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SUPPLEMENT

TO

HINDUSTANI AS IT OUGHT TO BE SPOKEN.

TWEEDIE.

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## EXERCISE NO. 2, PAGE 12.

The tea is getting ready.<sup>1</sup> Give (me) a little 'dál-bhát.'<sup>2</sup> The (native) butter<sup>3</sup> is not good. Wait a little; there is not butter (*or*, no butter). Take away the curd; bring milk. The table servant is not present (*or*, is absent; *or*, away). Come along! the coffee is ready. The man is tall, but the woman is short. The woman's brother is bad. The man's daughter is good. That's enough! Be off with you!

## EXERCISE NO. 3, PAGE 12.

Achhe laṛke-ko bulá,o. Achhe laṛkoṅ-ko bulá,o. Chhoṭi laṛki-ko le-já,o. Chhoṭi laṛki,oṅ-ko le-já,o. Chhoṭi laṛki,oṅ-ke roṭi-makhan (II. Notes) le-já,o. Chhoṭi laṛki,áṅ ḥázir haiṅ. Admi taiyár haiṅ. Ghoṛe taiyár haiṅ. Aurateṅ achhi haiṅ. Laṛka lamba hai. Laṛki,áṅ lambi haiṅ. Khidmatgár-ko bulá,o. Khidmatgároṅ-ko bulá,o. Chhoṭi ḥáziri bahut achhi hai. Dál-bhát do. Auratoṅ-ko dál-bhát do. Bhát lá,o. Cháwal lá,o. Thoṛa bhát do. Mard kharáb tha. Aurat achhi thi. Chhoṭi ḥáziri taiyár hoti thi. Sabr karo! bhát taiyár hota hai. Achhi kitáb. Ḥáziri taiyár hai. Bahut achha!

## EXERCISE NO. 4, PAGE 25.

The young lady of the house is not in the house. The venetian-blinds are open. Shut the door. Pull the pankha. Pull the pankha hard. The servants are not present. The children are taking (*lit.* 'eating') the air in the carriage.

<sup>1</sup> Correct 'hota' into 'hoti,' 'chá,e' being fem.

<sup>2</sup> Some words are better left untranslated.

<sup>3</sup> Generally left untranslated, 'ghi.'

The door is shut. If the man's brother should-come, then say, that I am 'not at home.' If the man had-come, then, the arrangement would-have-been good. The man has called a girl. The man has called the girl. The man has given (19. p. 25 and 22. p. 31.) a dress to his wife. The Magistrate has done sound justice. Call the servants. The young lady is doing-up (*lit.* is making ready) the house-accounts. Give (me some) bread; please give (me some) milk; please fetch (some) water. Take away the children. Dinner is ready. (i.e. *on a servi*). I am going into the drawing-room. Dont make a noise! I shall (*or, am going to*) sleep. You are father and mother to me!

## EXERCISE NO. 5, PAGE 26.

Kitáb zamín par rakh-do. Shíshe ke darwázah band-karo. Jhilmili khol-do. Roṭi, páni, dúdh líjiye. Laṛke-logoṅ-ko hál-kamre meṅ le-já,o. Zor-se ṭhelo, darwázah khulega. Darwázah khol-do. Gore-ko roṭi díjiye. Ghore-ko páni do (*or, pilá,o*). Agar ádmi buláta, to, laṛke-log ghar meṅ áte. Bolte-hi, naukar,oṅ-ko buláya. Sáhib-ne khidmatgár-ko bakhshísh di (22. p. 31.) hai. Wuh laṛke-ko mártá hai. Wuh laṛke-ko máregi. Mard-ne ek laṛka mára hai. Mard-ne ek laṛki mári hai. Mard-ne aurat-ko khúrák di hai. Aurat-ne bahut koshish ki hai. Main játa hún. Wuh gaya hai. Chup rao! Sáhib sota hai; mem-sáhibah nínd-se leti hai; mís-sáhibah Hindústáni zabán sikhti hai. Sabr kijiye! akhbár paṛhta hún. Laṛke-log bághíche meṅ já,enge. Laṛke-log hál-kamre meṅ já-saken.

## EXERCISE NO. 6, PAGE 32.

This horse is mine. This is my horse. I approve (*i.e., 'like'*) my own horse. I like his horse. Bring my horse.

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# HINDÚSTÁNI AS IT OUGHT TO BE SPOKEN.

## SUPPLEMENT.

BEING TRANSLATIONS OF ALL THE EXERCISES AND OF 'THE READER,' CONTAINED IN THAT BOOK ; TOGETHER WITH COPIOUS REFERENCES CONNECTING THE TRANSLATIONS WITH THE TEXT-BOOK, AND NOTES ILLUSTRATIVE OF INDIAN WAYS, CUSTOMS AND HISTORY ALLUDED TO IN THE TEXT.

J. TWEEDIE,  
*Bengal Civil Service.*

Calcutta

THACKER, SPINK & Co.

LONDON: W. THACKER, & CO., 87, NEWGATE STREET.

1893

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## LOAN STACK

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## NOTE.

THESE Translations are issued as promised in the Preface to the Second Edition of 'Hindústáni as it Ought to be Spoken.' The Author deprecates any conclusions being drawn from them either as to his ordinary style of English composition, or as to his nationality. The book has two 'Parts ;' first, the 'Exercises,' and then 'The Reader.' The Translations into English are in all instances close. But in each 'Part,' the closeness opens out a little as you get on. Reading aloud the earlier Translations of each 'Part' will give you an excellent idea of the modifications—in respect of order of words, and so forth—through which English must pass, before it can be reproduced in Hindústáni. A good exercise for the student is to write for himself, translations in sound idiomatic English, carefully thinking out how many ordinary English phrases can be covered by the Hindústáni at his command. Thus in Selection No. 10, for such a phrase as 'his affairs did not go on in a satisfactory manner,' (which is hardly 'English,') you may find half-a-dozen idiomatic modes of translation.

The Translations as printed will also give you a clue to English composition as turned out by natives of the country.

The figures within brackets in this book refer to the Manual. 'p.' stands for the 'paragraph,' or section on any page quoted. Thus, (38) means page 38 of the Manual ; (73. p. 5) means page 73, para. 5 of the same.

*Patna, 10th August 1893.*

J. T

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**PART I.**  
**EXERCISES.**



# SUPPLEMENT

TO

HINDÚSTÁNI AS IT OUGHT TO BE SPOKEN.

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## EXERCISE NO. I, PAGE 9.

THE man's mother is present (*or*, here). The woman's son and the man's sister are here. The boy's bread is ready. Call (*or*, summon) a man. Call a man.<sup>1</sup> Hear! (*or*, hey you!) call the lady's son. Hey you! take away the lady's daughter. The lady's brother is here. The European's horse is ready. The water of the bath (*or*, *simply*, the bath) is ready. Have patience! Hold your tongue! Get out of the way! Let it alone!

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<sup>1</sup> There is no *explainable* difference between this sentence and the preceding one; it is a matter of perception.

## EXERCISE NO. 2, PAGE 12.

The tea is getting ready.<sup>1</sup> Give (me) a little 'dál-bhát.'<sup>2</sup> The (native) butter<sup>3</sup> is not good. Wait a little; there is not butter (*or*, no butter). Take away the curd; bring milk. The table servant is not present (*or*, is absent; *or*, away). Come along! the coffee is ready. The man is tall, but the woman is short. The woman's brother is bad. The man's daughter is good. That's enough! Be off with you!

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## EXERCISE NO. 4, PAGE 25.

The young lady of the house is not in the house. The venetian-blinds are open. Shut the door. Pull the pankha. Pull the pankha hard. The servants are not present. The children are taking (*lit.* 'eating') the air in the carriage.

<sup>1</sup> Correct 'hota' into 'hoti,' 'chá,e' being fem.

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The door is shut. If the man's brother should-come, then say, that I am 'not at home.' If the man had-come, then, the arrangement would-have-been good. The man has called a girl. The man has called the girl. The man has given (19. p. 25 and 22. p. 31.) a dress to his wife. The Magistrate has done sound justice. Call the servants. The young lady is doing-up (*lit.* is making ready) the house-accounts. Give (me some) bread; please give (me some) milk; please fetch (some) water. Take away the children. Dinner is ready. (i.e. *on a servi*). I am going into the drawing-room. Dont make a noise! I shall (*or*, am going to) sleep. You are father and mother to me!

