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HINDŪSTĀNĪ
MANUAL.

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THE TWO LANGUAGES.

BY DUNCAN FORBES, LL.D.,

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THIRD EDITION, MUCH ENLARGED AND IMPROVED.

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PREFACE.

IN this new edition of the Hindūstānī Manual, I have greatly extended the materials for Exercise in Composition, being well aware, from long experience, that such a course contributes most to sound progress in the language. Another improvement will be found at the beginning of the volume, where I have given a complete table, showing the correspondence between the Roman and Oriental alphabets. The work has been carefully revised throughout; so that it may now approximate still nearer its original purpose, viz. to enable the student of Hindūstānī tō converse in that language with fluency, to compose in it with accuracy, and to write it correctly in both the Persian and Devanāgarī characters.

Several large impressions of the Manual have now been disposed of since its first appearance in October, 1845. This is a sufficient proof of its appreciation by the public; and it is needless for me to say anything further in this place respecting its utility. I shall therefore content myself by briefly stating what it contains, and how it ought to be perused.

The First and Second Sections of the book contain a

concise view of the grammatical principles of the language. In these I have confined myself solely to what is useful and necessary, without distracting the learner's attention by what is either unimportant or superfluous.

Section I. treats briefly, but I trust clearly, of the elementary sounds of the language, and of its grammatical inflections. This portion may be advantageously perused when the student is learning the Oriental or Persi-Arabic alphabet ; so that when he knows his letters, he may at once commence reading and translating easy Selections in the proper character, with the aid of a Vocabulary. When he has read carefully ten or twelve pages of such Selections, he may proceed to the second section, and endeavour to turn every phrase and sentence of it into the Persian character, with which by this time I suppose him to be familiar.

Section II. embraces more especially those peculiarities of Syntax, of which I have, from long experience, observed learners to stand most in need. These I have reduced into a series of seventeen lessons, to all of which I have added copious Examples and Exercises, in order to impress them more thoroughly on the memory. These are followed (from p. 45 to p. 67) by a series of miscellaneous Lessons and Exercises, still of an elementary nature, all the words of which will be found in the Vocabulary. I have not deemed it necessary to touch upon those broad principles of Syntax which are the common property of all languages ; besides, the work is not intended to supersede the use of the larger grammars.

Each phrase and sentence in this second section may be advantageously varied by the teacher, by changing the number, person, and tense of the verb, also by presenting the same in an interrogative, negative, or conditional form. By this means the essential principles of the Grammar will make a lasting impression on the memory, which may be further confirmed by translating the Exercises from English into Hindūstānī. Those who doom their luckless pupils to waste weeks or months on the mere reading (or what they are pleased to call *learning*) of a grammar, *per se*, without any reference to the language aimed at, ought to have come into the world many centuries back, when a puerile jargon of words without ideas passed for learning. The grammar of any language is to be learned only through the language, and the language by means of the grammar: but to learn, or rather to attempt to learn, the one without the other, is about as profitable a pursuit as the manufacturing of bricks from straw without clay, or from clay without straw,—
“*altera alterius auxilio eget.*”

In Section III. (from p. 68 to p. 102) I have given a selection of Useful Dialogues, &c. This section is intended for further exercise, adapted to the student's more advanced progress; and at the same time he should endeavour to commit the whole to memory, so that when the English of any sentence is read to him, he may be able to give the Hindūstānī. It may be observed, that the subjects given for exercise become gradually more difficult, and ought not to be attempted till the student has read a considerable portion of

the *Bāgh-o-Bahār* and *Baitāl Pachīsī*, the works in which he will have to pass in India.

Part II. of the MANUAL (commencing at p. 103) contains an extensive selection of Useful Phrases, so arranged as to serve as a reverse Vocabulary. Most of them are taken from a work printed at Calcutta several years ago, apparently with a view to teach the natives English. I have corrected numerous errors of the press, and not a few of judgment, which occur in the Calcutta book. I have also supplied the various quantities of the vowels, as well as the essential dots, &c. of the consonants; so that the whole may be readily turned into the Persian and Devanāgarī characters for additional practice. The English translation of these might have been perhaps more literal; but on due consideration I have allowed most of them to stand as they were. It is only for a mere beginner that a literal translation is allowable, and even then it ought never to be so literal as to become *un-English*. Of all the bad methods of teaching, the *very worst* is that which takes away from the learner the necessity of *thinking*. Any book, then, in which he is offered assistance for translating, by having presented to him word for word as it stands in the original, ought at once to be pitched into the fire: it is an admirable invention to flatter the student with imaginary progress, while at the same time it cloaks the ignorance or incapacity of the teacher.

A considerable number of the sentences in the Vocabulary are highly idiomatic, and a careful perusal of them will give the learner no small insight into the freedom of expression

he may frequently have to employ in order to make himself understood by the natives of India. One single example—an extreme case I confess—will tend to show what I mean:—For instance, under the word *haste*, we have the sentence, “I write in great haste to save the post,” which is expressed in Hindūstānī by saying, “The post-office is about to close, therefore I have written the letter in (great) haste.” I merely mention this as an instance of that degree of liberty which is allowable in this department of the test. By carefully perusing the Vocabulary, then, and comparing the actual translation with the literal, the student will gradually acquire a facility in expressing himself correctly, without adhering *stiffly* to the *very words* of the English.

Those who are destined to pass a portion of their lives in India may be divided into three classes:—First, Her Majesty's Civil, Military, and Medical servants, all of whom *must pass* an examination in Hindūstānī; and for the use of these the Manual is especially intended, as it will in no small degree assist them in qualifying themselves for passing a creditable examination, more particularly that part of the test which relates to *composition* and *conversation* in the language. Another important class consists of Clerical, Legal, Naval, and Mercantile gentlemen, and all European ladies, who have probably little time or inclination to master the Oriental characters. The third class consists of all Her Majesty's European troops. To the latter two classes a knowledge of the language is essential; and a thorough perusal of this Manual will enable them to hold intercourse with the people

of the country on the ordinary affairs of domestic life. Their stock of words will increase by practice ; and, by knowing the general principles of the grammar, they will be enabled to express themselves in Hindūstānī like rational beings, and not as the jargonists of bygone days, who acquired a villanous snattering of the language, from the lowest of the natives, *by the ear* only, and set at defiance all the rules of grammar and propriety.

I have only to add, that, to all those who wish to acquire some insight into the language through this little work only, without reference to the Oriental character, a few lessons on pronunciation will be all the assistance required ; and if that cannot be had, let it be remembered, as a general rule, that *the vowels are to be sounded as in Italian or German, and the consonants as in English.*

D. FORBES.

HINDŪSTĀNĪ MANUAL.

PART I.

SECTION I.

ON THE LETTERS AND PARTS OF SPEECH.

1.—THROUGHOUT the extensive empire of India, from Cape Comorin to Kashmir, and from the Barhamputr to the Indus, the Hindūstānī is the language most generally used. It consists of two dialects: that of the Musalmāns, commonly called the *Urdū* or *Rekhta*, and that of the Hindūs, called *Hindī* or *Kharī Bolī*. The former abounds in words and phrases from the Persian and Arabic; the latter confines itself to words of native origin, or words borrowed from the Sanskrit. As the two dialects, however, follow the same grammatical rules, they are understood here to be both included under the general name Hindūstānī, which means, *par excellence*, the language of Hindustan.

2.—The following little work has two distinct objects in view:—first, to afford ample materials for exercise in speaking, writing, and composition, to those who have already made some progress in the language, and who have acquired a fair knowledge of one or both of the oriental alphabets; secondly, to enable those whose time and avocations do not permit them to make a profound study of the language, to acquire at least a fair practical knowledge of it. The Roman character is used throughout as a mere matter of economy; the same may be easily transferred into either of the oriental characters by the aid of the tables to that effect given in pages 2, 3, &c.

3.—The Persi-Arabic Alphabet as applied to the H dūstānī:—

1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			Final.	Medial	Initial.	Final.	Medial.	Initial.
<i>alif</i>	ا	<i>a, &c.</i>	ا	ا	ا	تا	بار	ب
<i>be</i>	ب	<i>b</i>	ب	ب	ب	شب	صبر	بر
<i>pe</i>	پ	<i>p</i>	پ	پ	پ	چپ	سپر	پر
<i>te</i>	ت	<i>t</i>	ت	ت	ت	دست	ستر	پ
<i>tā</i>	تھ	<i>t</i>	تھ	تھ	تھ	پیت	ستا	پ
<i>se</i>	س	<i>s</i>	س	س	س	خبث	بشر	ور
<i>jim</i>	ج	<i>j</i>	ج	ج	ج	کج	شجر	مبر
<i>che</i>	چ	<i>ch</i>	چ	چ	چ	ہیچ	بچہ	پ
<i>he</i>	ح	<i>h</i>	ح	ح	ح	صبح	بحر	تر
<i>khe</i>	خ	<i>kh</i>	خ	خ	خ	زخ	تخم	مر
<i>dāl</i>	د	<i>d</i>	د	د	د	صد	فدا	ر

1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>	<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>
<i>dā</i>	د	<i>d</i>	د	د	د	صَدَدٌ	نَدْرٌ	دَالٌ
<i>zāl</i>	ذ	<i>z</i>	ذ	ذ	ذ	كَانِذٌ	نَذْرٌ	ذِمٌّ
<i>re</i>	ر	<i>r</i>	ر	ر	ر	مَرٌ	مَرْدٌ	رَمٌ
<i>rā</i>	ر	<i>r</i>	ر	ر	ر	مَرٌ	بَرٌّ	رَوْرٌ
<i>ze</i>	ز	<i>z</i>	ز	ز	ز	كَزٌ	بِزْمٌ	زِرٌ
<i>zhe</i>	ژ	<i>zh</i>	ژ	ژ	ژ	پَاپِژٌ	غُرْبٌ	ژَرْفٌ
<i>sīn</i>	س	<i>s</i>	س	س	س	بِسٌ	فَسَقٌ	سِرٌ
<i>hīn</i>	ش	<i>sh</i>	ش	ش	ش	پِشٌ	نَشُدٌ	شُدٌ
<i>ād</i>	ص	<i>s</i>	ص	ص	ص	نِصٌ	قِصْدٌ	صَدٌ
<i>ād</i>	ض	<i>z</i>	ض	ض	ض	عِضٌ	خِضْرٌ	ضِدٌ
<i>oe</i>	ط	<i>t</i>	ط	ط	ط	خَطٌ	بَطْنٌ	طِيٌ
<i>oe</i>	ظ	<i>z</i>	ظ	ظ	ظ	حِفْظٌ	نَظْرٌ	ظَفْرٌ

1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			Final.	Medial.	Initial.	Final.	Medial.	Initial.
'ain	ع	'a, &c.	ع	ع	ع	صنع	بعد	عسل
ghain	غ	gh	غ	غ	غ	تبخ	بغی	غسل
fe	ف	f	ف	ف	ف	کف	سفر	فی
kāf	ق	k	ق	ق	ق	بق	سقر	قد
kāf	ک	k	ک	ک	ک	یک	بکن	کن
gūf	گ	g	گ	گ	گ	رنگ	جگر	گر
lām	ل	l	ل	ل	ل	گل	علم	لب
mīm	م	m	م	م	م	ستم	چمن	من
nūn	ن	n	ن	ن	ن	صحن	چند	نم
wāw	و	w, &c.	و	و	و	بو	پور	وجد
he	ه	h	ه	ه	ه	نه	بها	هنر
ye	ی	y, &c.	ی	ی	ی	بی	حید	ید

In the preceding table, the first column contains the names of the letters as pronounced in India. The second column gives the full detached form of each letter as it is written at the end of a word, when preceded by any of the letters ا, د, د, ر, ر, ز, ز, or و, which, it may be observed, never alter in form, nor unite with the letter that follows. The third column contains the corresponding English letters, some of which are marked with a dot underneath, which dot or dots serve two purposes; viz., in the first place they indicate that there is a slight difference of sound; and, in the second place, they serve to point out, in the following work, the corresponding Persic letters. The fourth column gives the initial, medial, and final forms of the letters, when combined together in writing. Lastly, in the fifth column are given three words, with a view to show the different forms of the letter opposite. It is needless to say more about the alphabet in this little work, except that it is read from right to left, contrary to ours.

4.—A Table showing the correspondence of the vowels in the Persian, Roman, and Devanāgarī characters:—

VOWELS.	INITIAL.	NON-INITIAL.
ا a अ	اب ab अब	بد bad बद
ا i इ	اس is इस	دين din दिन
ا u उ	اس us उस	بوت but बुत
آ ā आ	आस ās आस	बात bāt बात
او o ओ	اوک ok ओक	سو so सो
أو ū ऊ	أود ūd ऊद	تو tū तू
أو au औ	أور aur और	نौ nau नौ

VOWELS.	INITIAL.	NON-INITIAL.
اي e ए	ایک ek एक	بی be वे
ای i ई	ایکھ ikh ईख	सी si सी
आ ai ऐ	आसा aisā ऐसा	ही hai है

These vowels and diphthongs are to be sounded uniformly as follows: *a*, unmarked, is very short, as in the word *America* or like our *u* in the words *sun* and *pun*;—*i*, short, as in *fit* *fin*;—*u*, short, as in *put*, *push*, or our *oo* in *foot*;—*ā*, long, as in *war*, *water*;—*o*, long, as in *pole*, *mole*;—*ū*, long, as in *rule*, *full*;—*au*, like our *ou* in *sound*, or the German *au* in *haus*, a house;—*e*, like our *ea* in *bear*, or the French *ē* in *bête*, *tête*;—*ī*, long, as in the words *police*, *machine*, or our *ee* in *bee*, *see*; and *ai*, like our *i* in *fire*, *fine*, or the German *ai* in *Kaisar*, a Cæsar or emperor. The

Arabic termination **لي** is represented in the Roman character by *a* or *ā*, according as its sound is short or long.

5.—A Table showing the agreement of the consonants, Persian, Roman, and Devanāgarī:—

ب b ब	ت t ट	چھ chh क्ख
भ bh भ	थ th ठ	ह h ह
प p प	س s स	ख kh ख
फ ph फ	ج j ज	द d द
त t त	جھ jh झ	ध dh ध
थ th थ	چ ch च	ड d ड

دھ dh ढ	ص s ष	کھ kh ख
ن z ज	ض z ज	گ g ग
ر r र	ط t त	گھ gh घ
ڑ r ङ	ظ z ज	ل l ल
ڑھ rh ठ	ع ' अ &c.	م m म
ز z ज	غ gh ग	ن n न &c.
ژ zh ज	ف f फ	و w व
س s स	ق k क	ح h ह
श sh श	ک k क	ي y य

The consonants, with few exceptions, are to be pronounced as in English. It remains only to observe, that *ph*, *th*, or *ih* do not form a single sound as with us, the former having the sound of *ph* in *up-hill*, and the latter of *th* in *hot-house*. The letters *t* and *d* are softer and more dental than with us; *ch* is uniformly sounded as in *church*, *chin*; *kh* and *gh* are best learned by the ear; the former is forcibly uttered like *ch* in the Scottish word *loch*, or the German *ch* in the word *buch*, a book; *gh* is less forcibly uttered, like the German *g* in *sagen*, *wagen*; *kh* and *gh* without the dash beneath are to be sounded as they are in the compounds *ink-horn* and *dog-house*; *g* is uniformly sounded hard, as in *go*, *give*, never like our *g* in *gem*, *gentle*; *zh* is of rare occurrence, and is sounded like the *j* in the French words *jour*, *jamais*. In a few words from the Persian the letter *w*, though written, is very little, if at all, sounded; in which case it is marked thus, *w*. A final *n* preceded by a long vowel has generally a nasal sound, as in the French words *bon*, *ton*; to denote which sound we shall use *n̄*. We may occasionally use *n̄* to

denote the Arabic *nūnation*, which may be met with in a few adverbs borrowed from that language; as in the words *kaṣḍan*, purposely, *ittifākan*, accidentally. All the rest of the consonants not here specified are understood to be sounded as in English, or very nearly so. The apostrophe preceding or following a vowel denotes the Arabic letter ع; and the mark (,) between two vowels denotes the *hamza*. Lastly, a final short *a* unmarked denotes the weak or unaspirated *ā* of the Persian character; as in *بندۀ* *banda*, a slave. From these brief hints the attentive student will be enabled, should he feel inclined, to transpose the following dialogues, &c., into either or both of the native characters, an exercise that will greatly contribute to his improvement. This much being premised, we now proceed to treat of the parts of speech, following the same arrangement that holds in the grammar of our own tongue.

I. ARTICLE.

6.—The Hindūstānī, like the Latin, has no word which corresponds exactly with our definite article *the*: we occasionally, however, find the demonstrative pronouns *yih*, this, and *wuh*, that, employed as articles when great precision is required; as will be seen hereafter. The place of our indefinite article *a* or *an* is supplied by the numeral *ek*, one, or the indefinite pronoun *ko,ī*, some, a certain; thus, *ek mard*, or *ko,ī mard*, a man, some man, or a certain man.

II. SUBSTANTIVES.

7. *Gender*.—There being no neuter gender in Hindūstānī, all substantives are either masculine or feminine, except a few which are of both genders. Males are of course masculine, and females feminine; but with regard to the genders of the inferior animals, and of all lifeless things, practice alone can determine. We may add as a general rule, however, that all abstract nouns, and lifeless matter in general, ending in *ī* are feminine; those in *t* are also feminine, if derived from Arabic roots; and those in *sh*, if derived from Persian verbal roots. As exceptions to this rule, we may mention *pānī*, water, *ghī*, clarified butter, and *motī*, a pearl, which are masculine. All nouns in *t* and *sh*, not restricted as above, are uncertain. (*Vide Gram. pp. 23-26.*)

8. *Declension*.—The various relations called cases are expressed in Hindūstānī by means of certain terminations, called

postpositions, added to the substantive. These postpositions, so far as they extend, answer the same purpose as our prepositions, or the various terminations of a Latin or Sanskrit noun. The following scheme will show all the postpositions in common use, together with their signification. As one example will suffice for all the substantives of the language, it is of course expected that the student will commit the same thoroughly to memory.

Declension of a Hindūstānī Noun.

		Singular.	Plural.
Nom.		<i>mard</i> , man, the man	<i>mard</i> , men, the men.
Oblique Cases.	Gen.	<i>mard kā</i> , - <i>ke</i> , - <i>kī</i> , of man	<i>mardoñ-kā</i> , - <i>ke</i> , - <i>kī</i> , of, &c.
	D.&A.	<i>mard-ko</i> , to man, or man	<i>mardoñ-ko</i> , to, &c.
	Ablat.	<i>mard-se</i> , from or with man	<i>mardoñ-se</i> , from, &c.
	Locative.	<i>mard-meñ</i> , in man	<i>mardoñ-meñ</i> , in, &c.
		<i>mard-par</i> , on man	<i>mardoñ-par</i> , on, &c.
		<i>mard-tak</i> , up to man	<i>mardoñ tak</i> , up to, &c.
Agent	<i>mard-ne</i> , by man	<i>mardoñ-ne</i> . by, &c.	
Voc.	<i>ai mard</i> , O man	<i>ai mardo</i> , O men.	

The above scheme or example is applicable to all the substantives of the language, regard being had to the slight modifications or exceptions which we are about to notice. It will be observed that the nominative singular, *mard*, remains unaltered as a basis or root from beginning to end. The nom. plural is the same as the singular. In the genitive plural, the syllable *oñ* (which continues through all the oblique cases) is added between the basis and the various postpositions, the latter being the same as in the singular. The vocative plural always ends in *o*, having dropped the nasal *ñ* of the preceding cases. For the use of *kā*, *ke*, and *kī*, *vide* the section on Syntax.

a. Exception 1.—All feminine nouns are declined exactly like *mard*, except that they add the syllable *eñ* in the nominative plural, or *añ* if the singular ends in *ī*; thus, *mez*, a table; nom. plural, *mezeñ*; *roṣī*, bread, a loaf, nominative plural, *roṣiāñ* or *roṣiyāñ*. In the oblique cases plural they add *oñ*, as in the example already given; thus, *mezoñ-ko*, to the tables, *roṣiyoñ-se*, from the loaves.

b. Exception 2.—Masculine nouns ending in *ā* or *āñ*, if purely Indian, and many masculines ending in the unmarked *a* or imperceptible *h* (chiefly from the Persian, and often written with a long *ā*), change their final vowel into *e* in the oblique cases singular and nominative plural, and into *oñ* for the oblique

cases plural : this change is called an inflection, and such nouns are said to be inflected. Thus, *kuttā*, a dog ; gen. sing. *kutte-kā*, -*ke*, -*kī*, &c. ; nom. plur. *kutte* ; gen. plur. &c. *kuttoi-kā*, -*ke*, -*kī* ; voc. plur. *kutto*. So *banda*, a slave ; gen. sing. *bande-kā*, -*ke*, -*kī* ; nom. plur. *bande* ; gen. *bandoi-kā*, &c. Masculine nouns in *ā*, which are not purely Hindī, but borrowed from the Arabic, Persian, or Sanskrit, are not necessarily subject to this change or inflection, and such must be learned from practice. For example, *dānā*, a sage, *pitā*, a father, are not inflected ; thus, gen. sing. *dānā-kā*, &c. ; nom. plur. *dānā* ; gen. plur. *dānā,oi-kā*, &c. Again, *rājā*, a king, may or may not be inflected ; as, gen. sing. *rāje-kā* or *rōjā-kā* ; plur. *rājoi-kā* or *rājā,oi-kā*, &c.

