seating,' 'allocation.' Some end in *wā*, as *chalāwā* 'custom,' 'movement,' and sometimes even in *n*, as in *chalān* 'clearance,' 'remittance,' though this termination generally is affixed to Intransitive, or simply Transitive, Verbs, as *melan*, *chalan*, *karan*, etc.

All these forms of Verbal Nouns are much used in the formation of Nominal Compound Verbs.

A similar class of Compounds is formed by Persian Prepositions or Adverbs and Hindī Verbs, as *bar-lānā* 'to bring up or forth'; *bāz-ānā* 'to come back or decline'; *dar-ānā* 'to enter,' 'to come in'; *pesh-ānā* 'to come before,' 'to happen,' 'to treat,' etc.

#### CHAPTER IV.—PARTICLES.

94. The third and last class of words, according to Arabic and Persian Grammars, is Particles, which are all indeclinable. Under this term are included Adverbs, Prepositions (or Postpositions), Conjunctions, and Interjections.

##### ADVERBS.

These are very numerous in Urdū. It will be sufficient here to give a list of some of the most common and useful, arranged under different classes.

95. We will begin with what Dr. Gilchrist, 'the father of Anglo-Hindūstānī Grammarians,' used to call his Philological Harp—the strings of which start from certain pronominal sockets.

	Demonstrative		Interrogative.	Relative.	Correlative.
	Proximate.	Remote.			
Pronoun.	<i>Yih</i> 'This'	<i>Wuh</i> 'That'	<i>Kaun</i> 'What?'	<i>Jaun</i> 'Which'	<i>Taun</i> 'That same'
1. Time.	<i>Ab</i> 'now'	( <i>Us-wagt</i> 'then')	<i>Kab</i> 'when?'	<i>Jab</i> 'when'	<i>Tab</i> 'then'
2. Place.	<i>Yahān</i> 'here'	<i>Wahān</i> 'there'	<i>Kahān</i> 'where?'	<i>Jahān</i> 'where'	<i>Tahān</i> 'there'
3. Direction.	<i>Idhar</i> 'hither'	<i>Udhar</i> 'thither'	<i>Kidhar</i> 'whither?'	<i>Jidhar</i> 'whether'	<i>Tidhar</i> 'thither'
4. Manner.	<i>Yūn</i> 'thus'	<i>Wūn</i> 'thus,' 'so'	<i>Kyūn</i> 'how?'	<i>Jyūn</i> 'as'	<i>Tyūn</i> 'so'
5. Likeness.	<i>Aisā</i> 'like this'	<i>Waisā</i> 'like that'	<i>Kaisā</i> 'like what?'	<i>Jaisā</i> 'like which'	<i>Taisā</i> 'like that'
6. Quantity.	<i>Ittā</i> 'thus much'	<i>Uttā</i> 'that much'	<i>Kittā</i> 'how'	<i>Jittā</i> 'as much'	<i>Tittā</i> 'so much'
	<i>Ettā</i>		<i>Kettā</i> 'much?'	<i>Jettā</i>	<i>Tettā</i>
7. {	<i>Itnā</i> 'this many'	<i>Utnā</i> 'that many'	<i>Kitnā</i> 'how'	<i>Jitnā</i> 'as many'	<i>Titnā</i> 'so many'
Number.	<i>Etnā</i>		<i>Ketnā</i> 'many?'	<i>Jetnā</i>	<i>Tetnā</i>

Adverbs of

The last three lines in the above list consist of words originally and properly Adjectives, but as they form part of the "Harp," and are also used as Adverbs (though then generally in the inflected form, as *aise*, *jaise*, *ketne*, etc.), we have thought it desirable to retain them.

96. We append lists of other Adverbs under different heads:—

Of Time.	Of Place, Direction.	Manner, Number, etc.
<i>Āj</i> 'to-day'	<i>Āge</i> 'before,' 'in front'	<i>Jahīn</i> 'wheresoever'
<i>Kal</i> 'yesterday' or 'to-morrow'	<i>Pīch,he</i> 'behind'	<i>Kahīn</i> 'anywhere'
<i>Parson</i> 'the day before yesterday' or 'after to-morrow'	<i>Ūpar</i> 'above'	<i>Kahīn-nahīn</i> 'nowhere'
<i>Tarson</i> 'three days ago' or 'hence'	<i>Nīche</i> 'below'	<i>Yonhīn</i> } 'in this very way'
<i>Narson</i> 'four days ago' or 'after this'	<i>Bhītar</i> 'within'	<i>Yūnhīn</i> }
	<i>Bāhar</i> 'outside'	<i>Wunhīn</i> 'in that very way'
	<i>Andar</i> 'inside'	<i>Aisāhī,</i> 'just this'
	<i>Pās</i> 'near,' 'at the side'	<i>Waisāhī</i> 'just so'
	<i>Ās-pās</i> 'all around'	<i>Bahut</i> 'much,' 'very'
	<i>Nazdīk</i> 'near'	<i>Nipat</i> } 'exceedingly'
<i>Jhat</i> } 'instantly'	<i>Qarīb</i> 'near,' 'about'	<i>Nihāyat</i> } 'excessively'
<i>Jhatpat</i> } 'quickly'	<i>Sāmhne</i> 'in front'	<i>Bahutsā</i> 'very much'

<i>Jald</i> 'quickly'	<i>Pār</i> 'on opposite side'	<i>Sakht</i> 'very'
<i>Āge</i> 'before'	<i>Is pār</i> 'on this side'	<i>Pahle</i> 'first,' 'rather'
<i>Pīch, he</i> 'after'	<i>Dūr</i> 'far,' 'far off'	<i>Yaqīn</i> 'asuredly'
<i>Āhiste</i> 'slowly'	<i>Dāhīns</i> 'on or to the right'	<i>Hān, bale</i> 'yes'
<i>Dhāre</i> 'gently'	<i>Bāēn</i> 'on or to the left'	<i>Nahīn, nah</i> 'no'
<i>Turt</i> 'immediately'	<i>Yonhīn</i> 'in this very place or direction'	<i>Mat</i> 'do not.' (Used with the Imperative only.)
<i>Turant</i> 'quickly'	<i>Wahīn</i> 'in that (in this) very place or direction'	
<i>Wānhīn</i> 'at that very instant'	<i>Jahān</i> 'where'	
<i>Aksar</i> 'generally,' 'often'		

The above are nearly all indigenous Indian Adverbs, but there are a considerable number in constant use in the Urdū language which are pure Arabic or Persian. The most common are as follows:—



## ARABIC.

<p>✓ <i>Albatta</i> ‘certainly’  <i>Algharaz</i> } ‘in short’  <i>Alqissa</i> } ‘in a word’  <i>Allāl</i> ‘just now’  <i>Ākhiran</i> } ‘at last’  <i>Ākhir-al-amr</i> } ‘lastly’  <i>Anqarīb</i> ‘nearly’</p>	<p><i>Bi’-l-ḥāl</i> ‘for the present’  <i>Bi-l-kull</i> ‘totally’  <i>Daḥātān</i> ‘often,’ ‘all at once’  <i>Faqaṭ</i> ‘only,’ ‘merely’  <i>Fawran</i> } ‘instantly’  <i>Fi-l-faūr</i> } ‘suddenly’  <i>Fi-l-hāl</i> ‘at present’</p>	<p><i>Fijumla</i> ‘altogether’  <i>Gharaz</i> ‘well,’ ‘in short’  <i>Ittiḥāqan</i> ‘by chance’  <i>Khuṣūṣan</i> ‘especially’  <i>Lā</i> ‘not’ (in composition)  <i>Maṣṭan</i> ‘for example’  <i>Yāne</i> ‘that is,’ ‘viz.’</p>
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## PERSIAN.

<p>✓ <i>Akṣar</i> ‘often’  <i>Az-baski</i> ‘whereas’  <i>Āzū-lāzū</i> ‘on all sides’  <i>Ba-khūbū</i> ‘excellently’  <i>Bār-bār</i> { from <i>bār</i> ‘time’  <i>Bārḥā</i> { ‘often,’ ‘repeatedly’  <i>Bāre</i> ‘once,’ ‘at length’  <i>Bāz</i> ‘back,’ ‘again’  <i>Ba-zor</i> ‘violently’  <i>Buland</i> ‘high’</p>	<p>✓ <i>Chunānchi</i> ‘accordingly’  <i>Dar-pāe</i> ‘in pursuit’  <i>Dar-pesh</i> ‘in front’  <i>Der</i> ‘late’  <i>Hamesha</i> ‘always’  <i>Hanoz</i> ‘hitherto,’ ‘as yet’  <i>Har-roz</i> } ‘every day’  <i>Roz-roz</i> }  <i>Hargiz</i> ‘ever’  <i>Ḥāṣil-i kalām</i> ‘in short’</p>	<p>✓ <i>Jald</i> ‘quickly’  <i>Judā</i> ‘separately’  <i>Nāgāh</i> } ‘suddenly’  <i>Nāgahān</i> }  <i>Pesh</i> ‘before’  <i>Qazākār</i> ‘providentially’  <i>Sarāsar</i> ‘altogether’  <i>Shab-o-roz</i> ‘night and day’  <i>Tanhā</i> ‘alone’  <i>Tes</i> ‘quickly,’ ‘swiftly’</p>
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Many words in Urdū, as in English, may be used either as Adjectives or as Adverbs, as *achchhā* and *khūb* 'good' or 'well,' *āhista* 'slow' or 'slowly.' English Adverbs may also often be expressed in Urdū by such phrases as *is taraf* 'in this direction,' 'hither,' *us taraf* 'in that direction,' 'thither'; or by adding the Postposition *se* 'from,' or *tak* 'to,' 'up to,' to a Noun or Adverb, as *chālākī se* 'cleverly,' *khūshī se* 'gladly,' *abhī se* 'from just now,' 'henceforth,' *abtak* 'hitherto,' *jab tak* 'as long as,' *kab tak?* 'how long?' They may also be rendered in Urdū by some of the Compound Verbs, as already noticed; thus, *wuh bol ut, hā* 'he called out,' 'he spoke loudly'; or by Conjunctive Participles, as *usne sabr-karke gham khāyīū* 'he suffered grief patiently'; *wuh hānske bolū* 'he said laughingly.'

98. Ordinary Adverbs are also very common, such as *gharī-gharī* 'hourly,' *jhatpat* 'immediately,' *din-ba-din* or *roz-roz* 'daily,' *jahūn kāhīn* 'wheresoever,' *āj-kal* 'now-a-days' or 'some day,' 'soon.'

#### PREPOSITIONS AND POSTPOSITIONS.

99. Generally speaking, the words corresponding to English Prepositions are, in Urdū, Postpositions. The greater part of them were originally Nouns in the (so-called) Locative or Ablative Case, and hence they require the governed Noun to be in the inflected Masculine Genitive, or in the Feminine Genitive Case, according to their Gender as Nouns—as *uske*

*hāt, h* (i.e. *hāt, h se*) 'by him' (*lit.* 'by his hand'), *uskī ṭaraf* (i.e. *ṭaraf menī*) 'towards him' (*lit.* 'to, or at, his side'). Many such words may occasionally precede the word they govern—though usually not. But there are also many which are *only* Postpositions, including those used to form the Cases. Such are *menī* 'in,' *par* 'on,' *liye* 'for the sake of,' *se* 'from,' *samet* 'along with,' *tainī* 'to,' 'up to,' *tak* 'up to,' *ko* 'to,' 'for.' Some Postpositions may optionally drop the sign of the Genitive. Thus we can say either *daryā ke pār* or *daryā pār* for 'on the other side of the river'; either *uske pās* or *us pās* for 'beside him.' The other Particles with this option are *baghair* 'without' (with Pronouns and Verbal Nouns *ke* always omitted), *bāhir* or *bāhar* 'outside,' *pīchhe* 'behind,' *tale* 'beneath,' and *muwāfiq* 'according to.' With the Pronouns these take either *mujh* or *mere*, *tujh* or *tere*, *us* or *uske*, etc.; thus, *mujh pās* or *mere pās* 'beside me.' Should any of these be placed before the Noun or Pronoun (as they may be) then the full regular Genitive must be used, as *baghair uske* 'without him,' *pār nadī ke* 'across the river.'

The genuine Prepositions are all borrowed from the Arabic or Persian. The latter are *az* 'from,' *ba* or *bā* 'with,' *be* 'without,' *bar* or *dar* (contracted for *andar*) 'in' or 'on,' and *tā* 'to,' 'up to,' or 'till.'

The following Hindī Postpositions govern the Masculine inflected Genitive :

*Pichhe* 'behind'  
*Sāmhne* 'before'  
*Sang* 'along with'  
*Sāt̄h* 'with'  
*Ūpar* 'on,' 'upon'

*Hāt̄h* 'by the hand,' 'by'  
*Kāne* 'near,' 'to'  
*Māre* 'through,' 'for'  
*Nīche* 'under'  
*Parē* 'beyond'

*Āge* 'before'  
*Bāhar* 'outside'  
*Bharose* 'relying on'  
*Bhītar* 'within'  
*Bīch* 'between'

100. THE PERSIAN *Post-* AND SOMETIMES *Pre-*POSITIONS ARE:

*Dar-pai* 'in quest of'  
*Dar-pesh* 'in front of'  
*Gird* 'around,' 'near'  
*Jus* 'except,' 'besides'  
*Naz̄d̄k* 'near'  
*Rū-ba-rū* 'face to face'  
*Supurd* 'in charge of'

*Bar'aks* 'in spite of'  
*Barkhīlāf* 'in opposition to'  
*Bā-wajūd* 'notwithstand-  
*Ba-wasf* } ing'  
*Binābar* 'on account of'  
*Chaugird* 'all around'  
*Darmiyān* 'in the midst'

*Andar* 'within'  
*Az rū,ē* 'by reason of'  
*Bāhar* 'without'  
*Bajāe* 'instead of'  
*Ba-jus* 'excepting'  
*Bamūjīb* 'by reason of'  
*Barūbar* 'on a level with'  
*Barū,ē* 'for the sake of'

The Arabic Postpositions governing, as the above, *Masculine* Genitives are:

' <i>Alāwa</i> ' besides '	<i>Khilāf</i> } 'in opposition to'	<i>Muwāfiq</i> ' suitable to '
<i>Ba'd</i> ' after '	<i>Barkhilāf</i> }	<i>Qabl</i> ' before '
<i>Badle</i> ' instead of '	<i>Lāiq</i> ' befitting '	<i>Qarīb</i> ' near '
<i>Baghair</i> ' without '	<i>Mā-bain</i> ' what is between '	<i>Sabab</i> ' by reason of '
<i>Bāiṣ</i> ' by reason of '	<i>Mātah̄t</i> ' what is below '	<i>Siwā</i> } ' besides '
<i>Bidūn</i> ' without '	<i>Mujīb</i> ' by reason of '	<i>Siwā,e</i> }
<i>Ḥawāle</i> ' in charge of '	<i>Mushābih</i> ' resembling '	<i>Zariye</i> ' by means of '
' <i>Iwaz</i> ' instead of '	<i>Mutū'alliq</i> ' connected with '	<i>Zimme</i> ' in charge of '

101. The following Arabic and Persian Postpositions, being originally *Feminine* Nouns, require the words they govern, if preceding them, to be in the *Feminine* Genitive:

<i>Bābat</i> ' concerning '	<i>Ba-nisbat</i> ' in reference to '	<i>Simt</i> ' in the direction of '
<i>Ba-daulat</i> ' by means of '	<i>Jānib</i> ' towards '	<i>Tarah̄</i> ' in the manner of '
<i>Ba-jihat</i> ' on account of '	<i>Khātir</i> ' for the sake of '	<i>Taruf</i> ' towards '
<i>Ba-madad</i> ' by means of '	<i>Ma'rifat</i> ' by means of '	<i>Zabānī</i> ' from the mouth of '

Also the two Hindī words *or* 'towards,' and *jagah* 'in place of.' When any of these words, however, precede the Nouns they govern they require the latter to be in the *Masculine* inflected Genitive (*ke*) instead of the Feminine (*kī*). The Prepositions *mānind* and *miṣl*, both meaning 'like,' though Feminine as Nouns, follow the same rule.

102. Genuine Prepositions (not Nouns used as such) are nearly all borrowed from the Arabic and Persian.

The latter are as follows :

<i>Az</i> 'from,' 'by'	<i>Be</i> 'without'	<i>Tā</i> 'till,' 'up to'
<i>Bā</i> 'with,' 'along with'	<i>Dar</i> 'in'	<i>Zabar</i> 'over'
<i>Bar</i> 'on,' 'upon'	<i>Pesh</i> 'before'	<i>Zer</i> 'below'

The Arabic are either (1) Inseparable, viz. *bi* 'in,' 'at,' 'by,' *bilā* 'without,' *li* 'to,' 'for' (before pronominal suffixes *la*), and *ka* 'like,' 'as'; or (2) Separable, viz. *'āla* 'over,' 'upon,' *an* 'from,' 'after,' *hattā* 'till,' 'up to,' *fī* 'in,' 'into,' *'ind* 'beside,' 'near,' *ma* 'with,' and *min* 'from.'

CONJUNCTIONS.

103. The Urdū Conjunctions have been well divided by Mr. Platts into the following Classes:—

(1) Connective, viz. :

<i>Aur</i> 'and'	<i>Khwāh-</i> } 'either-	<i>Nīz</i> 'also'
<i>Bhī</i> 'also,' 'even'	<i>Khwāh</i> } or'	<i>Wa</i> or <i>o</i> 'and'
<i>Chāho-</i> } 'either-	<i>Kī</i> 'that,' 'or'	<i>Yā</i> 'or'
<i>Chāho</i> } or'	<i>Kyā-kyā</i> { 'whether-	<i>Yā-yā</i> { 'either-
		or'



## (2) Adversative, viz. :

*Ammā* 'but,' 'as for' *Lekin* 'but,' 'yet' *Yā-ham* 'yet,' 'still.'  
*Bal-ki* 'but rather' *Par* 'but' *Tau-bhī* 'nevertheless.'

## (3) Exceptive.

*Magar* 'but,' 'except,' and *Illā* 'save,' 'except.'

## (4) Conditional.

*Agar, jo* 'if,' *Nahīn-to,* 'if not then,' *Wagarna* 'otherwise.'

## (5) Concessive.

*Agarchi* 'although,' *Go-ki* 'although,' *Pas* 'then,' *To* 'then.'

## (6) Causal.

*Azbaski* 'inasmuch as,' *Chūnke* 'whereas,' *Kyūnki* 'because.'

## (7) Conclusive.

*Banābar-ān* 'on that account,' *Pas* 'hence,' *P,hir* 'then,'  
*Lihū-za* 'for this reason,' *Achchhā-to* 'well then.'

## (8) Final.

*Tā, tā-ki* 'to the end that,' 'in order that,' *Mabāda* 'lest'  
*(lit. 'may it not be?')*, *Na-ho-ki* 'lest.'

104.

## INTERJECTIONS.

These may be divided into the following Classes :—

## (1) Of Invitation, or calling attention.

*Ai! are! O! oh! le! lo!* = 'there!' *Hot* = 'ho!' (after  
 object of address).

*Āyā* 'whether,' 'is it so?' used at beginning of an interro-  
 gation.

## (2) Assent.

*Hān* or *hūn* 'yes,' *Achchā!* 'very good!' *Jī, jī-hān* 'yes' (respectful).

## (3) Approval.

*Shā-būsh!* (= *shād-būsh*, Pers. 'be glad') 'bravo!' *Wāh-wāh!* 'well done!' *Afrīn!* 'bravo!'

## (4) Sorrow or Pain.

*Ah!* *hā,ē!* 'ah!' 'alas!' *Are! re!* 'oh!' *Wa-wailū!* 'woe!' 'alas!' *Afsos! kheif!* 'alas!'

## (5) Surprise.

*Āhā! oho!* 'oh!' 'strange!' *Subhān Allah!* 'good God!' *Kyā khub!* 'how fine!'

## (6) Aversion, Contempt.

*Chhī! chhī-chhī!* 'fie!' 'oh fie!' *Dur! durho!* 'avaunt!' 'be off!' *Are!* or *abe!* 'hallo!' 'you fellow!'

## (7) Longing, or Desire.

*Kāshki!* 'would that!' 'oh that!'

## CHAPTER V.—SYNTAX.

### 1. IDIOMATIC ORDER OF WORDS IN SENTENCES.

105. Syntax may be defined as that department of Grammar which teaches rules for the correct and idiomatic formation of sentences.

Every sentence must consist of a Subject and a Predicate—the former being the person or thing spoken of, and the latter what is affirmed regarding him or it. One or other may not be verbally expressed; but, if so, it must be understood. Thus, one word may comprise both Subject and Predicate, and so constitute a sentence, *e.g.* ‘go.’ The Subject here (understood) is ‘thou’ or ‘you’; and the Predicate ‘art’ or ‘are to’—or ‘must’ (also understood) ‘go.’ The Urdū word *hai* (‘is’) means either ‘he,’ ‘she,’ or ‘it’ (understood and implied in the verbal expression *hai*) ‘is.’ But, generally speaking, sentences consist of more than one word, as *tum jāo* (‘you go’ or ‘go you’); *wuh hai* ‘he (she, or it) is’; and seldom of less than three words, as *tum ghar jāo* ‘you go home’—or more fully, *tum apne ghar men jāo*; *wuh-bīmār hai* ‘he is sick,’ though in either of these instances the Subject (at least in Urdū) need not be expressed, but be implied in the Verb.

Now, in Urdū, *ghar jātā hai* would be quite idiomatic and intelligible—though a contraction for *wuh apne ghar men* (or *ko*) *jātā hai*; but ‘house’ (or ‘home’) ‘goes,’ would not be so in English. The *Subject* must be expressed, *i.e.* ‘He goes (or ‘is going’) home’—‘to his’ (home or house) being understood, but not necessarily expressed. Then, the

order of the words—even in this short sentence—is different in the two languages. ‘He house going is’—or ‘House (he) goes,’ would not be good (hardly intelligible) English. Here we see the difference of idiom between the two languages; and to point out or explain this is the special object of Syntax in the grammar of a foreign language.

106. The Predicate may be divided (as in Logic) into the Postulate (*i.e.* the quality, state, or action affirmed relative to the Subject) and the Copula, or Connecting Verb. This, in general, is the Substantive Verb ‘to be,’ which is often understood, though not verbally expressed, in the Predicate. Thus in ‘He is sick,’ the Copula is the second word and the Postulate the third—these two forming the Predicate, asserting something regarding the Subject (‘he’). Now in English prose the Copula always comes (or is understood) *before* the Postulate—in *questions* before the Subject too—but in Hindūstānī and most Indian languages, it is placed (or understood) at the *end* of the sentence, both in affirmations and in questions. Thus, the Urdū idiom is *Wuh bīmār hai* (‘he is sick’). So in the sentence ‘He wishes to go to Calcutta,’ the Subject is ‘he,’ the Copula ‘is,’ and the Postulate ‘wishing to go to Calcutta’ (‘wishes’ = ‘is wishing’). But the Urdū order is *Wuh Calcutte ko jāne chāhtā hai*, *i.e.* (1) He (2) to Calcutta to go wishing (3) is. In other words the Copula must come last in the sentence, and next to it the Verb, Participle, or Adjective with which it is most intimately associated, and, before that, every Adverb, or adverbial sentence, the Subject coming first, as in English, *e.g.* :

He	has been	very ill	for many days
<i>Wuh</i>	<i>anek roz se</i>	<i>bahut bīmār</i>	<i>hūā hai</i>

(or, more idiomatically, *ho gayā hai* or *paṛā hai*).

107. So far as to the order of the words or parts of a sentence generally. We now proceed to give a few special rules under the same head.

(1) The Attribute, or qualifying word—whether it be an Adjective, or a Noun, or Pronoun in the Genitive Case—may either precede or follow the word qualified; but, ordinarily, the word qualified comes last (as in English), being immediately preceded by the qualifying word or words. Thus, the Urdū for ‘John’s son’ is, usually, *Yuhannā kā beṭā*; for ‘his brother’ *uskā bhāī*; for ‘Gopāl’s pretty daughter’ *Gopāl kī khūbṣūrat beṭī*. But sometimes emphasis is expressed by placing the Attributes last; as, for ‘Bring some very good and clean grain,’ *Kuchh dānā bahut khūb aur ṣāf lā.φ*. If the Attribute forms part of a Predicate, or affirmation, then it almost always comes last; as, ‘This rice is very good’ *Yih chāñwal bahut achchhā hai*, ‘John is a very strong man’ *Yuhannā bahut zorāwar mard hai*. The Persian construction, however—which is often used, with Persian words, in Urdū parlance—is, to put the Attribute last, preceded by the letter *i*, or *e*, called the *izāfat*, or connecting link; thus, *pisar-i-khūb* ‘a good boy,’ *Pisar-i-Khudā* ‘the Son of God,’ *Wuh mard-i-zorāwar o diler t,phā* ‘He was a strong and brave man.’

108. Sometimes the Noun or Pronoun in the Genitive Case is put after the governing or qualified Noun, which gives greater emphasis to the latter word; as, *Pitā ushā kahāñ gayā hai?* ‘Where has his father gone?’ *Laṛkī Rājā kī mar gaī hai* ‘The King’s daughter is dead,’ *Ghar tumhārā kahāñ hai?* ‘Where is your house (or home)?’ The governing, or qualified, Noun may even be separated from the Genitive or Adjective by other words (Adverbs, Nouns, etc.,) so long as the meaning of the sentence is not obscured thereby; as,

*Uskā kyā nām hai?* 'What is his name,' *Tumhārā is muqad-dame meñ kyā ṣalāḥ hai?* 'What is your advice in this affair?' *Uskā merī ṭaraf sulūk bahut achchhā t,hā* 'His conduct towards me was very good,' *Kyā tūne achchhā merī ṭaraf se sulūk kiyā?* 'Did you behave rightly towards me?'