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## EXERCISE NO. 6, PAGE 32.

This horse is mine. This is my horse. I approve (*i.e.*, 'like') my own horse. I like his horse. Bring my horse.

Bring my horse for me. I wish my horse for myself. I want my horse for him. That man—for his (own) brother—is fetching mangoes. That man—for his (another person's) brother—is bringing mangoes. Leave your (own) work; do my work. Go to your (own) left. Eat your (own) dinner. Eat his dinner. He has eaten his (own) dinner. He has eaten his (another person's) dinner. From thy word thy vice becomes evident. I—on my own behalf—have made many endeavours. (*lit.* much attempt.) That woman—for herself—is demanding alms. I myself shall go.

## EXERCISE NO. 7, PAGE 32.

Apni rassi khincho ; us-ki chhor-do. Wuh apna naukar buláta hai. Wuh us-ke naukar-ko buláta hai. Apne dáhine ghumo. Wuh—apni miñnat se—daulatmand hú,a hai. Us-ne—us-ki madad se—taraḳḳi pá,i hai. Wuh apna khána khá,ega. Wuh us-ki jagah pá,ega. Us-ne, apni ma ke wáste ek kursi lá,i. Us-ne, das rúpíye, us-ke naukar ke wáste, laye haiñ. Maiñ apne wáste yih cháhta hún. Yih meri ṭopi hai. Us-ne mera ṭaṭṭu mol-liya hai. Maiñ khud karúnga. Rája-sáhib-ne khud kaha tha.

## EXERCISE NO. 8, PAGE 36.

Your faithful-one,<sup>1</sup> to-day, from a journey has arrived. Is your health good? When are you going away (*lit.* will you go away)? Your slave<sup>2</sup> will go to-morrow. Yesterday I was ill. Yesterday my brother became ill; to-day he is well. His (*or, her*)<sup>2</sup> daughter is here. When became (she)

<sup>1</sup> The English idiom is, of course, only 'I.'

<sup>2</sup> The context alone can decide. The '*thing owned*' being fem. you have '*ki*'—whether the owner be male or female. (3. i.)

present? (= when did she come?) To that man, give bread and beer. I have called (*or*, sent for) a girl. Is she here? Yes! she is here. To me a clean collar give. This girl's father is dead. That boy's mother is dead. That man is bad. No! That (one) is not bad; this (one) is bad. Why are you going?

## EXERCISE NO. 9, PAGE 36.

Ap, apne safar se, kab pahunche haiñ? Kal pahuncha. Kal chalá-já, úñga. Kal meri bahin bímár hú, i; áj us-ka mizáj achha hai. Admi ka beṭa ḥázir hai. Main-ne us-ko buláya. Ghar ke lamp sáf nahíñ haiñ. Khidmatgár! peg lá, o. Háiñ! sáhib!

## EXERCISE NO. 10, PAGE 36.

What man is at the door—him call. What man's horse is present—call *his* father. (*i.e.*, call the father of the man whose horse is here.) What children are bad—them punish. What girls are good—them pet. What water is in the glass—that give to me. No! Sir! that water is not clean; (your) slave is bringing clean water. Who is calling? What is it? (*or*, what's wanted?) Give water to the horse at the door. The girl who came to-day is ill.

## EXERCISE NO. 11, PAGE 37.

Jo achhi laṛki hál-kamre meñ hai, us-ko piyár karo. Jis ádmi ka báp kal pahuncha hai, us-ko bulá, iye. Jo sab kálar dráj meñ haiñ, so lá, o. Jo sab kámízeñ main-ne kal dhobi-ko dí thíñ—we us-ne nahíñ lín haiñ. Kaun ḥázir hai? (*or*, *simply*, kaun hai?) Kaun laṛka ḥázir hai? Kaun laṛke ḥázir haiñ? Kya (*or*, kaun,) ghar achha hai? Gore-ka ghar achha hai.

## EXERCISE NO. 12, PAGE 41.

Sirdár! <sup>1</sup> light the fire. (*lit.* give fire in the fire-place.) Shall I (*or*, am I to, *Subjunctive*) give wood, or coals? Coals. Which table shall I prepare? The card-table. Tell the sirdár that (he)—all my things—quickly—in a box—shall place. The oil-light is not burning (*i.e.*, 'wont burn'); bring a wax-candle quickly. Bring a quill; this steel-pen isn't good. The whole house—mats,<sup>2</sup> carpets, tables, pictures and the various other things—clean. What sort of men are you! As (are) the masters, so (are) the servants.

## EXERCISE NO. 13, PAGE 42.

Wuh kaisa ádmī hai? Jitna dúdh ghar meñ hai, itna lá,o. Almári meñ kitni chízeñ haiñ? Bahut ádmī házir haiñ. Ág jalá-do. Lakṛī (*or*, hezam) nahīñ hai. Bāwarchi-khāne se kuchh lá,o. Mujh-ko kuchh (*or*, thoṛa) lál-kághaz dījiye. Tel-batti bujh-ga,i hai; dúsrī lá,o; kursi par rakh-do; tab<sup>3</sup> já,o.

## EXERCISE NO. 14, PAGE 44.

There is a large tree in front of the house. Because of fear, they did not go out. With me, there is not even one rupee (*i.e.*, I have not even, &c.). For your sake, everyone will exert himself (*lit.* 'make endeavour'). Don't come this way; go that way. Compared with this, that is the good (one) (74. p. 8.) (*i.e.*, this is better than that). How shall I do this work? As you think best. I keep lots of horses (*lit.* with me are many horses). (75. p. 13.)

<sup>1</sup> Head house-servant; best left untranslated. (35.)

<sup>2</sup> When a word like 'sab' has already given a plural sense, the plural terminations may be omitted. (185.)

<sup>3</sup> 'Aur,' *and*, would hardly be idiomatic; 'tab,' *then*, is better.



## EXERCISE NO. 15, PAGE 45.

Gore-log naddi ke us-pár ga,e haiñ. Chirágh ke níche andhera. Ráste meñ, maine-ne do sher dekhe haiñ. Wuh shahar ki taraf játa tha. Is taraḥ daulatmand hú,a. Mere liye, bahut koshish ki thi.<sup>1</sup> Ba-nisbat is-ki, marna bihtar hai. Doston ke bích jhagṛa karna (15. p. 13.) kharáb hai. Jaj sáhib ke yahán, bahut taswíreñ haiñ. Us-ne, mere ḥukm ke mutábik, yih kám kiya hai.

## EXERCISE NO. 16, PAGE 51.

From among these two, which does your Honour approve? In my opinion, this is the good (one) (*i.e.*, the better of the two). May your Honour be pleased to take it<sup>2</sup>; there is another with your faithful-one (*i.e.*, I've got another one). All right! (Your) slave to-day at evening (= this evening,) will send (it) to Your Honour; otherwise, it wont be of any use. Good! please send (it).

In the field is growing-rice; in the cook-house is dry-rice; on the table is cooked-rice. Although I should see him again, still, I should not be able to recognise him. I do not preserve recollection regarding that matter. (= I don't remember about that.) Several people are saying, (*or*, the report is,) that there are lots of thieves in the city. I am becoming well acquainted with the Hindústáni language.

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<sup>1</sup> The Nominative, or Agent 'us-ne' is here left unexpressed, as is often the case.

<sup>2</sup> Be careful not to admire anything which a native shows you. If you do, he may insist on your taking it, and will await a future reward.

## EXERCISE NO. 17, PAGE 52.

The Empress's son came into this country. He put up with the Governor-General. The Empress herself could not come. All the kings, rájas,<sup>1</sup> mahárájas,<sup>1</sup> the nobility and the common-people went (to) Calcutta in order to see the son of the Empress. The prince, also, in order to see the people, made journeys into all the country. From this, every one was extremely gratified.

If my word is not agreeable to you (if what I've said, doesn't suit you) then, I shall go away. This man is not rich; on the contrary, he is poor. In as much as you have not done this work, therefore, you will get punishment. (50. Notes). When the rainy-season is a good one, then the cultivators<sup>2</sup> are happy. When I shall be ready, then I shall go out with you. With the object of making me happy, (he) gave me a tip.