III. ADJECTIVES.

9.—Adjectives are generally placed before their substantives, as in English. Adjectives ending in any letter except *ā*, and a few that end in the unmarked or short *a*, are indeclinable. Those ending in *ā*, if purely Indian, are subject to a slight change or inflection in the termination, which, as well as the mode of forming the degrees of comparison, will be noticed in the Syntax. (*Vide* paragraph 24. *)

IV. PRONOUNS.

10.—The personal pronouns are thus declined :—

	Sing.	First Person.	Plur.
Nom.	<i>main</i> , I.		<i>ham</i> , we.
Gen.	<i>merā</i> , <i>mere</i> , <i>merī</i> .		<i>ham-ārā</i> , - <i>āre</i> , - <i>āvī</i> .
D.&A.	<i>mujh-ko</i> or <i>mujhe</i> .		<i>ham-ko</i> , or - <i>ei</i> , or - <i>oi</i> ko, &c.
Ab.	<i>mujh-se</i> .		<i>ham-se</i> , <i>hamoi-se</i> .
Loc.	<i>mujh-meñ</i> , - <i>par</i> , - <i>tak</i> .		<i>ham-meñ</i> , or <i>hamoi-meñ</i> , &c.
Agt.	<i>main-ne</i> .		<i>ham-ne</i> , or <i>hamoi-ne</i> .
	Sing.	Second Person.	Plur.
Nom.	<i>tū</i> or <i>tain</i> , thou.		<i>tum</i> , you.
Gen.	<i>terā</i> , <i>tere</i> , <i>terī</i> .		<i>tum-hārā</i> , - <i>hāre</i> , - <i>hāri</i> .
D.&A.	<i>tujh-ko</i> or <i>tujhe</i> .		<i>tum-ko</i> , or - <i>hei</i> , or - <i>hoi</i> ko.
Ab.	<i>tujh-se</i> .		<i>tum-se</i> , or <i>tumhoi-se</i> .
Loc.	<i>tujh-meñ</i> , - <i>par</i> , - <i>tak</i> .		<i>tum-meñ</i> or <i>tumhoi-meñ</i> , &c.
Agt.	<i>tū-ne</i> or <i>tain-ne</i> .		<i>tum ne</i> , or <i>tumhoi-ne</i> .
V.	<i>ai tū</i> .		<i>ai-tum</i> .

* The student will observe that all references are made, not to the pages of this work, but to the number of the paragraph. When reference is made to my Grammar, the page is indicated.

a. It will be observed that the first and second pers. pronouns, 'I' and 'thou,' have a declension peculiar to themselves. In the first place, the gen. sing. ends in *rā*, *re*, *rī*, and the gen. plur. in *ārā*, *āre*, *ārī*, instead of the *kā*, *ke*, *kī* of the substantives. The other cases singular are formed by adding the requisite postpositions to the oblique forms or inflections *mujh* and *tujh*: at the same time, the dative and accus. may optionally add *ko* or *e*. The cases denoting the agent sing. are formed by adding *ne* to the nom., as *main-ne* and *tain-ne* or *tū-ne*, and not *mujh-ne*, &c., as one would expect.

11.—The rest of the pronouns are very simple in their declension; all that is requisite is to remember the nom. and oblique form or inflection of each; thus, *yih*, he, &c., inflect. *is-kā*, *-ke*, *-kī*.

	Sing.	Third Person.	Plur.
Nom.	<i>yih</i> , he, she, it, or this.	<i>ye</i> , they, these.	
Gen.	<i>is-kā</i> , <i>-ke</i> , <i>-kī</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhoi-kā</i> , <i>-ke</i> , <i>kī</i> .	
Dat.	<i>is-ko</i> or <i>is-e</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhoi-ko</i> or <i>inhoi</i> .	
Ac.	<i>yih</i> , <i>is-ko</i> , or <i>is-e</i> .	<i>ye</i> , <i>in-ko</i> , or <i>inhoi</i> , &c.	
Ab.	<i>is-se</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhoi-se</i> .	
Loc.	<i>is-meñ</i> , <i>-par</i> , <i>-tak</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhoi-meñ</i> , <i>-par</i> , <i>-tak</i> .	
Agt.	<i>is-ne</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhoi-ne</i> .	

a. Exactly like *yih* are declined the four following pronouns, of which it will be sufficient here to give the nominative and inflection of each, singular and plural.

Nom.	<i>wuh</i> , he, she, it, that.	<i>we</i> , they or those.
Inflec.	<i>us-kā</i> , <i>-ke</i> , <i>-kī</i> , &c.	<i>un-</i> , <i>unh-</i> , or <i>unhoi-kā</i> , <i>-ke</i> , <i>-kī</i> .

Interrogative.

Nom.	<i>kaun</i> , who?	<i>kaun</i> , who?
Inflec.	<i>kis-kā</i> , <i>-ke</i> , <i>-kī</i> , &c.	<i>kin-</i> , <i>kinh-</i> , or <i>kinhoi-kā</i> , <i>-ke</i> , <i>-kī</i> .

Relative.

Nom.	<i>jo</i> , he who, &c.	<i>jo</i> , they who.
Inflec.	<i>jis-kā</i> , <i>-ke</i> , <i>-kī</i> , &c.	<i>jin-</i> , <i>jinh-</i> , or <i>jinhoi-kā</i> , <i>-ke</i> , <i>-kī</i> .

Correlative.

Nom.	<i>so</i> , that same.	<i>so</i> , those same.
Inflec.	<i>tis-kā</i> , <i>-ke</i> , <i>-kī</i> , &c.	<i>tin-</i> , <i>tinh-</i> , or <i>tinhoi-kā</i> , <i>-ke</i> , <i>-kī</i> .

b. The following interrogative is applicable either to the singular or plural.

Nom.	<i>kyā</i> , what? (generally applied to lifeless things).
Inflec.	<i>kāhe-kā</i> , <i>-ke</i> , <i>-kī</i> , of what? &c.

c. The word *āp*, self, is indeclinable ; it gives, as a possessive adjective, *ap-nā*, -*ne*, -*nī*, of or relating to self, own. The word *āp* is also employed when addressing a superior, in the sense of your honour, your worship, &c., as will be fully explained in the Syntax, paragraph 37.

d. The indefinites are *ko,ī*, some, a, any,—the inflection of which is *kisī*; and *kuch,h*, inflect. *kisū*, some, any; the plural of which is *ko,ī*, *ka,ī*, or *ka,ī-ek*, some, several. To these may be added *har*, or *har-ek*, every, which has no inflection. *Sab*, every, or all, when accompanied by its substantive, is indeclinable ; but when used by itself, in an emphatic sense, it has *sabhoñ* for the oblique cases plural ; as, *sab log kahte haiñ*, all people say ; *sabhoñ ne kahā*, by all it was said. The compound *jā-ko,ī*, whosoever, has a double inflection, *jis-kisī -kā*, -*ke*, -*kī*.

V. VERB.

12.—The Hindūstānī Verb is extremely regular. The Infinitive or verbal noun always ends in *nā* ; as, *gir nā*, to fall, also falling,—a masculine noun subject to inflection in the genitive, &c. ; as, *girne kā*, of falling ; *girne ko*, to or for falling. By striking off the syllable *nā* we have the root of the verb, which is also the second person singular of the imperative ; as, *gir*, fall thou. By changing *nā* into *tā* we have the present participle ; as, *girtā*, falling. By leaving out the *n* of the infinitive we have the past participle ; as, *girā*, fallen, except when either of the long vowels *ā* or *o* precedes the *nā* ; in which case, in order to avoid a hiatus, the *n* is changed into *y* ; as, *lānā*, to bring, *lāyā*, brought. From these three principal parts of the verb, viz., *gir*, *girtā*, and *girā*, all the other parts are formed, either by the addition of terminations or by means of the following auxiliary tenses, which must, in the first place, be carefully learned. These auxiliary tenses are only two in number.

1st. PRESENT TENSE.

1. <i>maiñ hūñ</i> , I am.		<i>ham haiñ</i> , we are.
2. <i>tū hai</i> , thou art.		<i>tum ho</i> , you are.
3. <i>wuh hai</i> , he, she, or it is.		<i>we haiñ</i> , they are.

2nd. PAST TENSE.

1. <i>maiñ thā</i> or <i>thī</i> , I was.		<i>ham the</i> or <i>thīñ</i> , we were.
2. <i>tū thā</i> or <i>thī</i> , thou wast.		<i>tum the</i> or <i>thīñ</i> , you were.
3. <i>wuh thā</i> or <i>thī</i> , he or she was.		<i>we the</i> or <i>thīñ</i> , they were.

a. In the first of the above tenses there is no distinction between the masculine and feminine genders, but in the second

or past tense, the forms *thā* and *the* are used when the nominatives are masculine, and *thī* and *thīn* when feminine. We may here observe, as a universal rule, that in all the tenses except the aorist and imperative, the *verb* must agree with its nominative in *gender* as well as in *number*; thus, the masculine singular is *ā*, the feminine singular is *ī*, the mas. plur. *e*, and the fem. plur. *īn* (contracted for *iyān*). As a general rule, it is sufficient to add the nasal *n* to the last word of the feminines in the plural; as, *girtī thīn*, not *girtīn thīn*, though the latter mode is not incorrect.

13.—We shall now proceed to a few paradigms, or examples of the conjugation of a neuter or intransitive verb, such as *girnā*, to fall; where it may be observed that the tenses naturally divide themselves into three groups of three tenses each, which tends greatly to assist the memory.

ROOT, *gir*, fall thou; pres. part. *girtā*, falling; past part. *girā*, fallen.

Tenses of the Root.

AORIST. I may fall, &c.

1. <i>main gir-ūn</i> , I may fall.		<i>ham gir-en</i> , we, &c.
2. <i>tū gir-e</i> , thou mayest, &c.		<i>tum gir-o</i> , you, &c.
3. <i>wuh gir-e</i> , he may, &c.		<i>we gir-en</i> , they, &c.

The FUTURE. I shall or will fall, &c.; formed by adding to the aorist *gā* for the masc. and *gī* for the fem. sing.; and *ge* masc. and *gīn* fem. plur.

m.	f.		m.	f.
1. <i>main gir-ūn-gā</i>	<i>-gī</i> .		<i>ham gir-en-ge</i>	<i>-gīn</i> .
2. <i>tū gir-e-gā</i>	<i>-gī</i> .		<i>tum gir-o ge</i>	<i>-gīn</i> .
3. <i>wuh gir-e-gā</i>	<i>-gī</i> .		<i>we gir-en-ge</i>	<i>-gīn</i> .

IMPERATIVE. Let me fall, &c.; differing from the aorist only in the second pers. sing.

Sing.		Plur.
1. <i>main gir-ūn</i> , let me fall.		<i>ham gir-en</i> , let us, &c.
2. <i>tū gir</i> , fall thou.		<i>tum gir-o</i> , fall ye.
3. <i>wuh gir-e</i> , let him fall.		<i>we gir-en</i> , let them, &c.

Tenses of the Present Participle.

The INDEFINITE. I fall, or used to fall, or had I fallen.

- | | | |
|--|--|--|
| 1. <i>main girtā</i> , or <i>girtī</i> , I fall, &c. | | <i>ham gir-te</i> , or <i>-tīn</i> , we fall. |
| 2. <i>tū girtā</i> , or <i>girtī</i> , thou fallest. | | <i>tum gir-te</i> , or <i>-tīn</i> , you fall. |
| 3. <i>wuh girtā</i> , or <i>girtī</i> , he falls. | | <i>we gir-te</i> , or <i>-tīn</i> , they fall. |

PRESENT. I fall, or am falling, &c.

- | | | | | |
|--|----|--|----------------------------|---------------------|
| m. | f. | | m. | f. |
| 1. <i>main girtā hūn</i> , or <i>girtī hūn</i> . | | | <i>ham girte haiñ</i> , or | <i>girtī haiñ</i> . |
| 2. <i>tū girtā hai</i> , or <i>girtī hai</i> . | | | <i>tum girte ho</i> , or | <i>girtī ho</i> . |
| 3. <i>wuh girtā hai</i> , or <i>girtī hai</i> . | | | <i>we girte haiñ</i> , or | <i>girtī haiñ</i> . |

IMPERFECT. I was falling, &c.

- | | | | | |
|--|----|--|---------------------------|---------------------|
| m. | f. | | m. | f. |
| 1. <i>main girtā thā</i> , or <i>girtī thī</i> . | | | <i>ham girte the</i> , or | <i>girtī thīn</i> . |
| 2. <i>tū girtā thā</i> , or <i>girtī thī</i> . | | | <i>tum girte the</i> , or | <i>girtī thīn</i> . |
| 3. <i>wuh girtā thā</i> , or <i>girtī thī</i> . | | | <i>we girte the</i> , or | <i>girtī thīn</i> . |

Tenses of the Past Participle.

PAST TENSE. I fell.

- | | | | | |
|--|----|--|----------------------|----------------|
| m. | f. | | m. | f. |
| 1. <i>main girā</i> , or <i>girī</i> . | | | <i>ham gire</i> , or | <i>girīn</i> . |
| 2. <i>tū girā</i> , or <i>girī</i> . | | | <i>tum gire</i> , or | <i>girīn</i> . |
| 3. <i>wuh girā</i> , or <i>girī</i> . | | | <i>we gire</i> , or | <i>girīn</i> . |

PERFECT. I have fallen.

- | | | | | |
|--|----|--|------------------------|-------------------|
| m. | f. | | m. | f. |
| 1. <i>main girā hūn</i> , or <i>girī hūn</i> . | | | <i>ham gire girī</i> , | <i>haiñ</i> , &c. |
| 2. <i>tū girā hai</i> , or <i>girī hai</i> . | | | <i>tum gire girī</i> , | <i>ho</i> , &c. |
| 3. <i>wuh girā hai</i> , or <i>girī hai</i> . | | | <i>we gire girī</i> , | <i>haiñ</i> , &c. |

PLUPERFECT. I had fallen.

- | | | | | |
|--|----|--|--------------------------|--------------------|
| m. | f. | | m. | f. |
| 1. <i>main girā thā</i> , or <i>girī thī</i> . | | | <i>ham gire the</i> , or | <i>girī thīn</i> . |
| 2. <i>tū girā thā</i> , or <i>girī thī</i> . | | | <i>tum gire the</i> , or | <i>girī thīn</i> . |
| 3. <i>wuh girā thā</i> , or <i>girī thī</i> . | | | <i>we gire the</i> , or | <i>girī thīn</i> . |

14.—The next is a verb of very extensive use in the language, and conjugated precisely like the preceding.

Honā, to Be or Become.

ROOT, *ho*, pres. part. *hotā*, past part. *hū,ā*.

Tenses of the Root.

AORIST, or PRESENT POTENTIAL. I may be.

1. <i>maiñ ho,ūñi</i> , or <i>hoñi</i> .		<i>ham howeñi</i> , <i>ho,eñi</i> , or <i>hoñi</i> .
2. <i>tū howe</i> , <i>ho,e</i> , or <i>ho</i> .		<i>tum ho,o</i> , or <i>ho</i> .
3. <i>wuh howe</i> , <i>ho,e</i> , or <i>ho</i> .		<i>we howeñi</i> , <i>ho,eñi</i> , or <i>hoñi</i> .

FUTURE. I shall or will be, &c.

1. <i>maiñ ho,ūñigā</i> , or <i>hoñigā</i> or <i>-gī</i> .		<i>ham howeñge</i> , &c.
2. <i>tū howegā</i> , <i>ho,egā</i> , &c.		<i>tum ho,oge</i> , &c.
3. <i>wuh howegā</i> , <i>ho,egā</i> , &c.		<i>we howeñge</i> , &c.

IMPERATIVE. Let me be, &c.

1. <i>maiñ ho,ūñi</i> , or <i>hoñi</i> .		<i>ham howeñi</i> , <i>ho,eñi</i> , or <i>hoñi</i> .
2. <i>tū howe</i> , <i>ho,e</i> , or <i>ho</i> .		<i>tum ho,o</i> , or <i>ho</i> .
3. <i>wuh howe</i> , <i>ho,e</i> , or <i>ho</i> .		<i>we howeñi</i> , <i>ho,eñi</i> , or <i>hoñi</i> .

Tenses of the Present Participle.

INDEFINITE. I am, or used to be, or had I been.

1. <i>maiñ</i>	} <i>hotā</i> or <i>hoñi</i> .		1. <i>ham</i>	} <i>hote</i> or <i>hoñi</i> .
2. <i>tū</i>			2. <i>tum</i>	
3. <i>wuh</i>			3. <i>we</i>	

PRESENT. I am, or become.

1. <i>maiñ hotā-</i> , or <i>hoñi-hūñi</i> .		1. <i>ham hote-</i> , or <i>hoñi haiñi</i> .
2. <i>tū hotā-</i> , or <i>hoñi hai</i> .		2. <i>tum hote-</i> , or <i>hoñi ho</i> .
3. <i>wuh hotā-</i> , or <i>hoñi hai</i> .		3. <i>we hote-</i> , or <i>hoñi haiñi</i> .

IMPERFECT. I was becoming.

1. <i>maiñ</i>	} <i>hotā thā</i> ,		1. <i>ham</i>	} <i>hote the</i> ,		
2. <i>tū</i>			or		2. <i>tum</i>	or
3. <i>wuh</i>			<i>hoñi thī</i> .		3. <i>we</i>	<i>hoñi thīñi</i> .

Tenses of the Past Participle.

PAST TENSE. I was or became.

1. <i>main</i>	}	<i>hū,ā, or hū,ī.</i>		1. <i>ham</i>	}	<i>hū,e, or hū,īn.</i>
2. <i>tū</i>				2. <i>tum</i>		
3. <i>wuh</i>				3. <i>we</i>		

PERFECT. I have been or become.

1. <i>main hū,ā-, or hū,ī-hūn.</i>		1. <i>ham hū,e-, or hū,ī-hain.</i>
2. <i>tū hū,ā-, or hū,ī-hai.</i>		2. <i>tum hū,e-, or hū,ī-ho.</i>
3. <i>wuh hū,ā-, or hū,ī-hai.</i>		3. <i>we hū,e-, or hū,ī-hain.</i>

PLUPERFECT. I had been or become.

1. <i>main</i>	}	<i>hū,ā thā,</i> or <i>hū,ī thī.</i>		1. <i>ham</i>	}	<i>hū,e the,</i> or <i>hū,ī thīn.</i>
2. <i>tū</i>				2. <i>tum</i>		
3. <i>wuh</i>				3. <i>we</i>		

15 —By the aid of the aorist and future of the verb *honā* v are enabled to add four more tenses, if required, to all oth verbs. Thus, let us re-assume *girnā*, to fall, where we have—

Additional Tenses of the Present Participle.

IMPERFECT POTENTIAL. I may be falling, &c.

1. <i>main girtā-</i> or <i>girtī-ho,ūn</i> or <i>hoñ, &c.</i>		<i>ham girte</i> or <i>girtī howeñ, ho,e</i> or <i>hoñ.</i>
2. <i>tū girtā, &c. howe, ho,e, ho.</i>		<i>tum girte, &c. ho,o, or ho.</i>
3. <i>wuh girtā, &c. howe, ho,e,</i> <i>ho, &c.</i>		<i>we girte, &c. howeñ, ho,eñ,</i> <i>hoñ, &c.</i>

IMPERFECT FUTURE. I shall be falling, &c.

1. <i>main girtā, &c. ho,ūngā</i> or <i>hoñgā</i> or <i>girtī ho,ūngī, &c.</i>		<i>ham girte howeñge, ho,eñge,</i> <i>hoñge, &c.</i>
2. <i>tū girtā howegā, ho,egā, or</i> <i>hogā, &c.</i>		<i>tum girte ho,oge, or hoge, &c.</i>
3. <i>wuh girtā howegā, ho,egā,</i> <i>hogā, &c.</i>		<i>we girte howeñge, ho,eñge,</i> <i>hoñge, &c.</i>

Additional Tenses of the Past Participle.

PERFECT POTENTIAL. I may have fallen.

<p><i>main girā</i> or <i>girī ho,ūñ</i>, &c.</p>	<p><i>ham gire</i> or <i>girī howeñ</i>, &c.</p>
<p><i>tū girā</i> or <i>girī howe</i>, &c.</p>	<p><i>tum gire</i> or <i>girī ho,o</i>, &c.</p>
<p><i>wuh girā</i> or <i>girī howe</i>, &c.</p>	<p><i>we gire</i> or <i>girī howeñ</i>, &c.</p>

PERFECT FUTURE. I shall have fallen.

<p><i>main girā ho,ūñgā</i>, &c.</p>	<p><i>ham gire howeñge</i>, &c.</p>
<p><i>tū girā howegā</i>, &c.</p>	<p><i>tum gire ho,oge</i>, &c.</p>
<p><i>wuh girā howega</i>, &c.</p>	<p><i>we gire howeñge</i>, &c.</p>

16.—In the following paradigm of the verb *bolnā*, to speak, all the tenses may be seen at one view.