109. Demonstrative Pronouns almost always precede the Noun they are attached to; as, *Wuh ādmī jhūṭ,hā hai* 'That man is a liar.' They may, however, sometimes come second; as, *Tabīb wuh achchhā hai jo*, etc. 'He is a good physician who,' etc.

110. Adverbs usually precede the Verb, Adjective, Adverb, or Adverbial Clause they modify; as, *Jald jāo* 'Go quickly.' *Bahut hoshyār ādmī hai* 'He is a very intelligent man.' *Bahut achchhī ṭarahse boltā hai* 'He speaks very well.'

The Negative Particles (*na* and *nahīn*) generally also precede the Verb, Adjective, or Adverb, but often not. When joined to Compound Tenses they are frequently placed between the Participle and the Auxiliary, e.g. *Wuh nahīn jāegā* 'He will not go.' *Wuh achchhā nahīn (hai)* 'It is not good.' *Wuh mar nahīn gayā hai* 'He is not dead.' *Wuh dekh nahīn saktā hai* 'He cannot see.'

*Mat* 'not' or 'do not,' used only in the Imperative, may either precede or follow the Verb connected with it, but more often the latter; as, *jāo mat* or *mat jāo* 'do not go.'

111. Conjunctions generally come immediately between the words or sentences they connect; as, *wuh aur main* 'he and I.' *Wuh rah gayā, lekin main chalā gayā* 'He stayed, but I went away.' There are two exceptions, however: *Bhī* ('also,' 'even'), never—and *to* ('then,' 'indeed') seldom—begin a sentence, but generally form the second word in it; as, *Main bhī chalūngā* 'I too will go,' *Tab bhī nahīn āyā* 'Still he did not come,' *Main to baith rahā, lekin*



*wah bāhir gayā* 'I indeed remained sitting, but he went out,' *Agar main jāūn, to tum kyā karoge?* 'If I go, then what will you do?'

## 2. CONCORD.

112. The next department of Syntax we shall consider is that of the Concord of words with one another.

### (1) Of Adjectives and Nouns.

The rules for this in Urdū are, generally speaking, very like those of English, Latin, and other Western languages; e.g. "An Adjective should agree with the Noun or Nouns it qualifies in Gender, Number, and Case;" though the former, in Urdū, drops its Case-affix or sign, both in the Singular and Plural, as, *achchhā larḳā* 'a good boy,' *achchhe larḳe kā* 'of a good boy,' *achchhī larḳiyān* 'good girls,' *achchhī larḳiyōn se* 'from good girls.'

In the case of one Adjective qualifying two or more Nouns of different Genders or Numbers, the Adjective is put in the Masc. Plural; as, *Uske mābāp būrhe haiñ* 'His parents are old,' *Kālīdās aur uskī bahīn donoñ ch,hoṭe haiñ* 'Kālīdās and his sister are both little.' The Genitive Case being a sort of Adjective, its peculiar affix must agree with the governing or qualified Noun, as *mard kā ghoṛā* 'the man's horse,' *uskī beṭī* 'his daughter,' etc. Adjectives ending in consonants undergo no change, as *khūbṣūrat 'aurat* 'a handsome woman,' *khūbṣūrat 'aurateñ* 'handsome women.' All Adjectives ending in *ī*, and a good many ending in *a* and *ā*, are also uninflected, such as *ranjīda* 'vexed,' *dānā* 'wise,' etc.

## (2) Concord of Verbs and their Subject.

113. As a general rule (with some exceptions) the Urdū Verb should agree with its Nominative or Subject in Gender, Number, and Person. Certain Verbal Tenses admit of no changes to notify Gender, such as the Imperative, Aorist, and Conditional of the Active Voice, and the Present Tense of the Substantive Verb, *honā* 'to be.' In the Tenses formed with the Present Participle, both in the Active and Passive Voices, the Verb (including the Auxiliaries) agrees with its Nominative in Gender, Number, and Person. But in Tenses of the Active Voice formed with the Past Participle there is an optional construction, as previously noticed (pp. 51, 55); either an apparently (though not really) Passive one, in which the Verb agrees with the Object, while the Subject is put in what is called the Agent Case (as, *Mainne billī mārī* 'I struck a she-cat'), or the Verb is treated as an Impersonal one, and the Object is put in the Dative (or Objective) Case, as, *Mainne billīko mārā* 'I struck the cat'—*lit.* 'By me, as to the cat, it was struck,' or 'I the cat struck.'

114. Sometimes the Verb is put in the Plural—and the Pronoun too (expressed or understood)—though the Subject is in reality Singular. Thus, in conversation or address, when the person spoken to is a servant, or decided inferior, the speaker will use the 1st Person Plural for himself, and generally the 2nd Person Singular for the party addressed, who will observe the corresponding etiquette in replying, *i.e.* using the Singular for himself and the Plural for his superior. Equals, in ordinary conversation, commonly use the Plural for both parties, though (to be very polite) the speaker may use *main* ('I') for himself and *tum* ('you') for

his friend; and *always* should do so when addressing a superior, unless, for still greater politeness, he uses *āp* or *ḥuẓūr* ('your honor')—with the 3rd Person Plural of the Verb—for the party addressed; or, still better, with the Precative or Respectful Future, as, *Āp jāēnge* or *jāiyo?* 'Will you *be pleased* to go?'

115. In Arabic what are called 'broken Plurals,' *i.e.* those which are formed from the Singular Noun, not by affixes, but by letters prefixed or inserted in the word, are treated syntactically as Singulars and connected with Adjectives and Verbs accordingly. In Urdū this is the case also, with such Arabic plurals generally, but with some words this is optional—just as in English with Collectives, as 'a number,' 'a company,' 'a score,' etc. Among these latter are the words *akābir* 'great men,' *auliyā* 'saints,' and *mushā,ikh* 'elders' or 'chiefs.' Among the former we may mention *asbāb* 'goods,' 'property,' *aḥwāl* 'circumstances'; and also a few regular Arabic Feminine Plurals, as *wāridāt* 'a casualty' and *taḥqīqāt* 'investigation.' *Asbāb*, when meaning 'causes' or 'means,' is also occasionally constructed with a Plural Verb.

116. In the case of the Subject consisting of two or more persons, including a 1st and 2nd Personal Pronoun, the rule and practice in Urdū are much the same as in English, the Verb, in the Plural, agreeing with the 1st Person rather than the 2nd, and with either rather than the 3rd; as, *Tum aur main jāēnge* 'You and I will go.' *Tum aur wuh karoge* 'You and he will do.' *Wuh aur we boleige* 'He and they will speak.' If of different Genders the Masculine covers all; as, *Uske beṭā aur beṭī ghar gaye haiñ* 'His son and daughter have gone home.' Such is the construction when living beings are the Subject; but if this

be *things* or *ideas*, then the Pronoun, Adjective, and Verb generally agree in Gender with the nearest word—as *Etnī ta'rīf o ishtiyāq usko shefta karegā* or *kareṅge* 'So much praise and strong desire will turn his brain.' In such a case, when the Subject of the Verb is two or more words, all Singular, the latter may be put (as in the last example) either in the Singular or Plural, but the Singular is preferable. If, however, any one of the words be Plural, then the Verb should be in the Plural—as, *Uskā māl o asbāb be-ḥadd t,he* 'His wealth and property were immense.' *Uske bāgh meṅ ek ḥauz aur bahut fawāre t,he* 'In his garden were a pond and many fountains.'

Sometimes a Verb is used in the 3rd Person Plural without any expressed Nominative to it to express a proverb or common saying—an '*on dit*'—or the general use of a term or general opinion; as, *kahte haiṅ* 'they say,' *isko khānsamān kahte haiṅ* 'they call him a *khānsamān* (a butler),' *yih ta'ajjub samajhte haiṅ* 'they think this wonderful.' At the beginning of a fable or story the phrase *kahne-wāle kahte haiṅ* is often used, answering to our English 'they say,' *lit.* 'the tellers say.'

### 3. GOVERNMENT.

117. In Latin and other European Grammars the rules of Syntactical Concord are generally followed by rules for the Government of Words by one another. But in modern Oriental Grammars it has been found more convenient to enunciate the other Rules of Syntax under the headings of the various Parts of Speech, their Cases, Tenses, etc.

This practice, we think, we cannot do better than adopt, beginning with

## The Article.

118. It has already been stated that there is nothing exactly corresponding to our Article in Urdū. The want of it is supplied to some extent in various ways. Thus, the Definite Article may sometimes be expressed by the Demonstrative Pronouns *yih* and *wuh*, as *wuh ādmī*, for 'the man'; but this is as stiff and awkward as the Vulgate *ille Christus*, for 'the Christ,' 'the Messiah,' which our Authorized Version translates 'that Christ,' and *illa Lux* 'that Light,' instead of 'the Light' (John i. 8, 25). More usually and idiomatically definiteness is expressed by, or may be gathered from, the nature, or connection, of the word, e.g. *āftāb* 'the sun,' *dunyā* 'the world,' *Banāras kā rājā* 'the king of Benares,' *Kalkatte kā shahr* or *Shahr-i-Kalkatta* 'the city of Calcutta,' *Mohan kā larḳā* 'the son' (not 'a son') 'of Mohan'; in all of which the Definite Article must be used in English. The Indefinite Article *may* be expressed by *ek* 'one,' or by the Indefinite Pronouns, *koḷī* and *kuchh*, though often this is unnecessary, the context alone showing which article—if any—is required in English. Sometimes the Indefinite Pronoun may stand alone, as, instead of *kisī ādmīne kahā* 'a certain man said,' *kisīne kahā* will do quite as well—'someone said' (*i.e.* either man, woman, or child) being even more indefinite. *Ādmī* by itself may mean either 'a man' or 'the man,' but the prefixing of *ek*, *koḷī*, *yih* or *wuh* fixes the sense in which it is used. To express 'man' in the sense of mankind generally, the word *insān* should be used. Indefiniteness (as previously said) may also be expressed by using a Plural Verb impersonally—without any Nominative expressed—as, *kahte haiñ* 'they say.'



When some indefinite portion of a *thing* or things is meant then the word *kuchh* is placed before the Noun in the Singular or Plural; as, *Kuchh ālū do* 'Give me some potatoes,' *Tumhāre pūs kuchh asbāb haiñ* (or *hai*)? 'Have you any luggage (or goods)?' *Kuchh derī mat karo* 'Make no delay.'

## SYNTAX OF SUBSTANTIVES.

## 1. The Nominative Case.

119. The Nominative is generally used to denote the Subject of a Verb, and usually, though not always, stands before it; as, *Wuh ādmī kahtā hai* 'That man says' or 'is saying,' *Bahut log āē haiñ* 'Many people have come,' *Jāo tum jhatpat* 'You be off instantly,' *Rāzī ho tum?* 'Do you consent?'

120. (2) It is also used as a Predicative with Intransitive Verbs signifying 'to be,' 'become,' 'turn out' and the like; or those denoting a state or mode of existence, such as *honā*, *ho-jānā*, *nikalnā*, *ho-saknā*, *bannā*, *rahnā*, *ṭhaharnā*, etc.; as, *Krishna-dās āchchhā larṅkā hai*; *wuh bahut hoshyār chelā ban paregā* 'Krishnadās is a good boy; he will turn out an intelligent scholar.' Also with Passive Verbs of calling, naming, etc.; as, *Wuh shahr Dilhī kahlātā hai* 'That city is called Dehli,' *Uskā nām Sādhū rakhā gayā* 'He was called Sādhū.'

121. Sometimes (at the beginning of a sentence especially) a Nominative is used absolutely, to avoid the recurrence of two or three consecutive Nouns in an Oblique Case; as, *Malik-i-Şādiq, jo bādshāh jīnonī kā hai, tumhārā bāpne uske*



*sāt, h dostī paidā kī t, hī* 'Malik-i-Şādiq, who is king of the Jinns—your father had formed a friendship with him.'

Similarly *Khudā aur daulat, donoñ kī khidmat nahīn kar sakte ho* 'You cannot serve both God and Mammon.'

In such cases, it will be observed that the Nom. Absolute is followed by a Pronoun or other word which takes the place of the independent Subject and connects itself grammatically with the Verb.

Sometimes the Formative Plural is used as a Nominative to give emphasis, like the enclitic termination *hī*; as, *Barsoñ guzr ga, e* 'Years passed away,' *Donoñ ā, e* 'Both (the two) came,' *hazāroñ baras* 'thousands of years,' etc.

## 2. The Agent.

122. This (as previously remarked) is another form which the Subject assumes (instead of the Nominative) when connected with a Transitive Verb in any Tense formed by the Past Participle—which latter then agrees in Gender and Number with the Object of the Verb; as, *Mainne ghorā dekhā* 'I saw a horse,' *Usne kuchh p, hal k, hā, e* 'He ate some fruit,' *Tumne kahā t, hā, ki, ham jāld laut āwenge* 'You said you would return soon,' *lit.* 'By you it was (or had been) said, that we (for I) will quickly come back.' Here *kahā t, hā* may be taken impersonally, or the rest of the sentence may be regarded as the Object, with which as a Masculine Singular Noun the Verb agrees.

The second part of the sentence illustrates the preference—not only in Urdū, but in other Oriental languages—for the direct instead of the indirect form of speech. The Particle *ki* 'that' might be translated 'saying' (and, indeed, may be regarded as the root form of the Conjunctive Participle of

*kahnā*, *kah* ك being corrupted into *kāh* and then into *kī*); and what follows expresses the *very words* used by the person addressed, *i.e.* 'By you it was said that (or saying) I will return quickly.'

123. When, however, a particular emphasis is meant to be put on the Object of the Verb, where in English we should use the Definite Article or Pronoun, that Object is put in the Dative-Accusative form with *ko*, and then, their concord with the Verb being broken, the latter is used impersonally, as in the preceding case; e.g. *Mainne ghoreko dekhā* 'I saw the horse,' or *Us ghoreko dekhā* 'I saw that horse,' *lit.* 'As to the (or that) horse, by me it was seen.' This emphasis might sometimes be equally well expressed by the use of the enclitive *hī*, as *Wuhī to mainne kahā* 'That is just what I said,' *Mainne wuhī ādmī dekhā* 'I saw that very man,' though *usko* or *ushī ādmīko* would be more usual and still more emphatic.

Some Urdū Verbs—as in English—may be used either as Transitive or Intransitive, and constructed accordingly. Thus, *sochnā* 'to consider' or 'think,' may, in either language, be used either actively, as *Mainne usko diwāna sochā* 'I thought him mad'; or intransitively, as *Main apne dil meñ sochā* 'I considered (or thought) within in my mind.' So with *bhūlnā* 'to err,' 'to stray,' 'to forget,' we can say *Main bhūlā thā* 'I had forgotten' or 'made a mistake,' or *Mainne usko bhūlā thā* 'I had forgotten him (or it)'; and even *khelnā* 'to play' may be used transitively, as *Usne khel khelā* 'He played a game.'

124. Then, again, Active Verbs when compounded with Neuter Verbs (and preceding them) become Neuter, and so take the Nom. and not the Agent in all Tenses; just as Neuter Verbs compounded with following Active Verbs are

constructed as Active. Thus, from *khā-jānā* 'to eat up,' we have *We khā-gaye* 'They ate up,' while from *khānā* simply we have *Unhoīne khāyā* 'They ate; so *lānā* 'to bring,' being a contraction for *le-ānā*, is constructed as a Neuter Verb, so that we have *Ham lā* for 'We brought.' Again, from *ānā* 'to come' (v.n.), we have *āyā-karnā* 'to make a practice of coming,' whence in the Past Tense we have *Unhoīne āyā-kiyā* 'They came habitually'—the second member of the compound (*kiyā*) requiring the Agent.

125. Some Verbs which from their English renderings might be regarded as Active are Neuter in Urdū, and others which we would consider Neuter are, in Hindūstānī, Active. Of the former the following are examples: *bolnā* 'to speak,' *bhūlnā* 'to forget,' 'to err,' *chūknā* 'to mistake,' *ḍarnā* 'to fear,' 'to be afraid,' *lagnā* 'to begin,' 'to touch,' *lānā* (for *le-ānā*) 'to bring,' *larṇā* 'to fight,' *le-jānā* and *le-ḥalnā* 'to take away,' 'to convey,' *tarasnā* 'to pity,' 'to desire,' *tarnā* 'to cross,' 'to pass over.'

Of the second class (the Active) are the following: *chāhnā* 'to wish,' 'to love,' *gānā* 'to sing,' *kahnā* 'to say,' *jānnā* 'to know,' *likhnā* 'to write,' *milnā* 'to join,' 'to agree,' *pūchhnā* 'to ask,' *sīkhnā* 'to learn,' *sunnā* 'to hear.'

126. In two or more co-ordinate sentences, with a common Subject, the last of which requires construction with the *Agent* (in *ne*) and the other (or others) with the *Nom.* Case, or *vice versā*, the Agent or the Nominative (as the case may be) of the *last* sentence is not expressed; as, *Us andhe ne mujhe bulāyā aur us makān meñ legayā* 'The blind man called me and took me to that place'—where *wuh* is understood before *le-gayā*; and again, *Wuh ghore par sawar hūā aur jangal kī rāh lī* 'He mounted the horse and took the road to the forest'—where *usne* is understood after '*aur*.'

## 3. The Genitive Case.

127. This Case in Urdū corresponds generally with the Possessive in English; but not always. Thus, in *Āsmān kā rāj nazdik hai* 'The kingdom of Heaven is at hand,' *āsmān kā* is in the Genitive and governed by *rāj* (*i.e.* dependent upon it and agreeing with it as regards Gender, Number, and Case-form), whereas 'the kingdom' is in the Nom. Case and 'Heaven' in the Objective, governed by the Preposition 'of.' *Rāj* being Nominative (to the Verb *hai*) and Singular, *kā* is used, instead of *ke* (which would have been required had *rāj* been Masc. Plur. and in any other case but Nom. Sing.), and instead of *kī*—which should have been used had *rāj* been Fem. in *any* Case or Number. This short sentence thus illustrates the proper uses of the three forms of the Urdū Genitive Case as previously explained under the Etymological portion of this Grammar (see 26, p. 16). The fact is (as before said) it is of the nature of an Adjective, agreeing with the Noun it qualifies in Gender, Number, and Case, as in Latin.

128. The Genitive may either precede or follow the word by which it is governed, but much more commonly the former, as *uskā betā* 'his son,' *betē rājāonke* 'the sons of kings.'

129. When used with Substantives, it generally denotes the dependence of one substance on another, or on certain Postpositions which were originally Nouns, as *ghar kā darwāza* 'the door of the house,' *lar̥koñ ke wāṣṭe* 'for the sake of (or for) children,' *wāṣṭe* being originally the Locative or Objective Case of the Masculine Noun *wāṣṭa* 'cause,' 'sake.'

130. The Genitive in Urdū is used to express a variety of relationships, some of which could not be expressed by a

Possessive Case in English. Thus, besides the relationship of Birth or Affinity (as *Mohan k̄a beṭa*, *Kālī k̄i mā*, *Chandar k̄i jorū*), we have that of Possession (as *Brāhman k̄a ghar*, *kutte k̄i dum*); of Description (as *sonē k̄a tāj* 'a crown of gold,' *sandal k̄i sandūq* 'a sandal-wood box,' *resham k̄i kurtī* 'a silk jacket'); of Direction (as *shahr k̄i rāh* 'the road to the city,' *Kāshī k̄i taraf* 'towards, or in the direction of,' *Banāras*); Subjective (as *Isāī k̄i muhahbat* 'the Christian's love'); Objective (as *Khudā ka k̄hauf* 'the fear of God'); Partitive (as *kitāb k̄i shurū' yā intihā* 'the beginning or end of the book,' *rotī k̄a ṭukrā* 'a piece of bread'); of Quantity or Space (as *sipāhīyon k̄i fauj* 'an army of Sepoys,' *chār din k̄a 'arṣa* 'the space of four days,' *das baras k̄a larḳā* 'a boy ten years old'); of Quality (as *ta'ajub k̄i bāt* 'a wonderful affair,' *Yih chīz kuchh kām k̄i nahīn* 'This thing is of no use'); of Price or Value (as *Is kaprē k̄i qīmat kitnī* (or *kyā*) *hai?* 'What is the price of this cloth?' *Uskā dām das rupīya hai* 'Its price is ten rupees'); of Contents (as *ek gharā tel k̄a* 'a pot of oil,' *tīn roz k̄i khorāk* 'three days' provisions').

131. The Genitive Case in Urdū is often used in an indefinite manner to express relations more properly belonging, it might be supposed, to other Cases, as *shahr k̄a rasta* 'the way to the city,' *Khudā k̄a shukr* 'Thanks be to God,' *chīṭhī* (or *suwāl*) *k̄a jawāb* 'the answer to a letter (or question),' *jāne k̄a hukm* 'an order to go,' *bāt k̄a sachchā* 'true to his word,' *daryā k̄a safar* 'a journey by river' or 'voyage by sea,' *tumhāre bāp k̄i dostī* 'friendship for your father,' *dhone k̄a pānī* 'water for washing,' *Uskā kuchh bharosā nahīn* 'There is no dependence on him.'

132. The terminational sign of the Genitive Case may often be dropped under the government of Prepositions or



Postpositions; as, *us pās* (for *uske pās*) 'near him,' 'with him,' *mujh pās* 'with me' (for *mere pās*), *zer jharokhe* (for *jharokhe ke*) 'under the lattice,' *us baghair* (for *uske baghair*) 'without him,' *baghair murabbī* (for *murabbī ke*) 'without a patron,' *is* (for *iske*) *wāste* 'on this account,' *kis* (for *kiske*) *liye?* 'for what?' 'wherefore?' *kistarāh?* 'in what manner?' 'how?'

Sometimes, on the other hand, the sign of the Case is retained, but the governing word omitted; as, *Uske koī larḱā nahīn* (for *uske pās*) 'He had no son,' *Bādshāh ke* (for *ke pās* or *ke yahān*) *ek beṭi paidā hūī* 'In the king's family (or house) a daughter was born,' *Unke larḱā larḱī nahīn* 'They had neither son nor daughter' (*i.e.* no children).

133. The sign of the Genitive is often used to express intensity or emphasis, the word to be emphasized being doubled and the signs *kā*, *ke*, or *kī* (as concord requires) being placed between them. Thus, *sab kā sab* 'the whole,' *naukar chākar sab ke sab* 'the whole of the domestics,' *kuchh kā kuchh* 'something quite different,' *pīt kī pīt* 'true affection,' *tore kā torā* 'a number of trays.'

134. After words expressive of weights or measures, the sign of the Genitive may be either used or omitted, as *la'l wazn men sāt misqāl kā* 'a ruby of the weight of 7 *misqāls*,' *ser bhar gosht* 'a *ser* (2 lbs.) of meat,' *shahr kos bhar dūr hai* 'the city is a good *kos* (2 miles) distant.' The Genitive may be also used, like the English word 'worth,' to express value or amount, as *ek rūpīyekī lakṛī* 'one rupee's-worth of wood,' *das āne kā tamākū* '10 anna's worth of tobacco,' *sau rūpa,ē kā ghorā* 'a horse worth 100 rupees.'

135. The Genitive is also very often used in its original sense as an Adjective; as *barī bahār kā bāgh* 'a very beautiful garden,' *bahut zor kā bail* 'a very powerful ox,' *roz kā kām*



‘daily work,’ *khāne kī mez* ‘a dining-table,’ *ab kā sāl* ‘the present year,’ *khushāmad kī bāteñ* ‘flattering words,’ *kal kī rāt* ‘last night,’ *pīpal kā darakht* ‘a pīpal tree.’ The phrase *tīn dīn kā khorāk* ‘three days’ provisions,’ previously quoted, is also an illustration of this remark, as well as *daryā kā pānī*, which may either signify ‘the water of (*i.e.* contained in) a river’ or ‘river-water,’ as opposed to *ḥauḡ kā* (‘pond’) or *chashme kā* (‘spring) water.’

136. Many Adjectives (as in English) are usually constructed with the Genitive—such as *mushtāq* ‘desirous,’ *ḥāsīd* ‘envious,’ *ḥarīṣ* ‘covetous,’ etc. They are chiefly Arabic and Persian Participles, or Nouns of Agency, expressive of desire, loathing, following, hope, fear, and other affections of the heart, and mental emotions; as, *We ’ibrat kī muhtāj haiñ* ‘They are in need of warning,’ *Main māl kā bhūkhā nahīñ* ‘I am not hungering for wealth.’

There are a number of Adjectives that are idiomatically constructed with the *inflected* form of the Genitive (*ke*)—such as *qābil* ‘capable,’ *barābar* ‘equal,’ ‘parallel,’ *lā, iq* ‘fit,’ *mutābiq* ‘conformable,’ *muāfiq* ‘like,’ and some others. These words are mostly used as Postpositions, governing the inflected Genitive; and hence, probably, the usage of making them do so even when employed as genuine Adjectives. Examples are: *uske mutābiq* ‘in conformity to that,’ ‘accordingly,’ *Wuh us ’uhde ke qābil nahīñ* ‘He is not fit for that office,’ *Wuh qarīb shahr ke rahtā hai* ‘He lives near the city.’

Adjectives denoting ‘fitness’ are sometimes (though rarely) constructed with a Dative (or Accusative); as, *jo kuchh bādshāhoñ ko lā, iq hai* ‘whatever is suitable for kings.’

137. When a Genitive happens to be governed by two or more connected Nouns, denoting *living beings*, of different

Genders, it is then usually put in the Masculine Plural; but if they denote *things* or *ideas*, it then in general agrees in Gender with the nearest Noun. Thus, *Uske beṭe beṭī sab mar gaṛe haiñ* 'His children (boys and girls) have all died,' *Hamāre mā-bāp āweñge* 'My parents are coming,' *Unkī hkaṣlat o aṭwār makḥṣūṣ haiñ* 'Their dispositions and manners are peculiar,' '*Aṣl o nafa*' *uskā 'azēm haiñ* 'His capital and profit are very great.'