## EXERCISE NO. 18, PAGE 53.

Go<sup>3</sup>-kih ħuzúr bímár haiñ, hanoz maut ki ħar nahín hai. Agarchi ħuzúr-ne ħukm diya hai, tá-ham mainñ yih kam nahín karúñga. Suno! to! mainñ Kalkatte já,úñga; aur jab-tak mainñ nahín phir á,úñ, tab-tak tum yahán rahoge. Jab-tak mainñ nahín pukárúñ, tab-tak mat á,iye. Jis-waĳt mainñ is ádmi ko kuchh bát kahúñ, us waĳt tak áp áj ke akhbár dekh-leñge.

<sup>1</sup> These words are best left untranslated; when used as English words, they are (as here) made plural by the English 's.' They are titles of rank.

<sup>2</sup> *Ri,áya*, an Arabic plural but in common use. It does not change in the oblique cases. The Sing. is *ra,iyat*.

<sup>3</sup> 'Go' is from the Persian, *guftan*, to say, speak. *Go-kih* therefore means *lit.* 'said that.'

Is mulk ke zamíndarán (73. p. 6.) daulatmand haiñ ; aksar ápas meñ jhagre karte haiñ. Jab barsát achhi hai, tab ri,áya-ko acchi fasl milti haiñ. Ím sál barsát káfi nahíñ hú,i hai ; pas, fasl sab kharáb haiñ.

Main sheron se ðarta hún. Jangal meñ main-ne do sher dekhe the. We, ham se ðarne lage, aur buland áwáz karte, bhág-ga,e. Darmiyán ráh ke, ham logon-ko ek naddi mili ; kishti meñ pár hú,e.

## EXERCISE NO. 19, PAGE 55.

I'm awfully happy ; my father has given me a lot of rupees. I shall buy (some) horses, right-off. Hang the clothes quickly in the wardrobe. It will be necessary to go. [You must go ; you'll have to go.] By chance to a cock a pearl appeared ; (he) said, that, ' what's the use of this ' thing ? A pearl is a jeweller's article ; for me one grain ' (of) (73. p. 3.) barley would be preferable.' On speaking, he died of hunger.

## EXERCISE NO. 20, PAGE 55.

Darmiyán ráh ke, mujh-ko ek dost mila tha. Safar meñ, us-ko dariya mila tha. Murgh-ko ek moti mila tha. Ittifá-kan, bádsháh ki dukhtar-ko, naddi ke kináre par, ek lařka mila tha. Wuh<sup>1</sup> bolne laga, kih, ráh meñ mujh-ko do bágħ mile the ; magar us-ka yár-ne kaha, kih, ' is jagah<sup>2</sup> meñ ko,i bágħ nahíñ haiñ,' pas, chup-raha.

<sup>1</sup> *Not* the ' lařka ' of the preceding sentence.

<sup>2</sup> ' *Jagah* ' is *best* left unchanged except in the oblique cases of the plural (jagħon) ; though ' *jage* ' does occur in the Manual.

## EXERCISE NO. 21, PAGE 59.

Hey you! whither are you going? Why are you asking? What do you mean to say! you won't give me an answer! Oh yes! your lordship! I'll give you an answer, I'm going to the *bázár*.<sup>1</sup> Very good! No fault! Go on! Her Majesty's justice! thieves have plundered all my property! be pleased to give an order that the police-constables at-once make investigation. Alas! Alas! it is a calamity!<sup>2</sup> we shall make search on all sides—North, South, East (and) (11. *Note*.) West. Say! what (95. foot-note 1) property has been lost.

This man is wise; that is a fool. This woman is very lean; but her husband is very fat. This cloth is thin and narrow; to me, strong and broad cloth is necessary (= I want, &c.) is such cloth with you? (= have you any such cloth?). The black cloth is strong. You fool! I am asking-for white cloth, you are bringing out black cloth—get along with you!<sup>3</sup> Bearer! (35.) Yes, my lord! The brown horse is ill! Good gracious! how did it come-about? What do I know! Run, quick! fetch a purgative (purgative-medicine)<sup>4</sup> from the bazar. (Your) servant will send a

<sup>1</sup> Best left untranslated.

<sup>2</sup> Please correct the text; it should be '*afsos*,' not *áfsos*.

<sup>3</sup> Struggle against the effects of the climate on the temper. Our irate purchaser, observe, had never told the poor cloth-seller that it was white cloth he was wanting.

<sup>4</sup> Compound nouns are made either like ours, two words joined; e.g. *árám-kursi*, an easy-chair; *háth-pankha*, a hand-punka; or, more frequently, by two words connected by "*ka*" or "*ki*," e.g. *bál ka tel* hair-oil; *ghore ka chábuk*, a horse-whip; *tás ki mez*, a card-table.

messenger.<sup>1</sup> No! you lazy creature! in the meantime the horse may die. Run yourself! Be off!

## EXERCISE NO. 22, PAGE 60.

Are! tum kya karte ho? Kuchh nahín! To, yih sab shor-ghol kya hai? Kháli ápas meñ bít-chít karte haiñ. Bará-made meñ mat bako; shor ke bá, is, main kám nahín kar-sakta hún. We ádmi kaun haiñ? Kisán haiñ, khudáwand!<sup>2</sup> Kya cháhte haiñ? Kahte haiñ, kih apne zamíndár ke zulm se, fasl sab zabt húi, haiñ; insáf mángte haiñ. Lekin, in-hoñ ka bayán sach hai ya nahín? Khuda jáne!<sup>3</sup> hasb zábítah, donoñ taraf kuchh kuchh sach hai, o kuchh kuchh jhúth hai. Albattah we gharíb log jhúth bít nahín kah-enge. Huzúr chhe mahínoñ se, is mulk meñ rahe haiñ; o sab jánte;<sup>4</sup> ghulám ki rá, i yih hai, kih, jo ko, i sirf nisf bayán ittimád kare, wuh achha insáf karega.

## EXERCISE NO. 23, PAGE 70.

What week has passed—in it I have bought two horses. Last year, the cultivators<sup>5</sup> were very poor; this year, their

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<sup>1</sup> You may freely use '*chaprásí,*' as if it were an English word. The last part of the Exercise illustrates how no superior servant will do any thing at all, if there be an inferior servant within call. Yet this 'bearer' was not *quite* a good man. He should have said nothing to his master; but sent the '*máli*' (35) to search for the '*chaprásí,*' while he—the bearer—awaited results in his house.

<sup>2</sup> A native will always add a polite word, whether English idiom requires it or not.

<sup>3</sup> Subj. 'may know,' or 'may perhaps know' (*jánna,* to know).

<sup>4</sup> Our astute Asiatic, dealing with a foolish youth, here ventures on an impertinence under cover of a compliment. Alas! Alas! how many men—and women too,—do not wait for even six months' experience, before dogmatizing about India.

<sup>5</sup> '*Ri, áya.*'

crop is a good one, so they are happy. The English year, on January's first date—begins. My watch has gone out of order. His (*or her*) watch goes fast; and my brother's watch goes slow. They are of no use. I bought three yards and three-quarters. They bought two-and-a-half maunds (of) (73. p. 5.) coal. Waken me at a quarter to five. At what o'clock will you go out? I shall go out in the evening; at what o'clock, I do not at-present know. Is every thing correct? Yes! my Lord. Put the night-light into the bath-room.

EXERCISE NO. 24, PAGE 71.

Us-ka<sup>1</sup> kán chhoṭa hai. Us-ki chhāti sufed hai. Us-ka rukh lál hai. Us-ka dil halkah hai. Us-ka jabra baṛa hai. Us-ke háthoṅ par, dastáne haiṅ. Bahut pasína tha. Us-ka kándha mazbút hai. Ek pá,0 do. Us-ne pandrah ghoṛe mol-liye haiṅ. Un-ke wáste kitna diya hai? Nau hazár, sát sau, chí,ási rúpiye. Panch sau, be,ális ádmi házir the. Ham-ko paune tén djiye. Wuh pahla hai; wuh sáni hai. Maiṅ us-ko tén duffe bola. Yih baras garm hai. I'm sál, barsát achhi hai. Aj, ek pahar ke waḳt, maiṅ Kalkatte<sup>2</sup> já,ún. Ka,e baje báhir ga,e the? Paune tén baje.