INFINITIVE. *Bolnā*, to Speak or Say.

ROOT, *bol*, speak. PRES. PARTICIPLE, *boltā*, speaking.
PAST, *bolā*, spoken.

Tenses of the Root.

<p>orist. I may speak, &c.</p>	<p><i>main bolūñ</i>, <i>tū bole</i>, &c.</p>
<p>uture. I shall or will speak, &c.</p>	<p><i>main bolūñ-gā</i> or <i>-gī</i>, <i>tū bole-gā</i> or <i>-gī</i>, &c.</p>
<p>opera. Let me speak, &c.</p>	<p><i>main bolūñ</i>, <i>tū bol</i>, &c.</p>

Tenses of the Present Participle.

<p>efinite. I speak, &c.</p>	<p><i>main bol-tā</i> or <i>-tī</i>, <i>tū bol-tā</i> or <i>-tī</i>, &c.</p>
<p>resent. I am speaking.</p>	<p><i>main bol-tā</i> or <i>-tī hūñ</i>.</p>
<p>uperfect. I was speaking.</p>	<p><i>main bol-tā-thā</i> or <i>bol-tī-thī</i>.</p>
<p>mp. Poten. I may bespeaking.</p>	<p><i>main bol-tā</i> or <i>-tī ho,ūñ</i>.</p>
<p>uperf. Fut. I shall be speak- ing.</p>	<p><i>main bol-tā ho,ūñgā</i> or <i>bolī</i> <i>ho,ūñgī</i>.</p>

Tenses of the Past Participle.

<p>ast. I spoke, &c.</p>	<p><i>main bolā</i> or <i>bolī</i>, &c.</p>
<p>erfect. I have spoken.</p>	<p><i>main bolā hūñ</i> or <i>bolī hūñ</i>.</p>
<p>uperf. I had spoken.</p>	<p><i>main bolā thā</i> or <i>bolī-thī</i>.</p>
<p>erf. Pot. I may have spoken.</p>	<p><i>main bolā ho,ūñ</i> or <i>bolī ho,ūñ</i>.</p>
<p>erf. Fut. I shall have spoken.</p>	<p><i>main bolā ho,ūñgā</i> or <i>bolī</i> <i>ho,ūñgī</i>.</p>

a. There are a few other verbal expressions that may be noticed here. 1st. Every infinitive in the language will furnish the *verbal noun of agency*, by changing *nā* into *ne*, and adding *wālā* (subject, of course, to inflections) for the masculine, and *wāī* for the feminine; thus, *bolne-wālā*, the speaker, or he who speaks; *bolne-wāī*, the female speaker, or she who speaks: *likhnā*, to write; *likhne-wālā*, the writer; *likhne-wāī*, the (female) writer. 2nd. There is an indeclinable participle, called the *pa conjunctive*, of very frequent occurrence in the language, formed from the root: and, in fact, the mere root, without any addition frequently suffices; thus, *bol*, or *bol-e*, or *bol-ke*, or *bol-kar*, *bol-karke*, or *bol-karkar*, all denote *having spoken*. In a sentence this participle saves the use of the conjunction *aur*, 'and;' thus instead of saying, he arose and spoke (*wuh uṭhā aur bolā*), the Hindūstānī idiom is *wuh uṭh* (or *uṭh-ke*, &c.) *bolā*, he having arisen spoke. 3rd. There is a kind of adverbial expression formed by changing the final *tā* of the present participle into *te*, and affixing the syllable *hī*: thus, *bolte-hī*, on speaking, or on the instant of speaking. 4th. There is a sort of respectful imperative, or precative, formed by adding *iye* or *iyo* to the root when it ends in a consonant, and *jiye* or *jiyo* when it ends with the vowels *i* or *ū*; thus from *bol*, *boliye* or *boliyo*, be pleased to speak; so from the old root *kī* (of *kīnā*, to do or make) come *kījiye* or *kījiyo*, also *kīje* or *kījo*, be pleased to do. A respectful future is also formed in like manner; as, *boliyegā* or *āp boliyegā*, your honour will be pleased to speak.

b. We may further observe, that the four additional tenses (par. 15) are, comparatively speaking, of rare occurrence; therefore the student need not at first burden his memory with them. Thus the really serviceable tenses will be reduced to the sacred number nine; and it will further assist the memory to view them as *thrice three*; viz. three tenses from the Root,—the Aorist, Future, and Imperative; three from the Present Participle,—the Indefinite, the Present, and the Imperfect; last three from the Past Participle,—the Past, the Perfect, and the Pluperfect. The tense called the Indefinite, *mainṁ bollā*, sometimes is a present tense, but when preceded by certain conjunctions it has the sense of a past conditional; as, *agar mainṁ bollā*, if I spoke, or had spoken: it sometimes denotes a continuative past tense; as, *wuh hamesha yih kahtā*, he always used to say this.

17.—The Passive voice is formed in Hindūstānī by prefixing the past participle to the various tenses of the word *jānā*, to go; and as this is a verb of frequent occurrence, not so much

forming the passive voice (which is of very rare occurrence), but is a useful member in the formation of compound verbs, we shall here give its *nine useful* tenses. The past participle of *jānā* is *gayā*, being one of the very few irregularities which occur in Hindūstānī verbs: the regular form *jāyā* is used in certain compounds only.

INFIN. *jānā*, to go. ROOT, *jā*. PRES. PART. *jātā*.
PAST PART. *gayā*.

Tenses of the ROOT.

Aorist. *matñ jā,ūñ*, I may go; *tū jā-e* or *jāwe*, &c.
Future. *matñ jā,ūñ-gā* or *-gī*; *tū jā-e-gā* or *-gī*, &c.
Imperative. *main jā,ūñ*, *tū jā*, *wuh jā-e* or *jāwe*, &c.

Tenses of the PRESENT PARTICIPLE.

Indefinite. *main jātā* or *jātī*; *tū jātā* or *jātī*, &c.
Present. *main jātā* or *jātī hūñ*; *tū jātā* or *jātī hai*, &c.
Imperfect. *main jātā thā* or *jātī thī*; *tū jātā thā* or *jātī thī*, &c.

Tenses of the PAST PARTICIPLE.

Aorist. *main gayā*, or *gayī*, or *ga-ī*; *tū gayā*, &c.
Imperfect. *main gayā hūñ* or *ga-ī hūñ*; *tū gayā hai*, &c.
Imperfect. *main gayā thā* or *ga-ī thī*; *tū gayā thā*, &c.

Now, to form the passive voice of any active or transitive verb in the language (when such a rarity is required), we have merely to insert the past participle of such verb immediately before the various tenses of *jānā*. The participle must of course agree with the nominative in gender and number, as is the case in Latin and French. Thus *mārnā*, to strike, past participle *mārā*, struck or stricken; the aorist of the passive voice will be—

<i>matñ māṛā jā,ūñ</i> ,	I may be struck.
<i>tū māṛā jā,e</i> ,	thou mayest be struck.
<i>wuh māṛā jā,e</i> ,	he may be struck.
<i>ham māṛe jā,eñ</i> ,	we may be struck.
<i>tum māṛe jā,o</i> ,	you may be struck.
<i>we māṛe jā,eñ</i> ,	they may be struck.

When the nominatives are feminine, the participle will become *īṛī* throughout; thus, *wuh māṛī ga,ī thī*, she had been beaten; *māṛī ga,ī thīñ*, they (females) had been beaten.

18.—Another verb of very frequent occurrence is the active transitive verb *karnā*, to do or make. Like *jānā*, it forms its

past participle irregularly, being *kīyā* (seldom *karā*, the regular form). As it holds a very important rank in the formation of compounds, and at the same time serves to show a peculiarity in transitive verbs which will be fully explained hereafter, we shall here subjoin its *nine useful tenses*.

INFIN. *karnā*, to do. ROOT, *kar*. PRES. PART. *kartā*.
PAST PART. *kiyā*.

Tenses of the ROOT.

Aorist. *maiñ karūñ, tū kare, wuh kare, &c.*
Future. *maiñ karūñgā, tū karegā, wuh karegā, &c.*
Imperative. *maiñ karūñ, tū kar, wuh kare, &c.*

Tenses of the PRESENT PARTICIPLE.

Indefinite. *maiñ kartā, tū kartā, &c.*
Present. *maiñ kartā hūñ, tū kartā hai, &c.*
Imperfect. *maiñ kartā thā, tū kartā thā, &c.*

Tenses of the PAST PARTICIPLE.

Past. *maiñ-ne kiyā, tū-ne kiyā, us-ne kiyā, &c.*
Perfect. *maiñ-ne kiyā hai, tū-ne kiyā hai, &c.*
Pluperfect. *maiñ-ne kiyā thā, tū-ne kiyā thā, &c.*

a. The peculiarity here, which applies to all transitive verbs is, that in the tenses of the past participle, we see what ought to be the nominative changed into that form of the ablative denoting the agent, indicated by the particle *ne*, 'by.' The verb then no longer agrees with the agent, or what we should call the nominative, but is either used in the simple form of the masculine singular as above, or agrees in gender and number with the object or *thing done*, as will be shown more fully in our remarks on syntax or composition.

VI. ADVERBS.

19.—In Hindūstānī the adverbs present few peculiarities. Most adjectives may be used adverbially when occasion requires; as, *wuh achchhā boltā hai*, he speaks well. It may be proper to mention here a series of useful adverbs derived from the five pronouns, *yih* or *yah*, this; *wuh* or *wah*, that; *kaun*, who? *jo*, he who; and *so* or *taun*, that same. This quintuple series, or "philological harp," used to be a favourite theme with Dr. Gilchrist. Some of the series (viz. 5, 6, and 7) are adjectives as well as adverbs.

	Near.	Remote.	Interrogative.	Relative.	Correlative.	Denoting
	<i>yih</i> , this.	<i>wuh</i> , that.	<i>kaun</i> , who ?	<i>jaun</i> , who, which	<i>taun</i> , that same.	
1	<i>ab</i> , now.	(<i>us-wakt</i>), then.	<i>kab</i> , <i>kud</i> , } when ?	<i>jab</i> , <i>jad</i> , } when.	<i>tāb</i> , <i>tād</i> , } then.	Time.
2	<i>yahān</i> , here.	<i>wahān</i> , there.	<i>kahān</i> , where ?	<i>jahān</i> , wherever	<i>tahān</i> , there.	} Place.
3	<i>idhar</i> , hither.	<i>udhar</i> , thither.	<i>kidhar</i> , whither ?	<i>jidhar</i> , whither.	<i>tidhar</i> , thither.	
4	<i>yūn</i> , thus.	<i>wūn</i> , in that way	<i>kyūn</i> , how ?	<i>iyūn</i> , as.	<i>tyūn</i> , so.	Manner.
5	<i>aisā</i> , like this.	<i>waisā</i> , like that.	<i>kaisā</i> , like what ?	<i>jaisā</i> , like which	<i>taisā</i> , { like the same.	Likeness
6	<i>itā</i> , <i>etā</i> , } this much.	<i>utā</i> , <i>ūtā</i> , } that much.	<i>kitā</i> , <i>ketā</i> , } how much ?	<i>jilā</i> , <i>jetā</i> , } as much.	<i>titā</i> , <i>tetā</i> , } so much.	Quantity
7	<i>itnā</i> , <i>etnā</i> , } this many.	<i>utnā</i> , <i>ūtā</i> , } that many.	<i>kitnā</i> , <i>ketnā</i> , } how many ?	<i>jitnā</i> , <i>jetnā</i> , } as many.	<i>titnā</i> , <i>tetnā</i> , } so many.	Number or Quantity

a. From the first series we have other adverbs rendered more emphatic by the addition of *hī*, &c. ; thus, *abhī*, just now; *kabhī*, *kabhū*, or *kadhī*, ever, &c. From the 2nd series, by changing *ānī* into *īnī*; thus, *yahīn*, exactly here; *kahīn*, whereabouts, somewhere, &c. From the 4th, *yūnhīn*, in this very way; *wūnhīn*, in that very way, thereupon, at that very time, exactly. The 1st, 2nd, and 3rd series may be modified with the postposition *se*, from, and *tak*, until; as, *ab-se*, from the present time; *yahān-tak*, thus far; *idhar-se*, from this direction, &c. Nos. 5, 6, and 7 are at the same time adjectives subject to inflection; and we may add, in conclusion, that when declinable adjectives in *ā* are used adverbially, they are employed in the simple or crude form, that is, the nominative singular masculine.

b. The following adverbs of time are very peculiar: *kal*, to-morrow or yesterday; *parsonī*, the day after to-morrow or the day before yesterday; *tarsonī*, the third day from this, past or to come; *narsonī*, the fourth day from the present time. Of course the reader or hearer will be able to perceive from the context whether these words refer to the past or future.

VII. PREPOSITIONS.

20.—The Hindūstānī does not, strictly speaking, possess that part of speech which we call a preposition; the deficiency, however, is amply supplied either by the postpositions already mentioned in the declension of the Noun, No. 5, or by employing certain substantives expressive of time, place, situation, &c. Such words are (improperly) called “compound postpositions,” a very absurd term; for it so happens that they are neither *compounds* nor *postpositions*. They are, in fact, substantives in an oblique case, having a postposition generally understood. The majority of them are masculine, and consequently require the substantive which they govern to be put in the genitive case with the postposition *ke*. This will be easily understood by a few examples; thus, ‘before the house’ will be expressed in Hindūstānī ‘in front of the house;’ as, *ghar ke āge*, or *āge ghar ke*, where the word *āge* is itself in the ablative or locative case, *meñ* (in) being understood. So, ‘with the man’ is literally ‘in company of the man;’ as, *mard ke sāth*, i. e. *sāth meñ*. It is matter of indifference whether these particles precede or follow the substantive they govern.

a. The following prepositions are masculine, and require the genitive in *ke*; viz., *āge*, before (i. e. *āge meñ*, in front, from *āgā*, the front); *andar*, within (i. e. in the inside of); *ūpar*, above;

bā'is, by reason (of); *harābar*, even with; *bāhar*, without (not within); *ba'd*, after (time); *pichhe*, behind, in the rear; *bīch*, in, among; *pār*, over, across; *pās*, near; *baghair*, without (in want of); *tale*, under; *sāth*, with; *sāmhne*, before; *sabab*, because (of); *siwā*, except; *kane*, near; *gird*, around; *liye*, for, on account (of); *māre*, through; *muṭābik* and *muwāfik*, conformable (to), like; *mūjib*, by means (of); *nazdik*, near; *nīche*, beneath; *wāste*, on account of; *hāth*, by means of. (*Vide Hind. Gram. p. 71.*)

b. The following are feminine, and consequently the noun which they govern must have the genitive in *kī*; viz., *bābat*, concerning (i. e. on the subject of); *jihat*, on account (of); *khātir*, for the sake (of); *ṭarah*, like (after the manner of); *ṭaraf*, towards, in the direction; *ma'rifat*, through (or by means of); *nisbat*, relative to; *zabāni*, from the report (of). Examples: *mard kī khātir*, for the sake of the man; *shahr kī ṭaraf*, towards (in the direction of) the city.

c. A few prepositions govern the genitive with *ke* or *kī*, according as they precede or follow the substantive; thus, when the word *mānind*, denoting likeness, comes first, *ke* is used, and if last, *kī*; as, *mānind sher ke*, or *sher-kī mānind*, like a tiger. There are several other words which seem to follow the same rule, instances of which occur in the *Bagh o Bahār*; thus, *be marzī huṣūr ke*, without consent of her Majesty. (*Vide Hind. Gram. p. 98, a.*)

d. The following prepositions are frequently to be met with, along with words and phrases from the Arabic and Persian, which enter so frequently into Hindūstānī. Examples: *az*, from; *illā*, except; *ba*, by, in; *bā*, with; *be*, without; *bar*, on, in; *bilā*, without (not possessing); *dar*, in; *'alā*, upon; *'an*, from; *'ind*, near; *fī*, in; *ka*, like; *li*, to, for; *ma'*, with; *min*, from.

VIII. CONJUNCTIONS.

21.—Conjunctions and Interjections in Hindūstānī offer no peculiarity differing from those of other languages: hence it will suffice to subjoin a list of the more useful of each. The conjunctions in particular, being of frequent occurrence, ought to be committed to memory. The following are among the most useful: *aur*, *au*, *wa*, *o*, and; *jo*, *agar*, if; *war* (for *wa-agar*), and if; *agarchi*, although; *warna* (for *wa-gar-na*), if not; *magar*, except; *lekin*, *wa-lekin*, but; *balki*, moreover, nay, besides, on the contrary; *par*, but, yet; *bhī*, also, even; *nas*,

then, therefore; *ki*, that, thus, as, whether, or, &c.; *kyūnki*, because; *goki*, although; *goyā*, as if; *nahin-to*, otherwise; *har-chand*, although, however much; *hanoz*, yet; *khvāh*, whether; *yā*, either, or, &c.

IX. INTERJECTIONS.

22.—The following list includes the more common:—*shābāsh!* (*shād-bāsh*), happiness or good luck to you! *āfrīn!* blessings on you! *wāh-wāh*, admirable! *kyā khūb*, how excellent! *dhanī-dhan*, how fortunate! *wāh jī!* *kyā-bāt hai!* what an affair!—all expressive of admiration and encouragement, like bravo! well done! &c. But *bāp re* (O father)! astonishing! dreadful! *hāe hāe, hae hae, wāe wāe, wāe wa-elā!* alas, alas! alackaday! woe's me! *hat, chhī-chhī*, tush, pshaw, pish, fie fie! *dūr, dut*, avaunt! express sorrow, contempt, and aversion. *Āi, o, Oh!* *re* or *are*, holla, you! are used in calling attention,—the last two in a disrespectful way; *re* (m.) or *rī* (f.) agrees in gender with the object of address; as, *launde re*, you boy! *laundī rī*, you girl!

X. NUMERALS.

23.—In Hindūstānī the numerals are less regular than they are in most European languages. With us, when we know the first ten or twenty numbers, we have a key to the whole; in Hindūstānī it is necessary to commit to memory all the numbers up to 100, which we accordingly here subjoin:—

CARDINAL NUMBERS.