In sentences where the Subject (Nominative) is Plural, or requiring a Verb in the Honorific Plural, if they contain a Predicate including a Genitive Case, that Predicate must be constructed as a Plural, even if its governing Noun has no distinctive Plural form, as *Kyā tum Kalkatte ke rahne-wāle ho?* 'Are you a resident of Calcutta?' *Tum Smith ṣāḥib ke naukar ho* 'You are Mr. Smith's servant,' *Wuh us mulk ke bādshāh t,he* 'He was king of that country.'

138. The Genitive Case is used in connection with the Verb *sunnā* 'to hear,' 'to listen to,' as is the case with the corresponding word (ἀκούειν) in Greek (though that may also be sometimes constructed with an Accusative). But in both these cases the direct governing word is not the Verb, but a Fem. Noun, *bāt* 'word,' or *āwāz* 'voice' (in Greek ῥῆμα) understood. Hence the Feminine form of the Genitive is required; as *Uskī suno* 'Hear him,' 'Listen to his (word, voice, or speech),' *Mainne uskī sunī* (the Verb being Active) 'I heard (or listened) to him.' So in the case of intelligent beings (human or divine); but when applied to inanimate things or voices of animals, the governing word is generally expressed; thus, 'He heard the barking of the dog' *Usne kutte kī āwāz sunī*, 'Did you hear the thunder?' *Kyā tum garj kī āwāz sunī?* 'Listen to the cock-crow' *Murgh kī bāng suno*.

139. In connection with Verbs signifying 'to fill' (either Simple or Compound), the Genitive is also sometimes used, optionally with the Ablative; as *Ek tasht dūdh kā* (or *dūdh se*) *bharkar lāo* 'Fill a bowl of milk (or with milk) and bring it here.' So, likewise, Verbs of informing, of trusting, and of delivering over, may sometimes be constructed with a Genitive; as *Apne aḥwāl kī ittilā' dījiye* 'Acquaint me with your circumstances,' *Mainne unkī dostī kā bharosā rakhā* 'I relied on their friendship,' *Yih khatt uske supurd* (or *hawāle) kar do* 'Deliver this letter to him.'

Of the other Cases very little need be said.

#### 4. The Dative.

140. Words in this Case—denoting 'to' or 'for'—are generally the Indirect Object of a Verb, the Direct or immediate Object being in the Accusative (or Objective) Case, which, however, is sometimes not expressed but merely implied. But occasionally the Dative Case seems to be used as the *Direct* Object, as in the sentence: *Merī tāmām 'umr ko kāfī hai* 'It is sufficient for my whole lifetime'—or this: *Shahzāda sair ko nikla* 'The Prince went out for a stroll.'

141. It is also used with Verbs for buying and selling, in reference to the price; as, *Yih kitneko bechā?* 'For how much did you sell this?' *Mainne yih asbāb bīs rupae ko mol liyā* 'I bought these articles for 20 rupees.' But sometimes the Genitive may be used, as already remarked, as *Usne das rupae kā kaprā hkarīdā* 'He bought 10 rupees-worth of cloth.' In such examples as the above the *ko*, expressive of purpose, object, or price, is tantamount to the Genitive with such Postpositions as *wāste*, *liye*, *'iwaz*, etc., *i.e.* 'for,' 'for the sake

of,' 'instead of,' 'to'; as, *Sair ke wāste niklā* 'He went out for (or for the purpose of) a walk (or to walk),' *Das rupaḡ ke wāste* (or '*iwaḡ*) *kaḡrā mol liyā* 'He bought cloth for (instead of) 10 rupees.'

142. The Objective Dative is very often used with the Gerund or Infinitive; as, *Wuh khel karneko gayā hai* 'He has gone to play' (*i.e.* 'for the purpose of playing'). The *ko* is most frequently omitted, but the Gerund is none the less in the Dative, or Accusative, Case; as, *Wuh hawā khāne* (or *kḡhāneko*) *gayā hai* 'He has gone for an airing' (*i.e.* 'for a walk or drive')—the Objective Dative. *Wuh sikhne* (or *sikhneko*) *chāhtā hai* 'He wishes to learn'—the immediate Objective or Accusative Case. As a general rule the Dative is used in connection with Verbs of Motion, as in the above examples, or as in *Usko pakarneko dauro* 'Run to catch him,' *Wuh ghar ko* (or *ghar*) *gayā hai* 'He has gone home.'

It is also idiomatically used with the Verb *milnā* 'to meet,' 'join,' or 'attain to'; as, *Kyā tumko rasta milā?* 'Did you find the road, (*lit.* 'did the road meet you')? *Hamko jāne kī furḡat nahīn milā* 'I could not find time to go' (*lit.* 'the leisure of going did not find (or reach) us.' Sometimes the Dative governed by *milnā* is implied but not expressed; as, *Jāte jāte ek daryā rāh mein milā* 'As we went along we came to (or met with) a river' ('a river met us'), *hamko* being understood.

143. The Dative is also used in connection with the phrases *chāhiye*, *munāsib hai*, *lāzim hai*, etc., meaning 'it is right,' 'proper,' 'necessary,' etc., as *Hamko jāne chāhiye* 'I must go,' *Tumko munāsib hai ki kabhī jhūtḡ na kaho* 'You ought never to tell a falsehood' (*lit.* 'it is proper for you,' etc.), *Unko Angreḡī sikhā chāhiye* 'They ought to learn English.'

144. When the Substantive Verb *honā* 'to be,' or the Neuter Verb *parṇā* 'to happen,' is used impersonally in the sense of 'it is right,' 'necessary,' or 'certain,' the Dative Case is likewise used (like the Latin 'est mihi, tibi accidit,' etc.). Thus, *Mujhko bāhar jānā hai* 'I must go out,' *Tujhko bahut ranj ut̄hānā t̄hā* 'It was your lot to suffer much grief,' *Tumko kal mufassal meñ jānā hogā* (or *paregā*) 'You will have to go to the country to-morrow.'

145. Sometimes the Dative (like the Genitive) is used to express the *possession* of some quality or condition, as *Āp ko bahut kām aur t̄horī furṣat haiñ* 'You, sir, have much work to do and little leisure.' Here the Genitive might be used, but *kām* being Masculine, and *furṣat* Feminine, and the two words making a Plural, the use of *ko* removes the difficulty of deciding whether *kā*, *ke*, or *kī* would be most grammatical. The Verbs used in this connection are generally either *honā* or *ānā* ('to come'), but both these Verbs most commonly imply new and incipient, rather than habitual possession; as, *Usko in bātonse kuchh tasallī hūī* 'He derived some comfort from these words,' *Mujhko yaqīn āyā* 'I became certain' (*lit.* 'assurance came to me'), *Kuchh usko ṣabr āyā* 'He became somewhat patient.'

146. The same Case is employed to express *time* indefinitely; as, *Wuh rātko āyā* 'He came at night,' *Tum fajr ko āo* 'Come in the morning.' The sign of the Dative is often omitted, but in such cases the Noun always takes the inflected form if it has one; as, *Wuh ghar* (or *gharko*) *gayā hai* 'He has gone home,' *We ḥāzīrī khāne* (for *khāneko*) *sawere ga,e* 'They went early in the morning to eat their breakfast,' *Bādshāh!* (for *bādshāh ko*) *salūmat* 'Hail, O king!' (*lit.* 'safety, or health, to the king!').



147. Sometimes this Case is used to express the English 'at,' or 'on,' or 'towards'; as, *Dāhine ko p̄hiro* 'Turn to (or towards) the right,' *Uskā ghar bā,ēñ hāt,ḥ ko hai* 'His house is at (or on) the left side' (*lit.* 'hand').

### 5. The Accusative.

148. This Case is the same in form either as the Nominative or as the Dative. As to when each form should be used a few hints may here be given.

149. (1) When there can be no ambiguity as to what Case the Noun, or Pronoun, is in, if it denotes an inanimate object, it is then generally put in the Nominative form; as, *Wuh p̄nī pītā hai* 'He is drinking water,' *Main̄ yih kitāb tumko deūngā* 'I will give you this book,' *Usko das rūpiye do* 'Give him 10 rupees,' *Yih̄ hamne kahā* 'This is just what I said' (*lit.* 'just this I said'), *Usko chaukī do* 'Give him a chair.'

(2) But if the object denotes an animate thing or rational being, then, in the former case *generally*, and in the latter *always*, it should have the Dative form, to prevent any mistake; as, *Usne apne bhāi ko gharse nikāl diyā* 'He turned his brother out of the house,' *Hamne bahut kuttonko wahāñ dekhā* 'I saw many dogs there.'

150. (3) When a particular thing (or animal) is meant (as expressed by the Definite Article in English) then the Dative form should be used; as, *Chaukī ko usko do* 'Give him the chair,' *Kutte ko māro* 'Beat the dog.'

The Accusative (and sometimes the Dative Case too) may be expressed by the Postposition *ta,ñ* added to a Genitive, which generally makes definiteness still more emphatic; as,



*Mainne mardke taṛīn dekhā* 'I saw the man himself,' or 'the very man,' *Usne apne taṛīn mārū* 'He struck (or killed) himself,' *Kitāb ko uske taṛīn do* 'Give the book to the person himself.'

151. In the case of 'Nominal-Compound' Verbs, the Predicative Noun is always in its Primary or Nominative form; as, *qatl karnā* 'to kill,' *mol lenā* 'to purchase,' *dam mārṇā* 'to breathe,' 'to speak.' In such compounds the Noun is often a cognate word with the Verb, but in like manner must always be in the Nominative form; as, *Wuh khānā khātā hāi* 'He eats his dinner,' *Mainne usko baṛī mār mārī* 'I gave him a good beating.' Intransitive Verbs, as well as Transitive, may be constructed with a Noun in the Nominative form of the Accusative, when that Noun is of cognate derivation, or from a root of similar meaning, with the Verbs; as, *Ham bhī saikron laṛāiyān laṛī* 'I, too, have fought hundreds of battles,' *Wuh itnī lāf guzāf bakā* 'He prated so much boastful nonsense.'

152. Many Verbs (especially Causatives derived from Transitives) govern two Accusatives—generally one of a person, the other of a thing—the former in the Dative and the latter in the Nominative form; as, *Usne tift ko dūdh pilāyā* 'She gave the infant milk to drink,' *Hamko rāh dekhū-do* 'Show me the road,' *Usne usko qardī chhor diyā* 'He left him a prisoner.'

153. The Nominative form of the Accusative may sometimes stand first in a sentence; as, *Yih ghar kachahre ko kahte haiñ* 'They call this house the Kachahrī.' Or, both words may have the *ko*; as, *Usko lauṭ āneko farmāyā* 'He told him to come back.' Or, neither word may have a Case-ending; as, *Yih chiz sandūq yā bākkas kahte haiñ* 'They call this thing a *sandūq* or box.'

154. Similar to this is what is called the Factitive Accusative, which is a second Accusative—either Noun or Adjective—appended to the primary objective word, as a descriptive complement or predicative, this second Accusative being always in the Nominative form. The Verbs used in this case are such as ‘to make,’ ‘call,’ ‘regard,’ ‘esteem,’ ‘appoint,’ and the like. For instance, *Usne usko jhūt, hā jānā* ‘He thought him (or made him out) a liar’; *Mainne usko nangā pāyā* ‘I found him naked’; *Yih khānā tumko bīmār karegā* ‘This food will make you sick’; *Main unko bahut achchhī lar̥kiyān jāntā hūn* ‘I think them very good girls.’

155. In such sentences, if expressed passively, either the Direct Object becomes the Subject, and assumes the Nominative form, or it is retained in the Dative form of the Accusative, the Indirect Object remaining in the Nominative form in either case; as, for the English, ‘He was thought a liar’ *Wuh jhūt, hā jānā gayā*, or, *usko jhūt, hā jānā gayā*; in the latter the literal meaning being ‘as to him, he was,’ etc. So, *Munāsib hai ki usko* (or *wuh*) *banā-e-kār kahā jāwe* ‘It is right that he should be called (or, that, as to him, it should be called) the builder of the work.’

## 6. The Ablative Case.

156. As we said at the early part of this Grammar, there is really no separate form for an Ablative Case in Urdū (any more than in English), but what is so called is simply the appending of the Postposition *se* to the original or the inflected forms of Nouns and Pronouns. It is expressed by various Prepositions in English, as ‘from,’ ‘by,’ ‘with,’ ‘than,’ etc.

157. It corresponds generally to that of the Latin, and, like it, is used in connection with Adjectives in forming the Comparative and Superlative Degrees; as, *Yih usse achchhā hāi* 'This is better than that,' *Wuh sabse buland hāi* 'That (or, he) is higher than all,' *i.e.* 'the highest.'

158. But the Ablative is chiefly used in Urdū in connection with Nouns, Adjectives, and Verbs that signify:—

(1) Distance or departure, difference or separation, from one place, person, or thing; as, *Kalkatta Āgre se dūr hai* 'Calcutta is far from Agra,' *Wuh apne gharse jātā hai* 'He is going from home,' *Yih chhiz usse nyārā hai* 'This thing is different from that,' *Inse unse barī tafriq hūi* 'There was a great rupture between the two.'

159. (2) Asking, telling, informing, knowing, and the like, the corresponding terms to which in English require 'of,' 'to,' 'with,' or 'about,' *e.g.* 'He asked of him' *Usne usse pūchhā*, 'He told (or said to) him' *Usne usse kahā*,<sup>1</sup> 'He made him acquainted with all the circumstances' *Usne usko sab aḥwāl se muttali* 'kiyā' 'I informed him of my departure' *Mainne usko apne rawāna hone se āgāh kiyā*, 'He did not know of it before' *Wuh āge usse wāqif na hūi*, 'Has he yet got word of it?' *Kyā usne abtak isse ittilā* 'pāyā hai?'

160. (3) Abandoning, neglecting, denying, despair, disgust, and others implying the idea of turning away from, connected generally in English with the Prepositions 'with,' 'at,' 'of.' Thus, 'He was disgusted with (or at) it' *Wuh usse mutanaffir hūi*, 'I will have nothing to do with it' *Main*

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<sup>1</sup> The Verbs *bolnā* 'to speak,' and *kahnā* 'to say,' also govern the Dative-Accusative in *ko*. The former Verb more generally does so, and the latter when it signifies 'to call' or 'name,' as, *Isko kyā kahte ham?* 'What do they call this (or him)?'

*usse hāt, h ut, hāūngū*, 'We turn from it with loathing' *Ham usse nafrat karte haññ*, 'Such conduct I detest' *Aisī chāl se mainñ 'adāwat rakhtā hūñ*.

161. (4) Verbs, etc., signifying attraction to, meeting, agreeing, uniting, or coming in contact with—as, *Usne usse muḥabbat rakhī* 'He had an affection for him (or her),' *Usko us fann se shauq hūā* 'He had a fondness for that science,' *Kal mujse yahāññ mulāqāt karo* 'Meet me here to-morrow,' *Mainñ kal usse milne ke waste wahāññ gayā* 'I went there yesterday on purpose to meet him,' *Mainñne usse ab milūp kī hai* 'I am now reconciled to him,' *Usne hamārī bahinṣe shādī kī* 'He married my sister,' *Wuh is bandobastse rāzī hai* 'He is satisfied with this agreement,' *Ghoreko mekhse bāndh rakhā* 'He tied the horse to a peg.'

162. As the word *se*—in Urdū the sign of the Ablative—means generally 'from,' so that Case is almost always used to express the place, the time, the cause or motive, the argument, the source or origin, the funds or resources, etc., from which anything results or takes place; as, *ghar se ghar tak* 'from house to house,' *das bajhe se do pahar tak* 'from ten o'clock till noon,' *Is subabse wuh chup rahā* 'From (for) this reason he was silent,' *Apñī marzī se gayā* 'He went of his own will or accord,' *Dar (or dahshat) se bhāg gayā* 'He fled from fear,' *Usne apñī pūñjī se us zamīñ ko mol liyā* 'He bought that ground with (from) his own capital.'

163. Sometimes the *se* answers rather to (or may be better translated by) our 'for,' expressing duration of specified time; as, *Wuh chār dīñ se gayā hai* 'He has been gone for four days'; or, instead of 'from' (expressive of motion, etc., as in preceding examples), e.g.: *Bāgh ke dar se* 'For (or from) fear of the tiger,' *Wuh khāñe kī kamtīse mar gayā* 'He died for (from) want of food,' *Is sabab se*

*wuh chalā gayā* 'For (from) this cause (or reason) he went away.'

164. The instrument *with* which, or the means *by* which, something is done, is also denoted by the Ablative; as, *Usne usko talwār se mārū* 'He killed (or struck) him with a sword,' *Bhūk se mar gayā* 'He died of (or from) hunger,' *Wuh darzī ke kām karne se zīndagānī kamātā hai* 'He earns his livelihood by (means of) tailoring.'

165. Or, in the case of persons, the agent (instead of the instrument) may be thereby expressed; as, *Yih āfat mujhse hūī* 'This misfortune was by my fault' (*lit.* 'from me'), *Us Munshī se* (or *ke wasīle se*) *merū larḳā liḳhme paṛhne sīkhā* 'My boy learned to read and write under (by means of) that Munshī,' *Uske bahḳāne se mainī kharūb khasta ban gayā* 'By means of his deception I was ruined.'

166. The difference, or resemblance, between two or more things is expressed by means of the Ablative; as, *Kahne se aur karne se bahut farāq hai* 'There is a great difference between saying and doing,' *Isse aur usse kyā mushābahat hai?* 'What resemblance is there between this and that?'

167. The mode or manner of doing anything may also be expressed by the Ablative, answering often to an Adverb; as, *khābardārī se āge chalo* 'go on with care,' *i.e.* 'carefully,' *Kaṣratse paidā hotū hai* 'It is produced in abundance,' *i.e.* 'abundantly.' So, *khāfagī se* 'angrily,' *farāghat se* 'leisurely,' *khūshī se* 'gladly,' 'readily,' *dilerī se* 'boldly,' *kis ṭarahse* 'how,' *kis ṭarafse*, or *kahānse* 'whence,' etc. But mode, manner, as also way, or medium, though expressed by the Ablative, cannot *always* be rendered by an English Adverb, e.g.: *kisū bahāne se* 'by some trick or pretence,' *tartīb se* 'in order,' *kis rāhse?* 'by what way?'



*darwāze se bāhar gayā* 'he went out by the door,' *daryā se āyā* 'he came by water' (sea or river). The same ideas may also be expressed by other Prepositions (or Postpositions) as well as *se* (such as the Persian *ba, bar, fī, dar*); as, *ba kaṣrat* 'abundantly,' *bar'aks* 'in spite,' *fī-l-faur* 'instantly,' *dar miyān* 'in the midst,' *dar pai* 'on foot'; and by *meñ* 'in,' though this is generally considered as peculiar to the Locative Case. But when this Postposition is used, optionally with *se*, it is commonly connected with an Adjective; as, *badan se* (or *badan meñ*) *nangū* 'naked-bodied,' *ḥarkat meñ jald* 'quick of (or in) motion,' *aise kaproñ se (meñ)* 'in such clothes,' *t,ḥore 'arṣe meñ* (or *jaldise*) 'soon,' 'quickly,' *hāt,h pāoñ meñ* (or *se*) *durust* 'sound in (or of) limb.' *Par* (another Locative sign) is also used interchangeably with *se*, as in the sentence, *Wuh shahrke sab saudāgaroñ se* (or *par*) *sabqat le gayā* 'He took precedence of (*lit.* 'from' or 'over') all the merchants of the city,' *is sāl ke guzarne se* (or *par*) 'from ('on' or 'after') the passing of this year.'

168. *Se* is sometimes used as equivalent to *sāt,h* ('with,' 'along with') governing a Genitive. Thus, 'He ate bread with his curry' *Usne roṭī sālān se* (= *sālān ke sāt,h*) *k,ḥāī*, 'You are come with much luggage' *Tum ba'ze sāmān se* (= *ke sāt,h*) *ā,ḥe ho*.

The enclitic sign of the Ablative is often omitted (like the Dative *ko*) in idiomatic phrases; as, *is tarāḥ* 'in this way,' *har tarāḥ* 'in every way,' *hāt,hoñ hāt,h* 'from hand to hand.' Sometimes it is affixed to other Postpositions; as, *us t,ḥaile meñ se* 'from out of that bag,' *Wuh ḡore par se gir parā* 'He fell off (*lit.* from on) the horse.' The *se* of the Ablative must not be confounded with the inflected formatives of the sign of similitude (*sū, se, sī*), as, *larḳī-se larḳe se* 'from a girl-like boy.'



## 7. The Locative Case.

169. Just as the Ablative Case is used to express ideas that have sometimes no connection with 'taking away' (its literal meaning), so the Locative covers verbal relationships that have little or nothing to do with 'placing' or 'locality.' The names, however, of both Cases express the primary senses in which they are used. Neither of them is embodied among the 'Cases' by Native Urdū Grammarians, and properly so, having neither of them special Case-endings; but they are distinguished respectively by certain Postpositions attached to them. Those which are appended distinctively to form the Locative Case (so called) are *meñ* 'in,' *par* 'on,' and *tak* 'up to.'

170. We shall describe the occasions in which each of these Postpositions is idiomatically used; premising that all three are primarily employed in reference to place; as, *ghar meñ* 'in a (or the) house,' *ghorē par* 'on a horse,' *ghuṭnē tak* 'up to the knee.'

171. (a) *Meñ* may express either rest *in* or motion *towards* (or *into*); as, *Shahr meñ rahtā hai* 'He stays in the city,' *Shahr meñ jātā hai* 'He is going into the city,' *Mere badan meñ bahut dukh hai* 'There is much pain in my body.'

(b) From place the idea is transferred to time; as, *tīn dīn ke 'arṣe meñ* 'in the space of three days,' *tīn roz meñ* 'in three days,' *itne meñ* 'meanwhile,' *lit.* 'in so much (time).'

(c) Then it passes on to other applications in which we would use the term *in* or *into* in English; as, 'He thought in his mind' *Apne dīl meñ sochā*, 'He was in this hope' *Is unmed meñ rahā*, 'He was in a rage' *Wuh ghusse meñ hūā*, 'He fell into a passion' *Wuh josh meñ parā*, 'They fall into

(lit. become entangled in) deceit' *We makārī meñ mubtalā ho jāte haiñ*, 'Mix it in (with) water' *Isko pānī meñ milāo*.

(d) Sometimes the *meñ* is idiomatically omitted; as, *Wuh ghuṣṣe (meñ) hūā* 'He became angry,' *Wuh ghazab (meñ) hūā* 'He got into a rage,' *us (sāl) meñ* 'in that year,' *Wuh ghar (meñ) gayā* 'He went home.'

(e) *Meñ* is often used instead (or in the sense) of *bīch* (or *darmiyān*) 'in the midst of,' 'among,' 'between'; as, *Un donoñ meñ dostī hūī* 'Between those two there was friendship,' *Bādshāhoñ meñ yih dastūr hai* 'Among kings there is this custom,' *in ḥādīṣoñ meñ* 'in the midst of these calamities,' *ḥaqq o bāṭil meñ* 'between truth and falsehood.'

(f) It is sometimes used in the sense of 'about,' 'concerning,' 'in the case of'; as, *Wuh apne ḥāl meñ likhtā hai* 'He writes about his own case' (or 'about himself'), *Is muqad-dame meñ mashwarat karnī chāhiye* 'You ought to consult (someone) concerning this affair' (or 'in this case'), *Is meñ mainne bahut fikr kī* 'I thought much (or, was much concerned) about this.'

Hence it is often used in the titles of books, as, *Ilm-i-Akhlāq meñ* 'On Morality,' *Ḥaiwānoñ kī mashwarat meñ* 'On the consultation of (among) the animals.'

(g) It is sometimes used in stating the cost of a thing; as, *Yih kitāb kitne meñ parā* 'How much did this book cost?' But more frequently the price is expressed by the Genitive or Dative (see under these headings).

(h) *Meñ* is idiomatically used with Verbs signifying 'to fasten,' 'attach,' 'connect,' etc. (instead of, or optionally with, the Ablative in *se*), e.g.: *Dol ko rassī meñ bāndho* 'Fasten the bucket to the string' (*i.e.* the string on the bucket), *Gosht meñ hīre ke ṭukre lag gaye* 'The pieces of diamond stuck to the flesh' (*lit.* in the flesh).

172. *Par*, 'on,' 'upon,' is probably a contraction for *ūpar*, 'up,' 'upon,' 'above'; but the latter is an Adverb, or a Postposition governing the Genitive Case; as, *Wuh ūpar gayā hai* 'He has gone up,' *darwāze ke ūpar* 'over the door.'

(a) The primary and most usual meaning of *par* is 'on,' or 'upon'; as, *Wuh kursī par baithā hai* 'He is sitting on a chair,' *Dīwār par kharā hai* 'He is standing upon the wall.' But it is also applicable in these senses to other things than locality; as, *Is bāt par kyū kahte ho?* 'On this subject what do you say?' *Dhyān karne par aisā na karūnyā* 'Upon reflection I will not do so.' *Par* has, besides, many other modifications of meaning; as, *Wuh daryū kināre par kharā t,hā* 'He was standing by the side of the river,' *We darwāze par baithe t,he* 'They were seated at (or by) the door,' *mu'aiyan waqt par* 'at the appointed time,' *Wuh uspar 'āshiq hūā* 'He was enamoured of her'—or 'in love with her,' *Wuh mujh par ghuṣṣe hai* 'He is angry with (or at) me.'

(b) It is used in connection with incumbency, debt, or duty; as, *Unpar farz hai* 'It is incumbent on them,' *Mujh par qarz hai* 'I am in debt,' *Unpar wājib hai* 'It is obligatory on them.' It also denotes *distinction* or *superiority* of one thing over another; as, *Ṭabīyat sanā'at par muqaddam hai* 'Nature precedes (or is superior to) art,' *Rājā ra'aiyat par 'ālā hai* 'The king is higher than (superior to) the subject.'

(c) Sometimes it means 'because of,' 'for'; as, *mere is kahne par* 'on account of this saying of mine'; *Wuh kis quṣūr par sazā pāyā hai?* 'For (because of) what offence is he punished?'