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<sup>1</sup> Remember, once for all, that the 'ka' and the 'ki' go by the thing owned; not by the owner. So that 'us-ka' is *not* necessarily 'his'; nor is 'us-ki' necessarily 'her.' Either word may, according to context, mean 'his,' or 'her' or 'its.' And the same is true of 'is-ka,' 'is-ki'; 'un-ka,' 'un-ki.' and all other genitives which are possessive pronouns. (30. p. 6.)

<sup>2</sup> No preposition is required in this connection.

## EXERCISE NO. 25, PAGE 78.

A good man will give alms to the poor. To give alms, to say (one's) prayers, (and) to fast—these three things are pleasing to God. This church's clergyman's name—what is it? I don't know. The soul's rest is in heaven; wicked men's punishment will be in hell. There is no religion (such), that in it there are not both good and bad men. In one year there are twelve months. In each year there are 365 days. The peasants first-of-all sow the seed, afterwards they plant-out the seedlings in the field. If the rains fail, then, the crop turns-out bad; the poor people get sometimes only a quarter crop, or a one-eighth crop. Then the landlords also are in a bad way. They do not get their rent; they are unable to pay the Government revenue, so their properties are lost at auction-sale.<sup>1</sup>

## EXERCISE No. 26, PAGE 79.

Im sal, rí,áya-ko solah áne ki fasl milegi. Sab-ko, i khush hoga; káshtkárán, málíkán, (73. p. 6.) Sirkár-Bahádur. Shaitán ádmi, oñ ka dushman hai; Khuda us-ka dost hai. Mazhab se, rúh ka sulh áta hai. Láṭ pádrī sáhīb parson,<sup>2</sup> tashrif lá, enge. (76. p. 17.). Ek itwár-ko chhor-ke, girja har ek itwár-ko khula hai.

Meri gharī ṭhík hai? Nahīn, sáhīb! tez chalti hai. Kitne rúpíye ghar meñ hai? Tín sau, chár kúri, terah.

<sup>1</sup> In India the land belongs to the Crown in a more practical sense than in England. In Lord Cornwallis' time a great part of it was let out to various underlings of the old Government, at rents 'permanently settled.' A public sale of these subordinate rights takes place whenever default occurs in making full payment of the rent due to Government.

<sup>2</sup> *Not* an English word.

Shám-ko gídar baghíche meṇ áte haiṇ. Parsoṇ se, main yaháṇ nahín áya hún. Kaun táríkh-ko chale ? Julá,i mahíne ki sát táríkh-ko.

EXERCISE NO. 27, PAGE 82.

In the rainy season, the jungle and undergrowth become very high ; all<sup>1</sup> the rivers are large ; tree, plain, grass—all things become (things) of green colour.<sup>2</sup> In the hot weather, it is necessary that no one go into the heat-of-the-sun ; but it is frequently the case, that in the season of heat, every one keeps in good health. In the cold weather, the climate is extremely pleasant ; but, by reason of the low-temperature, colds-in-the-head and several sorts of illness afflict mankind.

EXERCISE NO. 28, PAGE 83.

Pachham ki taraf se, tufán áti hai. Waháṇ bijli dekhta hún. Suniye ! garajta hai !<sup>3</sup> Nahín sun-sakta hún. Shahar meṇ bahut dúkán haiṇ ; magar ráste sab tang haiṇ. Járe ke mausam meṇ, kuhásah áta hai. Rel-gáři,áñ<sup>4</sup> do pahar ke waqt pahunchenge. Is chauk meṇ dúkán nahín haiṇ. Bázár ke nazdík hai ; is liye dúkán nahín haiṇ. Táláb ka páni, nihar ke páni se, bihtar hai. (74. p. 8.) Maídán meṇ baři táláb hai. Ayande Janři mahine ki das táríkh-ko, mela hoga. Ap kabhi Sonpúr mele ga,e the ?

<sup>1</sup> See Glossary, *sub voce* 'Sab.'

<sup>2</sup> *Lit.* a green colour's things.

<sup>3</sup> *Lit.* 'it is thundering.'

<sup>4</sup> The English word 'ṭaren' (train,) is now commonly used wherever the Railway system has reached. The Verb will be sing. if this word is used.



## EXERCISE NO. 29, PAGE 84.

Many wild-beasts live in the jungle. The Lion is the King of the Forest. Lions are scarce in Hindústán;<sup>1</sup> tigers are numerous; often, having seized human beings, (they) eat them (=they often seize and eat human beings,) Every one is afraid of them. In the rainy season, snakes sometimes come into the house; one must be very careful. From inside (=out of, 73. p. 5.) the wall, scorpions come-out. The birds of Hindústán<sup>1</sup> do not sing. The peacock's note (*lit.* 'voice,') is very disagreeable. English people eat many fowls; they are cheap in this country.

## EXERCISE NO. 30, PAGE 85.

Jab ghás únchi hai, tab, bahut samp hai. Tará,i meṇ, shikári-ko, bahut sher aur háthi,áñ milte haiṇ. Bhál pahár-oṇ meṇ rahta hai. Is mulk ke shikár meṇ se.<sup>2</sup> jangli sú,ar ka shikár sab se achha hai.<sup>1</sup> Jangli sú,ar ke shikár ke wáste, tez ghoṛa zarúr hai. Laṛke-logoṇ ke wáste ṭaṭṭu,áñ kám-áte haiṇ. Is mulk meṇ, tén mausam haiṇ; járe ka mausam, garmi ka mausim, aur barsát ka mausam.

## EXERCISE NO. 31, PAGE 88.

Áyah! is every thing ready? Yes! mum! every thing is right. What sort of a person are you! there's no soap, and

<sup>1</sup> There is no native idea, or name, which answers to our word 'India.' 'Hindústán' is, comparatively speaking, a small portion of the Peninsula, lying in the North-West and Central parts.

<sup>2</sup> '*i.e.* 'from among the sports of this country, wild-pig's sport is the best.' (74. p. 8.) Unfortunately, 'sú,ar' has been omitted from the Glossary. See (83 and 84.)

you say, 'every thing's right.' My fault! pray, excuse me! Is there water in the tub? No! mum! the water-man<sup>1</sup> is sick to-day. Then what am I to do? Give four pice to a coolie; then he'll bring water. All right! call a coolie, and put the soap (and) (११. *Note.*) the towel inside. The tailor<sup>2</sup> also is absent! every one is sick to-day. My Lady! the true word is this:—that to-day there is a grand show; therefore, all the people are making the false-excuse of sickness. Your humble-servant is here!

EXERCISE NO. 32, PAGE 89,

Palang ke wáste sáf chádár lá, o. Sab chádár dhobi ke pás haiṅ. Kab se dhobi ke pás haiṅ? Kal se. Kitáb sab mez par rakh-do; tab kitáb ki tipái sáf karo. Dēkho, to! kaisi maili hai; garm páni, sábuln se sáf karo; tab mom-raughan se pálish<sup>3</sup>-karo.<sup>4</sup> Kabhi-kabhi samp ghar meṅ áte haiṅ; pas, har waḳt (*or* hameshah) khabardár hona cháhiye. Bichu bhi aur til-chaṭṭe díwálon meṅ se nikalte haiṅ; o písu, o khaṭmal, o machhar, har jagah haiṅ.

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<sup>1</sup> You will soon learn to speak of your servants—not by the English, but—by the native word. See page (35.) A few head-servants you may call by their personal names,—if you know them. Only persons who are partially English speak of their 'valet,' 'groom,' 'washer-man,' and so on.

<sup>2</sup> A 'darzi,' who sits in the Verandah, and does the nearest thing to nothing, which human ingenuity can reach, is a fixed institution in every house where there are ladies. *Useful* sewing is not commonly done by ladies themselves.

<sup>3</sup> English, 'polish.'

<sup>4</sup> If you are a purist, you may say 'tab chikna' or 'mom-raughan lagá, do,' instead of what is given above. But, 'pálish karo' is more appropriate to what you mean; and is understood by all servants, and 'polishers.'