1 <i>ek</i>	17 <i>satrah</i>	33 <i>tetīs</i> or <i>taitītīs</i>
2 <i>do</i>	18 <i>aṭhārah</i>	34 <i>chautīs</i>
3 <i>tīn</i>	19 <i>unīs</i>	35 <i>paiītīs</i>
4 <i>chār</i>	20 <i>bīs</i>	36 <i>chhattīs</i>
5 <i>pānch</i>	21 <i>ikkīs</i>	37 <i>saiītīs</i>
6 <i>chha</i> or <i>chhe</i>	22 <i>bāīs</i>	38 <i>aṭhtīs</i> or <i>artīs</i>
7 <i>sāt</i>	23 <i>teīs</i>	39 <i>untālīs</i> or <i>uncha-</i> <i>līs</i>
8 <i>āṭh</i>	24 <i>chaubīs</i>	40 <i>chālīs</i>
9 <i>nau</i>	25 <i>pachīs</i>	41 <i>iktālīs</i>
10 <i>das</i>	26 <i>chhabbīs</i>	42 <i>be,ālīs</i>
11 <i>igārah</i>	27 <i>satāīs</i>	43 <i>tetālīs</i> or <i>taitītālīs</i>
12 <i>bārah</i>	28 <i>aṭhāīs</i>	44 <i>chau,ālīs</i>
13 <i>terah</i>	29 <i>untīs</i>	45 <i>paiītālīs</i>
14 <i>chaudah</i>	30 <i>tīs</i>	46 <i>chhe,ālīs</i>
15 <i>pandrah</i>	31 <i>iktīs</i>	47 <i>saiītālīs</i>
16 <i>shodh</i>	32 <i>batīs</i>	

48 <i>aḥtālīs</i> or <i>aṛtālīs</i>	66 <i>che,āsath</i> or <i>chha-</i>	84 <i>chaurāsī</i>
49 <i>unchās</i>	<i>chhaṭ</i>	85 <i>pachāsī</i>
50 <i>pachās</i>	67 <i>sathsath</i>	86 <i>chhe,āsī</i>
51 <i>ikāwan</i>	68 <i>aḥsath</i> or <i>aṛsath</i>	87 <i>satāsī</i>
52 <i>bāwan</i>	69 <i>unhattar</i>	88 <i>aḥāsī</i>
53 <i>tirpan</i>	70 <i>sattar</i>	89 <i>nau,āsī</i>
54 <i>chawwan</i>	71 <i>ikhattar</i>	90 <i>nawwe</i>
55 <i>pachpan</i> or <i>pach-</i>	72 <i>bahattar</i>	91 <i>ikānwe</i> or <i>ekān-</i>
<i>āwan</i>	73 <i>tihattar</i>	<i>awwe</i>
56 <i>chhappan</i>	74 <i>chauhattar</i>	92 <i>bānwe</i> or <i>birān-</i>
57 <i>satāwan</i>	75 <i>pachhattar</i>	<i>awwe</i>
58 <i>aḥāwan</i>	76 <i>chhahattar</i>	93 <i>tirānwe</i> or <i>tirān-</i>
59 <i>unsath</i>	77 <i>sathattar</i>	<i>owwe</i>
60 <i>sāth</i>	78 <i>aḥattar</i>	94 <i>chaurānwe</i>
61 <i>iksath</i>	79 <i>unāsī</i>	95 <i>pachānwe</i>
62 <i>bāsath</i>	80 <i>assī</i>	96 <i>chhe,ānwe</i>
63 <i>tirsath</i> or <i>tresath</i>	81 <i>ikāsī</i>	97 <i>satānwe</i>
64 <i>chausath</i>	82 <i>be,āsī</i> or <i>berāsī</i>	98 <i>aḥānwe</i>
65 <i>painsath</i>	83 <i>tirāsī</i>	99 <i>ninānwe</i>

sau or *sai*, a hundred ; *hazār*, a thousand ; *lākh*, a hundred thousand ; *karor*, a hundred *lākh*s, or ten millions.

a. Above a hundred, the numbers proceed regularly ; thus,—*ek sau ek*, 101 ; *do sau dus*, 210 ; *ek hazār āḥ sau aḥtālīs* or *aḥārah sau aḥtālīs*, 1848 ; *ek hazār do sau painsath* or *bārah sau painsath*, 1265. The ordinal numbers, from the seventh upwards, are regularly formed from the cardinals by adding the terminations *wān*, *weñ*, or *wīñ*. The first four of the ordinals are *puhlā*, or *pahlā*, or *puhlā*, first ; *dūsrā*, second ; *tīsrā*, third ; and *chauhā*, fourth ; then *pāñch-wān*, *-weñ*, *-wīñ*, the fifth, is quite regular ; but *chhaṭwāñ*, the sixth, inserts *ṭ*, after which they all follow the rule ; as, *aḥṭwāñ*, the eighth, *daswāñ*, the tenth, &c.

b. The following are used as collective numbers in the same sense as we say a dozen, a score ; viz., *gandā*, a four ; *gāhī*, a five ; *koṛī*, or *bīsī*, a score ; *chālīsā*, a forty ; *saikṛā*, a hundred ; *hazār*, a thousand ; *lākh*, a hundred thousand ; and *karor*, ten millions. But the most vexatious of all are the fractional numbers ; to make use of which requires some kind of mental arithmetic, as the following specimens will show ; thus—

<i>pāo</i> , or <i>chauth</i> , or	<i>pawan</i> or <i>paunā</i> . .	$\frac{3}{4}$
<i>chauthā,ī</i>	<i>sawā</i>	$1\frac{1}{4}$
<i>tihā,ī</i>	<i>ḍeṛh</i>	$1\frac{1}{2}$
<i>ādhā</i>	<i>aṛhā,ī</i>	$2\frac{1}{2}$

The word *paune* prefixed to a number denotes one quarter *minus* the number ; as, *paune do*, $2 - \frac{1}{4}$, or $1\frac{3}{4}$. The word *sawā* denotes a quarter added ; as, *sawā do*, $2\frac{1}{4}$. The word *sārhe* denotes a half added ; as, *sārhe tīn*, $3\frac{1}{2}$. The words *ḍerh*, $1\frac{1}{2}$, and *aṛhā,ī*, $2\frac{1}{2}$, when used with collective numbers, as 100, 1,000, &c., denote multiplication ; as, *ḍerh-sau*, $1\frac{1}{2} \times 100$, or 150 ; so, *aṛhā,ī hazar*, $2\frac{1}{2} \times 1,000 = 2,500$.

c. The Hindūs were the inventors of the ten numerical ciphers or figures of arithmetic. From India the invention found its way among the Arabs, and through these it reached Europe. The following are the three varieties of the ten ciphers.

European.. 1 2 3 4 5 6 7 8 9 10

Arabian .. ۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۱۰

Hindū १ २ ३ ४ ५ ६ ७ ८ ९ १०

These ciphers are employed from left to right, as among ourselves. Even the Arabs, who read from right to left, still write their numbers as we do ; thus—

$$1859 = 1859 = १८५९$$

SECTION II.

OF SYNTAX, OR COMPOSITION OF SENTENCES ;

Together with a Series of Familiar Phrases and Grammatical Exercises.

LESSON I.

24.—WE have already mentioned that adjectives generally precede their substantives, as in English. If the adjective ends in any letter except *ā* or *a*, it is, as in English, indeclinable. Those ending in *ā*, if purely Indian, will change into *e* or *ī*, according to a simple rule. The termination *ā* is used before a masculine noun only, and in the nominative case singular (or the accusative case, if under a nominative form, which is of very frequent occurrence, as we shall soon see). The termination *e* is used before a substantive masculine, in any case singular where a postposition or interjection is used or understood, or before any masculine in the plural number. Lastly, *ī* is used always before a feminine noun. Thus, *barā ghar*, a large house ; *barē ghar kā*, of a large house ; plur. *barē ghar*, large houses ; *barē gharoṅ par*, on the large houses. Again, *kitāb*, a book, being feminine, we say, *barī kitāb*, a large book ; *barī kitāb meṅ*, in a large book ; *barī kitābeṅ*, large books, &c. Adjectives purely Arabic, Persian, or Sanskrit, ending in *ā*, are not necessarily subject to any change or inflection, and in the application of such, practice must be the main guide.

a. In like manner, the genitive case of a noun or pronoun generally precedes the word which governs it ; and the use of *kā*, *ke*, or *kī* ; *rā*, *re*, or *rī* ; and *nā*, *ne*, or *nī*, in the formation of such genitives, is determined by the same rule that regulates the *ā*, *e*, and *ī* of the adjective. Hence, in Hindūstānī, the application of all genitives, nouns and pronouns, is precisely that of the declinable adjective ; thus, *mard kā* is used when the noun belonging to it is masculine, and in the nom. case singular ; as, *mard kā beṭā*, *mard kā ghorā*, &c., the man's son, horse, &c. When the word belonging to *mard* is masculine, but not in the nom. singular, then *ke* must be used ; as, *mard ke beṭe ko*, to the man's son ; *mard ke beṭoṅ ko*, to the man's sons. When the word belonging to *mard* is feminine, in all cases *kī* is used : as,

mard kī jorū, the man's wife; *mard kī beḥī ko*, to the man's daughter.

b. In illustration of the preceding principles, which are really as simple as they are important, we shall here subjoin for the benefit of the student a collection of phrases and exercises. In order not to attempt too much at first, we shall confine ourselves to a limited number of substantives and adjectives.

Substantives.

Masculine.		Feminine.	
man,	{ <i>mard.</i> <i>ādīnī.</i>	woman,	{ ' <i>aurat.</i> <i>randī.</i>
father,	<i>bāp.</i>	mother,	<i>mā.</i>
husband,	<i>khaṣam.</i>	wife,	<i>jorū.</i>
brother,	<i>bhāī.</i>	sister,	<i>bahin.</i>
son, or child,	<i>beḥā, -e.</i>	daughter,	<i>beḥī.</i>
boy,	<i>laṛkā, e.</i>	girl,	<i>laṛkī.</i>
animal,	<i>jānwar.</i>	thing,	<i>chīz.</i>
horse,	<i>ghoṛā, -e.</i>	mare,	<i>ghoṛī.</i>
house,	<i>ghar.</i>	table,	<i>mēz.</i>
pen,	<i>kalam.</i>	book,	<i>kitāb.</i>
dog,	<i>kuttā, -e.</i>	fox,	<i>lomṛī.</i>
elephant,	<i>hāthī.</i>	cow,	<i>gā, o.</i>

Adjectives.

good,	{ <i>achchhā, -e, -ī.</i> <i>bhalā, -e, -ī.</i>	wise (indecl.),	<i>dānā.</i>
bad, wicked	{ <i>kharāb.</i> <i>burā, -e, -ī.</i>	ignorant,	<i>nā-dān.</i>
great, large	<i>baṛā, -e, -ī.</i>	swift,	<i>tezraū.</i>
little, small	<i>choṭā, -e, -ī.</i>	high, lofty,	{ <i>ūnichā, -e, -ī.</i> <i>buland.</i>
lazy,	<i>sust.</i>	handsome,	<i>khūb-ṣūrat.</i>
		ugly,	<i>bad-ṣūrat.</i>

c. To these we may prefix, when required, the adverbs *bahut*, much or very; *nihāyat* or *hudd-se*, excessively; as, *bahut achchhā, -e, -ī*, very good. This collection of substantives and adjectives, together with the pronouns and the two auxiliary tenses of the verb 'to be,' will furnish ample materials for our first essay on composition. We shall further limit ourselves to employ the substantives only in the nominative and genitive cases, singular and plural.

d. It is needless to say that in English, when we use the verb 'to be,' in making an assertion, we put the nominative first, then the verb, and lastly the thing asserted; as, 'my father is wise;

that man is ignorant.' In Hindūstānī the rule is, first the nominative, then the thing asserted, and last of all the verb; thus, *merā bāp dānā hai*, 'my father wise is;' so, *wuh mard nā-dān hai*, 'that man ignorant is.'

e. The student must bear in mind that the demonstrative pronouns, *yih*, this, and *wuh*, that, are used with nouns in the nominative singular; and they become *is* and *us* respectively when the noun is in any oblique case singular. A rule precisely similar applies to their plurals, *ye*, these, and *we*, those, which become respectively *in* and *un* in the oblique cases plural.

EXAMPLES.

this is my brother,
that is your son,
these are their houses,
this is my father's house,
that is your brother's horse,
this is that man's mother,
that is your sister,
thy sister's horse is swift,
this pen is very good,
that is a very good book,
she is a little woman,
his father was a great man,
your sister was very handsome,

my brother's horses were extremely swift,
their children's books were very good,

yih merā bhāī hai.
wuh tumhārā betā hai.
ye unke ghar haiñ.
yih mere bāp kā ghar hai.
wuh tumhāre bhāī kā ghoṛā hai.
yih us mard kī mā hai.
wuh tumhārī bahin hai.
terī bahin kā ghoṛā tezrau hai.
yih kalam bahut achchhā hai.
wuh bahut achchhī kitāb hai.
wuh chhoṭī randī hai.
uskā bāp barā mard thā.
tumhārī bahin bahut khūbśurat thī.
mere bhāī ke ghoṛe nihāyat tezrau the.
unke betōñ kī kitāben bahut achchhī haiñ.

Exercise.—I am that man's brother. This woman is my brother's daughter. That boy is my brother's son. This is my sister's book. That man is this boy's father. These houses are very lofty. That girl's mother was very wise. Your father's horse was very swift. My brother's children are handsome. My sister's daughters are very good girls. That man's brother's wife was a very ignorant woman. That was a very handsome woman. This boy is very lazy. These girls are very lazy. These women were excessively ugly. The man's horses were very small. They are very bad husbands. She is a bad wife. They are very bad wives.

LESSON 2.

25. *On the degrees of comparison.*—In forming the comparative and superlative degrees of adjectives, the Hindūstānī is somewhat deficient. When two objects are compared, that with which the comparison is made is put in the ablative case (so far like the Latin); but there is no alteration made in the adjective: thus, to express in Hindūstānī the phrase ‘this house is higher than that house,’ they say *yih ghar us ghar se buland hai*, ‘this house than that house (or compared with that house) is high.’ Sometimes, however, the adverbs *ziyādu* or *aur*, denoting more, are used as in our own language, which is certainly an improvement; as, *yih ghar us ghar se ziyāda buland hai*, ‘this house is more lofty than that house.’ To form the superlative degree, they merely make a universal comparison; thus, to express ‘this house is the highest,’ they say, *yih ghar sab se buland hai*, ‘this house is higher than all.’ Sometimes, to express an intensive degree, the adjective is repeated; as, *ṭhandī ṭhandī hawāenī*, very cool (or refreshing) breezes. This will put the reader in mind of our own simple ballads, where we meet with such expressions as ‘the red red rose,’ ‘the deep deep sea,’ &c.

EXAMPLES.

the elephant is larger than the horse,	<i>hāthī ghoṛe-se baṛā hai.</i>
the fox is smaller than the dog,	<i>lomṛī kutte-se chhoṭī hai.</i>
the horses are swifter than the elephants,	<i>ghoṛe hāthiyon-se tezraū haiin.</i>
the elephant is the largest animal of all,	<i>hāthī sab jānwaron-se baṛā hai.</i>
the elephant, the horse, and the dog, are wiser than all other animals,	<i>hāthī, ghoṛā aur kuttā sab aur jānwaron-se dānā haiin.</i>

Exercise.—The cow is more lazy than the horse. These men are more wicked than dogs. The boys are more ignorant than the girls. The horses and the dogs are handsomer than the elephants. My pen is better than your pen. This boy is wiser than that boy. My father’s horse is swifter than your brother’s mare. Our dogs are swifter than your horses. The men are worse than the women. The fox is wiser than the dog. This pen is the worst of all (worse than all). This woman is the handsomest of all (more handsome than all). That girl was much wiser than her mother. She was the wisest of all the girls (wiser than all the girls).

LESSON 3.

26.—We shall now proceed to the formation of interrogative sentences, introducing at the same time a few additional adverbs and adjectives, together with the various tenses of the verb *honā* (par. 14), to be, and some of the numerals.

a. In asking a question, the Hindūstānī does not, like the English, invert the words; and the tone of the voice alone marks the interrogation. There are, however, a few interrogative words, such as *kaun*, who? *kyā*, what? *kahānī*, where? &c, the use of which cannot be mistaken; and all such interrogative words, when used, are reserved so as to come before the verb at the end. When a sentence contains no such interrogative word, the word *kyā* or *āyā* is used at the beginning, like the *an* or *num* of the Latin; as, *kyā yih tumhārā kalam hai?* Is this your pen? This word *kyā*, however, is not absolutely necessary in speaking, as the tone of the voice is quite sufficient to indicate interrogation.

EXAMPLES.

who is that man?	<i>wuh marā kaun hai?</i>
who is this woman?	<i>yih 'aurat kaun hai?</i>
who are these boys?	<i>ye larke kaun haiñ?</i>
who are those girls?	<i>ve larikiyāñ kaun haiñ?</i>
whose house is this?	<i>yih kiskā ghar hai?</i>
whose children are these?	<i>ye kiske larke haiñ?</i>
whose books are these?	<i>ye kiskī kitābeñ haiñ?</i>
whose daughter is she?	<i>yih kiskī beṭī hai?</i>
where is my father?	<i>merā bāp kahāñ hai?</i>
where is his brother?	<i>uskā bhāī kahāñ hai?</i>
where are your father's horses?	<i>tumhāre bāp ke ghorē kahāñ haiñ?</i>
where are my brother's children's books?	<i>mere bhāī ke beṭoñ kī kitābeñ kahāñ haiñ?</i>
where may be that man's mother's mare?	<i>us marā kī mā kī ghorī kahāñ howe?</i>
is this your house?	{ <i>yih tumhārā ghar hai?</i> or
was that my father's horse?	{ <i>kyā, yih tumhārā ghar hai?</i>
	<i>kyā, wuh mere bāp kā ghorā thā?</i>
may this be my sister's table?	<i>yih merī bahin kī mez howe?</i>
how many pens will there be?	<i>kitne kalam hoñge?</i>
what-like books will they be?	<i>kaisī kitābeñ hoñgiñ?</i>

Exercise.—Where is your brother? Where is this man's

mother? Whose son are you? Whose horses are these? How many houses are there? What sort of book is this? Is that your sister's table? Is this pen yours? Where had you been yesterday? Where will these children be to-morrow? When will you be at home (in the house)? Was your father at home yesterday? Will your brother be at home to-morrow? Were my two books on the table yesterday? Where are his four sons? Have his three daughters been at home? Were there seven horses there yesterday? Will there be eight men in the house three days hence? Were there five or six dogs there two days ago? What is this thing? What animals are these? Is that animal a horse or a cow?

LESSON 4.

27.—We shall next introduce a new list of substantives, together with a few intransitive verbs conjugated like *girnā* (par. 13), at the same time we shall employ all the cases of the substantives and several of the relative nouns or prepositions mentioned in par. 20. The sentences will now be lengthened, but they will present no difficulty to a student of moderate attention and capacity.

day,	<i>din</i> (m.)	night,	<i>rāt</i> (f.)
city,	<i>shahr</i> (m.)	a boat,	<i>nāw</i> (f.)
river,	<i>daryā</i> (m.)	a tree,	<i>darakh̄t</i> (m.)
forest,	<i>jāngal</i> (m.)	a road,	<i>rāh</i> (f.)
a plain,	<i>maidān</i> (m.)	fruit,	<i>phal</i> (m.)
water,	<i>pānī</i> (m.)	bird,	<i>murgh</i> (m.)
fish,	<i>machhlī</i> (f.)	name,	<i>nām</i> (m.)
street,	<i>kūcha, -e</i> (m.)	people,	<i>log</i> (m.pl.)

Intransitive Verbs.

to stay, dwell,	<i>rah-nā</i>	to flow,	<i>bah-nā</i>
to come,	<i>ā-nā</i>	to proceed, advance,	<i>barh-nā</i>
to go,	<i>jā-nā, chal-nā</i>	to retreat, fall back,	<i>haṭ-nā</i>
to run,	<i>daur-nā</i>	to sit,	<i>baiṭh-nā</i>
to sleep,	<i>so-nā</i>	to return,	<i>phir-ānā</i>
to arrive,	<i>pahunch-nā</i>	to die,	<i>mar-nā</i> (past p. <i>mū, ā</i>)

EXAMPLES.

I am staying in the city, *main shahr mein rahtā hūn.*
 my father dwells in that house, *merā bāp us ghar mein rahtā hai.*
 we came from the forest yesterday, *kal ham jāngal se a, e (or āye) haiñ.*

we will go to the city to-morrow,	<i>kal ham shahr meñ jā,enge.</i>
the bird was sitting on the tree,	<i>murgh darakht par baihtā thā.</i>
where are you going?	<i>tum kahāñ jāte ho?</i>
whence does this river flow?	<i>yih daryā kahāñ se bahtā hai?</i>
do these men sleep in the city?	<i>kyā we ādmī shahr meñ sote haiñ?</i>
where does this road lead to (go to)?	<i>yih rāh kahāñ chālī hai?</i>
is the fish in that river very large?	<i>us daryā meñ machhlī bahut baṛī hai?</i>
who were those that were sit- ting underneath the tree?	<i>we kaun the, jo darakht ke tale baihte the?</i>

Exercise.—The forest near the city is very large. How many men are sleeping beneath the tree? The road towards the forest is not very good. The horses were running from the plain. The water flows from the river into the city. In that forest there were many large trees. The boats on the river are coming towards the city. How many boats are there? There will be 250 horses on the plain to-morrow. There were 2,500 men on the large plain near the city yesterday. A hundred and fifty men have retreated from the river towards the forest. The horses are dying on the plain, and a hundred men died yesterday within the city. That man stayed nine days in my house. I slept one night in the forest, but I will not sleep there a second night. The water is flowing from the river into the streets of the city. The men are advancing towards the city. The fruit on these trees is very good. Where do all these people come from? What is the name of that city? What is the name of that river which flows from the forest? What was the name of the street in which you dwelt? The people were sitting beneath the trees. When did you arrive in this city? When will you return home?

LESSON 5.

28.—A sentence formed by an active or transitive verb consists of three parts,—the nominative, the verb, and the object; as, ‘the tiger eats flesh,’—*sher gosht khatā hai*. Here *sher* is the nominative, *gosht* the object, and *khatā hai* the verb. Generally speaking, the Hindūstānī arrangement is, first the nominative or agent, then the object, and lastly the verb; but this rule is frequently departed from, especially in poetry. The nominative and object may of course be much more complex than in the foregoing sentence; thus, ‘the tiger of the forest eats the flesh of all other animals,’—*jungal kā sher aur sab jāñwaroñ kā gosht*

khātā hai. In languages with regular cases, like the Latin, the object is put in the accusative case, which has generally a termination different from the nominative. In English always, and in Hindūstānī generally, the accusative is the same as the nominative, and is to be determined merely by inference or position. There are, however, in Hindūstānī, instances in which it is necessary to distinguish the object with the addition of the postposition *ko*, which, though not reduced to a certain rule or principle by grammarians, forms one of the niceties of the language. Of this we shall treat in our next lesson. In the meanwhile we shall proceed to our lesson on transitive verbs, which govern merely the simple or nominative form of the object, as in English.

Substantives.

bread,	<i>roṭī</i> (f.)	meat,	<i>gosht</i> (m.)
butter,	<i>makkhan</i> (m.)	milk,	<i>dūdh</i> (m.)
wine,	<i>sharāb</i> (f.)	rice (boiled)	<i>bhāt</i> (m.)
tea,	<i>chā</i> (f.)	plate,	<i>bāsan</i> (m.)
breakfast,	<i>hāzirī</i> (f.)	spoon,	<i>chamcha</i>
dinner,	<i>khānā</i> (m.)	sugar,	<i>miṣrī</i>
knife,	<i>chhurī</i> (f.)	a letter,	<i>chiṭhī</i> (f.)
fork,	<i>kāntā</i> (m.)	news,	<i>khābar</i> (f.)