(d) Sometimes 'after,' or 'according to'; as, *munāsib taur par* 'after a proper manner,' *uske ma'mūl par* 'according to his custom.'

(e) Sometimes it means 'in spite of,' 'notwithstanding'; as, *etnī dānāi par* 'notwithstanding so much wisdom,' *uske is khabardārī par* 'in spite of this carefulness of his.'

(f) It is often translatable by 'to,' or 'for,' as in such phrases as these: *Mere jāne par rāzī hū* 'He assented to my going,' *Kisū par hargiz na khulā* 'It was never revealed to anyone,' *Ham par jo kuchh bitā* (or *guzrā*)? 'Whatever happened to me?' *Jis mewe par jī chale khāiyo* 'Eat whatever fruits you have a liking for.' *Ek kos par* means 'at the distance of (or about) a kos.'

(g) *Par* (like *men*) is sometimes idiomatically omitted; as, *isī waqt (par)* 'at this very time,' *dūsre din (par)* 'on the second day.'

173. *Tak*, and *talak*—'to,' 'up to,' 'as far as'—have generally been considered among the appendages to the Locative Case, though some recent grammarians would prefer to connect them with the Dative-Accusative. We think they are more properly Locative Postpositions; though, like the other two, not always or necessarily confined to ideas of place or space. To time, especially, they are also applicable. They are generally connected with measurement either of matter, distance, or time. When it is intended to describe the limits mentioned as actually included in the measurement, the initial limit is put in the Ablative with the word *le* or *leke* (the Conjunctive Participle of *lenā* 'to take') appended, and *tak* (or *talak*) attached to the further limit. Thus *pāñ se leke sir tak*, or *sir se le pāñ tak* 'from head to foot' (including both, as expressed by *le*, or *leke* 'taking.') But if this be not exactly or necessarily intended, then the *le* (or *leke*) is omitted; as, *Dillī se Kalkatta tak*; *yahāñ se nadi talak* 'from here to the river.' Or one limit only may be described; as, *Pāñ mere*

*kamar tak hūā* 'The water was up to my waist.' Or in reference to time, as *dunyā kī paidāish se āj tak* (or *ab tak*) 'from the Creation till now'; *marnē* (or *maut*) *tak* 'till death': or to other ideas, as, *maqdūr tak* 'as far as possible,' which is often expressed by the Persian *tā maqdūr*, or *tā ba maqdūr*.

### 8. The Vocative.

174. This also is not regarded as a separate Case by native Grammarians of the Arabic, Persian, and Urdū languages, but classed either with the Nominative or the Objective. Generally words in the Vocative (so called) are the same in form as the Nominative, but many ending in *a* and *ā* are changed to *e*; as, *larḳā* 'a boy,' *larḳe!*, *banda* 'a slave,' *bande!*. To account for this change native Grammarians say that such words are really the Indirect Object of a suppressed Verb—the *ko* of the Accusative being also omitted. Thus, *ai larḳe! = ai!* (*pukārtā hūn*) *larḳe(ko)*. But this theory, we must admit, is more ingenious than satisfactory.

175. Though usually preceded by an Interjection, this is not always needful.

The word or phrase in the Vocative generally comes at, or near, the beginning of the sentence, unless a very short one; as, *ai larḳe, hamārī bāt suno!* or, *suno, larḳe!* A qualifying word (Adjective or Pronoun) must also take the Vocative or inflected form; as, *ai achchhe larḳe!* *ai Khudā ke bande!* Some Nouns occur chiefly in the Vocative Case, as *bhaiyā!* 'brother!' *bhainā!* (or *būā!*) 'sister!' *māī!* 'mother!' *bābā* 'O father!' *miyān* 'O friend!' 'O master!'



## CHAPTER VI.

### SYNTAX OF ADJECTIVES.

176. Under this heading a few additional remarks may here be made supplementary to what has already been said on the subject of Adjectives in the Etymological part of this Grammar, and under the Cases in this, the Syntactical.

177. The usual position of Adjectives in English and in Urdū—and the uses to which they are put—are very similar. For instance: (1) They almost always precede the Substantive qualified by them; as, 'a good boy' *achchhā larḱā*. (2) Though agreeing in Gender with the Noun, they do not (as in Latin) take the Case-terminations as well as the Noun; as, 'of good girls' *achchhī larḱiyonkā* (*ke* or *kī*)—in Latin, *puellarum bonarum*. (3) When two or more Adjectives qualify the same Substantive, the insertion of Conjunctions is not often needful; as, 'ragged old clothes' *purāne chithariye kapre*, 'a poor old sick man' *gharīb budhā bīmār ādmī*; though a Conjunction is occasionally desirable, as, 'a wise and just ruler' *'āqil wa 'ādil ḥākim*, 'He is a wise but merciful king' *Wuh zorāwar lekin mihrbān rājā hai*.

178. (4) In both languages Adjectives are often used as Substantives; as, *dānū* 'wise,' 'a sage,' *budhā* 'old,' 'an old man,' *kamāl* 'perfect,' 'perfection.' (5) The Adjective *bhar* 'full,' is (as in English) added on to a Noun in the sense of 'full of'; as, *chain-bhar* 'peaceful,' *dukh-bhar* 'sorrowful,' *khāif-bhar* 'fearful,' *piyāla-bhar* 'a cupful,' *maqḍūr-*



*bhar* (or, *bhar-maqdūr*) 'to one's full (or utmost) power,' *pet-bhar* 'a bellyful,' *umr-bhar* 'for one's full life,' 'life-long.' As in English, however, this affix has sometimes modifications of meaning. Thus, *kos-bhar* (like *kos-par*) means 'about a *kos*' (two miles), 'as far as a *kos*'; but *bhar-kos* means 'a full *kos*.' *Topī-bhar kaprā* means 'a sufficient quantity of cloth to make a cap.' So, in English, 'fearful,' 'restful,' 'sorrowful,' may be either 'full of,' or 'imparting fear,' 'rest,' or 'sorrow,' etc. *Bhar-pūr* means 'quite full,' 'brimful'—*bhar-pāī* 'a receipt in full,' *bām-bhar* 'the length (or height) of a bamboo,' 'a fathom,' *ser-bhar* 'a seer's weight' (about 2 lbs.). The phrase *kaurī-bhar* 'a small shell's weight,' means the smallest piece or degree, 'an atom or particle'; as, *usmen kaurī-bhar jhūt, h nahīn* 'there is not an atom (or particle) of falsehood in it.'

179. (6) The affix *sā* answers exactly to the English 'like'—as in such words as 'manlike,' 'kinglike,' 'soldierlike'—and its contraction *ly* (as in 'manly,' 'kingly,' 'soldierly') the equivalents for which in Urdū would be *mardsā, rājāsā, sipāhīsā*. The Adjectives thus formed from Nouns are inflected, like most others ending in *ā*, to agree with the qualified Substantive; as, *hāt, hī-sī chāl* 'an elephant-like gait' (highly admired in Indian women), *bherīye-se kutte* 'wolf-like dogs'—the affix agreeing not with the object but with the subject of comparison, e.g. not with *hāt, hī* (in the former example), which is Masculine, but with *chāl*, which is Feminine. When affixed to a Pronoun, the latter is put in the inflective (or formative) form—as *mujhsā, ussā, kaisā* (i.e. *kis-sā*). So in English, 'like me,' 'like him,' 'what like' ('like to what'), 'like' governing the Dative or Accusative—as the *sā* in Urdū. In this case an Adjective or Noun intervening makes no difference, e.g. *mujh gharīb-sā*

‘like poor me,’ *us faqīr-sā* ‘like that beggar,’ *kis jānwar-sā?* ‘like what animal?’

(7) As ‘like’ in English, so in Urdū *sā* is often attached to a Genitive; as, *hāt, hī kī sī chāl* ‘a gait like an elephant’s’ or ‘that of an elephant,’ *hamārī sī dānāī* ‘wisdom like ours.’ Adverbial and Substantive Compounds may also be made with it; as, *sab ādmī ekse nahīn sochte* ‘all men do not think alike,’ *ek shu’ala sū nazar āyā* ‘something like a flame appeared.’

180. (8) The Adverbial affix *sā*, when appended to Adjectives (especially of quantity and quality) is, according to Mr. Platts, of different origin from the *sā* of similitude. They both closely correspond to the English affix *ish*. In both cases the affix, when added to Adjectives or Adverbs, gives the meaning of ‘somewhat’; as, *sufedsā* ‘whitish,’ *kālāsā* ‘blackish,’ ‘nearly black.’ But *sā* may also mean ‘very’; as, *chhoṭāsā* ‘smallish’ or ‘very small,’ *kālāsā* ‘very black’ or ‘blackish,’ *bahutsā* ‘very (or ‘rather’) much.’ When added to Nouns both *sā* and *ish* generally signify ‘like’—as, *bānkāsā* ‘foppish,’ *chorsā* ‘thievish,’ ‘roguish.’ When, however, *sā* is connected with an Adjective of Quantity, it is almost invariably the Adverb of Degree; as, *zarrā sī bāt* ‘a very little matter,’ *t,horāsā tel* ‘a very little oil’ (or ‘lard’), *t,horā sū t,horā* ‘exceedingly little.’

#### DEGREES OF COMPARISON.

181. As to the modes in which Degrees of Comparison are formed, we have already spoken in a previous page.<sup>1</sup> But we would here add that, in the case of Arabic Comparatives

<sup>1</sup> § 36, p. 24.

or Superlatives (the forms are alike)—which are often used in Urdū writing and conversation—it makes no difference what the Gender of the word qualified may be, the Adjective being always put in the Masculine; as, *Wuh (ādmī) aḥsanu-n-nāsi hai* ‘He (or that man) is the best of men,’ *Wuh (‘aurat) aḥsanu-n-nisūi hai* ‘She (or that woman) is the best (or loveliest) of women,’ *Wuh apnī bahinse aḥsan hai* ‘She is better (or more beautiful) than her sister.’ The Arabic Comparative and Superlative are both formed by prefixing *a* to the root word; as, *kabīr* ‘great,’ *akbar* ‘greater’ or ‘greatest,’ from the root *kabara*; *ḥasīn* ‘good,’ ‘lovely’; *aḥsan* ‘better’ or ‘best’ (or ‘more and most lovely’), from *ḥasana*. *N.B.*: The roots consist of only three letters in Arabic—*ك ب ر* (*k, b, r*) and *ح س ن* (*h, s, n*) respectively in these examples—the vowels being added to pronounce them by.

#### SYNTAX OF NUMERALS.

182. The Cardinal Numbers, as before stated, almost always precede the Noun they refer to. That Noun may be either in the Singular or the Plural Number, according to circumstances, or optionally; but the Verb of which the Noun forms the Subject is almost always in the Plural, unless neither the Cardinal nor any word it is attached to implies more than unity; as, *ek ādmī ātā hai*; *ek sau ādmī jāte haiñ*.

183. The following rules will be useful:—

(1) The Noun to which the Cardinal number is attached should generally be put in the Singular, if it denotes money, measures, quantity, time, distance, direction, or manner; also, if it means a collective number (as ‘a score,’ ‘a

hundred,' 'a brace,' 'a pair,' etc.); but the Verb forming its Predicate is usually put in the Plural. Thus, *ek hazār rūpiya, do gaz kūr kaprā, tīn man kūr tel, chār bīghe kūr khet, chār pānch roz men, pachās baras (kī 'umr) tak, sāt, h kos dūr, do jāmb se, do tarahse, pandra sai zanjīr-i-fīl, tīn kaurī,* etc. Sometimes, however, a Noun denoting money is put in the Plural; as, *pachās ashrefiyān* '50 ashrafīs'; and when the Singular is used the Verb, too, is occasionally made to agree with it; as, *chālīs ashrafī t, hī,* 'there were (*lit.* was) 40 ashrafīs.'

(2) In all other cases the Noun is usually put in the Plural—though not always—and the Verb also in the Plural, with rare exceptions; *e.g.*: *Usne do chār bāteñ kahīñ* 'He spoke a few ('two or four') words,' *Ek sau ek mard t, he* 'There were 101 men,' *Chār pānch kishtiyān hāt, h āī haiñ* 'Four or five trays (of sweetmeats) have come to hand.'

(3) When the Collective Nouns (especially of the higher numbers) are used indefinitely with the Intensive affix *on*, the Nouns with which they are connected may be either in the Singular or the Plural, according to the above rules; as, *Mainne saikron laṛāyāñ laṛīñ* 'I fought hundreds of battles,' *Hazāron hāt, hī t, he* 'There were thousands of elephants,' *lāk, hon rupay ke tuḥfe* 'curiosities of (the value of) lacs of rupees.'

So when the affix *on* is used intensively to denote *every one* of a collective number, the accompanying Substantives may be either in the Singular or the Plural; as, *donon rājū* (or *rājūon*) *men* 'between both the kings,' *chālison bandar* 'the whole (every one of the) forty monkeys,' *mere donon ānk, hon men* 'in both my eyes,' *chāron tarafse* 'from all the four quarters' (*i.e.* cardinal points), *pānchon waqt kī namāz* 'all the five times of prayer' (*lit.* 'prayer of all the five times').

## CHAPTER VII.

### SYNTAX OF THE PRONOUNS.

#### THE PERSONAL PRONOUNS.

184. These are very often omitted when they are obviously implied in the Verb; but for the sake of perspicuity or contrast their expression may sometimes be needful. In this case they almost always precede the Verb; but occasionally they are put last, especially in the Imperative and in Poetry.

185. When two or more Pronouns form the Nominative to a Verb, they usually follow the order of the Persons, the Verb in the Plural agreeing in Person with the first in order of the Pronouns; as, *maiñ aur wuh āwēnge; jab tum aur wuh āoge.*

The same order is observed generally (not always) when the Pronouns are in an inflected Case; as, *jab merī terī mulāqāt p,hir hogī* 'when you and I shall again meet.'

The Genitives of Personal Pronouns (though properly Possessive Adjectives) are sometimes used as Objective Genitives; e.g., *uskī tālāsh meñ* 'in search of him,' *mere dekhne se* 'at the sight of me,' *hamāre pakarne ko* 'for the catching of us.'

186. When Pronouns in the Accusative and Dative occur in the same sentence, advantage is taken of the two forms of the Pronominal Dative, and two or three of the Accusative, and the affix *ko* is generally (not always) attached to the word in the Accusative, the second form of the Pronoun being reserved for the Dative; as, *usko fulāne ṣāhibne mujhe*



*diyā* 'a certain gentleman gave it (or that) to me,' (*yih*) *mujhko do* 'give (it) to me.' But, *vice versá*, we would say—*Use Rājā ko somp diyā* 'He made him over to the king,' and *mujhe gharko le jāo* 'take me home' (or 'to the house').

187. When a Pronoun is qualified by an accompanying Noun or Adjective, it is then put before the latter in the inflective form (if in any case but the Nominative or Vocative) and the Case-ending attached to the latter word; as, *Main faqīr wahān gayā* 'I, the *faqīr*, went there,' *Yih mujh faqīr* (or *gharīb*) *kā ghar hai* 'This is the house of poor me,' *us harāmzāde kā nahīn* 'not of that rascal.'

188. The inflective form of the Pronoun is also used before the Emphatic Particle *hī* (or *ī*, Plural *hīn*, *īn*) and the enclitic *sā* ('like')—except, in the former case, in the Nominative, Genitive, and Agent of the 1st and 2nd Personal Pronouns—as, *Mainhī jāūngā* 'I myself will go,' *Yih merīhī kitāb hai* 'This is my own book,' *Main tujhīko dūngā* 'I will give to your own self,' *Main ushī se pāyā* 'I got it from himself,' *Mainhīne use pāyā* 'I myself got it,' *Ushīne diyā* 'He himself gave it,' *Ushī kā quṣūr hai* 'It is his own fault,' *Unhīnko do* 'Give it to themselves.' Observe that in all the Cases, except the Genitive Singular and Plural of the 1st and 2nd Personal Pronouns, the *hī* is inserted between the formative root and the sign of the Case. *Sā* can only be added to the inflective form of a Pronoun, as, *mujhsā*, *tujhsā*, *ussā*. When *sā* (*se*, or *sī*) is added to an Adjective it modifies its meaning in one way or other; thus *barāsā* may either mean 'very large' or 'largish.' When appended to Nouns or Adjectives *sā* does not necessarily require the inflected form. In these Adjectives (as they are) the *sā* is changeable to *sī* and *se* to agree with Feminine



and Masculine Nouns and Pronouns in inflected Cases; as, *tujhsī 'aurat* 'a woman like thee,' *bheriye se kutte* 'wolf-like dogs.' In the compounds *aisā* (for *issā*) and *waisā* (for *ussā*), which are either Adjectives or Adverbs, the Pronouns are not Personal but Demonstrative, *i.e.* not 'like him' (or it), but 'like this,' or 'like that.' *Sā* is rarely used with Pronouns of the 3rd Person.

Before the Postposition *pās*, either the full form of the Genitive may be used or merely the inflective form of the Pronoun, *i.e.* either *uspās* or *uskepās*, *merepās* or *mujhpās*.

189. Though not exactly coming under the head of Syntax, a few remarks may here be made as to the colloquial uses of the Personal Pronouns. In Urdū, as in other languages, both Western and Eastern, the Plural Pronoun is often used instead of the Singular. Thus, in familiar conversation with equals *ham* and *tum* commonly take the place of *main* and *tū*,<sup>1</sup> the latter being seldom used, except when a sense of difference in status is designed to be expressed, or else either affection, or reverence, or contempt. Thus, in addressing children (especially one's own) or near relations, or in prayer to God, or addressing a person of low caste, or an object of hatred or disgust, *tū* would properly be used, and (except in the last case) *main* also. When conversing with persons of rank, whether equals or superiors, neither *tū* nor *tum* should be used, but *āp* (= 'Sir,' 'Monsieur') with Verbs in the Plural 3rd Person; as, *Āp jānte hāin*, or, *Āpko mā'lūm hai* 'You, Sir, know,' or 'Your Honour knows'; and then the speaker frequently uses

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<sup>1</sup> To avoid the ambiguity which this custom might sometimes occasion, real plurality is sometimes expressed by the addition of the word *log* ('people'), as, *ham log samajhte hāin* 'we (not I) think.'

*maiñ*, though in ordinary parlance *ham*, with *equals*, is more common. And, when referring to a third party, whether present or absent, if respect be designed, then *unkā*, or *unko*, etc., or even *unhoñkā* (or *-ko*) would be proper; or when the Agent Case is syntactically required—then *unhoñne* is preferable to *unke*; as, *unkā kām hai*, *unko darkār hai*, *unhoñne kahā* ‘it is his business,’ ‘he must’ (or ‘he needs’), ‘he said.’

## DEMONSTRATIVE PRONOUNS.

190. The Pronouns *yih* and *wuh* are used both as Personals and Demonstratives. As the latter (which they more properly are) they are sometimes used with the Noun they relate to understood; as, *Ye (chīz) kyā hain?* ‘What are these (things)?’ *We (shakhs) kaun hain?* ‘Who are those (persons)?’ As Personal Pronouns the Case-signs are added on to the inflective forms directly, but as Demonstratives these are appended to the accompanying Noun; as, *Uskā nām kyā hai?* ‘What is his name?’ *Us chīz kā nām kyā (or kyā nām)?* ‘What is the name of that thing?’

191. Demonstratives may take the Nominative forms, *yih* and *wuh*, in the Accusative when no particular stress is intended to be laid upon the *thing* defined; as, *Yih chīz tumko dūngā* ‘I will give you this thing,’ *Kyā tum wuh khabar usko sunāoge?* ‘Will you tell him that news?’ *yih dekhke bolā* ‘seeing this he said.’ But when the Demonstrative refers to a person or animate object, or to something specially notified, then the inflected form with *ko* should be used; as, *Yih us ādmīko do* ‘Give this to that man,’ *Is ghoreko le jāo* ‘Take this horse away,’ *In kitābonko tumko parhne chāhiye* ‘You should read these books.’

## THE RELATIVE PRONOUN.

192. The Relative Pronoun *jo* means properly only 'who,' 'which,' 'what'; and is generally followed by a Personal or Demonstrative Pronoun (answering to our Antecedent) or by a Correlative. But not unfrequently it stands alone in a sentence, one or other of the latter being understood, as in English, *e.g.*, 'Who steals my purse steals trash'=in Urdū, *Jo k̄isa merā churātā (so or wuh) nāchīz churātā*. Sometimes it stands for *jo ko,̄* 'whosoever'; thus, *jo āyā* might mean either 'he who came' or 'whosoever came.'

It answers equally for Neuters; as, *Jo karne chāhte ho (so) jald karo* 'What you wish to do (that) do quickly,' where, as in English, but less idiomatically, the Correlative may be omitted.

193. The Relative and Correlative may be repeated, by way of emphasis; as, *Jo jo kiyā chāhiye, so (or so so) jaldī kiyā chāhiye* 'Whatsoever has to be done, should be done quickly.' In such sentences the Correlative might be omitted altogether, but not so well; and the Demonstrative *wuh* (instead of it) would not be so idiomatic.

The Indefinite Pronouns *jo ko,̄* and *jo kuchh* (for which, as in the above examples, the Relatives are sometimes used) are constructed in the same way, as regards order; but in the Correlative clause the Indefinites (*ko,̄* and *kuchh*) are not to be repeated; as, *Jo kuchh kiyā chāhte ho, so (or sohī, or wuhī) jald kiyā chāhiye* 'Whatsoever you wish to do, that should be done quickly.'

194. But the Antecedent may be, not a Pronoun, but a Noun or descriptive phrase. In that case (as in English) the Relative agrees with its Antecedent in Person and Number;

and, as the Pronoun has no distinct form for Gender, agreement in this, too, will be observed (if possible) in the words forming the complement of the clause. Thus, *Rājā, jo lashkar jama' karne chāhe, rawāna hūe* 'The king, who wished to assemble an army, set out.' Here the Person and Gender are shown by the words *chāhe* and *hūe* (the Plural being used respectfully). So in *Rānī bhī uske sāt, h jāne chāhtī t, hī* ('The queen also wished to go with him')—where the Gender, Number, and Person are expressed by the Verb.

Again, *Tum, jo itne roz Kalkatte mein rah gaye ho, kyā karoge?* 'You who have been staying so long in Calcutta—what will you do?' Here the complementive clause shows (by grammatical concord) the Number, Gender, and Person of the Antecedent (*tum*) and of the Relative (*jo*), which neither of the Pronouns could themselves express. In the sentence *Wuh das kos do ghante ke 'arṣe mein paidal gayā, jo ta'ajjub kī bāt t, hī* ('he went 10 *kos* on foot in two hours, which was a wonderful thing') the Antecedent to the Relative *jo* is the whole preceding clause. In the following sentence we have a good example of the respective positions of the Relative and what we would, in English, make and call the Antecedent; the first word, in idiomatic Urdū, being the Relative: *Jo log wahān hāzīr t, he, unmeñse koī us khatt ko parh nahīn saktā t, hā, lit.* 'What people there present were, out of them any one that letter to read was not able.' It would be good Urdū—though not so idiomatic—to say *un log mein se jo wahān hāzīr t, he koī, etc.* Here is another good sample of the use and place of a Relative, which the learner should study to imitate: *Jis dārakhṭ ke nīche tū kharā hai, yahān ek āftāba ashrafīyon se bharā hū garā hai* 'Beneath the tree under which you are standing

there is buried a pot full of *ashrafīs* (or, gold *mohars*).<sup>2</sup> Here observe that the Pronominal Adverb *yahān* takes the place of the Correlative phrase, *tiske tale* 'under that.'

The Relative may be used both as Subject and Object in one and the same sentence, which then becomes doubly correlative. Thus, for the English 'They carried off whatever each man could lay his hands on,' the Urdū would be *Jo jiske hāt, h parā le ga, e; lit.* 'whatsoever into whosoever's hand fell, they took away.' In such cases the Correlative Pronoun is generally omitted.

195. Sometimes a Pronominal Adverb takes the place of a Relative Pronoun, as in *Jo jaisā karegā waisā pāwegā* 'As any one shall do (or, act) so will he receive (or get).'

Relative Adjectives, too, as well as Adverbs are often used correlatively; as, *Jitnā chāhiye itnā* (or *utnā*) *le lo* 'Take as much as you want,' *jahān gul wahān khār* 'where the rose there the thorn.'

The Conjunctive Particle *ki* ('that,' 'that is,' 'viz.')

is often used, apparently, instead of the Relative *jo*—as in *wuh ādmī ki tūne dekhā* 'the man whom you saw,' or in *har chīz ki tumhāre pās hai* 'everything that you have.' But in reality it is neither a Pronoun at all, nor a representative of, or substitute for, the Relative; but in all cases a simple Particle, heading or introducing a clause which contains a Pronoun either expressed or understood. Thus, in the above phrases the full syntactical construction is—*wuh ādmī ki (usko or jisko) tumne dekhā* and *hār chīz ki (wuh or jo) tumhāre pās hai*. So in the clause *wazīr ki mard-i-dānā t, hā, wuh or jo* is understood after the *ki*. The truth of this theory is made the more evident from phrases (not rare) in which the full construction is presented, as in *wuh ghulām ki jisne usse parwarish pā, i t, hī* 'the slave who had been



fostered by her,' *itnā māl ki jiskā hisāb nahīn* 'so much wealth that there was no reckoning it.' In either of these clauses either the *ki* or the Pronoun might have been omitted without obscuring or altering the sense. The Particle and the construction are properly Persian.