## EXERCISE NO. 33, PAGE 89.

Your father came out of the house at noon. He came back at dark. What's to-day's date? To-day is the 8th of July.<sup>1</sup> My body is weak; I feel a pain in my stomach. Show (me) (your) tongue. It is a yellow colour's (tongue.)<sup>2</sup> (=the tongue is of a yellow colour.) medicine is not necessary; you must take exercise on horseback, morning (and) evening. No! only a few days ago, I fell from my (73. p. 5) horse. Far better you should give (pres. subj. 3rd pers. plur.) (29. p. 2.) medicine! All right! I'll give.

## EXERCISE NO. 34, PAGE 89.

Ek din, lomri-ne, jangal meñ se nikal-kar, angúr peṛ dekhe. Kahi,<sup>2</sup> kih, 'dekho to! albattah we angúr baṛe o miṭthe haiñ, kuchh lūṅga.' Lekin angúr ghar ke chhaṭ par the; pas, lomri kúдне lagi; chaṛh nahíñ saki; ek angúr peṛ bhi nahíñ háth-dál<sup>3</sup>-saki. Údás ho-kar, kahi, kih, 'be-shakk baṛa khaṭṭe haiñ;' o chal-di.<sup>4</sup>

## EXERCISE NO. 35, PAGE 94.

In a man's house, one hundred rupees, by theft, were lost. He gave information to the Magistrate. The Magistrate, having sent for all the servants, to each man, a stick

<sup>1</sup> Your rule for 'ka,' 'ke,' 'ki' never fails. Translate *lit.* 'To-day, July-month's 8th date is.' The date,(fem.) is the thing *owned* by the month.

<sup>2</sup> 3rd pers. sing. fem. past-tense of *kahna*; agreeing with 'lomri, Never lose sight of the table of irregular past participles, which are also past-tenses (17. p. 17.) given on page (22).

<sup>3</sup> *Háth-dálna*, to cast-hand-upon; seize.

<sup>4</sup> *Chal-dena*, (22.).

(all) in measurement equal—gave ; and said, that, what man is the thief—*his* stick will increase one finger-(length). Then, to all, he<sup>1</sup> gave dismissal. By night, the thief, from his stick, cut one finger-(length). In this way, the Magistrate spotted the thief, took the rupees from him, and gave punishment.

EXERCISE No. 36, PAGE 95.

Ek shakhs-ne dúsre se púchha, kih, ‘Huzúr-ne darya ke safar aksar kiye<sup>2</sup> haiñ, kahiye, kya kya ajá,ib dekhe haiñ?’ Unhon-ne jawáb diya, kih, ‘sab se yih ajúbah hai, kih ‘main kináre tak salámat pahuncha.’

EXERCISE No. 37, PAGE 98.

There is a story that in a rainy season, a camel and an ass, in company, went on a journey. In the middle of the way, they came-on a river. The camel was the first to enter into the water ; the ass, on the bank, remained behind. The camel said, ‘Hullo ! friend ! why aren’t you ‘coming on? the water is little. (*i.e.* shallow.)’ He answered ‘Certainly the water is only up-to your belly ; but it will ‘be up-to my ears. I shall be drowned ; go you ahead ; ‘excuse me.’

EXERCISE No. 38, PAGE 98.

Bakhíl-ne daulatmand ádmi se, kaha, ‘Are ! Yár ! main ‘safar-ko játa hún, mujh-ko apni angushtari díjiye ; úngli par ‘dekhta dekhta, main ap-ko yád rakhúnga.’ Daulatmand

<sup>1</sup> Nom. omitted, as is often the case. Understand ‘*unhon-ne,*’ (19. p. 25.) (30. p. 5. iii.)

<sup>2</sup> *Safar* being here *plural*.

ádmi-ne kaha, kih, 'jab tu (28. p. 3.) apni úngli kháli dekhta 'hai, tab, ham-ko yád rakh. (15. p. 16.)' Us-ne angúṭhi nahīn di. (22.)

EXERCISE NO. 39, PAGE 100.

Place an easy-chair for your mother, in the verandah. The night is dark; we'll have to take out the lamp. Quite so! take it away! Having taken this note to the General, bring an answer. My groom is a clever chappie; this evening, my horse bolted; he, having ran, cutting off a corner,<sup>1</sup> and having seized the bridle, stopped the horse; thus was I saved.

A bear is going over the sand; by your Honor's good luck, your slave shall kill him; please hand me a cartridge.

In time of war, the peasantry has a bad time of it. The army becomes master of all human beings, of all property; it commits much oppression; it plunders the crop of the field; and by force drags off men and women to carry burdens. Alas! Alas!

Post this letter. Sáhib! it hasn't a postage-stamp on it! You're right! I've forgotten it, stick-on a stamp, and run quickly; the post closes at a quarter to 5. And hear! buy me four stamps, each of four ánahs value—That's all.

EXERCISE NO. 40, PAGE 100.

Aj shikár-ko já,enge. Kya kya shikár is nawáḥ meṅ haiṅ? Sher haiṅ; jangli sú,ar haiṅ. Ko,i murghábi? Háṅ! bat haiṅ, o cháhe bhi haiṅ. Do kos sawár ho-kar jána hoga. Kuchh parwáḥ nahīn hai! járe ka mausam hai. Sach bát.

<sup>1</sup> *Lit.* 'by one side.

lekin, do pahar ke waqt, bahut dhúp hai. Hamáre pás salah-ṭopí,áñ haiñ. Wuh bhi sach hai. Sabr kǐjiye ! meri bandúk sáf nahíñ hai.

Kab phir á,enge? Shám-ko, sát baje. Lekin, mem-sáhib-log kya karenge? We ápas meñ tenis ka khel kar-sakti haiñ. Wuh meri zauje-ko pasand nahíñ hoga ; tín baje tak<sup>1</sup> lautana cháhiye. Bahut khúb ! sab ek sáth lautenge.

EXAMPLE, ON PAGE 104.

Whither your Honor goes, there will also the humble servant<sup>2</sup> go. Wherever your Honor may stay, there will your servant also stay. What people are your Honor's, these will be your slave's. Whatever God may be your Honor's, He will be mine also.

<sup>1</sup> This is the preposition to use with respect to time, where we use 'by'—e.g. 'he will be here *by* to-morrow, *by* evening, *by* five o'clock ;' 'he must have arrived *by* this time,' and so on.

<sup>2</sup> A young lady, reading the book with the Author, translated the Hindústáni word here, '*female monkey.*' Such errors should be avoided.

PART II.

“THE READER.”





“THE READER.”

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SELECTION NO. 1, PAGE 109.

*The Ass and the Lion.*

A certain Ass, in the rainy season, had, for its grazing, the moist and fresh<sup>1</sup> grass of the garden ; and for its drinking, the clear and cold and sweet water of a fountain came ready-to-hand. The Ass, having eaten and drunk, became very fat. In that neighbourhood, a Lion also was stopping. One day, the Ass began to make gambols with the Lion. The Lion, becoming displeased, showed his teeth. The Ass, taking this for smiling, commenced further annoyances. The Lion said. “If this impertinence—which thou (28. p. 3.) art doing—were accompanied by understanding, “then, certainly, I should give thee punishment, but I have “pity on thy folly.”

MORAL:—Great people don't trouble themselves about the words of fools.

SELECTION NO. 2, PAGE 110.

*The Cock and the Pearl.*

A Cock, having become faint from hunger, in the search for grain, continued-scratching at a rubbish-heap. After

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<sup>1</sup> *Tar-o-tázah*, or you may translate ‘*fresh*,’ only.

much delay, suddenly, a valuable pearl came-out. Having looked-at the pearl, the Cock, with great longing, said:— “Alas! after so much anguish-of-soul, I get only this pearl; “from which neither to my heart can satisfaction be, nor to “my hunger, compensation. If some jeweller or a rich- “man got this pearl, then, he would value it, and hold it “precious; for me, in hunger of such force, of barley or “of gram one grain, than this (pearl) would be (*lit.* was) “every-way better.”

MORAL:—Things of outward-show and ornament— in life’s real necessities,—are no good.

SELECTION NO. 3, PAGE III.