Adjectives.

cold,	<i>ḥandā</i>	clean,	<i>ṣāf</i>
hot,	<i>garm</i>	pure,	<i>suthrā</i>
sweet,	<i>mīḥā</i>	ready,	<i>taiyār</i>

Transitive Verbs.

to swim,	<i>pair-nā</i>	to learn,	<i>sīkh-nā</i>
to bring,	<i>lānā</i>	to give,	<i>denā</i>
to make (prepare),	<i>banānā</i>	to say, tell,	<i>kahnā</i>
to eat,	<i>khānā</i>	to see, look,	<i>dekhnā</i>
to drink,	<i>pīnā</i>	to hear,	<i>sunnā</i>
to make, do,	<i>karnā</i>	to strike,	<i>mārnā</i>
to place, put,	<i>rakhnā</i>	to read,	<i>paṛhnā</i>
to take away,	<i>lejānā</i>	to write,	<i>likhnā</i>
to call,	<i>bulānā</i>	to take,	<i>lenā</i>

EXAMPLES.

he is bringing bread,
we drink water,
they drink wine,

uh roṭī lātā hai.
ham pānī pīte haiñ.
we sharāb pīte haiñ.

my brother will drink cold pure	<i>merā bhāī thandā suthra pāni</i>
water,	<i>pī, egā.</i>
make tea,	<i>chā banā, o.</i>
bring a spoon,	<i>chamcha lā, o.</i>
give me some meat,	<i>mujh ko kuchh gosht do.</i>
bring a knife and fork,	<i>chhurī kāñṭā lā, o.</i>
make breakfast ready,	<i>ḥāzīrī taiyār karo.</i>
bring a clean plate,	<i>ṣāf bāsan lā, o.</i>
when will you get dinner ready?	<i>khānā kab taiyār karoge ?</i>
will you drink wine?	<i>tum sharāb pī, oge ?</i>
what will you eat?	<i>tum kyā khā, oge ?</i>

Exercise.—Do you eat any fruit? Bring me some tea, sugar, and milk. Put a knife and fork on the table for my father. Cool (make cold) some wine for us. Prepare dinner for six people. You will bring us some rice and milk. Will you give me some wine and some cold water, that I may drink? Do you drink tea? Will your brother drink wine? Bring us three knives, three forks, three spoons, and three clean plates. He reads very good books. He writes a letter to me every day. She was writing letters when I came to her house. He hears good news of him. We were reading their letters when they arrived. Tell us all the news of the city. I will tell you the news of the city when I return. Give us some bread and butter.

LESSON 6.

29.—When the object of a transitive verb is definite or specific, as a general rule, the postposition *ko* is added; for example, the phrase *chhurī lā, o* signifies 'bring a knife;' but if we wish to say 'bring the knife,' we add the postposition *ko*; thus, *chhurī-ko lā, o*.

EXAMPLES.

put the water on the table,	<i>pānī-ko mez par rakho.</i>
take away the sugar,	<i>miṣrī-ko lejā, o.</i>
give me the wine,	<i>sharāb-ko mujhe do.</i>
clean (make clean) the plate,	<i>bāsan-ko ṣāf karo.</i>
cool the water,	<i>pānī-ko thandā karo.</i>

Exercise.—The dog is drinking the milk. They were putting the water on the table. Who has taken away the sugar? He is cleaning the plate. They are cooling the water. Take away the meat and put the wine on the table. Put the water near me on this table. The dogs will drink the water. Beat (or strike) that idle boy. He was eating the sugar and drinking the wine. I

shall see him to-morrow. We shall see them to-day in the city. If they see us here, they will beat us very much. We shall not see that man, if we remain in this house.

LESSON 7.

30.—When we have occasion to use a transitive verb in any tense formed from the past participle, the nominative of the sentence assumes the case of the agent (*vide* par. 8) with the particle *ne*. The verb then agrees in gender and number with the object, or what in Latin would be the accusative case; thus, ‘the man wrote a letter,’ must be *mard ne ek chīḥī likhī*, literally, ‘by the man a letter (was) written,’—‘a viro epistola scripta (est).’ So far the construction agrees exactly with the Latin passive voice; we must remark, however, that if it is necessary to render the object of the sentence very definite, and consequently to add to it the particle *ko*, the verb must be used always in the form of the third person singular masculine; as, ‘the man killed the tiger,’—*mard ne sher ko mār-dālā*; so, ‘the boy has struck the girl,’ will be *laṛke ne laṛkī-ko mārā hai*. (*Vide* Hind. Gram. p. 103.)

EXAMPLES.

he has placed good food upon the table,	<i>us ne achchhā khāna mez par rakhā hai.</i>
she has made tea,	<i>us ne chā banāī hai.</i>
my father has drunk all the wine,	<i>mere bāp ne tamām sharāb ko piyā hai.</i>
we drank cold water,	<i>ham ne thandā pānī piyā.</i>
who has eaten the rice?	<i>kis ne bhāt ko khōyā hai?</i>
he called all the servants into the house,	<i>us ne sab naukarōn ko ghar mei bulāya.</i>
we had given very good bread to the men,	<i>ham ne bahut achchhī roḥī admi- yon ko dī thī.</i>
the women ate bread and drank milk,	<i>'auratōn ne roḥī khāī, aur dūdh piyā.</i>

[*Note.*—For any new word that may henceforth occur, consult the General Vocabulary, Part II.]

Exercise.—Have you learned the Hindūstānī language? I have read a few pages. Have you seen the city of Calcutta? You have made the voyage of the sea, what wonders did you see there? I may say what one of the sages said, “The wonder that I saw on the sea was this,—that I came safe to land.”

How much money have your friends given you? My father gave me an order for one thousand rupees. How much did you give to the man? How many rupees did he demand of you? He demanded ten rupees, and I gave him three rupees and a half. Have you prepared breakfast? Have you prepared a good dinner for two people? Have you put the bread on the table?

LESSON 8.

31.—The subject of this lesson will be the peculiar application of two useful verbs; viz., *saknā*, to be able (to can), and *chuknā*, to have done or finished. When these have occasion to govern another verb, the latter is used, not in the infinitive (as with us), but in the ROOT, which is always placed first; and the two together thus form a sort of compound verb.

EXAMPLES.

he can (or is able to) speak our language,	<i>wuh hamārī zabān bol-saktā hai.</i>
are you able to read my writing?	<i>tum merā likhā huā paṛh-sakte ho?</i>
no one will be able to read this but yourself,	<i>siwā, e tumhāre ko, ī isko na paṛh-sakegā.</i>
he can speak a little English,	<i>wuh kuchh-kuchh angrezī bol-saktā hai.</i>
they have done eating,	<i>we khā-chuke huiñ.</i>
have you done writing?	<i>tum likh-chuke ho?</i>
they had done reading when I arrived there,	<i>jab main wuhāñ pahunchā, we paṛh-chuke the.</i>

Exercise.—When he had done writing the letter, then I came away from the house. When you come (*i. e.* shall come) here to-morrow, I shall have done reading the book. Can you swim across this river? I cannot swim at all, but my brother is an excellent swimmer. So great was the darkness that I could not see anything. The ruler of this village cannot speak English, but he can speak Hindūstānī well. I hope I shall be able to learn the language of this country in the space of six months.

LESSON 9.

32.—The verbs *lagnā*, signifying to begin; *denā*, to grant permission, or allow; and *panā*, to get permission, or be allowed; and sometimes *saknā*, to can, or be able, govern the infinitive of another verb in the inflected state, that is, *ne* instead of *nā*, as

will be seen in the following sentences. We may notice here a well-known peculiarity in Hindūstānī in the use of the conjunctive participle; as, *jā-kar*, *jā-ke*, &c., having gone. It serves to throw two or more short sentences into one; thus, 'Go to my room, and bring me quickly my sword,'—*mere kamare mein jā-kar merī talwār jaldī lā,o.* (Vide par. 16, a.)

EXAMPLES.

he arose and began to say,	<i>wuh uḥh-kar kahne laga.</i>
they began to read,	<i>we paṛhne-lage.</i>
you began to eat,	<i>tum khāne-lage.</i>
he allows them to come into the house,	<i>wuh unko ghar mein āne-detā hai.</i>
let him go,	<i>usko jāne-do.</i>
he is allowed to come,	<i>wuh āne-pātā hai.</i>
he will allow us to do what we like,	<i>jo ham chāhenge, so wuh hamko karne-degā.</i>

Exercise.—He sat down, and began to tell this story. One man began to say, I shall not be able to eat this bread. Another began to say, I will not allow the children to read these books. He will give you leave to walk in this beautiful garden every day. The Honourable Company (*Kampanī Bahādur*) will allow me to go to England for the space of three years and six months. My father is allowed to go to Calcutta on account of transacting (making) business. Go to my brother's house, present to him my compliments, and bring home my saddle. Strip off your clothes, swim across this river, and bring the boat to this side.

LESSON 10.

33.—The verbs *chāhnā*, to desire, to wish; and *karnā*, in the sense of 'to make a practice of,' 'to be in the habit of,' govern the past participle of another verb, instead of the infinitive. The participle so governed is always in the simple form of the singular masculine in *ā*. Thus,—

EXAMPLES.

he is in the habit of reading every morning,	<i>wuh har ṣubḥ ko paṛhā-kartā hai.</i>
he is in the habit of writing something every day,	<i>wuh har roz kuchh likhā-kartā hai.</i>
he used always to give (make) this injunction to the scholar,	<i>wuh hamesha shāgird ko yih tā- kīd kiyā-kartā thā.</i>

I wish to learn the Hindūstānī language,	<i>maiñ Hindūstānī zabān ko sīkhā chāhtā hūñ.</i>
what do you wish to say?	<i>tum kyā kahā-chāhte ho ?</i>
I wish to write a letter,	<i>maiñ ek chiṭhī likhā-chāhtā hūñ.</i>
I wish to learn the Persian language,	<i>maiñ Fārsī zabān ko sīkhā-chāhtā hūñ.</i>

a. We may here observe that the form *chāhiye* of the verb *chāhnā* is frequently used impersonally, like the Latin 'decet,' 'oportet,' or the French 'il faut ;' as, *chāhiye ki tum jāo*, you must go, or it is necessary that you go. This form of *chāhnā* is generally followed by the aorist, as in the preceding example, but it may also govern the past participle of the accompanying verb ; as, *adab sīkhā chāhiye*, it is proper (necessary or desirable) to learn good manners.

b. The verb *chāhnā* sometimes governs the inflected infinitive, like *lagnā*, &c. (32); as, *vuh parhne chāhtā hai*, he wishes to read.

Exercise.—I am accustomed every day to rise at the dawn. He is in the habit of dining every day at two o'clock. We make it a practice to read three hours in the morning. I wish very much to learn the language of this country. Do you wish to read this book? It is necessary to learn the Persian language in order to speak and understand well the Hindūstānī. It is desirable to know the language of the country in which you are dwelling.

LESSON 11.

34.—The Hindūstānī abounds in a species of compound verbs, called intensives. A verb is rendered intensive by employing only its root, to which some other verb is subjoined. The root of the principal verb continues invariable, and the subjoined or auxiliary verb is fully conjugated in the usual way ; thus, *mārnā*, to beat, becomes intensive by adding to its root the verb *ḍālnā* or *rakhnā*, whereby *mār-ḍālnā* or *mār-rakhnā* signifies 'to kill downright ;' so, *ḍāl-denā*, to throw out ; *bol-uḥnā*, to speak out ; *mar-jānā*, to die ; *baiṭh-rahnā*, to sit down ; *kho-denā*, to lose ; *tor-denā*, to break to pieces, to smash. Although almost every verb may thus be rendered intensive, yet it is impossible to give any rule respecting the servile or second verb, which is usually employed for that purpose. The only course left for the student to pursue, is carefully to observe the usage of the best authors, and whenever he meets with an intensive verb, let him endeavour to remember it. It is needless to add that the servile verb of an intensive has for the time laid aside its own primitive meaning.

EXAMPLES.

who killed that man?	<i>kis ne us mard ko mār-ḍālā ?</i>
he has placed all the things on the table,	<i>us ne sab chizoni ko mez par rakh-diyā hai.</i>
lay my watch on the shelf,	<i>merī gharī ṭāḱ par rakh-ḍo.</i>
they have eaten up all the dinner,	<i>we sāre khāne ko khā-gaye haiñ.</i>
write a letter for me,	<i>mere liye ek chithī likh-ḍo.</i>
he has cut down all the trees in the garden,	<i>jo sab darakhṭ bāgh meñ the, so usne kṛṭ ḍālī haiñ.</i>

Exercise.—Put all the things on the table. That man has killed my companion. Has he written out the two letters, as I told him? The king said to the soldier, Cut off this man's head in my presence. Throw out the water from this basin. They all spoke out, saying, We will not sit down in your house unless you make an apology for this conduct. His father, mother, brothers, and sisters have all died. The goat has smashed the looking-glass with his horns. He has lost a great sum of money (very many rupees) in gambling. You will sit down in this room until I return from the king's audience (*darbār*). The dog has eaten up the whole of the butter. Who has cut down that fine tree?

LESSON 12.

35.—Of the use of the possessive adjective pronoun *ap-nā*.

When the nominative or agent of a sentence is followed in the same clause by a possessive pronoun belonging to itself, such possessive is in Hindūstānī rendered by *apnā*, *-ne*, *-nī*, never by the possessives *merā*, *mere*, *merī*, &c.

EXAMPLES.

I read my book,	<i>main apnī kitāb parhtā hūñ.</i>
thou readest thy book,	<i>tū apnī kitāb parhtā hai.</i>
he reads his (own) book,	<i>wuh apnī kitāb parhtā hai.</i>
she reads her (own) book,	<i>wuh apnī kitāb parhtī hai.</i>
we have seen our father,	<i>ham ne apne bāp ko dekhā hai.</i>
have you written your letter?	<i>tum ne apnī chithī likhī hai ?</i>
the goldsmith and carpenter went to their (own) city,	<i>sunār aur najjār apne shahr meñ gaye.</i>
the women feed their (own) children,	<i>randīyāñ apne laṛkon ko pāltī haiñ.</i>

N.B. If, in the above examples, the words 'his,' 'her,' or 'their' refer *not* to the nominatives, but to somebody else, then they must be expressed by *is-* or *us-kā*, &c.

Exercise.—Did you see your father yesterday? Bring your dogs here to-morrow, that we may go a-hunting. Wait in this room till I shall have done writing my letter to your master. Give my compliments to your master and say that Mr. F. is not at home. Why do you beat your servants in that manner? In my country every man considers his own house as his castle. My friend is gone to his native country for the benefit of his health. The judge said to the plaintiff, Go and take your money from the woman. The plaintiff came back and said, Sir, I cannot get my money from this woman.

LESSON 13.

36.—Use of the termination *sā*, *se*, *sī*.

The particle *sā*, *se*, or *sī* (according to gender and number) added to a substantive, or the oblique form of personal pronouns, converts these into an adjective denoting similitude or resemblance; as from *haiwān*, a beast, comes *haiwān sā*, like a beast, beastly. When *sā*, *se*, or *sī* is added to an adjective, it generally renders it intensive; as, *baṛā*, large; *baṛā-sā*, *baṛe-se*, or *baṛī-sī*, largish, rather large, or very large.

EXAMPLES.

where did you find this dog-like unclean animal?	<i>yih kuttā-sā nā-pāk jānwar tum ne kahān pāyā?</i>
a wise man like you,	<i>tujh-sā ādmī 'aqlmand.</i>
what-like animals are these?	<i>ye kaun-se jānwar haiin?</i>
he took up a very large stone,	<i>us-ne ek baṛā-sā pathar uḥhāya.</i>
a fine-looking stag came in sight,	<i>ek khūb-ṣurat-sā hiran nazur āyā.</i>
a black woman like an ogress,	<i>ek kālī bhūtnī-sī 'aurat.</i>

Exercise.—Her face was fair as the moon, her eyebrows were like a bow, and her hair (lit. hairs) black as night. Her form was straight as the cypress, her lips red as the *kaṇḍūrī* (a beautiful red flower), and her feet delicate as the flower of the lotus. She was beautiful as *Zulaiḥhā*, and faithful as *Lailī*. The young prince was handsome as *Yūsuf*. The king was wise as *Sulaimān*, just as *Naushīrwān*, liberal as *Hā'im*, and brave as *Rustam*.

LESSON 14.

37.—Use of the pronoun *āp*.

The word *āp* literally denotes self, and it is so employed with any of the personal pronouns; as, *main āp jā, ūngā*, I will go

myself. It may also be used in the same sense without the personal pronoun ; as, *āp jā, egā*, he himself will go ; *āp āweñge*, we will come ourselves. The word *āp*, however, is frequently employed in a very different sense, like our terms 'you sir,' 'your honour,' 'your worship,' &c., and the verb, in such cases, agrees with it in the third person plural. The words *ṣāhib*, master, monsieur, and *ḥaṣrat* or *ḥuṣūr*, your highness, and *janābi 'āli*, your majesty, are used in a similar manner when a person is addressing his superior in rank, or as a mere matter of politeness by strangers of rank and respectability when addressing each other.

EXAMPLES.

I shall see him myself,	<i>maiñ āp usko dekūngā.</i>
will she herself come ?	<i>kyā wuh āp āwegī ?</i>
will you come yourself to-mor- row ?	<i>kal āp ā,oge ?</i>
will you, sir, come to-morrow ?	<i>āp kal ā,enge ?</i>
how is the health of your hon- our ?	<i>kā āp mizāj kaisa hai ?</i>
will you, sir, drink any wine ?	<i>āp kuchh sharāb piyenge ?</i>
may it please monsieur to sit down,	<i>ṣāhib baiṭhiye.</i>
how is the health of your high- ness ?	<i>ḥuṣūr kā mizāj i sharīf kaisā hai ?</i>

Exercise.—I am going there myself this very day. Will you come yourself to-morrow ? If he himself cannot give the money, perhaps his brother will be able to advance it for him. We do not wish to appear ourselves in this business. I am your worship's faithful slave. I have sought for the child in your honour's garden. Your worship's (master's) dinner is ready. Master's *pālkī* (vulg. palanquin) is now at the door. You, sir, are my father and mother ; there is no one in the world, except your honour, who will assist your poor miserable slave. Where is the native country of your highness ? Will your majesty ride on the white elephant to-day ?

LESSON 15.

38.—Use of the Infinitive.

The Infinitive, or verbal noun, in Hindūstāni, is applied in a variety of ways different from what it is in English or Latin. In the first place it is used, like the Latin gerund, to express

obligation ; thus, *tum-ko wahān jānā hogā*, you must (or will have to) go there. 2nd. It is sometimes used as an imperative ; thus, *hargiz ḡasam na khānā*, swear not at all. Lastly, the inflected form of the infinitive, followed by *kā*, *ke*, or *kī*, is used, like the Latin participle in ' turus,' to express a future intention ; as, *maiñ nahīñ jāne-ka hūñ*, ' non sum iturus,' I do not mean to go ; *wuh nahīñ likhne-kī hai*, she does not intend to write. For a full account of the various uses of the infinitive, *vide* Hind. Gram. p. 129.

EXAMPLES.

you must go home,
I must buy a good horse,

tumko ghar meñ jānā hogā.
mujhko ek achchhā ghorā khā-
rīdnā hogā.

do not commit such folly,
do not go to that country,
I do not now intend to go to
Persia,

aisī be-wuḡūfī na karnā.
us mulk meñ mat jānā.
ab maiñ 'Ajam meñ nahīñ jāne-
kā hūñ.

Exercise.—We must not do evil to the end that good may result. That wounded soldier must not eat so much fruit. You must read three pages of this book every day. Do not speak more nonsense. Never strike your horse on the head. Do not strike your dog in that manner. Do not drink any of the foul water of that river. When do you intend going to Europe ? He is about to travel in Persia (*Fārs*), Arabia (*'Arab*), and Turkey (*Rūm*). She does not mean to remain in this country after the cold season. The officers do not intend to go to the tiger-hunt.

LESSON 16.

39.—Use of the Relative and Correlative.

Strictly speaking, the Hindūstānī language does not possess a relative pronoun corresponding to the Latin *qui*, *quæ*, *quod*, or to our ' who,' ' which,' and ' that.' For example, *vir sapit qui pauca loquitur*, the man is wise who speaks little, is expressed in Hindūstānī as follows :—*jo shakhs dānā hai so* (or *wuh*) *kam boltā hai* ; literally, ' whatever man is wise, the same speaks little.' Here the word *jo* is called the *relative*, and *so* the *correlative*. We need not here enter on an elaborate description of this peculiarity of the language, both as regards relatives and correlatives in general, which will be much better understood by the following

EXAMPLES.

that which you say is all true,	<i>jo tum kahte ho, so sab sach hai.</i>
speak plainly whatever comes	<i>jo kuchh ki dil men āwe, so şāf</i>
into your mind,	<i>kaho.</i>
the man whom you saw in	<i>jis shakhş-ko tum-ne kal shahr</i>
the city yesterday died this	<i>men dekhā, so āj fajr ko mar-</i>
morning,	<i>gayā.</i>
the letter which you wrote to	<i>jo chithī tum-ne mujhe likhī thī,</i>
me has not arrived,	<i>so na pahunchī hai.</i>
where there is a rose there is	<i>jahān gul hai, tahān bhī khār</i>
also a thorn,	<i>hai.</i>
as you act, so will you expe-	<i>jaisā karoge, waisā pā,ogē.</i>
rience,	
wherever you go, thither will I	<i>jidhar tum jā,oge, tidhar main</i>
also go,	<i>bhī jā,ūngā.</i>
as the master, so will be the	<i>jaisā ustād waise shāgird hoṅge.</i>
scholars,	

Exercise.—That very foolish young man has lost in play all the money that his father had given him when he left home. They broke to pieces all the furniture which they found in the people's houses. The king highly approved of the horses which you sent to him last year from Arabia. Why have you not done what I told you? The officer rewarded the soldier who saved his life. Have you made a copy of the petition which the villagers brought to me yesterday? At the root of the very tree under which you are now standing there is buried a potful of *ashrafīs*. The servant whom you recommended to me is a great rascal.