## INTERROGATIVE PRONOUNS.

196. The Interrogatives, *kaun* and *kyā*, are used either Substantively or as Adjectives—*kaun* in the former case meaning 'who?' in the latter 'what?'; *kyā* in either case meaning generally 'what?' as, *wuh kaun hai?* 'who is he?' *wuh kaun jānwar hai?* 'what is that animal?' *wuh kaun chīz* (or *kyā chīz*) *hai?* 'what thing is that?' *Kyā* is sometimes a mere Adverbial Interjection, applicable to persons or things; as, *kyā khūb!* 'how fine!' *kyā ta'ajjub kī bāt!* 'what a wonderful word (or thing)!' *kyā ḥarāmzāda hai!* 'what a rascal he is!' When reduplicated they express either variety, distribution, or superlativeness; as, *kyā kyā chīz?* 'what different things?' *kis kis ṭarahse?* 'in what various ways?' *ye kitūben kis kis kī haiñ?* 'to whom (respectively) do these books belong?' *kyāhī kyāhī mazbūt!* 'how wondrous strong!'

By adding *sā* (Feminine *sī*) to the uninflected Pronoun a question may be put as to which of two or more persons or things something may be predicated; as, *Yih kaunsī kitāb meñ likhā hai* 'In what book (out of many) is this written?'

Like the Relative, the Interrogative may be used in the same sentence as both the Subject and the Object; as, *Bolo ki kaun kis chīz kā mālik hai* 'Tell me who is the owner of each thing,' *i.e.* 'to whom each article belongs.'

*Kāheko* (the Dative of *kyā*) is often used in the sense of



‘for what?’ ‘why?’ instead of *kis liye?* or *kis wāste?* as, *tum kāheko ā,ē ho?* ‘why have you come?’ But the two latter are now more generally preferred.

*Kyā* (as well as the Interrogative Particles *āyā* and *kyūnkar*) is often put at the beginning of a question (like *an*, *num*, or *nonne* in Latin, or *y a-t-il* or *est-ce-que* in French) simply to show that it is a question; as, *Kyā tum Kalkatta jāoge?* ‘Are you going to Calcutta?’

*Kyā* repeated in a sentence sometimes answers to our ‘whether—or,’ ‘either—or’; as, *kyā bure kyā bhale* ‘whether bad or good,’ *kyā chaloge kyā rahoge* ‘whether you go or stay,’ *kyā chalo kyā raho* ‘either go or stay.’

197. Interrogative Pronouns are used (idiomatically) in *indirect* as well as direct questions; as in the sentence *Main kyā jānūn ki wuh kaun hai?* ‘What do I know (*i.e.* I do not at all know) who he is?’ *lit.* ‘Who is he?’—*kaun* not being a Relative Pronoun nor a substitute for one, but simply used idiomatically; the Interrogative clause in such cases standing as the Object of the preceding Verb *jānūn* and connected with it by the Particle *ki*, as is usual. The governing clause in such sentences, according to Mr. Platts, “must always be either directly or indirectly negative, otherwise the interrogative cannot be employed,” as it would not be idiomatic to say *Main jāntā hūn ki wuh kaun hai*, though *Main jāntā nahīn*, etc., or *Majhe mā’lūm nahīn*, etc., would be so.

#### THE INDEFINITE PRONOUNS.

198. These are *ko,ī* ‘any,’ ‘anyone,’ ‘some,’ ‘some one,’ ‘a certain one,’ etc., and *kuchh* ‘some,’ ‘something,’ ‘a few,’ ‘any,’ etc. As Substantives the one applies to persons, the

other to things; but as Adjectives, either may be attached to any Noun; as, *Koṛ hai?* (for *koṛ ḥāzīr hai* or *wahān koṛ hai?*) 'Who is there?' *lit.* 'Is anyone there?' being tantamount to *kaun (wahān ḥāzīr) hai?* or to *kyā koṛ ḥāzīr hai?*; *Kisī darakhṭ par charḥā hai* 'He has climbed a tree,' *Kuchh pānī lāo* 'Bring some water.' *Koṛ* sometimes supplies the place of an Indefinite Article; as, *koṛ lomṛī kūe ke pās ek roz āyā* 'A fox came one day to a well.' *Koṛ nahīn* and *kuchh nahīn* mean 'no one,' 'none,' or simply 'no'; as, *koṛ chīz nahīn* 'nothing,' *kuchh darkār nahīn* 'there is no need,' *kuchh parwā nahīn* 'don't mind' (*lit.* 'no concern'). Neither Pronoun has any Plural form.

*Kisū*—the inflected form of *koṛ* as well as of *kuchh*—is not so much used now as *kisī*.

199. *Koṛ* (or else *kaṛ*), though also Singular, is sometimes used with a Plural Substantive; as, *Koṛ din wahān rahā* 'He stayed there some days.' But *kuchh* and *chand* are more generally used in the sense of 'some,' 'several'; while with Plural Substantives the Pronominal Adjectives *ba'z* (or *ba'ze*) are more commonly used; as, *Chand roz ke ba'd wuh āyā* 'After a few days he came,' *Ba'ze larḳe aur larḳiyān wahān jama' hūe t,he* 'Some boys and girls were there assembled.'

An Indefinite Pronoun followed by a Negative may often be best translated by 'no,' 'none'; as, *Usse kuchh fāida nahīn niklegā* 'no profit will result from that'; *kisī se na bolnā* 'tell no one.'

Sometimes *kuchh* in combination with Pronouns or Pronominal Adjectives answers to our 'all,' 'at all,' 'ever so much,' etc.; as, *Mainne yih kuchh dukh uṭhāyā* 'I suffered all this affliction,' *agar ketnī kuchh koshish karo* 'if you try ever so much,' or 'take ever so much pains.' *Koṛ—koṛ* or

*kuchh—kuchh* are equivalent to our 'one—another'; as, *Koṛī kuchh boltā hai, koṛī kuchh* 'One says one thing, another another,' *Ranj koṛī detā, koṛī oṛhtā* 'One occasions, another endures grief' (*lit.* 'puts it on').

### THE REFLEXIVE PRONOUN.

200. *Āp* is used to give emphasis to a Noun or Personal Pronoun—the latter being sometimes not expressed—as *main āp jāūngā*, or simply *āp* (or *āphī*) *jāūngā* 'I will go myself'; *kyā Ṣāhib āp āweṅge?* 'Will Sāhib come himself?' It may be made still more emphatic by the addition of the particle *hī*—as (*tum*) *āphī āoge* 'Will you come—your very self?'

As a Reflexive Pronoun *āp* sometimes is added emphatically to its own inflected form (*apne*), but this latter is generally omitted; as, *Tū apne āpko* (or simply *āpko*) *malāmat karo* 'Blame your own self,' *Kyā tū āpko be-'aib jāntā hai?* 'Do you think yourself faultless?'

In such cases *apne taiñ* is generally preferred to *āpko*, as the Objective form; as, *apne taiñ kahā* (rather than *āpse kahā*) 'he said to himself' (*usne* being understood). But *apne ko* (or *apne āpko*) is also common in modern parlance.

*Apnā*, the Genitive of the Reflexive Pronoun, is always used where *suus* ('own') would be in Latin, *i.e.* when it refers to the Pronominal Subject of a sentence (and not *merā, terā, etc.*), even though the Pronoun be not expressed; as, *Main apnā sabaq paṛhtā hūñ* (or *apnā sabaq paṛhtā hūñ*) 'I am reading my lesson,' *Wuh apne ghar ko jātā hai* 'He is going to his house (or home),' *Apne ghar jāte ho?* 'Are you going home?'

But if the Possessive Adjectives occur in a sentence which has a distinct Subject, or if they stand in the Nominative, the regular forms *merā*, *terā*, etc., are used; as, *Unhōine mujhe aur mere beṭeko mārā* 'They beat me and my son,' *Merā bhī jī lalchāyā* 'My mind also coveted.' *Apnā* (as also *merā*, etc.) is often omitted where no ambiguity can arise therefrom; as, *Zabān ko jhūṭh bolnese roko* 'Restrain (thy) tongue from speaking falsehood.'

The word *apnā* may be used Substantively to express 'my,' 'thy,' and property, etc.; as, *Kyā yih kitāb apnī samajhte ho?* 'Do you think this book yours?' *Wuh apnoñ ke pās āyā* 'He came to his own.'

The phrase *āpse* (or emphatically *āp se āp*) is generally employed as an Adverb; as, *Wuh āpse udhar gayā* 'He went there of his own accord,' *Wuh gāch āpse āp ugā hai* 'That tree grew spontaneously.'

Instead of *āpse āp* the Persian equivalent, *khud-ba-khud* (or *khud az khud*), is sometimes used; as, *Usne khud-ba-khud apnā ghorā bādshāh ko nazr kī* 'He of his own accord presented his horse to the king.'

## CHAPTER VIII.—THE VERB.

### 1. THE INFINITIVE OR GERUND.

201. That part of the Urdū Verb which, by English grammarians, is commonly called the Infinitive, is more properly a Gerund or Verbal Noun. It corresponds to the Arabic *maṣḍar*, a Noun of place or action, and, like it, may be either the Subject or Object of a Verb, and, be indeed, in any Case Singular (except the Vocative), under the government of some other word. It has no Plural. It may also, if an Active Transitive Verb, govern another word objectively in any Case. Thus, *Mujhko jānā zarūr hai* 'I must go,' *lit.* 'for me to go is necessary'; *Tujhko jāne dūngā* 'I will give to you (permission) to go.' Here the Case sign *ko* is omitted after the Gerund, the preceding word (*tujhko*)—the secondary Object (in the Dative Case)—having already got it. But one might say, *Mujhe jāneko do* 'Allow me to go.' The Dative form of the Objective, however, in such a sentence, is not often used with the Gerund. Again, for 'One ought to teach boys to read,' we might either say, *larḳonkū paṛhānā* ('the teaching of boys') or *larḳonko paṛhānā* ('to teach boys') *lāzim hai*, i.e. making the Gerund govern either the Genitive or Objective Case. So in *ghar se nikalnā* 'to go out of the house' (or, 'one's leaving the house' or 'home'), we have it governing the Ablative, as it may any Case.



202. The Genitive Absolute of the Gerund is sometimes used (adjectively) to express a purpose or likelihood; as, *Wuh wilāyat jānekā hai* 'He intends (or, is) going abroad' (or, 'to Europe,' or 'to England'). And so (still more often) with a Negative Particle; as, *Wuh nahīn jānekā hai* 'He is not going,' *Wuh nahīn karne kā hai* 'He is not going to do it'—the word *mard* (or *shakhs*) being understood—*lit.* 'he is not the doing (of it)'s man,' or 'person.'

203. But when purpose, or intention, is to be expressed the Gerund (*alias* Infinitive) is more generally put in the Dative-Accusative Case; as, *Wuh gurū ke yahān* (or *pās*) *kitāb parhne ko* (or *ke wāṣṭe*) *gayā hai* 'He has gone to the Gurū's house to read (or, for the purpose of reading) his book.' The Gerund in such a case is in general connected either with the Substantive Verb *honā*—as, *maiñ bolneko t, hā* 'I was going (or about) to speak'—or with some other Transitive or Intransitive Verb, generally implying motion or purpose; as, *wuh dekhneko āyā* 'he came to see,' *maiñ rahneko t, hā* 'I was (intending) to remain,' *maiñne wahān rahneko irāda kiyā* 'I had a desire to stay there.' But in the latter sentence the Genitive, *rahne kā*, would be equally (or even more) idiomatic.

204. The uninflected Infinitive is sometimes used for the Imperative, generally in a stronger or more stringent sense; as, *Tum yahān kal ānā* 'You (must) come here to-morrow,' *Tum wahān mat jānā* 'Do not go there,' 'on no account go there,' *Jo kuchh kaheñ usko sach jānnā* 'Whatever they say take it as true.<sup>1</sup> The Negative Particles used in such cases

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<sup>1</sup> The idiom is perhaps really a contraction for the fuller form with the Verb *hai*, used impersonally; as, *tumko yahān ānā hai*, *tumko khīyāl na karnā hai* 'you must not suppose.'



are either *na* or *mat*, but the latter more frequently, as stronger, and it generally (*na* always) precedes the Verb. With the Regular Imperative *mat* more usually follows it; as, *wahān jāo mat* 'do not go there,' though *mat jāo* would also do.

The happening of something just when something else had occurred is often expressed by an Infinitive along with *t, hā* ('it was'); as, *Jawān kā darwāze par ānā t, hā, ki wahān ṣāhib-i-khāna bhī pahunchā* 'The coming of the young man to the door was (*i.e.* 'he had just come to the door') when, just then, the master of the house arrived.'

205. It is very often used, like the Latin Gerundive, with a Dative (either as Subject or Object in a sentence) in the sense of something requiring to be done; as, *Mujhko daurṇā hai* (*mihi currendum est*) 'I must run,' *Tumko chitṭhī likhnā hogā* 'You will have to write a note.'

This construction of the Infinitives is very common in connection with the Verbs *honā* and *paṛṇā* ('to fall,' 'befall,' 'happen,') and such phrases as *chāhiye*, *lāzim hai*, *munāsib hai* ('it is fit or proper'), e.g. *Hamko jānā hai* (or *chāhiye*) 'I must go'; *Tumko dukh sahnā paṛegā* 'You will have to suffer grief (*lit.* 'it will fall to you to suffer grief'); *Likhne-paṛhne kī 'ilm sīkhṇā munāsib hai* 'It is proper to learn the art of writing and reading'; *Sabr se* (or *sabr karke*) *gham khānā chāhiye* 'We ought to endure grief patiently.'

When constructed with *paṛṇā*, *lāzim*, or *munāsib hai*, the Verb in the Infinitive may be regarded as the simple Nominative to the following Verb, and governing its Complementary Object.

But sometimes the Infinitive is made to agree with its Object (like a Gerundive) if the Verb be Transitive; or with the Predicative Noun if the Verb be *honā*, e.g. *Hamko*

*fiqr kārṇī chāhiye* 'We ought to consider'; *Usko sazā denī lāzim hai* 'It would be right to punish him'; *Ranj o musībat meṅ khūshī honī mushkil hai* 'It is difficult to be happy (*lit.* 'for happiness to be') in pain and misfortune.'

Whether to use the Infinitive as a Gerund or as a Gerundive (*i.e.* to make it agree or not with its Object in Gender and Number) is a matter of choice left to the author or speaker to determine, which euphony may often decide, *e.g.* whether to say *Tumko Fārsī sīkhnā*—or *sīkhnī chāhiye* for 'You ought to learn Persian.'

## 2. THE NOUN OF AGENCY.

206. This partakes of the character partly of a Noun and partly of a Verb—following the government of the one or of the other or of both—according to circumstances. If derived from a Transitive Verb, and having the meaning of a Present or a Future Participle, it usually governs either a Genitive or an Accusative. But if it have the meaning of a Perfect, its Substantive character then preponderates, and it will govern the Genitive only; as, *ādmī-khānewālā sher* 'a man-eating tiger' (Past, Present, and Future, probably); *is kitāb kā likhnewālā* 'the writer of this book' (*i.e.* he who *has* written it); *daurnewālā* 'the man who is running'; *chitṭhī-likhnewālā* 'the letter-writer'—'one who is in the habit of writing letters.' It often also expresses a proximate Future; as, *Kalkattā jānewālā* 'he who is (soon) going to Calcutta'; *marnewālā* (or *marnehārā*) 'one who is about to die.'

207. Nouns of Agency may be constructed either with an Adjective; as, *achehhā bolnewālā* 'a good speaker,' or

an Adverb; as, *ǰald likhnewālā* 'one who writes quickly,' 'a quick writer,' or a Substantive; as, *rāj-karnewālī nasl* 'the reigning family.' In the last case, the Noun governed by it may either be in the Genitive or the Accusative. Generally speaking, if the Noun of Agency, belonging to a Transitive Verb, have a Present or Future meaning, the Objective Complement may be in either case; as, *shor karnewāle* 'those who are making a noise'; *kitāb* (or *kitābkā*) *parḥnewālā* 'he who is reading a book,' 'the reader of a book.' But if it have the meaning of a Perfect-Past, it then more resembles a Noun, and will generally govern the Genitive; as, *khatt kā likhnewālā kaun hai* 'who is the writer of the letter?' (*i.e.* 'who wrote or has written the letter?'), *ghar dā banānewālā wuhī hai* 'he is the builder of the house' (*i.e.* 'he built the house').

208. The above remarks are applicable also to Arabic and Persian Nouns of Agency and Verbal-Adjectives, so frequently occurring in Urdū; but with this difference, that, when they govern the Accusative, they generally stand as the Predicate of a preceding subject; as, *Wuh sab kāmōn meñ hamkō māñī hogā* 'It will be an obstruction in all our works,' *Wuh uskā madadgār hūā* 'He was his assistant.' In these languages, however, the Genitive construction is most usual, and in Hindī also.

#### PARTICIPLES—PAST, PRESENT, AND ADVERBIAL.

209. The Past and Present Participles, form a sort of connecting link between Adjectives and Verbs. As the former they agree in Number and Gender with the Noun

or Pronoun which they qualify; as the latter, they agree in meaning and in government with the Verbs to which they belong; as, *Wuh chaltā hūā chiriyā ko dekhtā hai* 'He going along sees a bird.' *We gīt gātī aur bājū bajātī hūin shahr kī taraf jātī haiñ* 'They are going towards the city singing songs and playing instruments.' When used adjectively they are generally prefixed to the Perfect Participle *hūā* ('been'), as in the last example, where *hūin* is understood after *gātī*, but only expressed (once for both Participles) after *bajātī*; or as, *We larke rote hūe ghar jāte haiñ* 'These boys are going home weeping.' Sometimes the Participle qualifies and agrees with, not the Subject, but the Object of the finite Verb; as, *Mainne usko ghore par sawār hote dekhā* 'I saw him mounted on a horse,' where *hote* may be regarded as the inflected form of the Present Participle—agreeing with *usko* ('him')—or otherwise as the Adverbial form of the (present) Participle, *alias*, the Adverbial Participle. The Past Participle is also used adjectively (though more seldom); as, *Wuh baithā* (or *baithā hūā*) *dekhtā hai* 'He seated (or sitting) looks on,' *Dastar-khwān bichhā hūā t,hā* 'The table-cloth was spread.'

Generally speaking, when the Subject of the Participle is the same with that of the accompanying Verb, both are made to agree in Gender and Number therewith; as, *Yih kahte hūe we chale gaye* 'Saying this they went away.'

But when the subject of the Participle and of the finite Verb are different, and also, sometimes, when they are the same, the Participle (whether Present or Past) is put in what is called the Adverbial form, and we have then examples of what we have ventured to designate.

## THE ADVERBIAL-PARTICIPLE.

210. This is formed by changing the final *ā* of the Past and Present Parts into *e*; as in *Main sir nīche kiye kharā t, hā* 'I was standing with my head bowed down.' Where *main* is the Subject of *kharā t, hā*, and *sir* the Subject (or Object) of *nīche kiye*.<sup>1</sup> But in the following example the Subject of the Adverbial-Participle and of the affirmative Verb is indubitably the same, viz. *Mainne rote bisorte* (or *bisūrte*) *kahā* 'I, weeping and sobbing, said.'

The rule given by Mr. Platts—adopting the theory of previous Grammarians—is as follows: "If the Subject of the Participles is not the same as that of the finite Verb, both Participles (*i.e.* both the Imperfect and the Perfect) are constructed *absolutely* in the Locative Singular, the Postposition being suppressed, and the Subject of the Imperfect Participle is often omitted."

211. On this point, however, we venture to propound another theory, and to consider and designate this form of the Participle (whether Past or Present) as 'Adverbial,' under which denomination we have included it among the 'Participles' in the Paradigms of the Conjugation of Verbs (§§ 66, 67).

The ordinary, and only form of the 'Adverbial Participle' given in previous Grammars, is that of the inflected Present Participle with the Particle *hī* attached to it; as, *Dekhte hī* 'Immediately on seeing,' *Hotē hī* 'Just on becoming,' *Jāte hī* 'While in the very act of going.'

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<sup>1</sup> That is, according as *kiye* is taken in a Past Active or in a Passive sense, viz. as, 'having lowered (bowed) my head,' or 'my head being made low' (or 'bowed'), etc. See subsequent paragraphs.



But our doctrine is that this is only the *intensive* or emphatic form of the 'Present Adverbial-Participle' *that* and the *Past* Adverbial being formed by changing the final *ā* of either Participle into *e*; as, *karte* 'doing,' 'while doing,' *baiṭhe* 'seated,' 'being seated,' 'sitting,' *kiye* 'made,' 'being made,' or sometimes 'having made,' *dekhe* 'seen,' 'being seen,' or 'having seen.' Should the Past-Participle end in *yā* (as *dihhāyā*, *gayā*) then the *yā* is optionally changed to *e* (as *dihhāe*, *biṭhāe*, *gaḇe*, *liḇe*), or to *ye* (as *dihhāye*, *biṭhāye*, *liye*, *gaye*).

The Emphatic Particle is seldom, if ever, added to the *Past* Adverbial, perhaps because the very idea of 'just as,' 'immediately upon,' implies present action or change of state.

The theory of the Past or Present Participle in the Locative will hardly 'hold water' as such phrases as *karte meṅ*, *chalte meṅ*, *chale meṅ*, *dekhe meṅ* (or *par*) never are used and would not be idiomatic.

Sometimes a sort of *continuous present* sense is given to an Adverbial Participle (Past or Present) by the addition of such words as *hūe*, *hote*; or the repetition of the Adverbial Participle itself, or a formative of it; as, *baiṭhe hūe*, *baiṭhe baiṭhe* or *baiṭhe biṭhāe*<sup>1</sup> 'While continuing to sit—or seated.'

212. It may be well to test or illustrate our theory by applying it to some of the examples adduced by Mr. Platts in elucidation of the above quoted rule given by him.

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<sup>1</sup> Prof. Monier Williams in his Grammar (R. 567) paraphrases the *baiṭhe biṭhāe* in this sentence (*tune mujhe baiṭhe biṭhāe nāhaqq badnām kiyā*), thus, 'sitting still or forced to sit still, and therefore giving no cause for it.' Platts renders it 'seated quietly' (*i.e.* 'inoffensively'). But it seems needless to strain this meaning out of the Causal *biṭhāe* in this connection, *baiṭhe biṭhāe* being simply idiomatic like *banā banāyā* 'ready made,' *pakā pakāyā* 'ready cooked.'



The first (a rather stiff one we admit), is this: *Sārī rāt talapte kaṭī* 'The whole night passed in restlessness' (*lit.* 'I being agitated, or rather, 'all in a flutter'). The two Subjects here are *sārī rāt*, Nominative to *kaṭī* ('was spent' or 'passed'), and *maiñ* 'I' (understood) in the Nominative-Absolute, which with *talapte*, forms the 'Participial-Adverb' qualifying *kaṭī* 'it (was) spent, I fluttering,' *i.e.* 'while I was fluttering.' (2) Again, *Mainne rote bisorte kahā* 'I said weeping and sobbing the while.' Had the Subject here been in the Nominative Case (*maiñ*) the Participle (present) might have agreed with it (as, *Main rotā bisortā bolā* or *kahtā t,hā*), but being in the (inflected) Agent-Case, the Adverbial form is used instead. (3) *Kuttā unse laṭtā p,hirtā rotī ko bachā,e us chāh par āyā* 'The dog, fighting and struggling with them, came to the dungeon (? 'well' or 'pit') with the bread saved,' says Mr. Platts—but rather 'having saved the bread.' Here is a good example of the Past Adverbial-Participle (*bachā,e*) governing (as an Active Past Participle) *rotīko* in the Accusative—the two previous Participles (*laṭtā p,hirtā*) being Present in the Nominative and agreeing with *kuttā*. (4) In *Tum pīṭh dikhāe jāte ho* 'You are going—showing your back,'<sup>1</sup> we have another Active Past-Adverbial. (5) *Gharaz, pīr-zanko lī,e hūe ghār ke muñh par āyā* 'In short, taking the old woman with him, he came to the mouth of the pit.' Here again the Accusative *pīr-zanko* necessitates *lī,e hūe* being taken *actively*, not passively, as Mr. Platts translates, as the *literal* sense. (6) *Malika maile kapre pahine bāhar niklī* 'The queen

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<sup>1</sup> 'Your back shown' (as Mr. Platts gives the 'literal') would be *pīṭh* or *dikhāi gaṭī*.

having put on' (*i.e.* 'wearing or dressed in') 'dirty clothes came out.' (7) *Main us jawān ke gale meñ bāñh dāle hū, baithī t, hī* 'I was sitting (or seated) with my arm thrown round the young man's neck.' Here is another example of the Nom. Absolute, in the Adverbial form, *lit.* 'I was sitting (my) arm being thrown round,' etc.; as is the next (8) *Agar ek hāt, hī zanjīr turāe hūe ātā ho* 'If an elephant (with his) chain broken were coming.' (9) *Ek mendak ko sāmp pakre hai* 'There is a snake that has caught a frog' (*lit.* 'a snake one frog having caught is (there).') (10) *Uzhdhā munh pasāre hai* 'A python (with its) mouth distended (or wide open) is (there)' or 'having opened wide its mouth,' etc.

Mr. Platts, in a footnote, ridicules the doctrine put forth by a modern grammarian, that sometimes such forms as *liye*, *kiye*, etc., are not to be regarded as Perfect (or Passive) Participles, but as "Irregular forms of the Conjunctive Participle," and that in the last two examples given *pakre hai* and *pasāre hai* are "forms of the Perfect" signifying 'has caught,' and 'has opened.' While not defending *this* theory, we feel strongly inclined to think that the words and sentences quoted afford good examples of our own theory of a *Past* as well as a *Present* Active Adverbial Participle. In short, the meaning, in general, in all such cases as quoted above is more simply expressed by regarding and translating the said Participles Adverbially, and sometimes Actively, even though formed from the Past (or Perfect) Participle.