*The Pups and the Ass.*

In a peasant’s house was an Ass, and a female-dog also had been reared. The female-dog gave young. When the young became big, then, they made fine sports, and leaped (and) jumped. And the peasant,—these young-things’ dear gambols seeing—would-become much pleased, and them, with his own hand, would-feed (with) bread; and would-caress them. The Ass reflected in his heart, that, compared with these pups, I do much labour; but my master, on them makes greater favour. So be it! Let me too, in the manner of pups, jump-about till the master me also holds-dear.

Having thought this, the Ass, one day, began to let-fly kicks beyond moderation. The peasant at first fancied that perhaps the flies or the musquitoes are troubling him (*i.e.* the donkey) but at-last it became obvious, that only from vice he is jumping. Then, the peasant, in the donkey’s

back, four or five<sup>1</sup> blows with such force—laid-on, that he forgot all his leaping (and) jumping.

MORAL :—Without understanding, to cause anyone's anger, for-certain brings evil.

SELECTION NO. 3, PAGE III.

*Horns or Legs.*

A twelve-tiner, in a spring of water, saw his reflection ; so, observing his horns' form and beauty, he became well pleased ; but when his sight, upon his very thin legs, fell, then he began to say (that) :—“Why has God gifted me “with these badly-shaped legs, which throw discredit even on “my horns' beauty?” He stood thinking this in his heart, so-that, in the meantime, some hunter arrived. The stag fled so fast that to the hunter, hope of his reaching did not remain, but having gone a little distance, in the jungle's underwood, his horns stuck, and he was caught. Then he began to say :—“Alas ! Alas ! my bad-understanding ! I “was rejoiced at my horns ; these have become my death's “cause, and my legs I had held-in-contempt ; they, to me, in “saving me from death, did not make any failure” (*or* deficiency).

MORAL :—Whatever thing may-be, opportunely, a service doing-one, it is necessary to esteem it, granted that (*or* although) it is not ornamental.

*Note.*—In this translation and in others, the form of the English Genitive by 's' has been used, however awkward, in order to show that your Rule for 'ka,' 'ke,' 'ki,' *always works*. Sometimes, however, that form of the English Genitive does not admit of being used and we

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<sup>1</sup> 'Five or four' is the Hindústáni idiom.

must have recourse to 'of' (6. p. 4.). Thus, in *hâth-âne ki ummed*, 'arriving at,' or 'reaching' (the stag) is that which 'possesses' the 'hope'; that in which the 'hope' is planted or placed. Yet it would hardly be intelligible to write 'to the hunter his arrival's hope did not remain.'

For 'us-ki,' read 'us-ke.'

SELECTION NO. 5, PAGE 112.

*The Aged Servant.*

There was—with a person—a very powerful hunting dog. Every day, for his master, he would-bring (17. p. 16. ii.) game, and the owner, too, was much esteeming that dog. At length, that dog become old; running's power did not remain over-to-him. At last, by reason of debility, he could not see distance's things.<sup>1</sup> In short, from hunting, he became (in) every way put-aside. In such a state, the owner also lessened the look-of-friendliness. His food was stopped. At last, (his owner) turned (him) out of the house. When the dog began to depart, then, weeping (he) represented to his master, that "I in my-youth sacrificed "myself on you; for years, I ran in hunting's quest, and "received (*lit.* 'ate') many wounds, but, what! this self-seeking world's custom is this, that, now (that) I am help-less—(even) up-to-the-point<sup>2</sup> of my remaining, there is no "consenter."<sup>3</sup>

MORAL:—Old servants, from whom work cannot be —their former rights to forget, is great ingratitude.

<sup>1</sup> That is 'things held possession of by distance,' distant things.

<sup>2</sup> 'Tak' means all this.

<sup>3</sup> See *Note* to last Selection. '*Mere rahne-ka rawâdâr,*' 'my remaining's approver'; the 'act of remaining' *owning* a 'person who approves of it.'

## SELECTION NO. 6.

*The Crow, the Walnut and the Squirrel.*

A Crow was hammering-away with its beak at a Walnut, but no impression on the Walnut was taking-place. A Squirrel saw : and said to the Crow :—“Why are you using so great pains.” The Crow said :—“I have heard that a Walnut is a thing of much tastiness, and when God, with this hardness, has fastened it up, of-necessity, inside it—some great delight will be. So I—in whatever way possible—shall continue breaking it.”

The Squirrel said :—“I shall show you an easy plan ; having carried the Walnut very far up into the air, let it-go on to a stone’s opposite<sup>1</sup> slab ; by the shock of falling, it will become smashed of-its-self.”<sup>2</sup>

The Crow acted in this very manner ; but, having descended, what does (he) see ? that in truth, the Walnut indeed had become smashed ; but the Squirrel having taken the kernel, had gone off. Only the shells remained.

MORAL :—A self-seeking man—whatever advice<sup>3</sup> he gives—in it<sup>4</sup>—to some extent, of-necessity, he takes-thought for his own advantage.

<sup>1</sup> ‘Samne-wáli,’ however, is not an *adjective*, but a *noun*, in ‘apposition’ with ‘chatán (which is *fem.*). You may translate, ‘On a slab of stone, which (slab) is an-opposite-thing (from the place from which you drop the walnut).

<sup>2</sup> ‘Khud,’ meaning ‘without any further trouble on your part.’

<sup>3</sup> This is probably better than the foot-note No. 2, on page 114. The sentence is a difficult one to throw into any form of literal English.

<sup>4</sup> Redundant, from an English point of view.

## SELECTION No. 7, PAGE 114.

*The Lion, the King of the Forest.*

A Lion, a Bear, a Leopard and a Wolf—all four—were in sporting's quest. All agreed, "Come, let us hunt in the "river-bank ; whatever game shall-fall to us, we shall divide "four equal shares." It so happened, that (they) killed a 'níl-gáo'; and, according to the agreement, made equal four shares : it was nearly this that (*i.e.* it had just reached the moment when) each shall-take his own share. In the meantime, the Lion, having made-a-rush, said :—" Listen ! "brothers ! this share No. 1, by reason of our contract, is "mine ; and I am share No. 2's claimant, for this reason, "that I am King of the Forest ; wherever hunting may take "place, to me one fourth-part, by way of revenue, falls. And "share No. 3 I shall-take for this reason, that in it are the "heart and vitals (*or* liver) as to which you are-aware that "(these are) my favourite-food. There remains<sup>s</sup> share No. 4. "As-to-it, I don't know how I can divide it among you three ; "than this (*i.e.* than making three parts of share No. 4) it is "better that I should-bring it also into my very own con- "sumption." Having said this, the Lion, having licked-up the four shares, went-away ; and all (the others) remained, looking dejectedly at each other.

MORAL :—In keeping company with a masterful (person) loss always occurs.

## SELECTION No. 8, PAGE 115.

*The Wolf and the Crane.*

In a Wolf's throat, by accident, a bone stuck. Although he took (*or* had recourse to) very much coughing and straining, nevertheless the bone did not come-out ; still it did not

come out. Being forced to it, he went to a Crane, and said that, "Friend! both of us live in the same jungle; now, "perform neighbourly right; a bone has stuck in my throat, "and is a matter of life or death; doing a favour, (*or*, "kindly) fetch it out with your long neck; and I am not "wanting this work from you *gratis*, whatever you may "mention, that I will give." The Crane consented, and having thrust his long neck into the Wolf's throat, drew out the bone, detached from the gullet.

Some days after, the Wolf, hunting, took a wild-ass; and sitting (on) the river-bank, began to eat. The Crane saw, and, with much bowing-and-scraping having gone forward, said:—"To-day I<sup>1</sup> am hungry; give me also a portion of the "flesh" ('a flesh's portion'). The Wolf reflected. The Crane, with depressed voice, reminded (about) the bone's extraction.<sup>2</sup> Then the Wolf said:—"Oh! you idiot! What good "was there in this favour, that thou, (28. p. 3.) having with- "drawn (it) in safety, tookest away thy neck from my "throat.

MORAL:—It is folly to be on good terms with an oppressor and troublesome person, and to indulge amendment's hope (*i.e.* hope of his amendment). The world's people soon forget kindness. What promise a man makes in necessity, it, seldom, he fulfils.

SELECTION NO. 9, PAGE 116.

*The Merchants and the Captain.*

[*Note.*—From this point the English follows the Hindústáni order and idiom somewhat less closely than in the preceding translations. Thus you will no longer find, 'What man is at the door—him call

<sup>1</sup> Please, cut out the comma after '*main*,' at the end of the first line of page 116.