LESSON 17.

40.—On Oriental Phraseology.

The phraseology of the Eastern languages in general is more dramatic than ours. As a rule, when reference is made to the words or actions of a third person, that pronoun must be used which the person himself would make use of on such occasion. This peculiarity completely alters the whole structure of an Hindūstānī sentence compared with the corresponding English. For example, 'The prisoner told me that he would kill *Shaiikh Hasan* if he saw him;' *ķaidī ne mujh-se kahā kī main Shaiikh Hasan ko mār-dālūnga agar usko dekhūn*, literally, 'the prisoner said to me thus, I will kill *Shaiikh Hasan* if I may see him.'

EXAMPLES.

my brother said to me that he was going to Calcutta next day, he told me to go home,	<i>mere bhā,ī-ne mujh-se kahā ki main Kalkatte meñ kal jā,- ūngā. usne mujh-se kahā ki ghar-ko jā,o.</i>
did he not tell you that he had lost all his money at play?	<i>kyā usne tum-se na kahā thā ki main apne sab māl-ko jū,e meñ hār-diyā?</i>
he says that his parents have died,	<i>wuh kahtā hai ki mere mā-bāp mar-gaye haiñ.</i>
ask him whether that horse be his own or not,	<i>us-se pūchho ki āyā yih ghoṛā tumhārā hai ki nahīñ.</i>
he says it is assuredly his own,	<i>kahtā hai ki albatta merā-hī hai.</i>

Exercise.—My master sends you his compliments, and desires me to say that he cannot come to see you to-day, as he is busy writing. I told him, that if he would prove to me that he did not charge me more than the market price (or price current) for the grain, then I would give him the sum he asked. I wrote to my friend this morning, and told him that I would send him the book in a day or two, if he did not require it sooner. He told me that he had suffered great hardships on the-journey; that he had been robbed of part of his property, and obliged to sell the rest in order to pay his expenses during his way home. He wished to come here this morning to see you, but he told me that his horse was dead, and therefore he could not come.

LESSON 18.

N.B. The remaining Exercises in this Section are of a miscellaneous description, and not, as hitherto, limited to a particular rule of Syntax. The student, at every step, must bear in mind the preceding principles of Grammar, and by the time he has finished the Section he will find himself well qualified to converse on all ordinary subjects with neatness and propriety. Of course his stock of words must be as yet but scanty; but that will increase daily by practice.

bring breakfast,	<i>hāzirī lā,o.</i>
bring dinner,	<i>khānā lā,o.</i>
bring bread,	<i>rofi lā,o.</i>
bring milk,	<i>dūdh lā,o.</i>
give sugar,	<i>miṣrī do.</i>

eat your dinner,
 drink milk,
 light the lamp,
 light the candle,
 bring the shade,
 put out the candle,
 raise the shade,
 don't forget,
 come here,
 come near,
 where do you come from ?
 where are you going ?
 make ready the tea,
 turn to the right,
 turn to the left,
 go home quickly,

khānā kha,o.
dūdh piyo.
chirāgh jalā,o.
battī jalā,o.
fānūs lā,o.
battī bujhā,o.
fānūs uṭhā,o.
bhūliyo mat.
idhar ā,o.
nazdīk ā,o.
kahān se ā,e ho ?
kidhar jā,oge ?
chā banā,o.
dāhine phiro.
bā,en phiro.
ghar-ko jalḍī jā,o.

Exercise.—Who is bringing the breakfast? Sir, I have brought the breakfast. What is there to-day for dinner? They eat good bread and drink fresh milk. Have you lighted the candles? Bring us some tea, sugar, bread, and milk very quickly. Where have all the servants gone to? Sir, they have all gone home. When will they come back? When you go there, you will first turn to the left and then to the right. Ask these soldiers of what regiment they are. What is the name of the officer? At what hour to-morrow morning will they march for Dilli?

LESSON 19.

move straight on,
 call the porters,
 take away the table,
 take away the things,
 raise the table,
 be careful,
 what is your command ?
 get ready the carriage,
 it is of no consequence,
 are you at leisure ?
 be pleased to forgive me,
 bring a little bread,
 have you made the bed ?
 fasten the door,
 they are old,

sīdhe āge chalo.
moṭiyōñ ko bulā,o.
mez lejā,o.
asbāb le-jā,o.
mez uṭhā,o.
khābar-dār ho.
ḥukm kyā hai ?
gārī taiyār karo.
kuchh muṣāyaka nahīn.
tum ko furṣat hai ?
ham ko mu'āf kījiye.
thorī roṭī lā,o.
bichhaunā bichhāyā hai ?
darwāza band karo.
ve būrhe haiñ.

this is a misfortune,
they are ignorant,
bring my book,
bring my shoes,
go to the market,
bring a little meat,

yih kambakhtī hai.
we jāhil haiñ.
merī kitāb lā,o,
merī jūtiyāñ lā,o.
tum bāzūr jā,o.
thorā gosht lā,o.

Exercise.—Sir, all the porters have come. Tell them to put the things in the carriage. Have you fastened the door of the house? When I shall be at leisure I shall see him. Has the servant brought the meat from the market? Have you put my books on the table? Sir, pray forgive me, I had forgotten. Well, do not forget again. What a great misfortune this is! Sir, I have brought your shoes. I am not at leisure to see him to-day, tell him to come early to-morrow. Who is that old man who is standing near the door?

LESSON 20.

who are you?
why are you come?
you will say something to me,
don't be troublesome,
call my house steward,
order dinner,
I will go out,
bring my clothes,
please come quickly,
repair the warehouse,
bring the newspaper,
is this the very thing?
they are all there,
who is he?
is any one there?
say that again,
how are you?
we shall go to-morrow,
move this way,
move that way,
has the gun fired?

tum kaun ho?
kis wāste ā,e ho?
mujhe kuchh kahoge.
diḳḳ mat karo.
mere khānsāmāñ ko bulā,o.
khāne kā hukm do.
maiñ bāhir jā,ūñga.
merā kaprā lā,o.
tum jaldī ā,iyo.
koḥi marammat karo.
khābar kā kāghaz lā,o.
yih wuhī hai?
wahāñ sabhī haiñ.
wuh kaun hai?
wahāñ ko,ī hai?
wuh phir kaho.
tum kaise ho?
ham kal jā,enge.
idhar ko chalo.
udhar ko chalo.
top kyūñ chhūḻī?

Exercise.—Who is that man, and why has he come here? Is the newspaper come to-day? Where have you put my clothes? Has the *khānsāmāñ* yet returned from the market? Tell me when he comes back. Sir, the *khānsāmāñ* says there is no good

meat in the market to-day. Carry the books and newspapers to the warehouse. What will he say to you to-morrow? How is he to-day? He says that he is now much better. The gun in the fort is fired every morning at dawn, and also at the end of evening twilight. Such is the custom of this country.

LESSON 21.

send for the palanqueen quickly
has the master risen?
this is a very fine fruit,
this is wonderful news,
we are hungry and thirsty,
he is a careful man,
they are great rogues,
the whole land is level,
his heart is grieved,
is your business now completed?
is the proof of it strong?
she is very impudent,
the sky is quite clear,
these are mischievous children,
he received great punishment,
they all remained hidden,
his heart is restless,
he is a fool,
this paper is moist,
who is making a noise?
what are you saying?

pālkī jalḍī mangā,o.
ṣāhib uṭhā hai?
yih bahut khūb mewa hai.
yih 'ajīb khābar hai.
ham bhūkhe piyāse haiin.
wuh hushiyār ādmī hai.
we bare harāmzāde haiin.
sab zamān bārābar hai.
us kā dil ranjīda hai.
tumhārā kāam ab tamām hū,ā?
uskī dalīl mazbūṭ hai?
wuh barī gustākḥ hai.
āsmān khūb ṣāf hai.
we larke shokḥ haiin.
us ne barī sazā pā,ī.
we sab chhip rahe.
us kā dil bekarār hai.
wuh bewuḳūf hai.
yih kāghaz tar hai.
kaun shor kartā hai?
tum kyā kahte ho?

Exercise.—Sir, the *pālkī* is ready. Bring me some paper, that I may write. Ask that man if his master has yet risen. What is the name of this fruit? Is there much fruit on that tree? I shall come home when I have completed my business. Do not make so much noise there. You said that these men were great liars. You say that you are very careful. The fool says everything that comes into his heart; but whatever comes into the heart of the wise, the same remains hidden. The news from the army this week is by no means favourable. The man who brings the news is a very great rogue, and those who believe him are fools.

LESSON 22.

speak easy Hindūstānī,
whence are you come?
go away, you have leave,

ṣalīs Hindūstānī kaho.
kahān se ā,e ho?
chale jā,o, ruḥṣat hai.

go not there again,
 put us on shore,
 who lives there?
 go on straightforward,
 bring some wine and water,
 cool the water well,
 the dinner is on the table,
 what is your name?
 he is very clever,
 wake me very early,
 it is fair to-day,
 he has made confession,
 make a signal for coming here,
 have patience a little,
 send them to my house,
 sprinkle a little water,
 turn back that leaf,
 tie their hands and feet,

wahān phir mat jā,o.
kam ko kināre par utāro.
wahān kaun rahtā hai?
sūthe āge chale jā,o.
kuchh sharāb pānī lā,o.
pānī ko khūb thandā karo.
khānā mez par āyā.
tumhārā nām kyā hai?
wuh bahut chālāk hai.
ham ko baṛī fajar jagā,o.
āj din pharchhā hai.
us ne ikrār kiyā hai.
yahān āne kā ishāra karo.
ek zarra ṣabr karo.
unko hamāre ghar bhej do.
thoṛā pānī chhīrko.
us warak ko ulṭā,o.
unke hāth pā,ōñ bāndho.

Exercise.—You say that the Hindūstānī language is very easy. He put them all ashore there yesterday. Have you well cooled the wine and the water? Tell me when the dinner is on the table. Why did you not wake me very early, as I told you? If you forget another time, then you will get great punishment. Have they seen our signal for their coming here? Send the wine and water to my house. We do not live there. These boys are very clever. He has made no confession as yet. Who has torn the leaf from my book? The magistrate caused the prisoners to be bound hand and foot.

LESSON 23.

put those rupees in the bag,
 there is a fakir at the door,
 he is very intelligent,
 this is very good bread,
 come back this way,
 move a little slower,
 come, take off my boots,
 come out of the house,
 wash your hands and face,
 he has many friends,
 what benefit will there be in
 that?
 they have suffered much sorrow,

un rupaiyōñ ko thailī meñ bharo.
darwāze par ek fakīr hai.
wuh baṛa 'ākil hai.
yih bahut achchhī roṭī hai.
ghumkar idhar ā,o.
zarra āhista chalo.
ā,o moze utāro.
ghar se niklo.
apne hāth muñh dho.
uske bahut dost haiñ.
us meñ kyā fā,ida hogā?
unhoñ ne bahut ranj uṭhāyā.

he has got a long beard,
 what bird is this?
 he is a great drunkard,
 they are decidedly guilty,
 whose field is this?
 there are many flies here,
 they have great prudence,
 how many people were present?

uskī barī dārkhī hai.
yih kyā chiriyā hai?
wuh barā matwālā hai.
unkā barā gunāh hai.
yih maidān kis kā hai?
yahān bahut makkhiyān haiñ.
unko barī-dūr-andeshī hai.
kitne ādmī ḥāẓir the?

Exercise.—How many rupees are there in the bag? Bring water, that I may wash my hands and face. I have suffered much sorrow on your account. What is the name of this fine bird? These flies give me much trouble. That *faḳīr* has a very long beard. Give him a rupee and tell him to go away. Tell him that if he makes such a noise another day, I will punish him severely. Where do your friends live? Are all the people present to-day? His friends afford him one hundred rupees a month. That man is quite innocent. There are many very fine trees in that field. These men never speak the truth. I cannot place any reliance upon what they tell me.

LESSON 24.

there is no oil in the lamp,
 pray give me a sample,
 this is a mere stratagem,
 where is his shop?
 have you got a rope?
 the king sat upon the throne,
 his voice is good,
 what sort of animal is this?
 what is your advice?
 what is your age?
 send the palkī near me,
 give me the whip and hat,
 bring water for washing the
 hands,
 how is your health?
 give me the tooth-brush and
 powder,
 bring a suit of clothes,
 bring ink, pen, and paper,
 whose horse is that?
 who is that European?

chirāgh meñ tel nahīñ.
ham ko ek namūna dijiye.
yih faḳaṭ ḥīla hai.
uskī dūkāñ kahāñ hai?
tumhāre pās rassī hai?
bādshāh takht par baiṭhā.
uskī āwāz achchhī hai.
yih kaunsā jāñwar hai?
tumhārī kyā ṣalāh hai?
tumhārī 'umr kyā hai?
pālkī mere pās bhejo.
chābuk aur topī do.
hāth dhone kā pāñī lā,o.
mizāj āpkā kaisā hai?
miswāk aur manjan do.
ek joṛā kaprā lā,o.
dawāt ḳalam kāghaz lā,o.
wuh kis kā ghoṛā hai?
wuh gorā kuñ hai?

Exercise.—One day, in the summer season, a king and his son went a-hunting. When the air became very hot, then they placed each his cloak on the back of a certain jester. The king, having laughed, said, “Now, O jester, there is an ass’s burden on thy back.” The jester gave answer, “Verily, your majesty, I bear the burdens of two asses.”

LESSON 25.

whose house is this?
 this soil is barren,
 they are very avaricious,
 this rupee is adulterated,
 its shape is bad,
 the English language is difficult
 brush off the spider’s web,
 what crime has he committed?
 there is much dew on the grass,
 now they are very helpless,
 what business are you doing?
 there is no end of his chattering,
 they made much apology,
 my parents have gone to their
 house (other people’s house),
 there are many fruits in that
 garden,
 I have a headache,
 where did you hear this news?
 it is late, let us depart,

yih kis kā ghar hai?
yih zamīn lonā hai.
we bare fāmi’hain.
yih rūpiyā mekhī hai.
uskī shakl bad hai.
āngrezī zabān mushkil hai.
makrī kā jālā chhurā-dālo.
usne kyā takṣīr kī hai?
ghās par bahut shabnam hai.
ab we bahut lāchār hain.
tum kyā kām karte ho?
uske bakne kī intihā nahīn.

unhoī ne bahut ’uzar kiyā.
mā bāp unke ghar gae hain.

us bāgh meī phal bahut hain.

hamāre sir meī dard hai.
tum ne kahān yih khabar sunī?
der hū, ham rukṣat hoī.

Exercise.—They thus say, that in a certain house a tiger and a man saw a picture, in which the man was drawn as victorious, and the beast subdued. The man said to the tiger, “Dost thou see the bravery of the man, how he has overcome the tiger?” The tiger gave answer, “The painter was a man: if a tiger had been the painter, then the drawing would not have been in this manner.”

LESSON 26.

he has a liver complaint,
 this is a fine season,
 sow that seed in the garden,
 he has a toothache,

us ko jigar kī bīmārī hai.
yih achchhā mausam hai.
us bīja ko bāgh meī bo.
us ke dānt meī dard hai.

there are many playthings in
the bazaar,
what is your occupation?
this translation is very good,
his case will come on to-day,
your watch goes well,
this is a wax candle,
how much is the fare of the
boat?

what o'clock is it?
brush my hat and coat,
what is the fare for a day?
lift up the blinds, take away the
dishes,
place my watch on the table,
this fruit is very acid,
why are you angry?

Exercise.—One day, a stag, from fear of the hunters, having fled, entered within a certain cave. There a large tiger having gone, seized and began to eat the stag. At the time of dying, that helpless animal said, in his own heart, “Alas, what a great misfortune is mine! I fled hither from fear of man, and now I have fallen into the claws of an animal whose cruelty is even greater than man’s.”

LESSON 27.

this is a very difficult business,
they are very artful,
that is a very beautiful garden,
this cloth is very coarse,
are you fit for the business?
it is colder to-day than yester-
day,

this line is better,
his heart is very sorrowful,
she is dumb and deaf,
this story is all a lie,
these are fine raisins,
he has a large house,
this room is well lighted,
this room is very lofty,
how long is this cloth?
these are very wicked children,

bāzār men bahut khilone haiṅ.

tumhārā kyā kārobār hai?
yih tarjuma bahut khūb hai.
us kā muḳaddama āj hogā.
tumhārī gharī achchī chaltī hai.
yih battī mom kī hai.
nā,o kā kitnā bhārā hai?

kaī gharī din charhā hai?
topī aur kurtī jhāro.
ek din kā bhārā kyā hai?
jhilmil uṭhā,o, burtan le jā,o.

hamārī gharī mez par rakho.
yih phal barā khaṭṭā hai.
kyā tum ghuṣṣe hote ho?

yih barā mushkil kām hai.
we barē hīlabāz haiṅ.
wuh bahut khūbshūrāt bāgh hai.
yih kaprā barā moṭā hai.
tum kām ke lā,ik ho?
kal se āj sardī ziyāda hai.

yih saṭar bihtar hai.
uskā dil barā ghamgīn hai.
wuh guṅgī aur baharī hai.
yih kiṣṣa tamām darogh hai.
yih bahut khūb kishmish hai.
uskā bahut barā makān hai.
yih kamarā khūb raushan hai.
yih kamarā bahut ūnchā hai.
yih kaprā kitnā lambā hai?
we bahut kharāb larke haiṅ.

their disposition is cruel,
they are lazy and negligent,
they are of a very stern dispo-
sition,

iskā mizāj beraḥm hai.
we sust aur ghāfil haiñ.
we baṛe tund-mizāj haiñ.

Exercise.—In a dark night a blind man, having taken a lamp in his hand, and a jar on his shoulder, was going along in the market. Somebody said to him, “O fool! in thy eyes day and night are alike; of what use is a lamp to thee?” The blind man, having laughed, said, “O you great blockhead! do you imagine that the lamp is for my benefit? No, it is entirely on thy account, that thou mayest not break my jar amidst the darkness.”

LESSON 28.

this pen is too soft,
this paper is very coarse,
this letter is ill-shaped,
you speak very slowly,
can you speak English?
descend, otherwise you will fall,
you must go with me,
take away this bundle,
it is cloudy, yea it rains a little,
see, has it cleared up a little?
we know it all,
they know a great deal,
he gave me much trouble,
why do you laugh without
cause?
they have annoyed us very
much,
this is not my house,
allow me to smell that flower,
apply oil to that chair,
open the lock of that door,

yih kalam bahut narām hai.
yih kāghaz bahut moṭā hai.
yih ḥarf bad-ṣurat hai.
tum bahut āhista bolte ho.
tum angrezī bol-sakte ho?
utro, nahīñ to giroge.
hamāre sāth tunheñ jānā hogā.
is gaḥrī ko le chalo.
badlī hai, balki kuchh barastā hai
dekho, āsmān kuchh khulā hai?
ham sab kuchh jāntē haiñ.
we bahut kuchh jānte haiñ.
usne ham ko baṛī taṣḍī' dī.
besabab kyūñ hañste ho?
unhoñ ne ham ko bahut satāyā
hai.
yih ghar hamārā nahīñ hai.
wuh phūl ham ko sūnghne do.
us chaukī meñ raughan malo.
us darwāze kā ḥufal kholo.

Exercise.—A very poor man went to a very rich man and said, “We two are sons of Adam and Eve (*Ādam o Ḥawā*), therefore we are brothers; you are very rich and I am very poor; give me a brother's share.” The rich man, on hearing this, gave to the poor man one *kaurī*. The poor man said, “Oh, sir! why do you not bestow upon me a brother's share?” He replied, “Be content, my good friend; if I give all my poor brothers one *kaurī* each, I shall not have any remaining.”

LESSON 29.

some of our soldiers have been wounded,	<i>ba'ze sipāhī hamāre zakhmī hū.e.</i>
beat that lazy boy,	<i>us sust larke ko māro.</i>
dig up that underwood,	<i>us jangal ko khod dālo.</i>
having said this, he departed,	<i>yih kahkar us ne rukhsat hī.</i>
wring the moisture from the clothes,	<i>kapre kā pānī nichor-dālo.</i>
they sleep carelessly (soundly),	<i>we bekhobar sote haiñ.</i>
what is the amount of your bill?	<i>kyā jam' hai tumhāre hisāb kī ?</i>
a wasp has stung me,	<i>ham ko ek birnī ne dānk-mārā hai.</i>
what is the tonnage of this ship?	<i>is jahāz kā kyā bojh hai ?</i>
what need is there of so much care?	<i>kyā ihtiyāj itnī khabardārī kī ?</i>
what is the price of these things?	<i>kyā kīmat hai in chizon kī ?</i>
what is the depth of this tank?	<i>is tālāb kā kyā 'umuḡ hai ?</i>
what is the difference between these two?	<i>kyā faraq hai un donoñ meñ ?</i>

Exercise.—A person went to a scribe, and said unto him, "Write a letter for me." He said, "There is a pain in my foot." The man said, "I do not wish to send you anywhere, why are you making this unreasonable excuse?" The scribe replied, "You are speaking the truth; but when I write a letter for any person, then I am always sent for to read it; for nobody else is able to read my handwriting."