213. The Past-Perfect Participle of Transitive Verbs in Urdū (as in English and other languages) has not always and necessarily a Passive sense, requiring the Subject of the Verb to be in the form of the Agent. In the case of

the "Continuative Compound Verbs," for instance, as Mr. Platts remarks (Gram. p. 174, footnote), "these Verbs are never constructed passively with the Agent Case in the Tenses formed with the Perfect Participles, e.g. *Wuh chupke but-kī tarah̄ baiṭhe sunā kī* 'She, seated silent, like a statue, continued to listen' (*Wuh sunā kī* 'she made a listening' = 'she listened'—the Adjective *chupke*, as well as the Participle *baiṭhe*, assuming the Adverbial form); *We ek muddat talak us gham-men̄ royā kiye* 'For a long time they continued to mourn in that affliction' (*we royā kiye* 'they made a weeping' = 'mourned'); *Main̄ pānī men̄ hāth-pāon̄ mārū kiyā* 'I kept striking my hands and feet in the water.'<sup>1</sup> Similarly, if any Verbal Noun be combined with a Transitive Verb in the same way, the like construction is observed; as, *do ādmī dekhā,ē diye* 'two men appeared' ('gave an appearance'); *ādmī kī āwāz sunā,ī dī* 'a man's voice was heard' ('made itself heard')." In each of the last two sentences *diye* and *dī* are treated as Active Participles governing their Objects and agreeing with their Subjects in Masculine and Gender. Neither in construction nor in any sense are they *Passive*.

And why may not such be the case with Past Adverbial Participles? so that *roṭī ko bachāe* may be construed and translated, 'having saved the bread (or loaf)'; *sir nīche kiye* as 'bowing' or 'stooping the head'; *pīṭh dikhā,ē*, as

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<sup>1</sup> Referring to two examples given, viz. *dāī sāt,ḥ lī,ē mere makān men̄ āī* 'having taken the nurse with her she came to my apartment,' and *gāte āī hai* 'she comes singing,' Sir Monier Williams remarks: "In such cases the Past Participle seems to be employed in the manner of a Conjunctive Participle, and to be hardly distinguishable from it. Both Participles are usually expressed in English by 'having,' or by such Particles as, 'whilst,' 'when,' 'as,' etc."

‘showing the back’; *p̄r'zan ko liye hūe*, as ‘having taken (or ‘brought’) the old woman’; *kapre pahine* ‘having put on clothes’; *Main uske gale meñ bāñh dāle hūe bāñhi t,hī*, as ‘I was sitting (either) with my arms thrown (or ‘having thrown my arms’) round his neck’—and so with the other above examples.

214. *Hūā*, the Past Participle of *honā*, is added to the Past Participle of a Transitive or Intransitive Verb when used Adjectively; as, *wuh māra hūā ādmī* ‘that beaten man.’ *Hūā* may also be attached to a Present Participle used as an Adjective; as, *ek sotā hūā bacha* ‘a sleeping child’; *sijda karte hūe faqīr* ‘the faqīrs who are engaged in worship.’ But the addition of *hūā* to a Past or Present Participle is not restricted to occasions on which they are used adjectively. It sometimes gives a Continuous and sometimes a Past or Perfect sense of the Participle; as, *Wuh rotā hūā chalā gayā* ‘He went away weeping (or ‘in tears’)’; *Wuh baiñhī* (or *baiñhtī*) *hūi kaprā sī rahī* ‘She sitting (or ‘seated’) went on sewing clothes’; *Wuh rāh meñ chale hūe girā* ‘He going along the road fell’; *Us dare ko main apnā qabr samjhe hūe t,hā* ‘I was thinking that that valley would prove my grave’—the Participle in this last being the Past Adverbial. The *hūā* is sometimes (optionally) omitted, whether the Participle be used adjectively or adverbially; as, *mūā* (or *mūā hūā*) *kuttā* ‘a dead dog.’

215. The Participle, in either form, that of the Past or that of the Present, and either inflected (*i.e.* used adverbially) or otherwise, is sometimes repeated, either to give emphasis or to denote continuance or repetition of action; as, *Dartā dartā* (or *ḍarte ḍarte*) *main pās āyā* ‘I approached in great fear’; *Ham gāte gāte sītī haiñ* ‘We keep singing while we stitch’; *Be kār baiñhe baiñhe uktā gayā*

'I became wearied of sitting idle.' Occasionally, instead of the same word being repeated, a formative from the first is used idiomatically (generally a Causal derivative), either with or without its lateral sense being included; as in such phrases as *baiṭhe biṭhāe* 'sitting still,' *pakā pakāe* (or *pakāyā*) 'ready cooked,' *banā-banāyā* 'ready-made,' *kahā-kahī* 'altercation,' *mārā-mārī* 'scuffling,' etc.

When some emphasis or continuousness is merely implied in the word, without repetition, the Adverbial Participle may still be used, even though its Subject be the same as that of the Finite Verb; as, *Wuh chupke baiṭhe sun rahī* 'She sat listening in silence.'

216. When a Participle is required to express the state or condition of the Object of a Transitive Verb, that Object is generally put in the Dative form of the Accusative, and the Descriptive Participle, whether Past or Present, either in the form of the Nominative (Absolute) or as the Adverbial; as, *Mainne usko rotā* (or *rote*) *dekhā* 'I saw him weeping'; *apne betē ko mūā dekhkar* 'seeing his son dead'; *use haṭhyār bāndhe hūe aur maḥal meñ āte hūe dekhkar* 'having seen him armed and entering the palace' (*i.e.* 'entering the palace armed'); *Mainne ek ghar jaltā hūā* (or *hotā*) *dekhā* 'I saw a house on fire'; *Kyā tūne do lomṛī bhāgtī* (or *bhāgtī hūñ*) *dekhī?* 'Did you see two foxes running away?' *Mainne ek kitāb meñ likhā dekhā ki* 'I saw it written in a book that,' etc.—where the Object is the sentence introduced by the Particle *ki*.

Either the Past or the Present (*alias* Imperfect) Participle may be used (1) as an Adjective, (2) as a Gerund or Substantive (concrete or abstract); as—(1) *Ek boltī hūī mainā* 'a talking *mainā*,' *chaltī chakkī dekhkār* 'having seen a revolving millstone,' *koī mūā* (or *mūā hūā*) *jānwar* 'some



dead animal.' (2) *Mujhe sotese jagāyā* 'He awoke me from sleeping (=sleep),' *Dūbteko tīnke kū āsrā bahut hai* 'To a drowning man the help of a straw is much,' *Uskū bhejā hūā āyā hūn* 'I am come as his emissary,' *Apne kiye se pachhtātā hūn* 'I repent of what I have done.'

217. The inflected Past Participle, when preceded and governed by Prepositions, like *be*, *bidūn*, *baghair*, etc., has sometimes an Active and sometimes a Passive sense, dependent on the context; as, *Be kahe* (or *be mere kahe*) *kyā tū mere sāt, khānā khātā hai?* 'Without my telling you do you eat food with me?' *Baghair khāe kyūnkar jītā rahegā* 'Without eating how will he keep alive?' *baghair pūchhe* 'without being asked' (or 'asking'), *be samajhe* 'without being understood' (or 'understanding'), *be bulāe*, or *be bulāe jāne* 'without being called.'

218. The Perfect Participle is used instead of the Infinitive sometimes, especially with the Impersonal Verb *chāhiye*, 'it is proper' or 'needful'; as, *Tumko wahān jāyā chāhiye* 'You ought to go there,' 'You must go there.' Also with the Verb *chāhnā*, as a Personal (Transitive) Verb, in the sense of 'to wish,' or 'intend'; as, *jāyā chāhnā* 'to wish to go,' *main jāyā chāhtā hūn* 'I will (or 'intend to') go' (in which Desiderative Compound the form *jāyā* is used instead of the ordinary form of the Past Participle of *jānā* 'to go,' viz. *gayā*). The phrase *marā* (instead of *mūā*) *chāhnā* may mean either 'to wish to die,' or merely 'to be about to die,' 'to be at the point of death.' (See page 84.)

219. The Perfect Participle is also used as an Abstract (Verbal) Substantive, along with the Verb *jānā*, in the sense of *ho saknā*; as, *Main dūbā na gayā* 'I could not drown myself.'

220. The Subject of the Adverbial Participle, whether



Past or Present, may either be (a) the same as that of the affirmative (or leading) Verb of the sentence, or (b) different from it, whether the Participle be in its simple or intensive form; as, (a) *Larḳiyān gāte ātīn haiñ* 'The girls come singing,' *Tājir yih dekhte hī khūsh hūā* 'The merchant, on seeing this, was glad.' (b) *Subḥ hote wuh rawāna hūā* 'At early dawn he set out,' *Pahar dīn charḥe wuh ghore se utarā* 'He dismounted from his horse at the end of the first watch of the day.'

221. When the Participles have an Objective complement they generally govern it in the same Case as the Verbs they belong to are wont to govern; as, *unheñ dekhke* (or *dekhte hī*) 'on seeing them,' *Wuh dūā detā chalā gayā* 'Giving them his blessing he went away.'

But sometimes the Objective complement is put in the Genitive, in which case the Participle participates somewhat of the character of a Noun; thus, *Jawān uske dekhte hī dar gayā* 'The young man, on seeing him (*lit.* 'on the seeing of him'), was afraid.' So (with a Neuter Verb) in *hāt,ḥ pānon ke hote* 'in the possession of hands and feet.'

### THE PAST CONJUNCTIVE PARTICIPLE.

222. This most useful Participle often supplies the place of an Active Past Participle; but the principal use of the Conjunctive is to avoid the necessity for and supply the place of a Conjunction in a complex sentence.<sup>1</sup> Thus, for

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<sup>1</sup> Dowson, in his Grammar, gives *ga,e*, *lī,e*, and *kī,e* as irregular forms of the Conjunctive Participle (for the regular *jāe*, *le*, and *kare*), as in the phrase *pahar rāt ga,e* 'a watch of the night having gone.' But all three (as already said) we consider to be Adverbial Participles.

'I called a palanquin and went to the bazaar, and after making many purchases I came home again,' the Indian would say, *Main pālkkī mangākar bāzār gayā, aur bahut asbāb kharīd karke p,hir ghar par āyā*; 'he rose and said' *usne uṭhkar kahā* (or *wuh uṭhkar bolā*), instead of *wuh uṭhā aur bolā*.

223. This Participle almost always refers to the Subject of the Finite Verb in the sentence. But if this be in the 'Agent'-form, and the Participle be *hokar* ('being') attached to a Predicative Adjective or Participle, that, if inflectible, should be put in the inflected Masculine Singular; as, *wuh kharā hokar bolā*, 'he standing up said,' but, *Usne khare hokar moṭiyon ko bulāyā* 'He stood up and called for coolies.'

The Conjunctive Participle, with or without an Objective complement, may sometimes refer to the Object (in the Dative-Accusative Case) of the Finite Verb in the sentence; as, *Yih bāt sunkar mujhe bhī ghairat āī* 'Having heard this, jealousy possessed me also,' *lit.* 'To me also, having heard this word, jealousy came.'

In the same sentence there are sometimes two Conjunctive Participles—one referring to the Subject or Agent, the other to the Object of the Finite Verb; as in the sentence *Ākhir (usne) wa'da un chīzōn ko pahunchākar mere p,hir ānekā (mujhse) lekar aur qasm khilākar (mujhko) rukhsat kiyā* 'At last, having obtained from me a promise that I, having conveyed those things (home), would come back again (*lit.* of my, having conveyed, etc.—coming back), and made me take an oath (to this effect), he dismissed me.' Here the *lekar* refers to *usne* (understood), the Subject of the Verb *rukhsat kiyā* (in the Agent form), while *pahunchākar* refers to the Object of the Finite Verb, *viz.* *mujhko* (also under-

stood but implied from the word *mere* in the subsidiary part of the sentence).

In the very awkward sentence *Wuh khodkar jītā nikālā gayā* 'He was dug out alive,' *khodkar* may be said to be used absolutely or hypothetically for *unke khod karne se* 'by their digging.' But such a construction very rarely occurs in books, nor even in conversation.

When the Conjunctive Participle of a Neuter Verb occurs in a sentence the Finite (or leading) Verb is generally active, while an Active Conjunctive Participle is usually conjoined to a Neuter Verb; as, *Kisī ne ek dānāse jākar pūchhā* 'A person went to a wise man and asked him,' *Tum yahān baiṭh jākar kitāb paṛho* 'You sit down here and read your book,' *Bāzār jāo aur kuchh ālū kharīd karke jaldī laut āo* 'Go to the market and buy some potatoes, and come quick back' (here *laut* 'returning' is a Conjunctive Participle); *Ghoreko beñch kar uskī qīmat le āyā* 'Having sold the horse he brought the price' (here the Conjunctive Participle *le* governs *qīmat*).

The Conjunctive is sometimes repeated, either to emphasize or to express distribution, repetition, or continued action; as, *Usko pīt-pīt kar sazā do* 'Punish him with a sound beating,' *Paisā de deke sabko rukhsat karo* 'Having distributed coppers among them, dismiss them all,' *Lakṛī toṛ toṛ karke jalā diyā* 'He went on breaking sticks and burning them.' Or sometimes Participles, similar in sound or meaning, are conjoined; as, *Patthar chūr-chūr karke sandūq meñ rakh diyā* 'Having split up and reduced to powder the stones, he put them in a box.'

Occasionally Conjunctive Participles serve the part of Adverbs; as, *Usne jān būjh kar yih kām kiyā* 'He did this wittingly,' *Wuh khilkhilā kar hansā* 'He laughed aloud,' or 'heartily,' *Wuh lanḡrū kar chaltā hai* 'He walks lame,' etc.

224. The similarity between the Urdū and the classical (but especially the N. T.) Greek in this idiomatic use of the Participle (conjunctively) in narrative, is very striking. In Latin, French, and other Romanic languages the idiom is very different, Conjunctive Participles being rarely used.

## THE INDICATIVE MOOD.

### I. PAST TENSES.

225. Keeping to the order of the Tenses observed in the Paradigms of the Verbs in the first part of the Grammar, we commence with the Syntax of the Past Tenses, viz. the Pluperfect, the Past Indefinite, and the Past Imperfect. But first of all we would make a few preliminary remarks on the general subject of Urdū Tenses formed by the Past Participle.

226. The construction of Urdū Transitive Verbs in Tenses formed by the Past Participle is peculiar and deserving of special consideration. In Intransitive Verbs, as well as Transitive, the Past Indefinite and some other Tenses are formed with the Past Participle; but in the former the Verb agrees with its Subject in the Nominative Case, while in the latter an apparently Passive construction is followed. The *actor* is put in the Agent Case, and the Object of the action is either constructed as the Subject with which the Participle agrees in Number and Gender, or in the Dative-Accusative Case, and the Participle remains unchanged in its original (Nominative-Masculine-Singular) form. Thus the Urdū for 'I wrote a letter' is *Mainne chitṭhī likhī*, i.e. 'by

me a letter (was) written,' 'I wrote the letter' *Mainne chitthi ko likhā*, i.e. 'as to the letter (it was) written by me.' Thus, as in English Regular Verbs, so in Urdū, the Past Participle is used to form the Past Indefinite Tense (in Intransitive as well as Transitive Urdū Verbs), and in both languages the Perfect Participle of Transitive Verbs has always a Passive sense. But, whereas in English the same word is also used in an Active sense in the Past Indefinite Tense, this not being the case in Urdū, some device was necessary in Urdū to express an Active Past Tense by means of a Perfect Participle. This doubtless led to the use of the Agent in such connections. Thus, we have in the two languages: Root, 'kill'=*mār*; Past Participle 'killed' (or 'being killed')=*mārā* (*mārā hūā*), Past Tense 'I killed'=*mainne mārā*. Still, it must never be forgotten that though the construction of Past Tenses in Urdū, formed with the Perfect Participle, is apparently (to us) Passive, the meaning in Urdū never is, and they must always be translated *Actively*. All the Tenses of the *Passive* Voice are formed with the Auxiliary Verb *jānā* 'to go'; the Compound Tenses of the *Active* Voice of Transitive Verbs, and of all Intransitives, with the help of *honā* 'to be' or 'become.' Thus, 'I struck' is *mainne mārā*, 'I was struck' *main mārā gayā*.

It is different in the case of Urdū Intransitive Verbs, which more nearly resemble *Regular* English Verbs—Active and Neuter—in that the same word is generally used for the Past Participle and for the Past Indefinite Tense; as, Past Part. *gayā* 'gone,' Past Tense, *main gayā* 'I went'; Past Part. *hūā* 'been,' Past Tense, *wuh hūā* 'he was'; Past Part. *jalā* (*jalā hūā*) 'burned (burnt),' *battī jalī* 'the candle burned.'



## 1. THE PLUPERFECT OR PAST PERFECT.

227. This Tense—called by Mr. Platts the “Past Perfect or Past Remote”—expresses some action, feeling, sentiment, or event as having been done, or entertained, or taken place at a time preceding some other time or event also referred to by the writer or speaker in the same sentence; as, *Uske ānese peshtar main khānā khū chukū t,hā* ‘I had finished dinner before he came’; *Jab ham ghar mein pahunche ma’lūm hū ki we ab chale gaye t,he* ‘When we reached the house we found they had already gone.’

228. This Tense is often used in Urdū where in English one would use the Past Indefinite, especially where another action or event is supposed to have also occurred, somehow connected with it, since that first mentioned in the sentence. Thus, *Billī āī t,hī; mainne usko ṭaṭolā t,hā; bhīgī t,hī; ma’lūm hū ki barastā hai* ‘A cat had come; I had felt her; she was wet, (hence) I knew it was raining.’ Here the two ‘hads’ are superfluous in English. We would say ‘A cat came and, feeling her to be wet, I knew it rained.’ On the other hand, sometimes *t,hā*, the characteristic of the Pluperfect, is omitted in Urdū, where the context shows evidently that it has to be understood and supplied in English; as in *Mainne Zaidko bahut samjhāyā (t,hā)* ‘I had reasoned much with Zaid,’ *par usne na mānā* ‘but he did not mind me.’

229. In Urdū, as in English, the Pluperfect (in form) is sometimes used for (or as similar to) the Past Conditional; as in this sentence, *Us dostne mujhe halāk kiyā t,hā; agūr yih dānū dushman na hotā, to kām merū hāt,h se jā chukū t,hā aur jān merī is khīyāl mein tamām hū t,hī* ‘That friend had (nearly) destroyed me; if it had not been for this wise enemy, my work had (=would have) gone from my hands and my life had (=would have) been brought to a close in this vain idea.’



## 2. THE PAST INDEFINITE.

230. This Tense is used to express an action or event that took place at some past time, without reference to its duration, or its relation to any other time or event. It is generally (as in English) the same in form as the Past Participle. In the case of Intransitive Verbs it agrees in Number and Gender with its Subject in the Nominative form; but in the case of Transitive Verbs, the Subject is put in the Agent form, and the Participial Verb either agrees in Gender and Number with its Object, or if that be in the Objective (Dative) form then it remains uninflected, whatever the Gender or Number of the Object may be; as, *Wuh apne ghar (ko or men) gayā* 'He went home'; *Unhoñne ek shahr banāyā* 'They built a city'; *Us mardne apnī beṭī ko sazā diyā* 'That man punished his daughter'; *Kyā tūne ḥāzīrī khāṭī?* 'Did you take your breakfast?'

231. Like the Pluperfect, the Past Indefinite is sometimes used in a Conditional sense—after such Particles as *agar* or *jō* 'if'—or it may be translated as a Future or even a Present Tense; as, *Agar Shahzādī nā-khūsh hūī* 'If the Princess is (or 'should the Princess be') displeased,' *Agar us ke ṣadqe hūā to hūā* 'If I (or 'should I') become a sacrifice for him, so be it,' *Agar yih rāz fāsh hūā, to tere ḥaqq men bahut burā hai* 'If this secret be (or 'should it be') divulged, it will be (*lit.* 'is') very bad for you.'

Again, *agar ek sāl ke 'arṣe men uskā sukhan rāst hūā* 'if in the course of one year his statement becomes (or 'should become,' or 'prove') true'—the Past form of the Urdū Verb, arising from the idea that the time specified would then have passed when the thing was proved—'if after a year it *should have* proved true.' So in this sentence: *Agar*

*bādshāh aise logon kī jhūṭh-sach bāteñ sunne lagā to tarah tarah kī kharābiyān paidā hūñ* 'If the king begins (*lit.* 'began') to listen to the misrepresentations of such persons, then evils of various kinds will result' (*lit.* 'have resulted'). Here, the occurrence of the result (of the hypothesis) seems to the speaker so certain that it may be regarded as an already accomplished fact. Again, *Jo wuh milī, to hamārī jūn rahī; nahīñ to gaṛī* 'If she is found, then my life remains; if not, then it is gone.' It is so used often in Proverbs; as, *Jo boyā, so kāṭā* 'What he sows, that he reaps.' One says to a servant *pānī lāo*; he replies *lāyā ṣāhib* ('brought, sir'), meaning he will bring it immediately.

### 3. THE PAST IMPERFECT.

232. This Tense indicates an action or event that was taking place at some past time referred to; as, *Wuh safar kartā t,hā jab main uske ghar mein pahunchā* 'He was on a journey when I reached his house'; *Us waqt ek barī larūz ho jāṭī t,hī* 'A great battle was then going on.'

233. Instead of the Present Participle with the Past Tense of the Auxiliary *honā*, the root of any Verb may be used along with certain Tenses of the Verb *rahnā* 'to remain'—to express the idea of a Past Imperfect; as, *Wuh gā rahī t,hī* (for *gāṭī t,hī*) 'She was singing'; *Main chitṭhī likh rahā t,hā* (or *likhtā t,hā*) 'I was writing a letter.' Indians often use this Tense where we would, in English, use a Past Indefinite, and would so render it; as, *Jo kuchh uskā ṣāhib kahte t,he so wuh hartā t,hā* 'He did whatever his master told him.'

234. Sometimes the Auxiliary is omitted, and so the Tense might be mistaken for the Past Conditional, but the context

will generally determine which it is; as, *Jo koī merī nazār (meñ) partā (t,hā) mana' kartā (t,hā)* 'Everyone that I saw (*lit.* 'fell within my sight') forbade me.' In two Co-ordinate sentences, in both of which the Verbs are in the Past Imperfect, the Auxiliary is often attached only to the latter. Thus, *Wuh shukr Khudā kā kartā aur kūch dar kūch chalā jātā t,hā* 'He was thanking God, and going on stage by stage.'

The Past Imperfect is often used to express wont or habit, and then, too, the Auxiliary is sometimes omitted; as, *Un dinoñmeñ Hindū log āpnī lar̄kī bābāonko mār dālte t,he* 'In these days the Hindūs used to kill their female infants'; *Us kūe kā nām zindān-i-Sulaimān kahte t,he* 'They used to call that pit Solomon's Prison.'

## II. THE PRESENT TENSES.

### 1. THE PROXIMATE (OR PRESENT) PERFECT.

235. This Tense (called also the "Past Proximate") is formed in Urdū, as in English, of a Past (or Perfect) Participle and the Present Tense of an Auxiliary Verb. It denotes an act which at the moment of speaking has been already completed and remains in that state; as, *Wuh Kalkātta gayā hai* 'He is (or 'has') gone to Calcutta'; *Mainne chit̄hī lkhī hai* 'I have written a letter.'

236. Sometimes this Tense is used, idiomatically, with Past Adverbs of Time, where, in English we would use the Past Indefinite; as, *Main wahāñ kal gayā hūñ* 'I went there yesterday.'

On the other hand, the Auxiliary is often omitted, or in other words, the Past Indefinite is used instead of (or where *we* would use) the Present Perfect; as, *Yih khatt jo mainne*

*likhī (hai) dāk se bhej do* 'Send this letter that I have written by post,' and also for the Present, in the sense of the Proximate Future, as in the common reply of a servant to an order (referred to under the Past Indefinite)—*Hāñ ṣāhib lāyā* (for *lāyā hūñ*) 'Yes, sir, I have brought it,' meaning 'I will do so immediately.'

## 2. THE PRESENT INDEFINITE OR AORIST.

237. This Tense is all that its name denotes. In form it is the same as the Present Subjunctive. But in this case it is preceded by some Particle (expressed or implied) signifying doubt, or supposition, or condition; as *agar* 'if,' *shāyad* 'perhaps,' *ki* 'in order that,' etc. As a Present Indicative, it expresses positive facts, whether actual or assumed for the purpose of argument. It may set forth eternal fact; as, *Khudā jāne* 'God knows,' *Allāh jo chāhe so kare* 'God does what He pleases,' *Gunāh kare jo jhūt, h bole* 'He sins who lies,' etc. Or it may state a general rule or order; as, *Jo kuchh main kahūñ so karo* 'Whatever I tell you, do.' Or an uncertain event; as, *Jab mar-jūñ tab mujhe gār-do* 'When I die, then bury me.' It is often used in Proverbs; as, *Gunāh koṛ kare, sazā koṛ pāwe*; 'One commits a fault, some one else is punished for it'; *Andhī pīse, kuttā khāe* 'A blind woman grinds and a dog eats'; *Pāpī kā māl akūrat, h jāe* 'The wealth of the wicked goes for nought.' Like the Present in English, it often has a future signification; as, *Dil meñ āyā ki p, hir safar karūñ* 'It came into my mind that I should travel again'; *Kaho, to main sunūñ* 'Speak; then I will listen'; *Main kal ghar jāūñ* 'I go (i.e. 'will go') home to-morrow.'

238. Sometimes to render the idea of Present time more clear, the Auxiliary Verb (*hūā* or *hai*) is added to the Aorist; as, *Ātish-i-'ishq se jale hai dil* 'My heart is burning with love's fire'—though here *jale* may be taken as the Adverbial Participle; *ānkheñ malkar jo dekhūñ hūñ* 'when I rub my eyes and look.' But this form of the Aorist is now rarely used in Urdū.

The Aorist is occasionally used as a sort of Historical Present; as, *Āge jākar jo dekhūñ (=dekhā) to Malika hai* 'When I went forward and looked, lo! it was the Princess'; *Jī meñ āwe (for āyā) ki, yā Ilāhī yih dam-i-jān nikal jāwe, to bihtar hai (for hogā), lit.* 'It comes (for 'it came') into my mind that, O God! if this breath of life depart, it is (*i.e.* 'will be') better.'