<sup>2</sup> '*Nikálina*,' Verbal Noun (15. p. 13).

in'—but 'Call in the man who is at the door,' or even, 'Call in the man at the door'; or, 'His death's cause' for 'the cause of his death,' and so on.]

In the time of a war, two merchants, having-put-on fine clothes, were going along the road with their wares. By chance, they met four soldiers, (50. *Notes.*) and (they), having robbed these unfortunate merchants' whole property, fled. The merchants, being helpless, ran to the Captain, and related their bad fortune's condition. The Commander asked them, that,<sup>1</sup> "When these soldiers plundered "your goods, at that time<sup>2</sup> were you people going-along, "having-put-on this fine clothing?" They answered, that,<sup>1</sup> "Yes, Sir!" Then the Captain said:—"From this it is "very clear, that these fellows (*i.e.*, the robbers) are not my "men; but they are the enemy's; if they were my men, "then<sup>2</sup> they never would have let-pass this fine clothing. "God's thanks (it) is, that you did not fall-in-with (50. "*Notes.*) my men."

As-he-spoke, (21. p. 30 and *Note.*) the Captain gave a sign to his people; and when the merchants, being grieved-in-spirit, having turned, were going-away, then<sup>2</sup> the Captain's men tore-off (19. p. 25) their clothes, by which (act) these unlucky merchants arrived at home only in their drawers.<sup>3</sup>

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<sup>1</sup> In future translations this 'that' of narration will be omitted whenever the English idiom does not require it.

<sup>2</sup> These co-relative clauses (104) will also be omitted when not required by the English idiom.

<sup>3</sup> '*Jhángia*' (from '*jháng*,' the thigh) are things like bathing-drawers.



## SELECTION No. 10, PAGE 117.

*The Death of One's Wife, and of One's Cow.*

A peasant lived in a village, and discharged all (his) work (*or*, duties) with great good-name and fidelity. Therefore between him and the villagers there was (75. p. 12.) much friendship. By bad luck, his affairs did not go on (in) a satisfactory manner (44. *sub voce* 'tarah'). First his<sup>r</sup> cow died; then his<sup>r</sup> wife. For this reason, he became very sorrowful, and perplexed-in-heart; because there were no rupees for buying another cow; and his wife at all times had remained helpful to him in the house-work.

In this calamity, the villagers made much endeavour in order to cheer his heart. One man said:—"Ho! brother! "why do you weep? You are a fine young-fellow, you will "soon fall-in-with another wife, see, there! my daughter is "a very pretty lass, I shall give her to you with pleasure."<sup>2</sup> Another said that-very word, (*or*, the selfsame thing) about his sister. A third set-forth the state of his niece.

At last the peasant answered:—"In this village, the "death of one's wife is preferable to the death of one's cow. "Lots of people are prepared to give me another wife; not "a soul consents to give me another cow."

<sup>1</sup> Here 'us-ki' means *his*, the *owner* being masc. The *thing owned* is fem. therefore *ki*.

<sup>2</sup> In India, neither do Indian young ladies select their husbands; nor young men their wives—at least by personal inspection. Neither sees the other anyhow till the knot has been tied; and not, as a rule, even then.

## SELECTION NO. 11, PAGE 118.

*'Justice must be Done.'*

In a village of the district of Patna, lived a blacksmith by name Rám Gopál. He was a very skilful workman, but, in consequence of extravagance, continually passed his life in narrow-circumstances. One night he met a merchant on the road; him the blacksmith murdered<sup>1</sup> and plundered the goods. But this occurrence did not remain concealed. The village-headman, having gone to the local-squire,<sup>2</sup> asked:—"Your Honor! what is (your) will-and-pleasure? to the Magistrates, shall intimation of this "(this's intimation) be made, or not?"

It-so-happened-that between the squire<sup>2</sup> and Rám Gopál, in the matter of rent, there was a quarrel; therefore the squire<sup>2</sup> gave orders to the headman:—"give tidings of this 'occurrence to the Magistrates.' (7. p. 9. *Note.*) (74. p. 10.) So the village-constable,<sup>3</sup> having gone to the police-office<sup>4</sup> caused his statement to be written down. On this, (*or*, then) the Inspector,<sup>5</sup> with (338. *Note 2.*) three or four police-officers, came to the place-of-occurrence,<sup>6</sup> and began to make investigation.

In-as-much-as Rám Gopál was poor, he could not make the police-office-people satisfied. So they forwarded Rám Gopál, as-also (328. *Note 2.*) the evidence, to the Magis-

<sup>1</sup> *Ján-se már-dála*, 'killed out of life.'

<sup>2</sup> *Zamíndár*, landholder; better left untranslated.

<sup>3</sup> *Chaukidár*, better left untranslated. (35).

<sup>4</sup> *Thánah*, often left untranslated.

<sup>5</sup> *Darogha*, better left untranslated.

<sup>6</sup> *Sar-zamín*, 'head-land,' *or* chief spot; exact locality of any occurrence.

trate. After the trial, the Magistrate ordered, 'hang that wretch.' (74. p. 10.)

When this order's tidings reached the villagers, they became fearfully depressed; and said:—"If they hang the blacksmith of us people, how is our work to get on? who will repair our ploughs and carts? we'll die of hunger."

Being perplexed, they went before the Magistrate, and explained their circumstances, and prayed that the said Magistrate should release the blacksmith. The Magistrate did not consent, and said, 'Justice must be done.'

The villagers went outside, and smoking tobacco under a pepul-tree,<sup>1</sup> began to hold a consultation. At last they came again before the Magistrate and said:—"Oh! Nourisher of the poor! Your Honor's saying is right, 'Justice must be done'; but it is *not* justice that we blameless persons should all die of hunger; the village is small; in it only one blacksmith lives; but there are two weavers; for our work, one weaver is enough; from among these two, having taken one man,—apply the noose; in this way there will be justice."

When the Magistrate did not approve of this saying (*or*, suggestion) also, the village-people went away; and said among themselves:—"Brother! brother! it is the Black Age; there is no justice in the world."

<sup>1</sup> The '*ficus religiosa*' of learned people, a tree much venerated in India. No one will tell a lie under this tree. All our Court-houses (where nobody *ever* tells 'the truth, the whole truth and nothing but the truth') should be built round '*fici religiosæ*.' *General*. This story gives many hints of the interior working of the powers that be, and of the mental and moral condition of millions of the inhabitants of the country.

## SELECTION NO. 12, PAGE 119.

*The Tortoise and the Hare.*

## Chapter the First.

To a Tortoise a journey was imminent. His search was, that 'should any companion be found, then, I shall make 'the journey.' By chance, a Hare also, by the same direction, was a goer. The Tortoise said :—"Mr. Hare ! let us "go together." The Hare laughed beyond control, and said :—"Get out ! You fool ! Where thou (28. p. 3.) a dull, "blown-out (creature) by creeping, gettest over a span (of) " (73. p. 5.) land in the twenty-four hours, and where I "flash like lightning, fly like wind.<sup>1</sup>—Well ! what is there in "common between us." The Tortoise said :—"This is all "quite-true ; but at the stage (God has willed it) I shall arrive "before you ; if you be not certain, conclude a wager." Thus, this agreement was made, (*lit.* 'became,' *i.e.*, the settled thing) that whoever should lose, *his* ears should be cut off.

## SELECTION NO. 13, PAGE 120.

*The Tortoise and the Hare.*

## Chapter the Second.

The Tortoise began his pace very (73. p. 5.) slowly. The Hare, in a couple of springs, became invisible from sight. Having gone a little distance forward, the Hare reflected : "As far as I have come, certainly, it is difficult to the Tortoise to reach by evening. Why should I put on speed ? "There now ! I'll take a sleep." The Hare slept in peace.

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<sup>1</sup> You will doubtless notice the aposiopesis here.

The Tortoise, after a long-time, came creeping. He saw (that) his rival, lain-down, is sleeping. He passed on silently. When the night was far gone, (*lit.* the big night, *i.e.*, the biggest part of the night, gone) the Hare awoke; but the Tortoise was not come (in) view. He began to say to himself:—"God almighty! a slow pace! up-to now, my-friend "Tortoise has not brought (us) the honour of his company. "(76. p. 17.) Well! let me go-on. I shall sleep at the shelter-house to-night; to-morrow, when Mr. Tortoise shall reach, "then we can proceed."