LESSON 30.

this army does not know its exercise,	<i>yih fauj ḡawā'id nahīñ jāntī hai.</i>
between you two what fighting is there?	<i>tum donoñ meñ kaisī larāī hai ?</i>
in this book how many chapters are there?	<i>is kitāb meñ kitnī faḡleñ haiñ ?</i>
on these goods is there any discount?	<i>is asbāb par kuchh dastūrī hai ?</i>
the drum beats every day in the fort,	<i>tambūr ḡila' meñ har roz bajtā hai.</i>
this boy is much loved by us,	<i>yih larḡā hamārā bahut piyārā hai.</i>

in this tank are there any fish?
make a hole here in the earth,
I caught a fish with a rod,
this cow has no horns,
of what kind is this cloth?
do you intend going to Europe?

istālāb meñ kuchh machhlīñ haiñ ?
yahāñ zamāñ meñ ek sūrōkh karo.
ham ne bañsī se ek machhlī pakṛī.
is gā, e ke sīng nahīñ haiñ.
kis kism kā yih kapṛā hai ?
wilāyat jāne ko tumhārā irāda
hai ?

hang up this lamp in the hall,
do you go by land or by water?

yih chirāgh dālāñ meñ laṭkā do.
tum khushkī jā, oge yā tarī ?

Exercise.—A certain hare having gone to the presence of the tigress, said to her, “O tigress, of me every year there are many young ones, but of you, during the whole of your life, there are no more than two or three.” The tigress, having smiled, replied, “What you say is very true: of me, indeed, there may be only one young one in all my life, but that one is a tiger.”

LESSON 31.

there is no lock to your box,
there is much mud on the river
side,
how many passengers were in
that vessel?
the whole room was scented,
are you the owner of this house?
from idleness is loss,
such as you will do, so will you
find,
resignation is the best compa-
nion,
the world is the house of deceit,
the fruit of rashness is repent-
ance,
patience is an excellent quality,
temperance is excellent physic,
hearing is better than speaking,
from labour results greatness,

tumhāre ṣandūḳche meñ kufal
nahīñ hai.
daryā ke kināre-par baṛī kichhar
hai.
kitne musāfir us jahāz meñ the ?
sārā kamrā khushbo se mu'atṭar
thā.
tum is ghar kā mālik ho ?
sustī se ziyāñ hai.
jaisā karegā waisā pāwegā.
bihtar sāthī taufīḳ hai.
dunyā fareb kā ghor hai.
jaldī kā phal nadāmat hai.
burdbārī achchhī khaṣlat hai.
parhez baṛī dawā hai.
sunnā bihtar hai kahne se.
miḥnat se baṛā, ī millī hai.

Exercise.—A certain old woman had a goose which every day used to lay an egg of gold. One day the old woman thought in her own mind, thus: “If I increase the food of this goose,

then she will every day give two golden eggs." Having thus determined, the old woman began to give the goose every day as much food as she could eat. Now, after some days, the goose having become very fat, gave no more eggs.

LESSON 32.

such as you speak so will you hear,	<i>jaisā kahegā waisā sunegā.</i>
this world is the harvest for the next,	<i>dunyā ākhirat kī khetī hai.</i>
contentment is the key of repose,	<i>ḡinā'at ārām kī kunjī hai.</i>
to be ignorant is death to the living,	<i>zindoñ kī maut jāhil honā hai.</i>
moderation in everything is best,	<i>bīch har chīz kā bihtar hai.</i>
to the wise a hint is enough,	<i>'ākil ko ishāra bas hai.</i>
death laughs at expectations,	<i>maut hañstī hai ummedoñ par.</i>
assist your brother in distress,	<i>apne bhāī maḡlūm kī madad kar.</i>
very frequently medicine is sickness,	<i>akḡsar auḡāt dawā bīmārī hai.</i>
God is upright and holy,	<i>ḡhudā rāst-bāz aur pāk hai.</i>
man becomes known from his conduct,	<i>ād-nī mu'āmale se pahchānā jātā hai.</i>
from prohibition desire increases,	<i>man' karne se chāh baḡhtī hai.</i>
fortune does not increase with wisdom,	<i>dānāī se rozī nahīñ baḡhtī.</i>

Exercise.—One day a large bull was grazing in a field, when a conceited fly came and sat on one of his horns. The fly began to say in her own mind, "I am very heavy, and if I remain here, assuredly the bull will not be able to lift his head from the ground." Then the fly said aloud, "O bull, I am afraid I am giving you great inconvenience; if so it be, then speak out, and I will immediately depart." The bull answered, "O fly, be not uneasy on my account, for I was not in the least aware of your being there till you spoke to me."

LESSON 33.

during this month much rain fell,	<i>is mahīne meñ pānī bahut barsā.</i>
send a servant there,	<i>ek naukar ko yahāñ bhej-do.</i>
sit under this tree,	<i>is darakhḡt ke sā,e meñ baiḡho.</i>

what is the price of these pearls?
 how heavy will this stone be?
 what is the name of this village?
 bring the riding-horse,
 brush the curtains well, so that
 no mosquito may remain,
 clean the shoes well,
 we ought to be benevolent,

we have fallen into great diffi-
 culties,
 many ships have been damaged
 by the storm,
 he every day drinks new milk,
 to sit still is better than quar-
 relling,
 grind this wheat in the mill,
 do you know who is his agent?

*in motiyonī kī kyā kīmat hai?
 yih patthar kitnā bhārī hogā?
 is bastī kā nām kyā hāi?
 sawārī ke ghōṛe ko hāzīr karo.
 masahrī khūb jhāro jo machchhar
 na rahe.
 jūtī ko achchhī tarah saf karo.
 ham ko chāhiye kī rahm-dil
 hon.
 ham bayī mushkilonī meñ pare
 hain.
 fūfān se bahut jahāz māre pare.
 wuh har roz tāza dūdh pītā hai.
 chupke baiḥnā bihtar hai luṛne
 se.
 chakkī meñ in gehūn ko pīso.
 tum jānte ho uskā gumāshṭa kaun
 hai?*

Exercise.—A man went, for the purpose of seeing a certain person, to his house, at the time of midday. That person, from his own house, saw the man coming, and said to his servants, “When he asks where the master of the house is, you will say that he is now gone to dine with some one.” In the meanwhile, the man having arrived, asked, “Where is the master of the house?” They said, “Our master is gone out.” The man said, “A great fool he is to have gone out of his house in the midst of such heat.” The master of the house, having put his head out of the window, said, “You are a very great fool to wander about at this time: for I have been all day in my own house.”

LESSON 34.

buy two candlesticks for me,
 this cat has large claws,
 take away this counterpane into
 the other room,
 is this place in the district of
 Calcutta?
 I will show you a beautiful pic-
 ture,

*do sham'dān hamāre wāṣṭe mol-
 lo.
 is billī ke baṛe baṛe changuī hain.
 dūsre kamre meñ is palang ko le
 jāo.
 yih jagah Kalkatte ke ḡila' meñ
 hai?
 ham tum ko ek khubṣūrat taṣwīr
 dikhāwenge.*

your signature is necessary to this bond,	<i>is tamassuk par tumhārī ṣahīḥ ṣarūr hai.</i>
to-day there is a guest in their house,	<i>āj unke ghar meñ ek mihmān hai.</i>
who is this boy's governor?	<i>is larke kā murabbī kaun hai?</i>
it is very late, permit us to go home,	<i>bahut der hū, ĩ ham ko ghar jāne do.</i>
in this affair there is much cruelty,	<i>is kām meñ baṛī be-murūwatī hai.</i>
they commit oppression of every sort,	<i>we har ṭarah kā ḡulm karte</i>
we have at present a long journey,	<i>ham is waqt dūr kā safar rakhte haiñ.</i>

Exercise.—A certain feeble old man having gathered a load of wood (literally sticks) in a forest, was carrying it to his own house. After having gone some distance, the old man became very tired, and having thrown down the burden from his shoulder on the ground, he began to cry out, "O Angel of Death, deliver me from this misery!" At that very instant the Angel of Death stood before him, and said, "Why have you called me, and what do you want with me?" On seeing this frightful figure, the old man, trembling, replied, "O friend, be pleased to assist me, that I may lift once more this burden upon my shoulder: for this purpose only have I called you."

LESSON 35.

have you a glass for holding the medicine?	<i>tumhāre pās shīshī dawā, ĩ rakhne kī hai?</i>
man has reason, a brute none,	<i>'aql ādmī ko hai, jānwar ko nahīñ.</i>
please give me a letter of introduction,	<i>ek siṣfārish kā khaṭṭ ham ko' ināyat kījiye.</i>
why do you write with a bad pen?	<i>tum kis wāṣṭe bure ḳalam se likhte ho?</i>
of these two which is the best?	<i>un donoñ meñ se kaun achchhā hai?</i>
I will take the business from you and give it to him,	<i>main tujh se kām lūngā, aur use dūngā.</i>
your going there is not necessary,	<i>tumhārā jānā wahāñ kuchh ṣarūr nahīñ.</i>
he is well versed in science,	<i>'ilm se wuh khūb wāḳif hai.</i>

he is very learned and intelligent,
this will be best of all,
tell me what he is saying,
tell the groom to get the horse ready,

wuh baṛā dānā aur 'aḳlmand hai.
yih sab se bihtar hogā.
kaho to wuh kyā kahtā hai.
sā,īs se kaho ghoṛā taiyār kare.

Exercise.—In the country of Kashmir a certain merchant had an Abyssinian slave whose skin was as black as charcoal. One day in the winter season the slave took off his clothes, and having taken up some snow, he began, with great labour, to rub it on his body. During this, his master came that way, and having seen this curious circumstance, said, "What are you doing here?" The slave answered, "I am rubbing my body with snow, so that I may become white like the people of this country." His master, laughing, said, "O fool, do not labour in vain; your body may, indeed, dissolve the snow, but your skin will not thereby become white."

LESSON 36.

I also wish to go out,
why do you climb the tree?
when will you be able to depart?
is the saddle on the horse or not?
we will return in a few minutes,
if dinner be ready, bring it,
give my compliments to your master,
do you know this man?
he has acquired much science,
he has amassed much wealth,
come, let us two have some talk,
will one horse be able to draw so great a weight?
you go on, we are coming,
these things are come from Europe,
where shall we pass the night?
we have no time to play at present,

main bhī bāhir jāyā-chāhtā hūn.
darakht par kāhe ko chāhte ho?
tum kab tak chal-sakoge?
ghoṛe par zīn bāndhā hai ki nahīn?
ko,ī dam mein ham phir āwenge.
jo khānā taiyār ho to lā,o.
hamārā sālām apne śāhib se kaho.
is ādmī ko tum jānte ho?
usne bahu' 'ilm ḥāsil kiyā hai.
usne bahu' daulat jam' kī hai.
ā,o, ham tum kuchh bātchūt karen.
ek ghoṛā itnā bojh khainch-sakegā?
tum āge jā,o ham āte haiñ.
ye chīzen wilāyat se ā,īñ haiñ.
āj kī rāt ham kahāñ rahenge?
ham ko furṣat abhī khelne kī nahīn hai.

Exercise.—One day an ox was grazing in a field in which several young frogs were playing. By chance one of the young frogs was crushed under the foot of the ox, and died. The other frogs having seen this, went home, and having told their mother what had occurred, they then said, “O mother, we never before saw so large an animal.” On hearing this, the old frog, having distended her belly very much, said, “Is he as large as this?” The young ones replied, “Assuredly, he is much larger than that.” She then, having distended herself twice as much, said, “Is he so large?” They answered, “O mother, he is a thousand times larger.” The old frog, however, through pride, continued to distend her body more and more, till at last her skin burst, and she died.

LESSON 37.

he has scalded his foot,
all these knives are rusty,

these children are screaming
all day,
we were seeking for this all day,
have you sealed your letter?

our house is shaded with trees,
it is raining, give us shelter,

go forward there, and stand
still,
bring out these things from the
pālkī,

speaking loud, then I shall hear
you,
what do you call that in Hin-
dūstānī?

*uskā pāñhogarm pāñī se jal-gayā.
un chhuriyon̄ meñ tamām zang
lag-gayā.*

*laṛke tamām dīn chillāyā karte
haiñ.*

*ham isko tamām dīn dhūñḍte the.
tum ne apne khatt par muhr kī
hai?*

*hamārā ghar darakhṭoñ se sāya-
dār hai.*

*pāñī barastā hai, ham ko panāh
do.*

*wahāñ barḥke jā,o aur khare
raho.*

pālkī meñ-se ye chīzeñ uṭhā lā,o.

pukārke bolo to ham sunenge.

*usko Hindī zabān meñ kyā kahte
ho?*

Exercise.—In the house of a certain person, a bag of rupees was stolen. The owner of the money gave information to the judge of that city. The judge immediately called before him all the people of the house; but after much investigation he was unable to detect the thief. At last he said to them, “This night I will give each of you a stick one cubit in length, and it will so happen that the stick of him who is the thief will become one inch longer than those of the rest.” Having thus

spoken, the judge gave each a stick, and dismissed them. During the night, the thief, being afraid, said to himself, "If I cut off one inch from my stick, in the morning it will be of the same length with the rest." Thus, having considered, he cut off an inch from his stick, and next day attended, along with the others. The judge, having looked at the sticks, thus discovered the thief.

LESSON 38.

set up something as a shelter
from the sunshine,
he agreed with me this time,
you exercise yourself in writing
and reading,
on hearing this news they were
much frightened,
how much indigo will this chest
contain?
they are all offended with one
another,
tell the coachman not to drive
so quick,
we have escaped from the hands
of the enemy,
the whole city has been flooded,
put these two trays together,
with this our joy will be in-
creased,

*kuchh dhūp kī aṛ ke waste kharā
karo.*
us ne is waqt hamārī bāt kabūl kī.
*tum likhne aur parhne kī mashq
karo.*
*yih khabar sunke bahut dar-ga,e
hain.*
*kitnā nīl is ṣandūḳ meñ samā-
egā?*
we sab ek dūsre se khafā hain.
*gārībān se kuho kī itnā jald na
hāñke.*
*ham dushman ke hāth se bhāg-
ga,e.*
*tamām shahr meñ sailāb hogayā
hai.*
*un donoñ kishtiyon ko ek sāth
milā,o.*
is se hamārī khūshī ziyāda hogī.

Exercise.—A certain person having a pain in the stomach went to a physician, and said, "For God's sake, doctor, give me some physic, otherwise I die from a pain in the stomach." The doctor asked him what he had eaten that day. The man said, "Merely a piece of burnt bread." On hearing this, the doctor said, "Let me look at your eyes." Then, having called one of his servants, he said, "Bring me the medicine for the eyes." The sick man, on hearing this, screamed out, "O doctor, is this a time for your joking? I am dying from a pain in the stomach, and you talk of medicine for the eyes. What connection is there between medicine for the eyes and a pain in the stomach?" The doctor replied, "I wish, in the first place, to make your eyes sound, for it is evident that you are unable to

distinguish between black and white, otherwise you would never have eaten burnt bread."

LESSON 39.

we have much reduced our expenditure,
this money must be sent back to him,

the commander-in-chief has pardoned a soldier,
rule your paper, then write,

all the people have died with hunger,
they have fallen one upon another,

splice these two ropes together,
they live in great affliction, or through much toil,

he has built a house on the bank of the Ganges,
he drove the chariot two kos,
when one of the wheels broke,

ham ne apnā kharch bahut kam kiyā hai.
ye rupaye us ko pher dene hoñge.

faujdār ne ek sipāhī ko mu'af kiyā.
apne kāghaz par mishtar karo, tab likho.

sab ādmī māre bhūkh ke mar-ga, e.
we ek dūsre par gir-paṛe.

in donoñ rassiyōñ ko milākar bafo.
we baṛī miñnat se guzrān karte haiñ.

us ne Gangā ke kināre ek makān banāyā.
do kos gāṛī ko hāñk-āyā ki ek pahiyā tūt-gayā.

Exercise.—Two women were quarrelling with one another about a child, and neither of them had any witness. Having gone before the judge, the one continued saying, "The child is mine;" and the other also was saying, "The child is mine, O your worship, give me justice." The judge, being helpless, sent for the executioner, and said to him, "Of this child make two pieces, and give one to each of these women." On hearing the order of the judge, the executioner drew the sword, and was about to cut the child in two. During this, one of the women stood still, and said nothing, but the other woman, weeping aloud, said, "O sir, do not kill my child; if such is justice, I give up my claim. For God's sake give her the child." On hearing this, the judge became convinced that this indeed is the real mother. To her he gave up the child; and to the other woman having given punishment, he ordered his people to expel her from the country.

LESSON 40.

why should we run away, there is no danger there?

ham kyūñ bhāgeñ, wahāñ kuchh khauf nahīñ?

he has abandoned his late friends,
 they went to Europe six months ago,
 on hearing a statement of this sort, they began to laugh,
 gardener, sow the seed of this flower in the garden,
 he has taught us with great labour,
 by the grace of God we have found repose,
 it is very cloudy, perhaps it will rain much,
 he has amassed much wealth and property,
 in this house there is a hall and three rooms,
 how long is it since you received this news?

usne apne pichhle doston ko chhor-diyā.
chha mahine hūe ki wilāyat ga,e.
is-ṭarah kī bāt sunke we haisne lage.
mālī, is phūl kā bīj bāgh meñ bo.
usne barī miṅnat se ham ko sik-hāyā hai.
khudā kī mihrbānī se ham ne ārām pāyā.
barā ubar hū,ā hai, shāyad pāñī khūb barse.
usne bahut māl aur matā' jam' kiyā hai.
is ghar meñ ek dālān hai aur tīn koṭhrī.
kitne dīn hū,e ki tum ne yih khabar pā,ī?

Exercise.—A fox having seen a crow sitting on the branch of a tree, with a fine piece of cheese in his mouth, began to think in her own heart, “How shall I get this delicious morsel into my own possession?” She then said aloud, “O Master Crow, I am quite delighted to see you this morning: your elegant figure and black feathers have entirely fascinated my heart. Will you sing to me one of your charming songs, so that the pleasure of my ears may be like that of my eyes?” On hearing this flattery, that foolish crow opened his mouth that he might show his skill in music. As soon as he opened his mouth to sing, the piece of cheese fell upon the ground. The fox immediately seized it, and walked away, saying, “My dear friend, your voice is a little out of tune to-day: pray remain silent till I have gone some distance. In the mean time, receive this advice of mine—Never pay any attention to the words of those who flatter you.”

LESSON 41.

they live with their parents,
 we have taken a walk on the bank of the river,

we apne mā bāp ke sāth rahte haiñ.
ham ne daryā ke kināre sair ki hai.

for how much will you sell (this)
to my master?

is there anything to be had there
for eating and drinking?

are you at all aware where they
are gone?

remain here until we return,

the knife fell from my hand into
the river,

in speaking Hindūstānī, our
general fault is in not
pronouncing each individual
letter fully,

a man who cannot speak the
language of the people among
whom he sojourns may some-
times be in danger of starving,
he tells you to speak to him in
his own language,

*kitne ko mere khāwind ke hāth
bechoge?*

*wahān kuchh khāne pīne kī chīz
miltī hai?*

*tum ko kuchh ma'lūm hai ki kahān
gā, e haiin?*

*yahīn raho jabtak ki ham phir
āwei.*

*hamāre hāth se chhurī daryā mein
gir-parī.*

*Hindī bolne mein hamārā kuṣūr
akṣar yihī hai, ki jude jude
harfon ko purā talaffuz nahīn
karte haiin.*

*jo shakhs un logoñ kī zabān na
bol-saktā ho ki jin ke sāth būd
o bāsh kare, to ba'ze waqt wuh
bhūkh ke māre mare to mare.
wuh tum se kahtā hai ki merī
zabān mein mujh se bolo.*

Exercise.—A certain washerman had an ass, which he used to let go in a garden for the purpose of grazing. The people of the garden used to beat the ass, and drive him away from thence. One day, the washerman fastened around him a tiger's skin, and said, "At the time of night go you into the garden to graze, and do not make any noise." Even so, every night the ass in the tiger's skin used to go into the garden. Whenever the people saw him by night, they used to think for certain that this was a tiger. One night the gardener himself saw him, and from fear he went up into a tree. In the mean time, another ass which was in that neighbourhood made a noise, and the ass of the washerman, on hearing that, also raised his voice, and began to bray in the manner of all asses. The gardener, on hearing his noise, discovered what he was. He came down from the tree, and having thoroughly beaten the ass, he drove him out of the garden. Hence, on this subject the wise men have said, "for the asses silence is best."

HINDĪ AND URDŪ DIALECTS.

LESSON 42.—DIALECTS.