### 3. THE PRESENT PROGRESSIVE OR CONTINUOUS.

239. This Tense (which may also be called the Present Definite) represents an act as now taking place, or an habitual, continuous, or enduring act; as, *Wuh abhī kitāb parhātā hai* 'He is now reading a book'; *Tum kyā bolte ho?* 'What are you saying'?'; *Wuh lohe kā kām kartā hai* 'He does iron work,' *i.e.* 'He is a smith.'

The Tense is generally formed by adding the Auxiliary Present of *honā* to the Present Participle of another Verb,<sup>1</sup> but it may also be formed by adding the Verb *rahnā* in the Present Tense to the root of another Verb; as, *Ham parh rahte haiñ* 'I am' (or 'we are') reading; *Wuh so*

<sup>1</sup> To say *main jāntā* for 'I think,' *wuh kahtā* for 'he says,' *we jāte* for 'they go' (as some Europeans do), leaving out the Auxiliary, is quite unidiomatic and incorrect.



*rahtā hai* 'He is sleeping.' Or the Past Participle of *rahnā* may be used, instead of the Present, without altering the sense or Tense; as *Ṣūhib so rahā hai* (= *sotā hai* or *so rahtā hai*) 'Master is asleep'; *Laṛkiyān nahā rahī haiñ* (= *nahātī* or *nahā rahtī haiñ*) 'The girls are bathing.'

240. The Auxiliary, both in this Tense and the Perfect, sometimes takes the form of *haigā*, which is generally more emphatic than *hai*; as, *Wuh joṛūko märtā haigā* 'He is (certainly) beating his wife'; *Āhā! yih kaun hainge?* 'Alas! who are these?'—where we have the Substantive Verb used independently and not as an Auxiliary.

In negative sentences particularly, and occasionally in affirmative, the Auxiliary is omitted, but though they resemble the Past Conditional in form it must not be confounded with it; as, *Koṛī āpse kū,ē meñ nahīñ girtā* 'No one falls into a well of himself' (i.e. 'willingly'). In this example (quoted from Platts) the omission of the Auxiliary may be accounted for in this way; viz. that *girtā hai* means literally 'is falling,' while the meaning intended is 'would fall,' or 'falls at any time' 'voluntarily,' and so in similar proverbial sentences.

241. This Tense, like the last-mentioned, is often used as a Historical Present to give greater vividness to the narrative; as, *Ānkheñ khol-kar jo dekhtā hūñ to us makān meñ na wuh būṛhū hai na koṛī aur bhī* 'When I rubbed my eyes and looked, lo! neither that old man was there or anyone else.'

It is also frequently used for the Proximate Future, to indicate that an action will take place forthwith, or shortly after the time of speaking—less indefinitely than the English Present for the Future; e.g. *Tum chalo main bhī chaltā hūñ* 'You go; I also am coming (forthwith)'; *Jald pḥir-ātā hūñ* 'I will return quickly.'



The Present Tense (Indicative) is occasionally employed in Conditional sentences as a Present or Future Subjunctive; e.g. *Agar main̄ p̄hir mana' kartā hūñ, to abh̄ mainā kī tarah̄se mārā jātā hūñ* 'If I, again, forbid her, I shall be instantly killed, as the *mainā* has been' (*lit.* 'after the manner of the *mainā*').

### III. FUTURE TENSES.

#### 242. 1. THE FUTURE PERFECT.<sup>1</sup>

This Tense denotes something about to happen or to be done previously to some other occurrence or action—also Future; and it is formed by adding the Future of the Auxiliary *honā* to the Past Participle of another Verb. If this Verb be Intransitive, then the Subject is in the Nominative form; but if Transitive it takes that of the Agent; as, *Main̄ gayā hūngā* (or *ho-ūngā*) 'I shall have gone,' *Usne kiyā hogā*, or (Fem.) *kī hogī* 'He will have done.' In the former case, if the Nom. *Subject* be Feminine, the Verb will be changed to *gaī hūngī*; in the latter, if the

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<sup>1</sup> Mr. Platts calls this Tense *also* the "Past Potential," and says it is employed (as such) when it is indicated that a thing *may, might, or must have happened*. Instead of the future of the Auxiliary (*hogā*) the Aorist (*ho*) is sometimes used, no distinction, he says, being made between them generally. The first example he gives is *Āpne yih bait sanī hogī* 'Your Majesty may (or 'must') have heard this couplet.' But 'will (doubtless) have heard,' we think, would answer quite as well, taking it as a Future Perfect, and so in the case of the other examples he gives. The Aorist may often be rendered as a Future.

*Object* be Fem. the Verb agreeing with it will be *kī hogī*, unless that *Object* be put in Dative-Accusative form, with *ko*—when the Masculine form (*kiyā hogā*) should be used; as, *Merī jorū gāi hogī* ‘My wife will have gone,’ *Ṣāhibne khānā khāyā hogā* ‘Master will have dined’; *Maiñne ek taṣwīr khainchī hogī* ‘I shall have painted a picture’; *Larke* (or *larķī*) *ne apnī māñ ko dekhā hogā* ‘The boy (or ‘girl’) will have seen his (or ‘her’) mother.’ Sometimes the Auxiliary is omitted, and the Verb may then assume the form of a Past Indefinite; as, *Agar yih rāz fāsh hūā (hogā) to terī haqq meñ būrā hogā* ‘If this secret shall have been revealed, then it will be bad for them.’<sup>1</sup>

243.

## 2. THE FUTURE INDEFINITE.

This Tense is the same in form as the Aorist and the Present Subjunctive, except that it adds *gā* (Fem. *gī*) to the end of it, to give it a more *decided* Future sense; for these other two Tenses have inherent in them (at least optionally) a Future sense, so that *maiñ chalūñ* is either ‘I go,’ or ‘I may go,’ or ‘I will go’—but *chalūngā* is *only* ‘I shall or will, or intend to go.’ Though we may translate it by a Present (Indicative or Subjunctive) in English, still there is a decided Future sense implied; as, ‘I go (or ‘am going’) to-morrow’ is = ‘I will go.’ ‘If I go to-morrow then I return next day’ is = ‘if I shall (or ‘should go’) then I shall return next day’; and in Urdū would be *Agar kal chalūngā* (or *agar kal chalūñ*) *to parsū p, hīr āūngā*.

<sup>1</sup> Cf. § 231.

244.

3. THE FUTURE IMPERFECT<sup>1</sup>

is formed by a Present Active Participle conjoined with the Future of the Auxiliary *honā*, and expresses a continuous or uncompleted future action or condition; as, *Main mārta hōṅgā* (or by contraction *hūṅgā*) 'I shall or will be beating'; *Wuh sotā howegā* (or *hogā*) 'He will be sleeping.' It is a useful Tense, though seldom used. It generally implies somewhat of doubt; as, *Main mārta hūṅgā* 'Perhaps I may beat.'

245.

## IMPERATIVE MOOD.

(1) Ordinary Present. (2) Precative. (3) Respectful Future.

The 1st Person (Singular and Plural) is wanting in all three forms of the Imperative, and the 2nd also in the Respectful Future.

Strictly speaking, the Imperative Mood has only a 2nd Person Singular and Plural, the other Persons, as given in some Grammars, both English and Urdū, being really the Present Subjunctive or forms of the Future; as, *Main hōṅ*

<sup>1</sup> This Tense Mr. Platts denominates the Present Potential, indicating that a thing *may, might, or must be happening*, and so corresponding to the English Present Imperfect Subjunctive. "It stands to the Aorist in the same relation as the Present Imperfect Indicative to the Present Indefinite, and hence the Aorist is often used in its place. . . . It may occasionally be rendered in English by the Future Imperfect Indicative," e.g. *Wuh apne jī meṅ kyā kahtā hogā?* 'What must he (or 'will he') be saying to himself?' *Shāyad tū jāutā hogā* 'Perhaps you will be thinking.'

'let me be,' *wuh howe* 'let him be,' *ham howen* 'let us be,' *we howen* 'let them be,' *koṛ mere pās na āwe* 'let no one come near me.' Even *Āp* (or *Huzūr*) *hūjiye* 'May your Honour please to be' (or 'become'), *māriye* 'please to strike,' or *hūjiyegā* and *māriyegā* 'will your Honour be pleased to be,' or 'to strike,' are but forms of the Present Subjunctive or the Future Indicative, though of sufficient distinctiveness to claim a place in our Paradigms of the Verb. The 2nd Person Singular of the ordinary Present Imperative is always the root of the Verb (Transitive or Intransitive), and this, along with the Precative ending in *iye*, refers (in sense) either to an immediate Present or to no definite time, while the ending in *iyō*, as well as that in *iyegā*, refers generally to the Future.

The Precative in *iyō* is also employed in benedictions and imprecations; as, *Khūsh rahiyo!* 'May you be happy!' *Khudā kī la'nat kāfiron par hūjiyo!* 'May the curse of God be upon infidels!'

246. The Negatives *na* and (more rarely) *nahīn* are used to express, with the ordinary Imperative, a *strict prohibition*; but the former is more generally used in connection with the Precative in *iyō*. The negative *mat* is only employed in a prohibitive sense, either with the ordinary or the Precative Imperative; as, *Ākhirat ke sāmān karne men ghaflat na kar* 'Neglect not to make preparation for the world to come'; *Tū dar nahīn* 'Be not afraid'; *Āj ghar mat jāo* 'Don't go home to-day'; *Bhūliyo mat* 'Don't forget' ('you won't forget'); *Is darakht ke pās na jāiyo* 'Don't (or 'you are not to') go near this tree.'

247. As the Aorist (or Present Subjunctive) is sometimes used as a sort of 1st and 2nd Person Imperative, so the Imperative is occasionally used for the 2nd Person Singular

of the Aorist; as, *Jo munāsib jān* (for *jāne*) *so kar* 'Do whatever you think proper.'

*Le*, the 2nd Person Singular Imperative of *lenā* 'to take,' is often used as an Interjection; as, *Le! apne kām kar!* 'Come! go on with your work!'

### THE SUBJUNCTIVE OR CONDITIONAL MOOD.

#### 248. (1) THE PLUPERFECT CONDITIONAL TENSE.

This Tense is formed with the Past (or Perfect) Participle of the Principal Verb (Active or Neuter) and the Past Conditional of the Auxiliary *honā*. In the case of Intransitive Verbs they agree (in Gender and Number) with the Subject in the Nom. Case. But, if Transitive, then the Participle and Auxiliary must agree with the Object of the Verb, unless this be in the Dative-Accusative Case, when both are put in the Masculine Singular form.

The Tense expresses a conditional past act or state, being preceded generally by a Conjunction meaning 'if' (expressed or understood), and followed by another Verb in either the Past or Pluperfect Conditional, preceded by some Conjunction meaning 'then,' or 'in that case' (expressed or understood); as, *Agar mainne yih kām kiyā hotā to (main) mārā jātā* 'If I had done this thing, then I should have been killed'; or, without the Conjunction *expressed*, in Urdū or English, it might be translated, 'Had I done this thing I should,' etc. Again, *Agar wuh Mumbarī ko gayā hotā (to) usne apne bāpko dekhā hotā* 'If he had gone to Bombay (then) he would have seen his father,' or 'Had he gone,' etc.



## (2) THE PAST (OR PERFECT) CONDITIONAL.

249. The Conditional Past Indefinite Tense, or, as it is commonly called, the Past (or Perfect) Conditional, corresponds to the English Past Perfect Subjunctive.

In form it coincides with the Present Participle of the Verb, and like the last (the Pluperfect) Tense is preceded by a Conditional Conjunction, such as *agar* 'if,' generally expressed, but sometimes only implied, or by a corresponding Particle like *to* 'then,' which is often, however, omitted; as, *Agar tū wahī dekhtā jo mainne dekhā hai, (to) hargiz unke pās na jātā* 'Had you seen what I have seen, you would (then) never have gone near them'—the *dekhtā* and the *jātā* being both Past Conditionals; *Andhā beṭā tumhārā kis kām ātā?* 'Of what use to you would a blind son be?'—where not only *agar* is understood before *andhā*, but also *hotā* after *beṭā*.

The Past Conditional is sometimes used to express the wish for something deemed unattainable, and is then usually preceded by the Interjection *kāsh-ki*; as, *Kāsh-ki (ham) unko wahān na chor āte* 'Would that I (*lit.* we) had not left them behind there.' But sometimes *kāsh-ki* is only understood (not expressed) in such sentences.

## (3) THE PRESENT SUBJUNCTIVE.

250. The Aorist, by which name this Tense is generally designated by European Grammarians, has a place both in the Indicative and the Subjunctive Mood. In either Mood it may refer either to the Present or the Future time; and to which Tense, as well as which Mood, it should be relegated in different sentences depends on the context



and obvious meaning in the sentence. As a Subjunctive it generally is preceded by some such Conditional or Objective Particle as *agar* 'if,' *agarchi* 'although,' *ki* 'that,' *tāki* 'in order that,' *jo* 'if,' *shāyad ki* 'perhaps,' *ba-shart-e-ki* 'on condition that,' *chāhiye ki* 'it is proper that,' etc.

The Conditional clause commonly precedes the Principal clause (but it may follow it), and is generally separated from it by the Particle *to* 'then,' which, however, may be omitted and, anyway, need seldom be translated; e.g. *Agar wuh ā-jāwe to kyā karūn?* 'If he come (or 'should come') suddenly, what am I to do?' *Agar ijāzat ho to unkā hāl tumhāre rū-ba-rū bayān karūn* 'If permission be given, I will state their case in your presence.' All the Aorists (or Present Subjunctives) in these sentences have a *future* significance.

An Imperative sometimes takes the place of an Aorist in the Conditional clause; as, *Tḥoṛā pānī garm kar-de* (= *agar tḥoṛā pānī garm kare*) *to gḥusl karūn* 'Warm a little water (i.e. 'if you do so'), then I will bathe.'

Sometimes the Future Indicative is used in the Conditional clause instead of the Aorist; as, *Agar jald āoge to mujhe jītā pāoge* 'If you come soon, you will find me alive.' But, in such a case, it is implied that there is little doubt as to the fulfilment of the condition—'You will be sure to come.'

In sentences signifying purpose or wish, the Aorist Subjunctive may often be translated in English by the Gerund with *to*; as, *Main ne qaṣḍ kiyā ki us rāh se chalūn* 'I determined to go by that road.' The 'Oratio directa' is often used in subordinate clauses expressive of purpose or desire; as, *Main ne qaṣḍ kiyā ki bahin ke pās chaliye* 'I resolved to go to my sister' (*lit.* 'that, let me go,' etc.).

The Aorist is much used in expressing good wishes or benedictions, answering to the Latin Infinitive; as, 'Umr terī barh jāwe! 'May your life be prolonged!' Also in questions implying doubt or perplexity; as, *Illāhī! ab main kyā karūn?* 'O God! now what shall I do?' *Kyā kahūn?* 'What shall I say?'

THE PASSIVE VOICE.

251. The Passive Voice is not much used by good writers and speakers of Urdū. One reason may be that there are in the language so many Intransitive Verbs with a sort of Passive or Middle sense; as, *bandhnā* 'to be bound,' *dabnā* 'to be pressed,' *biknā* 'to be sold,' *katnā* 'to be cut,' etc.; and also some Nominal and other Compound Verbs, as *jāma' honā* 'to be collected,' *mārā parnā* 'to be killed,' *mār parnā* 'to be beaten,' *phānsī parnā* 'to be hanged,' etc. Still, a Passive Voice is a necessity provided for in the language. It is formed by attaching the Verb *jānā* ('to go'), in all its parts and Tenses, to the Past (Passive) Participles of Transitive Verbs. If added to Intransitive Past Participles or to the roots of Transitive Verbs, *jānā* forms various compounds, modifying the root or Participle but never giving a Passive sense; as, *chalā* (or *chale*) *jānā* 'to go away,' *khā jānā* 'to eat up,' *so jānā* 'to go to sleep,' etc.

The Subject of a Passive Verb must always be in the Nominative Case, never in the Agent form, which is restricted to Tenses of the Active Voice, in which the Past (Perfect) Participle is used.

252. The Agent, as well as the Instrument, used in connection with a Verb in the Passive Voice is notified by some Postposition such as *se* 'by' or 'from,' *wasīle se* 'by

means of,' *hāt, hse* 'by the hand,' added to the Genitive or inflected form of a Noun or Pronoun; as, *Wuh mard sipāhī ke hāt, hse bandāq se mārā gayā* 'That man was killed by a soldier with a gun'; *Yih tālāb Sarkār ke kharch se k, hodā aur patt, har se banāyā gayā hai* 'This tank has been dug out and built with stone at the Government's expense.'

253. Sometimes the Passive Voice is used impersonally; as, *Dekhā jāegā ki yih kām achchhī tarāhse kiyā jāe* 'It will be seen to that this work is properly done.' *Mainne usko dekhā nahīn* is, 'I did not see him.' The Passive is, *Wuh mujh se dekhā nahīn gayā*. Thus the Direct Object, or Accusative of the Active Voice, becomes the Subject of the Active Voice. The phrase *mujh se dekhā nahīn jātā*, however, may mean 'I cannot bear to see (it)' *lit.* 'seeing (or 'seeing of it') by me is impossible.'

If the Verb in the Active Voice governs two Accusatives, that which has the Nominative form, or which is next to the Verb, becomes the Nominative to the Passive; as, *agar donoñ ko muqābala kiyā jāwe* 'if the two be compared,' *lit.* 'if as to the two, comparison be made.'

#### CAUSAL VERBS.

254. The construction and uses of Causal Verbs have already been explained in the Etymological part of the Grammar (§ 76). With regard to their Syntax very little need be said. When the Primitive Verb is Intransitive the Causal is simply a Transitive Verb, and, like other Transitives, takes a single Objective complement in the Accusative, except in those Tenses which are formed by the Past Participle, when the Object may either be put in the Dative-Accusative form or in that of the Nominative,

in which case the Participle agrees with it, and the actor takes the form of the Agent; as, *Usne ek ghar banāyā* 'He built a house,' or, *ghar ko banāyā* 'built the house'; *Usne gārī banāī* 'He made a cart,' or, *gārī banwāī* 'had a cart made'; *Usko māro* 'Beat (or kill) him,' *usko marwāo* 'have him beaten (or killed).' If the Primitive Verb be Transitive, the Causal often takes two Objective complements in the Accusative; as, *Usko pānī pilāo* 'Give him water to drink'; *Us faqīr ko khilāo* 'Give the beggar (something) to eat.'

## COMPOUND VERBS.

255. The various sorts of Compound Verbs in Urdū have been enumerated and their structure explained in the former part of the Grammar (§ 81), viz.: (1) Intensives, (2) Potentials, and (3) Completives, formed from the root, or Conjunctive Participles of one Verb prefixed to another; (4) Frequentatives and (5) Desideratives, by prefixing uninflected Past Participles to *karnā* or *chāhnā*; (6) Inceptives, (7) Permissives, (8) Acquisitives, and (9) another form of Desideratives, by prefixing inflected Infinitives to the Verbs *lagnā*, *denā*, *pānā*, and *chāhnā* or *māngnā* respectively; (10) Staticals, by prefixing a Present Participle, Adjectively (and agreeing with the Subject in Gender and Number), to another Verb; (11) Continuatives, by prefixing a Past or Present Participle to the inflected form (or, rather, the Past or Present Adverbial Participle) to the Verbs *jānā* or *rahnā*; and (12) Reiteratives, which are formed by putting the Roots or Participles of two Verbs together, which agree with one another either in sense or sound—one of them even having no meaning by itself but only forming a jingle. The right of some of these, however, viz. the 6th, 7th, 8th, 9th,

and 10th, to be designated properly "Compound Verbs" is questioned by some Grammarians.

256. We proceed now to make a few remarks regarding the syntactical construction of such Verbs:—

(1) Intensives. If the second, or intensifying, Verb of the compound is Transitive, then in all Tenses composed of the Perfect Participle the same rules must be followed as with simple Transitive Verbs; thus, *Usne dīwār ko tor̄ dālā* 'He broke down the wall'; *Main ne kitāb mez par rakh dī* 'I put down the book on the table.' But if the intensifying Verb be Intransitive, this construction is impossible, and the Subject, expressed or understood, must always be in the Nominative; as, *Wuh rotī ko khā gayā* 'He ate up the bread'; *Main ghoṛe par se gir parā* 'I fell off the horse.' In such a case, however, the compound is not to be regarded as Neuter, for in Urdū a Verb (simple or compound) is Transitive if it takes an Objective complement in the Accusative as *khā jānā* does. Another sort of Intensives is said by some Grammarians to be formed by prefixing a Perfect Participle (agreeing with the Subject) to another Verb; as, *We chale jāte hain* 'They are going along'; *Lomrī parī phirtī thī* 'The fox was prowling about.' But in such cases there is no intensive signification whatever; *chale jānā* is rather a Continuative Compound.

In some Intensive Compounds the Verb which indicates the act comes last and is conjugated, the intensifying word remaining unchanged; as, *Mainne usko de mārā* 'I laid on to him'; *Usne mujhko de paṭkā* 'He threw (or 'chucked') me down.'

257. (2) Potentials and (3) Completives must always be constructed *Actively* in the Tenses composed of the Perfect Participle, as well as in the other Tenses, since the Verbs



*saknā* and *chuknā* are Intransitive; as, *Ham jā sakte haiñ* 'We can go,' *we ut, hā sake* 'they could raise,' *Kyā tum khā chuke ho?* 'Are you (or 'have you') done eating?' *Wuh kab pī chukegā?* 'When will he be done drinking?'

*Chuknā*, expressing a completed action, seems rarely, if ever, to be used in the Present Participle or Tenses formed with it: *Main bol chukā*, or *kar chukā*, is used to express 'I have just (or 'already') said, or done ('it' or 'so'),' as well as *maiñ bol* (or *kar*) *chukā hūñ*. The Past Indefinite Tense is also often used, idiomatically, to express the utter improbability of the speaker's performing an act, or of some one else doing it; as, *Main kar chukā* 'It is not likely I should do it'; *Wuh jā chukā!* 'Gone, indeed! is he? not likely!'

Present and Past Potential Tenses may be formed by *saknā*, and a Future Perfect by *chuknā*; as, *Wuh jā saktā hai* 'He can go'; *Main jā sakā* 'I could go'; *We jā chukeñge* 'They will have gone.' The two Verbs only occur in Compounds. A sort of Potential is sometimes formed by adding the Verb *jānā* to the uninflected Perfect Participle of another Verb with the signification of *ho saknā*. The Participle is then used as a Verbal Noun, and forms the Subject (or Nominative) of the Verb; e.g. *Mujhse āj khānā khāyā gayā*, *lit.* 'By me eating food to-day was possible,' *i.e.* 'I could eat my food to-day'; *Taqdīr se larā nahīñ jātā* 'There is no fighting against fate!'—in vulgar parlance, 'It is no go to attempt it.'

258. (4) Frequentatives and (5) Desideratives are always *Actively* constructed in the Tenses composed of the Perfect Participle, *i.e.* their Subject must be in the Nominative, not the Agent Case, notwithstanding that *karnā* and *chāhnā*, the final parts of the Compounds, are Transitive Verbs, the



Participles forming the first part being used as *abstract* (Verbal) *Substantives in the Accusative* governed by the final Verb. These Compounds may also take an Objective complement in the Accusative when the first member is the Participle of a Transitive Verb (not otherwise), that complement being the Object of the governing Participle; as, *Main̄ dīn bhar pānī meñ hāt,ḥ pā,ṇī mārā kiyā* 'I kept striking my hands and feet in the water the whole night.' Here *hāt,ḥ pā,ṇī* is in the Accusative Case, though *ko* is omitted, *mārā* being Transitive. *Main̄ tamām rāt jangal meñ pḥirā kiyā* 'I kept wandering about in the forest all night,' where *pḥirā* (the Intransitive Participle) alone is governed by *kiyā*. It must never be forgotten that whenever a Verbal Substantive, in any form, is compounded with a Transitive Verb, the compound must be *Actively* constructed in *all* the Tenses of the Active Voice; e.g. *Ādmī kī āwāz sunā dī* (not *āwāzne*) 'A man's voice was heard' (*lit.* 'gave a hearing'), *Do ādmī dekhāī dīye* 'Two men appeared.' In Frequentative and Desiderative Compounds the old forms *jāyā* and *marā* are used instead of *gayā* and *mūā*.

259. (6) Inceptives, (7) Permissives, and (8) Acquisitives.

The first of these is formed by adding the Verb *lagnā* ('to set to,' 'to begin') to the inflected Infinitive—or, rather, we should say, to the Gerund—of another Verb in the Dative Case, the Case-affix (*ko*) being suppressed. *Lagnā*, being Neuter, does not take the Agent in Tenses formed with the Perfect Participle; e.g. *Wuh kahne lagā* 'He began to say'; *Tab wuh rone lagī* 'Then she began to cry.' Permissives add *denā* 'to give' (permission), 'to allow,' to a Verb in the inflected Infinitive or Gerund, in the Dative or Accusative Case with *ko* suppressed; as, *Usko jāne do* 'Let him go'; *Hamko jāne nahīn diyā* 'He did not allow

me to go.' Acquisitives take *pānā* instead of *denā*, so that instead of saying *Hamko jāne diyā nahīn gayā* 'I was not allowed to go,' it is better to say *Main jāne nahīn pāyā*; *Wuh kām tum karne nahīn pāoge* 'You will not be allowed to do that work (or 'thing').'

260. (9) Desideratives may also be formed in this way with the inflected Gerund, or Infinitive, by adding the Verb *māngnā* or *chāhnā* to it; as, *Wuh pīne chāhtā hai* 'He wants to drink'; *Main wahān jāne māngtā hūn* 'I want to go there.'

261. (10) Staticals (so-called by previous Grammarians, though Mr. Platts thinks they have no right to the term of Compound Verbs) are formed by a Present Participle, used adjectively, prefixed to a Finite or leading Verb; as, *Wuh hañstā hūa ātā hai* 'He is coming along laughing'; *Wuh parhtī rahtī hai* 'She is engaged in reading.' Nothing further need be added here to what has already been said under this head in the former part of the Grammar (see § 88, p. 83).