When he placed his step in the shelter-house, he saw the Tortoise there already. The Tortoise, on seeing the Hare, flashed-out, "Bring (me) Oh Your Excellency! your ears." The Hare, lowering his tail, so fled, that up-to to-day, by reason of fear of his ears, he is roaming about in flight.

MORAL:—However easy any task may be, when its diligence (*i.e.*, the diligence required for it) is not performed, then it becomes difficult. Slow-witted<sup>1</sup> *laborious* boys cause (merely) sharp-witted boys to lose.<sup>2</sup> It is not proper to consider (one's) enemy despicable. Pride keeps-(one)-back from acquiring perfection; and-all-the-rest-of-it.

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<sup>1</sup> Unfortunately, 'Kund-zihn' has been overlooked when the Glossary was being compiled; but you will find it, as also 'kund,' and the opposite of 'kund-zihn,' viz., *tez-zihn*, at Page 58 of the Text-book. See also Glossary. *Sub. voc.* 'Tund-zihn.' and 'Zahin.' *Zihn* means, understanding; ability.

<sup>2</sup> 'Hárá-dena,' to cause one to lose in any contest, game, or the like. There is misprint in the Glossary.

## SELECTION NO. 15, PAGE 124.

*Miss Sunbeam.*

[*Note.*—In this and the following Selection, the translation is still close to the original; but the arrangement of words and clauses, idiomatic phrases and so forth, are now English only. Thus a sequence of participial clauses may be replaced by clauses with ‘*and.*’ Other moderate adaptations are made. The word ‘*Nawwáb,*’ being a title, is not translated; but is spelt, as it usually now is in English, ‘*Nawáb*’—in supersession of the old form ‘*Nabob*’ (pronounced, ‘*Neybob*’).

Miss Thompson was the daughter of a great merchant of the city of London. She came to Hindústán with her father. She was then twenty years of age. She remained for years in Hindústán. She was well-acquainted with many<sup>1</sup> languages. She had a very-great turn for teaching children. She taught people for the love of God.

\*       \*       \*       \*       \*       \*       \*

*Nawáb* :—What can I say to you? You of course<sup>2</sup> know what the state of the education of our females here is. In the first place, no educated woman can be had, (75. p. 13.) who can give instruction in a complete manner. In the second place,—the mothers of this-place are so exceedingly-ignorant and indifferent, that, in this direction,<sup>3</sup> they don’t have (75. p. 13.) one single<sup>2</sup> thought. What can I do alone? Where am I to look? Where am I not to look?

<sup>1</sup> *Lit.* Eighteen, but meaning any large number, where two or three would be the ordinary thing. Thus you couldn’t say ‘there were 18 soldiers,’ meaning five or six hundred.

<sup>2</sup> ‘*Hi*’ may be so translated.

<sup>3</sup> Namely, in the direction of *education*,

Where shall I find so-much leisure from worldly<sup>1</sup> affairs, that I myself can teach my girl<sup>2</sup>?

*Miss Thompson* :—There is no doubt of this, that the females of these-parts are entirely ignorant and frequently un-read; therefore the instruction of their offspring is not good. But if no *woman* can be got (50. *Notes*.) thus fit, surely you have your *maulavis*; by them instruction may be given.

*Nawáb* :—This also can't be; for two reasons:—One of them is, that when a girl is grown-a-bit, she can't appear before a *maulavi*<sup>3</sup>; the second is, that our *maulavis*, of these-parts, also, are mere shams as regards intellect<sup>3</sup>; they don't know well the method of teaching.

*Miss Thompson* :—True! You utter wisdom! But, (excuse my fault,) here there is also some deficiency on your side. I have been for years and years here, and you have not told me of this.<sup>4</sup>

*Nawáb* :—I was on the point of telling you; but for God's sake, don't take it amiss. You will be-aware, to what degree the women of this-country are brain-less and

<sup>1</sup> Or, 'business-affairs.'

<sup>2</sup> 'Larki' is of course, any girl; but is hereafter, in this extract, translated 'daughter.' *beti* or '*dukhtar*.'

<sup>3</sup> Nor ought a '*maulavi*' or '*moonshée*' (see Glossary, 'Munshi.') to be in the presence of any youthful English lady, *i.e.*, a lady under 45.

<sup>3</sup> *Lit.* 'puppets of intellect'; 'intellectual dolls.'

<sup>4</sup> Namely, about grown girls not appearing before men, Miss T. must have been a remarkably unobserving person not to have found this out for herself, during her 'years and years' of residence. A girl, in India, is 'grown' at from 10 to 12 years of age. *General*: Remember, if you employ a '*moonshée*,' he wont teach you; he has no '*parháne ka taríkah*.' You must draw out of him what you wish to now.

bigoted. For example ; when I mentioned you to my wife, she began saying you would make my daughter a Christian.

*Miss Thompson* :—For shame ! What sort of talk is this ! Just see for yourself ! how I am identified with these people. Because of myself I have (75. p. 13.) the heart of friendship, therefore, with heart and soul, I will give instruction to your daughter.

\* \* \* \* \*

*Nawáb* :—Now, consider Miss Sunbeam your own child, and instruct her in whatever way you think desirable.

*Miss Thompson* :—Feel quite satisfied in your mind ; your daughter is sharp and clever ; such a girl is certainly<sup>1</sup> allied to a good destiny ; she will soon become expert in learning and art.

SELECTION NO. 15, PAGE 124.

*Miss Sunbeam (continued). The Viceroy's Speech.*

—I say this with the greatest pleasure, that this drawing, which is in my hand, is the very best drawing in this Exhibition. Nay ! few such are to be seen. (clapping.) I am very happy in this, that you gentlemen agree with my opinion,<sup>2</sup> and give preference to this drawing over the other drawings. I have still-greater pleasure from this fact, that this picture was made by the hand of a girl of Hindústán.<sup>3</sup> (hear ! hear !) This girl's age is of 15 or 16 years ; but at this early-age, she has shown this fact, of which we [English] people were totally ignorant. This girl has given-proof-of this fact, that even the girls of Hindústán,<sup>3</sup> in intelligence

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<sup>1</sup> ' To ' may be thus translated.

<sup>2</sup> Alluding to the applause.

<sup>3</sup> You will have noticed, perhaps, that no one says " India." This is because in ' India ' itself there is no idea corresponding to the English idea expressed by the word ' India.'



and knowledge, are in no way<sup>1</sup> deficient as-compared-with (74. p. 8.) the girls of England. (cheers). If such instruction could be to all the girls of Hindústán, then, no man could sneer at these persons. This girl would have remained (17. p. 16.) extremely ignorant and lost-to-fame, if my able and honoured friend, the Nawáb—, Companion of the Star of India, had not broken this chain of prejudice, and had not conducted his daughter's education thus. May God grant, that of each father there may-be such a daughter; and that each daughter may have (50. Notes.) such a father. (hurrah.) I give great praise<sup>2</sup> to Miss Thompson, in that she has taught learning and art to this girl with this labour and sympathy—the result of which is<sup>3</sup> obvious to all.

I now end my speech; and I do it with an expression of regret, that, according to the custom of Hindústán, that girl cannot come here. Were-it-otherwise, I myself, with my own hand, would have made (17. p. 16.) this medal her neck-ornament.<sup>4</sup> But I am in hopes that the Nawáb and Miss Thompson will put this medal on to the girl, and will convey many congratulations on my part. (continued clapping.)

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<sup>1</sup> '*Kisitarah*' should have been printed '*Kisi tarah*.'

<sup>2</sup> *Lit.* 'Make Miss Thompson's great praise.'

<sup>3</sup> 'Is' does not give the full force of the idiom '*hú,a*,' 'has been reached'; 'is now accomplished,' 'stands there complete'—or such like phrase may be used.

<sup>4</sup> The Mahommedan gentlemen present do *not* cheer the '*naqshah*' which His Excellency here presents to their imagination. The idea of it! But a Viceroy's term of office is only five years.



Calcutta, July 1893.

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