262. (11) Continuatives, being formed with the Intransitive Verbs *jānā* or *rahnā*, as their final constituents, can never take the Agent form of the Subject in any Tense, though the first member happens to be the Participle of a Transitive Verb. This Participle may be either the Past or Present Adverbial; e.g. *Wuh isī tarah se bakte rahtī hai* 'She goes on prating in this way'; *Wuh chale jātā hai* 'He keeps walking on.'<sup>1</sup>

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<sup>1</sup> In the sentence *Tumhāre hāt, h se māl jātā rahā* 'Your wealth has for ever gone from your hands' (given in Dowson's Grammar as an example of a Continuative) there is no repeated or continuous act expressed. It is rather a Statical, *jātā rahā* being = *gayā aur rahā* 'went and remained' ('gone'), *jātā* agreeing with *māl*.

In these Continuative Compounds, if the first member of them be Transitive, then they may take an Objective complement (with or without *ko*), that complement being the Object of the Adverbial Participle; e.g. *Wuh roz roz sharāb pīye jātā hai* 'He keeps drinking wine (or 'spirits') every day'; *Wuh hamesha Injīl ko parḥte rahtī hai* 'She is constantly reading the New Testament.' Continuatives are sometimes met with in other connections than the Verbs *jānā* and *rahnā*, as in these examples: *Main chalte chalte tḥak gayā* 'I continuing to go on (or 'walking on continually') became wearied'; *Ham gāte gāte sītī haiñ* 'We (girls) keep singing while we stitch.' Staticals much resemble Continuatives, but must not be confounded. The student should compare them and mark wherein they differ.

(12) Reiteratives. There is nothing in the Syntax of these Verbs requiring particular remark, in addition to what was said of them in the former part of the Grammar (§ 92, p. 85).

### NOMINAL VERBS.

263. These are formed by a Verb and a Predicative Substantive, or Adjective, which is in the Nominative Case if the Verb be Neuter, and in the Accusative (Nominative form) if the Verb be Transitive. In the former case the Verbs are generally either *honā* or *ānā*, in the latter *karnā* or *lenā*. The Rules of Concord and Government, in regard to Nominals, are much the same as in the case of Verbs in general. Neuter Nominal Compounds with declinable Adjectives agree, in Gender and Number, with their Subject. But the Verb forming the second part of the Compound

is not affected by the Gender of the Noun that forms its first part; as, *Wuh rukhsat hūā* 'He took leave'; *Yih mere rū-ba-rū tarbīyat hogā* 'He shall be educated in my presence,' where *rukhsat* and *tarbīyat* are both Feminine, but *hūā* and *hogā* Masculine; but the Compounds so formed agree with their Subjects *wuh* and *yih* in Gender and Number.

Again, in *Ye bāteñ pasand nahīn ātīñ* 'These words do not please,' the Compound *pasand-ātīñ*, regarded as one Verb (though separated by *nahīn*), agrees with its Subject *bāteñ*. These cases alone are sufficient, we think, to vindicate the right of Nominals to be termed Compounds. Then, in *Ye sātoñ larkiyāñ kharī thīñ* 'All these seven girls were standing,' we have an example of a declinable Adjective, forming part of the Compound, also agreeing with the Subject in Gender and its Verb in Number too—*kharā honā* together meaning 'to stand.'

264. Though the Predicative Noun generally comes immediately before the Verb, yet it may also follow it, and often does so in poetry; as, *Aise mihmān kī to lāzim hai kī khatīr ho 'azīz* 'It is befitting that the heart of such a guest should be (esteemed) precious,' though in this example, given by Mr. Platts, we cannot quite agree with him in regarding *'azīz honā* as a Nominal Compound. It is simply a Verb and Adjectival Predicate. But we do agree with him that such phrases as *yād ānā*, *yaqīn ānā*, and the like, are not properly to be called "Nominal Compounds," any more than their equivalents in English 'to come to remembrance' and 'to feel certain' should be called so. In such cases *ānā* governs the party affected in the Dative; as, *Usko yād āyā* (lit. 'memory came to him'), *usko yaqīn āyā* (lit. 'certainty came to him'). *Lagnā* and *parnā* may take the place of *ānā*, in like phraseology; as, *Peṭ meñ āg lāgī*

'The fire (of hunger) kindled in my stomach'; *Barī āfat mujhko paṛī* 'A great calamity befel me.'

265. Nominals in which the Verb is Transitive are constructed with the Agent (not the Nominative) in Tenses formed with the Perfect Participle; and, if the Objective complement in the sentence be in the Nominative form, agree with it in Gender and Number; if in the Dative form, the Participle keeps the Nominative Masculine type just as in the case of ordinary Transitive Verbs; as, *Mainne terī 'arzī ko qabūl kīyā*, or *mainne terī 'arzī qabūl kī* 'I have accepted your petition (or 'memorial')'; *Deo ko rukhsat kīyā* 'He dismissed the demon'; *Garī kharī kī* 'He stopped the cart.'

In general (as said above) the Verbal Past Participle in a Nominal Compound is not affected in Gender by the first member of it, but there are one or two exceptions to this rule; e.g. if the latter be attached to a preceding Genitive this seems, syntactically, to detach it from the Participle as a compound factor, which then agrees with it in Gender; as, *Bādshāh ne uskī ta'arīf kī* 'The king praised it' (*lit.* 'did the praising of it'). In such a case the Predicative Substantive may be separated from the Verb connected with it as a Compound by several words; as, *Is quwat kī izhār chillāne aur rone waghāire se kartā hai* 'It ('the child') manifests this faculty by screaming and crying,' etc.

#### PARTICLES—ADVERBS.

266. As to the nature, derivation, and idiomatic order in a sentence of Adverbs, we have already spoken at sufficient length (see §§ 94-98, 110). A very few additional remarks need be made on their syntactical construction. Though



Adverbs *generally* should precede the Verb or Adjective they qualify, yet in certain cases their proper place is at the end or middle of a sentence. The word *nahīn*, for instance, which is not only a Negative Adverb, but also sometimes a contraction for *na hai*, very often stands last; as, *Main to aḥmaq nahīn!* (*hūn* being understood) ‘Indeed, I am not a fool!’ *Kyā maiñ aisā karūngā? kabhī nahīn!* ‘Would I do so? never!’ *Is waqt darwāza kholne kā ḥukm nahīn* (for *na hai*) ‘There is no order to open the gate at this time.’

The particle *to* is added to *nahīn*, either conditionally or by way of emphasis, giving the sense either of ‘otherwise,’ or ‘no indeed!’; as, *Tum jhatpat jāo, nahīn to tumko mārūngā* ‘You be off instantly, or else I will beat you’; *Kyā tum mujhe māroge? nahīn to!* ‘You beat me? no indeed!’

Sometimes *to* is an untranslatable enclitic; as, *dekho to!* ‘just look!’ or ‘see now!’ *yih to sach hai*, or *sahī to hai* ‘it is quite true,’ *kar to sahī* ‘just you do it.’

*Kahān?* (‘where?’) is idiomatically joined to two different Subjects to intimate a very great difference or contrast; as, *Nahīn to maiñ kahān aur tū kahān, i.e.* ‘Otherwise where (wast) thou, and where I?’ meaning ‘how could we possibly meet?’

The Adverb *kab?* (‘when?’) is also used much in the same sense; as, *Main to kab gayā* or *kab jāūngā* ‘When did I go?’ or ‘When will I go?’—meaning ‘I never would go.’

The enclitic *hī* may be added, for emphasis, to any part of speech; as, *Tūhī to kiyā!* ‘It was you, indeed, who did it!’ *Merīhī kitāb hai* ‘It is, indeed, *my* book’; *Uske dam meñ wuh ā-hī ga-ī* ‘(After all) she *did* yield to his cajoling’—*dam meñ ā-jānū* meaning ‘to be cajoled.’ *Jab talak* (or *jab tak*), meaning ‘until,’ ‘as long as,’ is almost always followed by a Negative and a Verb in the Aorist Tense; as,



*jab tak main na āūn* 'till I come' (lit. 'as long as I do not come'); *jab talak main tujhe khabar na dūn* 'till I inform you.' Without the Negative *jab tak* generally means 'whilst'; as, *jab tak tu pānī khaiñche* 'whilst thou art drawing water'; *jab tak tū us jawān ko sūt, h lekar āwe* 'whilst thou art bringing the young man.'

#### PREPOSITIONS AND POSTPOSITIONS.

267. Lists of these, and notes as to their Case-government, have been given in the Etymological portion of the Grammar (§§ 99, 100). But we may here add a few remarks as to *special* significations of some of them.

The purpose and use of these Particles is to show the relation of one Substantive to another, or to some other word in the sentence. Some of them govern a Noun in the Formative only, some in the Genitive only, and some optionally in either the one or the other.

*Āge* 'before,' and *sāmhne* 'in front' (both governing the Masculine Genitive), are much used for comparison; as, *Uske āge main nā-dān hūn* 'In comparison with him I am an ignorant man'; *Uskā ghar bādshāh ke daulat-khāne ke sāmhne jhomprī hai* 'His house, compared with the king's palace, is a mere hut.' But more ordinarily both signify 'in the presence of'; as, *Khudā ke āge* (or *sāmhne*) *sab ādmī gunahgār haiñ* 'Before (or 'in the presence of') God, all men are sinners,' *āge* meaning 'before' as regards position as well as time. *Nazdīk* 'near,' is often used in the sense of 'in the opinion of'; as, *'aqlmandōñ ke nazdīk* 'in the opinion of wise men.' *Pās* and *ṭaraf* are not so used. *Sāt, h,*

as a *Postposition*, generally means 'with,' 'along with,' but as a *Preposition*, followed by a Demonstrative Pronoun, it usually signifies 'although,' 'notwithstanding,' or 'in addition to' (like the Persian *bāwajūd*); as, *Tum hamāre sāt, h āo* 'You come with me'; *Sāt, h uske wuh bahut mihrbān t, hā* 'Besides that he was very kind'; *Sāt, h iske ki wuh nātawān aur uskā dushman bahut qawī t, hā, usne laṛāī karne ṭhaharayā* 'Notwithstanding that (or 'although') he was weak, and his enemy very powerful, (yet) he determined to fight him.' *Ṭaraf* 'towards,' refers not only to local direction, but also, sometimes, to feeling or conduct. Thus, *Wuh bāzār kī ṭaraf gayā hai* 'He has gone to (or 'in the direction of') the market'—more commonly *bāzār* (or *bāzārko*) *gayā hai*. But, *Merī ṭarafse salām kah do* 'Present my compliments'; *Uskī ṭarafse wuh bad-gumān ho gayā hai* 'He has become suspicious of him.'

There are several words which, if used as *Postpositions*, govern a Feminine Genitive, but if as *Prepositions*, take a Masculine Genitive. The first of these constructions is Hindī, the second Persian, whence it is only in regard to Persian or Arabic *Prepositions* that the usage occurs. Thus, *shahr kī ṭaraf*, or *ṭaraf shahr ke* 'towards the city,' *uskī mānind*, or *mānind uske* 'like that,' *uskī bābat*, or *bābat uske* 'concerning him'; and so with *miṣl* 'like,' *ba-madad* 'by aid of,' and *ba-mūjīb* 'in accordance with,' *ba-nishat* 'with respect to,' *be-marṣī* 'without the consent of.' The Persian construction is accounted for in this way: that not only in the last four words, but in all the others (except *bābat*) a Persian *Preposition* is understood (either *ba* 'with' or *be* 'without') governing these words, which were originally Masculine Nouns. *Be* by itself, used as a *Preposition*, has sometimes a following Genitive in the Masculine where *kī*

would be expected; as, *be ṣalāḥ o mashwarat ke* 'without advice and counsel.' We meet with *uskī bemaṛzī* 'with his (or 'her') displeasure,' but here *bemaṛzī* is a Compound Substantive, meaning 'displeasure,' governed by *se* understood.

### CONJUNCTIONS.

268. A list of Urdū Conjunctions, as judiciously classified by Mr. Platts, has been given in the Etymological Section of this Grammar (§ 103). We now subjoin a few Syntactical notes.

Conjunctions are useful in two sorts of combinations, viz. (1) Co-ordinate and (2) Subordinate.

Under the first of these are ranked Connectives, Adversatives, Exceptives, and Conclusives. Connective Conjunctions do not affect the structure of a sentence. They are often understood, but not expressed, as in English. The Negative *na* repeated answers to our 'neither,' 'nor.' Sometimes *aur* is prefixed to the second; as, *Na yih na wuh durust hai* 'Neither this nor that is right'; *Na main jāūngā aur na tum (jāoge)* 'Neither I nor you will go.'

*Yā—yā* may mean either 'whether—or' (Latin *vel*) or 'either—or' (Lat. *aut*); as, *yā dost yā dushman* 'either friend or foe'; *Yā mujhko yā tumko jānā hogā* 'Either you or I must go.'

The Conjunction *ki* is generally used to introduce a Subordinate Clause; as, *Mujhe ma'lūm hai ki wuh bīmār hai* 'I think he is sick'; but it is also used as a Disjunctive Co-ordinate in the sense of 'or'; as, *Wahān tum jāoge ki main?* 'Will you go there, or shall I?'

Conjunctions used in Subordinate combinations are the Conditional, Concessive, Comparative, etc.; as, *agar* 'and,' *jo* 'if,' *jab* 'when,' and their correlatives *to* 'then,' *tab* 'then,' *agarchi*, *goki*, *go* 'although,' *jaisā* 'as,' *goyā* 'as if,' *jo* 'if,' 'as,' *ki* 'that,' 'for,' 'because,' 'or,' etc.; *tā*, *tāke* 'in order that,' *mabādā* 'lest,' etc. These last (which are called 'finals') are generally constructed with the Aorist, or Present Subjunctive, as before-mentioned (§ 250); as, *tāki main sawere jāūn* 'that I may go early,' *mabādā we daur jāwen* 'lest they run away.' *Ki* 'that,' in Subordinate Clauses very often does not need to be translated; as, *Usne pūchhā ki, tumhārā nām kyā?* 'He asked me what was my name' (*lit.* 'What is your name?'). This (the direct oration) in Urdū is much preferred to the indirect.

## IDIOMS.

269. This preference for the Oratio Recta should always be borne in mind in conversation, of which we may give one or two other examples (taken at random from "Forbes's Manual"): *Usse kaho, ki tu sakht daghābāz hai, aur apne khāwind ke sāmhnē hamesha jhūṭh kī patōn ke paṭ kholtā hai* 'Tell him he is a great rogue, and that he is always telling his master no end of lies' (*lit.* 'thou art opening bags on bags of lies'); *Usne kahā ki mere hāt, h meñ kām hai, main hargiz rah na sakūngā* 'He said he had business and could not possibly remain'; *Mainne pūchhā ki wuh kām kis tarah kā hai? par usne kahā ki wuh bhed kī bāt hai, uskā main bayān na kar sakūngā* 'I asked him of what nature the business was; but he said it was an affair of secrecy, which

he could not divulge.' But it is not always necessary to adhere to this *direct* idiom : the oblique style may sometimes do as well ; as, *Sāis ko bolo bagghī taiyār kare, śāhib bāhar jūtā hai* 'Tell the groom to get the buggy ready (*lit.* 'that he get ready'), master is going out'; *Sarkār se kaho ki bank-loṭ lekar hūndī ke rūpai, e adā kare* 'Tell the sarkār to take bank-notes and pay the amount of the draft.'

270. Under the head of Idioms it may be well to notice the idiomatic use of various Verbs, most of them forming Nominal Compounds.

Thus, with *khānā* 'to eat,' we have the following: *zakhm khānā* 'to be wounded,' *rahm khānā* 'to feel compassion,' *hawā khānā* 'to take an airing,' *qasm khānā* 'to take an oath,' *chughlī khānā* 'to backbite,' *mārpīṭ khānā* 'to get a beating,' *ghoṭā khānā* 'to be immersed.'

From *uṭhānā*, we have *ranj uṭhānā* 'to endure grief,' *śadme uṭhānā* 'to receive blows,' *hazṣṣ uṭhānā* 'to feel pleasure,' *mihnat uṭhānā* 'to undergo great labour,' *maza jāwānī kā uṭhānā* 'to enjoy the pleasures of youth.'

From *khaiñchnā* (or *kheñchnā*) 'to draw,' *taklīf khaiñchnā* 'to suffer annoyance,' *taṣdī khaiñchnā*, or *uṭhānā* 'to feel vexation,' *sakhtiyān uṭhānā*, or *kheñchnā* 'to suffer hardships,' *fāqa kheñchnā* 'to fast,' *intizār khaiñchnā* 'to expect.'

With *lagnā* 'to touch,' 'be applied,' 'begin,' we have (besides the Inceptive Compounds) *hāth lagnā* 'to come to hand' ('to be obtained'), *āg lagnā* 'to catch fire' (as *ghar men āg lagī* 'the house caught fire'), *talkh lagnā* 'to become bitter.'

The Active form *lagānā* is also similarly used ; as, *āg lagānā* 'to set on fire,' *talwār lagānā* 'to attack with a sword,' *nashtar lagānā* 'to lance,' 'to bleed.' *Milnā* 'to meet,' 'to tally' (v. n.), generally takes the Dative of the



Person and the Nominative of the thing met, found, or obtained; as, *Mujhe apnī ārzū milī* 'I got my desire'; *Tumko sazā milegī* 'You will get your desert,' or 'be punished'; *Hamko daryā rāh meñ milā* 'We came to a river on our way'; *Tumko nekī ke 'iwaz nekī milegī* 'You will meet with kindness in return for it.' Sometimes, however, *milnā* is connected with the Nominative, and the person or thing met or obtained is put in the Ablative; as, *Mujhe rukhṣat dījiye ki main apne yār se milūñ* 'Give me leave that I may meet my friend'; *Wuh uṭhkar Mahmūda se milī* 'She arose and met Mahmūda'; *gale mil kar* 'embracing,' or 'having embraced.'

*Chāhnā* 'to wish.' Besides the idiomatic uses of this Verb in Desiderative Compounds, and in the form *chāhiye*, it is sometimes used as a *Simple Verb*, signifying 'to wish,' generally followed by *ki* ('that'), and the Aorist; as, *usne chāhā ki jāwe* 'he wished to go,' or 'he was about to go.'

*Rahnā* 'to remain.' This Verb is used (as already stated) in forming Continuative Compound Verbs, by being appended to Past or Present Adverbial Participles. But, besides that, it is also added for the like purpose to Present Participles agreeing in Gender and Number with the common Subject; as, *Wuh rotī rahtī hai* 'She continues crying'; *Wuh jātā rahā* 'He continued going'—but also 'he went right away,' 'departed,' or 'died'; *Hosh se jātā rahā* 'He departed from (*i.e.* 'lost') his senses'; *Yih kah rahā tḥā* 'He kept saying this'; *Merā intīzār khaiñch rahā tḥā* 'He kept waiting for me'—in which two last examples observe that the Pluperfect form is translated as an Imperfect Tense; *Apnī māñ ke pās baiṭhī rahī* 'She remained seated (or 'sitting') near her mother.'

*Mārnā*, 'to strike,' is much used in Nominal Compounds; as, *talwār mārnā* 'to strike (with) a sword,' *koṛā mārnā* 'to



strike (with) a whip'; *Usne ek hāt, hā mārā* 'He struck a blow (with his) fist'; *Mujhe ek lāt mārā* 'He kicked me'; *Usne tīr mārā* 'He shot an arrow.'

*Farmānā*, 'to command,' is often used in the sense of merely 'to speak' or 'say,' when the speaker is a king or some other authoritative personage; as, *bādshāhne farmāyā* 'the king commanded,' but often meaning simply 'the king said.' It is also used in the formation of Nominal Verbs, instead of *karnā* and *denā*, etc., when applied to a king or eminent person; as, *Inṣāf farmāyā* 'He did justice'; *Shafaqat farmāī* 'He showed kindness.'

*Bannā*, 'to be made,' frequently means to assume the appearance; as, *Brāhmanoñ kī ṣūrat bankar* 'having assumed the appearance (or 'dress') of Brahmans'; *gend kī ṣūrat bankar* 'having taken the shape of a ball.' The Intensive, *ban jānā*, has a similar meaning.

*Baiṭhānā* 'to sit,' *parṇā* 'to fall,' or 'lie down,' and *leṭnā* 'to repose.' The Past Participles of these three Verbs are generally used where *we* would use the Present, and should be so translated; as, *Wuh darwāze par baiṭhā t, hā* 'He was sitting at his door'; *Hār sāmp ke gale meñ parā hai* 'The necklace is lying on the snake's neck'; *Ek kauwe ghoñsle meñ parā dekhā* 'He saw a crow lying in a nest'; *Hiran uske āge leṭā hai* 'The stag was lying (*lit.* 'lain') before him.'

## APPENDIX—OF THE CALENDAR.

The following remarks on the Mohammedan and Hindū Calendars are taken mostly from Dr. Forbes's Hindūstānī Grammar.

### THE MOHAMMEDAN CALENDAR.

The Musalmāns reckon by lunar time : their era, called the Hijra (*i.e.* 'flight'; *vulgo* 'Hegira'), commencing from the day on which Mohammed retreated from Mekka to Medīna; 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 the preceding year. 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 Era at which the given current Musalmān year ends. This rule is founded on the fact that 100 lunar years are very nearly equal to 97 solar years, the difference being about 18 days only.

When great accuracy is required, and when the year, month, and day of the Mohammedan Era are given, the precise period of the Christian Era may be found very

nearly as follows:—Express the Musalmān date in years and decimals of a year; multiply by '97; to the product add 621'54; and the sum will be the period of the Christian Era.

The Mohammedan, or lunar, months are made to consist of 30 and 29 days alternately; but, in a period of 30 years, it is found necessary to intercalate the last month eleven times, so as to reckon 30 days instead of 29: that is, eleven times in every 30 years one day is added to the last month. So the year consists of 354 days, and in leap years of 355 days. Being thus about 11 days shorter than the solar year, it gains upon the latter at the rate of about one year in thirty-three.

The Months, which retain their names in all Mohammedan countries, are as follows:—

## LUNAR MONTHS.

<i>Moharram</i> . . . . .	30 days.	<i>Rajab</i> . . . . .	30 days.
<i>Şafar</i> . . . . .	29 ,,	<i>Sha'bān</i> . . . . .	29 ,,
<i>Rabī'-ul-awwal</i> . . . . .	30 ,,	<i>Ramazān</i> . . . . .	30 ,,
<i>Rabī'-uṣ-ṣūnī</i> } . . . . .	29 ,,	<i>Shawwāl</i> . . . . .	29 ,,
<i>Rabī'-ul-ākhir</i> } . . . . .	29 ,,	<i>Zi-l-qa'da</i> } . . . . .	30 ,,
<i>Jumāda-l-awwal</i> . . . . .	30 ,,	<i>Zi-qa'da</i> } . . . . .	30 ,,
<i>Jumāda-ṣ-ṣūnī</i> } . . . . .	29 ,,	<i>Zi-l-ḥijja</i> } . . . . .	29 ,,
<i>Jumāda-l-ākhir</i> } . . . . .	29 ,,	<i>Zi-ḥijja</i> } . . . . .	29 ,,

The following are the Days of the Week in

URDŪ.	HINDĪ.	PERSIAN.
Sunday	<i>Rabi-bār</i>	<i>Yak-shamba</i>
Monday	<i>Pār or Somvār</i>	<i>Du-shamba</i>
Tuesday	<i>Mangal-bār</i>	<i>Sih-shamba</i>
Wednesday	<i>Budh-bār</i>	<i>Chahār-shamba</i>
Thursday	<i>Brihaspati-bār</i>	<i>Panj-shamba</i>
Friday	<i>Sakra-bār</i>	<i>Ādina</i>
Saturday	<i>Sanī-bār</i>	<i>Shamba or Hafta</i>

The Hindūs regard the day as commencing, as we do, at midnight; but the Mohammedans regard it as beginning (as the Jews do<sup>1</sup>) with the evening of the preceding day; so that 'the night of a certain day' in the month of a Musalmān signifies the night of the day before as we would say. For example, *Jum'e kī rāt*, their Friday night, is really Thursday night according to our way of reckoning.

### THE HINDŪ CALENDAR.

The Hindū year is divided into twelve equal portions, which nearly correspond to our solar months. The month, again, is divided into two parts, each called a *pakh* or 'lunar fortnight.' The first *pakh* extends from new to full moon, and is called *sadī*, 'the light fortnight'; the second extends from full to new moon, and is called *badī*, 'the dark fortnight.' All festivals and dates are reckoned, not by the solar months, but by the duration of the moon which terminates in each. Hence, although the month *Baisākh* begins, *de jure*, about the middle of April, it may have commenced, *de facto*, from 1 to 28 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. The era, however, which is commonly used by the Hindūs of the northern half of India is that called *sambat* (Sanskrit, *samvat* 'year'),

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<sup>1</sup> Gen. I. 5, etc.

which dates from the month *Kātik* of the year 57 B.C., when King Vekramāditya is supposed to have ascended the throne of Ujjain.

Another common era, especially in Southern India, is that of *Sālivāhana*. It is called *Śāka*, and dates from the month *Chait* of the year 78 B.C.

The following are the names of the Hindū solar months:—

<i>Baisākh</i> =April—May.	<i>Kātik</i> or } =Oct.—Nov.
<i>Jeṭh</i> =May—June.	
<i>Asārh</i> =June—July.	<i>Kārtik</i> }
<i>Sāwan</i> or } =July—Aug.	<i>Aghan</i> =Nov.—Dec.
<i>Srāwan</i> }	<i>Pūs</i> =Dec.—Jan.
<i>Bhādoṅ</i> =Aug.—Sept.	<i>Māgh</i> =Jan.—Feb.
<i>Kuṅār</i> or <i>Āsin</i> =Sept.—Oct.	<i>Pḥāgun</i> =Feb.—March.
	<i>Chait</i> =March—April.

These names are in common use among both Hindūs and Musalmāns. But the names of the English months are also now used, especially in official correspondence.



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