The following extract from St. Luke's Gospel (xv. 11-24) will serve to show the difference between the two dialects of the Hindūstānī, which we noticed at the commencement of this little work. The Hindī version is taken from the "New Testament, altered from Martyn's Urdū translation into the Hinduwī language [dialect], by the Rev. Wm. Bowley," Calcutta, 1826. The Urdū is from the "New Testament, translated into the Hindūstānī language [Urdū dialect], by the Rev. H. Martyn," printed in London, 1819.

Hindī, or Kharī Bolī, spoken by the Hindūs.

11 *Kisī manukhya ke do putra the;*

12 *Un men-se chhuṭke ne pitā se kahā, ki he pitā, sampatti-men-se jo merā bhāg howe, dījiye; tab usne unheñ upajīvan bāñṭ-diyā.*

13 *Aur bahut din na hitne pāye, chhuṭkā putra sob kuchh ekathā karke, pardesh ko chal nikiā, aur wahāñ kukarma men apnī samasta sampatti nashṭa kī.*

14 *Aur jab wuh sab kuchh uṭhā-chukā us desh men baṛā akāl parā; aur wuh daridra hone lagā.*

15 *Tab wah jāke, us desh kē ek prajā kā sebak banā; aur usne use apne kheton men bhejā ki sūron ko charāwe.*

16 *Aur wuh lālasā rakhtā thā ki un chhilkon se jo sūr khāte the apnā peṭ bhare; aur koī use na detā thā.*

Urdū, or Rekhta, spoken by the Musalmāns.

11 *Ek shakhṣ ke do beṭe the;*

12 *Un-men-se chhuṭke ne bāp se kahā, ki ai bāp, māl se jō merā hīṣṣa ho, mujhe dījiye; tab us ne ba-ḳadari ma'āsh unheñ bāñṭ diyā.*

13 *Aur bahut roz nah guzre the, ki chhuṭke beṭene sab kuchh jam' karke, ek mulk ba'id ka safar kiyā, wahāñ bad-ma'āshī men apnā māl barbād kar-diyā.*

14 *Aur jab wuh sab kuchh kharch kar-chukā, us sar-zamīn men sakht kāl parā, aur wuh be-māya ho-chalā.*

15 *Tab wuh jāke us mulk ke ek mutawaffin kā naukar banā; us ne use apne kheton par bhejā ki sū,ar charāyā kare.*

16 *Aur use ārzū thī ki un chhilkon se jo sū,ar khāte the apnā peṭ bhare; so bhī kisī ne use na diye.*

17 *Aur jab wuh apne chet meñ āyā, us ne kahā, ke mere pitā ke kitne banīhār hoñ jinkī roṣī bach rahtī hai, aur mainī bhūkh se martā hūñ.*

18 *Mainī uṭhūngā aur apnē pitā pās jā,ūngā, aur use kahūngā, ki he pitā mainī swargake aur tere āge aparādhī hūñ.*

19 *Aur ab mainī jogya nahīñ ki terā putra kahā,ūñ; mujhe apne banīhāronī meñ-se ek ke samān banā,īye.*

20 *Tab wuh uṭh ke upne pitā pās āyā; parantu jab wuh dūr hī thā, uske pitā ne usko dekhā, aur dayāl hū,ā, aur daurā, aur uske gale meñ girke, use chūmne lagā.*

21 *Aur putra ne usko kahā, ki he pitā, mainī ne swarga kā aur terā aparādh kiyā hai, aur ab is jogya nahīñ ki terā putra kahā,ūñ.*

22 *Tab pita ne apne sebakonī ko kahā, ki achchhe se achchhe bastra lā,o, aur isko pahinā,o; aur uske hāth meñ angūṭhī, aur pā,onī meñ jūtī pahinā,o.*

23 *Aur wuh motā bachhṛā idhar lā,o, aur māro; ki ham khāweñ aur ānand karenī,*

24 *Kyonki merā yih putra mar gayā thā aur pher jītā hai; wuh kho gayā thā, aur mil-gayā hai; tab we ānand karne lage.*

17 *Aur jab wuh apne hosh meñ āyā to kahā, ki mere bāp ke kitne hī mazūre haiñ jinheñ ro-ṣiyāñ wāfir haiñ, aur mainī bhūkh se martā hūñ.*

18 *Mainī uṭhkar apne bāp pās jā,ūngā, aur use kahūngā, ki ai bāp, mainī āsmān kā aur terā gunāh-gār hūñ.*

19 *Aur ab is lāiḳ nahīñ ki terā beṭā kahlā,ūñ; mujhe apne mazūronī meñ se ek kī mānind banā,īye.*

20 *Tab wuh uṭhkar apne bāp pās āyā. Aur wuh hanoz dūr thā, ki uske bāp ne use dekhā aur raḥm kiyā, aur daurke uske gardan par jā lipṭā, aur uskī machchhiyāñ līñ.*

21 *Bete ne use kahā, ki ai bāp, mainī ne āsmān kā aur terā gunāh kiyā hai, is lā,ḳ nahīñ ki terā beṭā kahlā,ūñ.*

22 *Tab bāp ne apne naukaronī ko kahā, achchhī se achchhī po-shāk lā,o, aur ise mulabbas karo, aur us ke hāth meñ angūṭhī, aur pā,onī meñ jūtī pahnā,o.*

23 *Aur wuh pālā hū,ā bachhṛā lāke, zabaḥ karo, ki ham khāweñ aur ānand karenī;*

24 *Kyūñki merā yih beṭā mar-gayā thā, ab zinda, hū,ā; khoyā gayā thā, so milā; tab we 'aish karne lage.*

Exercise.—A certain merchant had a friend who was deaf. By chance the merchant fell ill. The deaf man went to inquire after his health, and while going along the road, he made up (*banāyā*) in his own mind this discourse:—“After salutation, I will first ask this, ‘Well sir, how are you?’ he will say ‘Better;’ and I shall rejoin ‘Very good.’ When I inquire as to the diet he uses, he will say, ‘Rice and milk;’ to which I shall answer,

'May it do you much service.' I shall afterwards put the question, 'Pray who is your physician?' he will of course tell me 'Dr. such a one is,' and I may safely say, 'May God prosper his hands in the accomplishment of his work.'" At length, having settled his plan, the deaf man reached the house, and after the usual compliments (*sālām 'alek ke ba'd*) he seated himself near the patient. "My friend," says he, "how are you?" The sick man replied, "Do not you see that I am dying of a fever?" On hearing which he observed, "Excellent, I hope God will keep you so." The poor patient was already peevish enough with his disease, but this made him much more so. The deaf man next asked, "What is your diet, my friend?" and was answered "Blood and ashes!"* "May they do you much good," the other rejoined. His visitor then inquired thus: "Do tell me who is your doctor." Boiling with indignation, he cried, "His worship Dr. Death." "I give you joy," quoth the deaf man; "he is a most effective practitioner, and may the Lord speed his prescriptions."

* *Khūn o khāk.*

SECTION III.

THE Exercises in this Section become progressively more difficult than any of the foregoing. As a preparatory step, the student ought to have read at least one quarter of the *Bāgh o Bahār* and *Baitāl Pachīsī*, in addition to my *Hindūstānī Grammar and Selections*. For further materials in this useful department, he may have recourse to any amusing oriental tales, such as those of the Arabian Nights Entertainments, &c. &c. It is to be presumed, also, that he is possessed of my Dictionary, in case all the words should not be found in Part II. at the end of this work.

LESSON 43.—ON BREAKFAST.

get the breakfast equipage ready,	<i>hāẓrī kā sāmān taiyār karo.</i>
toast some bread, and butter it properly,	<i>kuchh roṭī senko, aur us par aci-chhī ṭarah makkhan lagā,o.</i>
does the water boil ?	<i>pānī khaultā hai ?</i>
give me a clean cup and saucer,	<i>ek ṣāf piyāla aur thālī mujhe do.</i>
give that gentleman another cup of tea,	<i>ek aur piyāla chā kā us ṣaḥib ko do.</i>
make it strong enough ; and by putting in it plenty of milk and sugar you will always make it good, provided the water be actually boiling,	<i>jaisī chāhiye use karwī karo, aur bahut sā dūdh aur miṣrī tum us menḍālkar hamesha achchhī banā,iyo, is sharṭ se ki pānī khūb khaultā ho.</i>
bring the cold meat, fowl, ham, tongue, salt fish, mango-fish, rice, and split pease in the twinkling of an eye,	<i>thanḍhā gosht, murgh, rān, jīb, namkīn-machhlī, tapsī-machhlī, khushka aur dāl, palmārte lā,o.</i>
give me a cup of coffee and a little more sugar,	<i>ek piyāla ḳahwa mujhe do aur thoṛī sī shakkar ziyāda do.</i>
boil some eggs, but do not let them get hard,	<i>kuchh ande ubālo, par unheñ sakht hone na do.</i>
set the egg-cups and salt-cellar on that side, and the tea-pot and coffee-pot here,	<i>andon ke piyāle aur namak-dān us ṭaraf rakho, aur chā,e-dān aur ḳahwe-dān yahān.</i>

what a blockhead you are to require repeated orders for such things!

bring bread, biscuit, sweetmeats, cake, &c.,

you know I cannot drink tea without cream,

the bread is very bad, and full of sand,

discharge the baker if he ever dare to send such bread here,

the water with which this tea is made has not been boiling; it has no taste at all,

these eggs are not fresh; from whom have you brought them? Never bring any to the table but those that are laid at home,

tum kyā aḥmaḥ ho! ki aisī chīz-oñ ke wāste tum ko bār-bār hukm chāhiye.

rotī, kulichā, miṭhā,ī, pūrī, wa-ghaira lā,o.

tum jānte ho ki main malā,ī ba-ghair chā na pī-sakūñ.

rotī nihāyat burī, aur bālū bhārī hū,ī hai.

nān-bā,ī-ko jawāb dījo agar kabhī wuh aisī rotī bhejne kī jur,at kare.

jis pānī se yih chā banā,ī ga,ī wuh khaultā na thā; is mein maza muṭṭaḥ nahīñ.

ye ande tāze nahīñ, kis-se tum-ne liye haiñ? gharaile ke si-wā,e aur kuchh kabhī mez-par mat lā,o.

Exercise.—One night a *kāzī* found in a book that whoever has a small head and a long beard is a fool. The *kāzī*, having a small head and a long beard, said to himself, "I cannot increase the size of the head, but I will shorten the beard." He sought for scissars, but could not find them. Having no other course, he took half his beard in his hand, and carried the other half towards the lamp: when the hair took fire, the flames reached his hand; upon which, letting go his hold, the beard was entirely consumed, and the *kāzī* overwhelmed with shame, as it verified what was written in the book.

LESSON 44.—ON DINNER.

tell the cook to have the dinner ready at three o'clock,

sir, dinner is ready,

where is the soup and the soup-spoon?

bring a hot-water plate,

some bread, potatoes, greens, asparagus, cabbage, cauliflowers, turnips, carrots, cucumbers,

bāwarchī se kaho ki tīn ghayī ke waqt khānā taiyār hove.

ṣāhib, khānā taiyār hai.

shurwā kahāñ hai, aur shurwā pīne kā chamcha?

garm pānī kā bāsan lā,o.

kuchh rotī, ālū, sāg, nāgdaune, karm-kallā, phūl-kobī, shal-gham, gājar, khīre.

let me have a clean plate, knife, fork, spoon, salt, mustard, vinegar, pepper, horse-radish, oil, sauce, anchovies, and everything of this sort, let me have of every sort of vegetable on the table, and tell me the name of each, what do you call that vegetable?

get one dressed for me every day, and tell me the name of each as I eat it, till you see I can call for everything of this sort by its proper name,

do so with everything else, as this will be a capital plan for learning and digesting this useful tongue, being at once a meal and a lesson, bring some beef, mutton, veal, fish, fowl, and venison,

can you dress Hindūstānī dishes well?

what fruits are in season now? bring me some of each sort,

to-morrow we shall dine in the country, send everything in time,

will this meat keep so long in this weather?

now you may all depart, you have leave.

ek ṣāf rikābī, chhurī, kāntā, chamcha, namak, rā,ī sirka, mirach, sanjhanā tel, chaṭnī, machhlī - kauchar, aur sab chīzeñ isī ṭarah-kī mujhe do.

mez par har ek ṭarah kī tarkārī kuchh, - kuchh rakho, aur ek-ek kā nām mujhe batā, o. us tarkārī-ko kyā kahte ho?

har roz mere liye ek pakānā, aur jab main khā,ūñ tab har ek kā nām mujhe batānā jabtak ki tum na jāno ki har ek aisī chīz ke main aṣl nām batā-sakūñ.

harek chīzmeñ bhī aisā karo, kyūñki is kām-kī zabān sikhne kā aur yād karne kā yih achhā naḡsha hai, ki sabaḡ o tabaḡ bhī hai.

kuchh gā, e kā gosht lā, o, bher kā gosht, bachhṛe kā gosht, machhlī, murgh, hiran kā gosht.

Hindūstānī khānā tum achchhā pakā-sakte ho?

kaun kaun phal is waḡt pakkā hai? har ḡism kā ek ek mere pās lā, o.

ham kal shahr ke bāhar khānā khā,enge, sab chīzeñ bar-waḡt bh-jo.

is mausam meñ yih gosht itnī der tāza ruheḡā?

ab tum sab jā, o, rukḡsat hai.

Exercise.—A person said to his servant, “If you see two crows together early in the morning, apprise me of it, that I may also behold them, as it will be a good omen, whereby I shall pass the whole day pleasantly.” In short, the servant saw two crows in one place: he informed his master; but when the latter came, he saw only one, the other having flown away. He

was very angry, and began to beat the servant ; at which time a friend sent him some victuals. The servant said, "O my lord ! you saw only one crow, and have obtained victuals ; had you seen two, you would have got a beating."

LESSON 45.—ON NAMING, TELLING, SPEAKING, &c.

what is the name of this ?
 what do you call this thing ?
 what do they call that in Hind-
 dūstānī ?
 can you tell me where Mr. —
 lives ?
 tell me the name of this in
 your own language,
 do not tell any one what I said
 to you about that book,

he would not tell me which of
 the two was yesterday's or
 to-morrow's lesson,

your servant does not mind
 what you say to him,
 tell him he is a great rogue,
 and that he is always telling
 his master no end of lies (lit.
 he is opening bags upon bags
 of lies),

well, I will not speak to him,
 as I may get angry and beat
 him ; but give him his wages
 and dismiss him,
 what did he say when you told
 him to remain till I returned ?

he said he had business, and
 could not possibly remain,

did you ask him of what nature
 the business was ?

yes, I did ask ; but he said it
 was an affair of secrecy which
 he could not divulge,

iskā kyā nām hai ?
is chīz ko kyā kahte ho ?
usko Hindūstānī zabān meñ kyā
kahte haiñ ?
tum kah-sakte ho ki — śāhib
kahāñ rahtā hai ?

tum apnī zabān meñ iskā nām to
batāo.
us kitāb kī bābat jo tum se main
ne kahā, so kisī se kuchh na
kuhnā.

uskī marzī nathī jo mujh-se kahe
ki in donoñ sabak meñ kaun
kal-kā hai, aur kaun kal-kā
hogā.

tum apne naukar se jo kahte ho,
so wuh māntā nahīñ.

us se kaho ki tū sakht bad-zāt
hai, aur apne khāwind ke
sāmhne hamesha jhūṭh kī
paṭoñ kī paṭ kholtā hai.

achhā, main us-se na bolūngā
kyūñ-ki main ghuṣṣe hūngā,
to marūngā, lekin use ṭalab
dekar rukṣat kar-do.

jub tum ne mere phīr āne tak us-
se kaha ki raho, tab usne kyā
kahā ?

usne kahā ki mere hāth meñ kām
hai, main hargiz rah-na-
sakūngā.

kyā tumne us se pūchhā ki wuh
kām kis tarah kā hai ?

hāñ, pūchhā thā, par usne kahā
ki wuh bhed kī bāt hai uskā
main bayān na kar-sakūngā.

they speak English among themselves and Hindūstānī with us,

they will know him to be a foreigner, though he speaks the Hindūstānī very grammatically,

could I speak the Hindūstānī I would with pleasure; but, alas, I cannot join two sentences together in that tongue,

you will be able to speak it in a few months, and you ought to practise speaking it with every one who is able to tell you how to speak it well,

how much I regret not to be able to understand what they say in Hindūstānī,

I take the liberty to inform you that nothing but practice will enable you to speak with fluency,

we āpas meñ angrezī bolte haiñ aur hamse Hindūstānī.

we use pardesī jānenge, agarchi wuh Hindī bahut bā-ḡā'ida bollā hai.

agar main Hindūstānī zabān bol-saktā, to khushī se bollā, par afsos hai! ki us zabān meñ main do jumlebanā nahīn saktā hūñ.

tum ka, e mahīne meñ bol sakoge, aur lāzim hai kī aise har ek ādmī se bolā karo ki jo achche bolne kī ṭarah hai, so tumheñ batā-sake.

Hindūstānī zabān meñ jo bolte so main samajh-nahīn saktā is liye kitnā pachhtātā hūñ.

gustākhī mu'āf main tum-se kahtā hūñ ki mashḡ ke siwā, aur kisī chīz se hone kā mahīñ ṭarārī se bol sako.

Exercise.—A poet went to a rich man, and bestowed great praises on him; at which the latter, being pleased, said, “I have not any money at command, but a large quantity of grain: if you come again to-morrow, I will give you some.” The poet went home, and early the next morning went again to the rich man, who asked him why he was come. He answered, “Yesterday you promised to give me some grain, and I am now come for it.” The other replied, “You are an egregious fool; you delighted me with words, and I have also pleased you; why, therefore, should I give you any corn?” The poet went away ashamed.

LESSON 46.—ON VISITING, SHOPPING, &c.

bring the pālkī near me,
take me to Mr. —'s,

send the footman on before to see if the gentleman be at home or not,

pālkī mere pās lā, o.

mujhe — ṣāhib ke yahāñ le-jā, o.

piyāde ko āge bhej-do ki dekhe ṣāhib ghar meñ haiñ ki nahīñ.

bring the pālki close to the door,
go as fast as you can,
ask if the gentleman has gone
out, and when he will return.
give my compliments to your
master, and give this note
to him when he returns,
you have lost the road to Mr.
——'s house ; this is not it.

ask the people in that house to
show you the way,
go to the China bazar,
keep on this side or on that
side,
take care you do not go near
that bull,
keep clear of that dust on the
road,

let that chair go on before,
keep behind my brother's chair,

why do you pass any gentle-
man's chair in that way?

bring the umbrella to this side,
do not go near the carriage,
put down the pālki,

stop, I am going to this shop,
what is the price of this book ?
I will not give so much,
I won't give half the price you
ask,

I do not want the book, but if
you give it very cheap I may
purchase it,

I have no cash about me, but if
you will follow me you will
receive your money at my
house,

bring the book with you, and
then receive its price,

pālki darwāze se bbiyā do.

ji'nī jaldī ho sake chalo.

pūchho ki śāhib bāhar ga,e haii

ki nahīn, aur kab phir āwenge.

tum apne śāhib se merā salām

kahnā, aur yih chīḥī unko

dījo jab we phir āwenge.

tum ne — śāhib ke ghar kī

rāh gum kī, yih rāsta nahīn.

us ghar ke ādmiyonse kaho ki we

tumko rāh dikhā den.

Chīnā bazār kī rāh lo.

isṭ uraf raho, yā us ṭaraf.

khābar-dār, us bāil ke pās mat
jā,o.

rāste kī us gard se bacho.

us boche ko āge jāne-do.

mere bhā,ī ke boche ke pīchhe

raho.

kiśī śāhib ke boche se kyūn tum

is ṭaur se āge barḥte ho ?

chātā is ṭaraf lā,o.

gārī ke pās mat jā,o.

pālki nīche rakho.

raho, maii is dūkān meñ jā,ūngā.

is kitāb kī kīmat kyā hai ?

maii itnā na dūngā.

tum jo māngte ho, uskī ādhī bhī

kīmat na dūngā.

maii kitāb ko nahīn chāhtā hūi,

lekin agar bahut saslī becho,

to maii use mol le-saktā hūi.

mere pas naḳd nahīn hai, par jo

tum mere pīchhe ā,o, to mere

ghar meñ tumko rupa,e mi-

lenge.

kitāb ko apne sāth lā,iyo, tab

uskī kīmat lījo.

Exercise.—One day a tyrannic king having gone out of the city unattended, saw a person sitting under a tree, of whom he inquired, "What is the character of the king of this country?"

is he oppressive or just?" He answered, "He is a great tyrant." The king said, "Do you know me?" He answered, "No." The king rejoined, "I am the monarch of this place." The man was terrified, and asked, "Do you know who I am?" The king said he did not. He rejoined, "I am the son of such a merchant; three days in every month I lose my senses, and this is one of those three days." The king laughed, and ended the conversation.

LESSON 47.—ON WALKING, RIDING, &c.

he is gone out somewhere to walk,
I shall go out also, and walk round the fort,
in my country, people walk a great deal,
can you walk much?

I like walking on foot very much, and, were I not lame, I would walk out with you,

walking in the open field when it is cool is highly beneficial to health,

do not walk among that grass, lest you tread on a snake, is the horse ready?

put the saddle well on, hold the bridle till I be fairly mounted,
take up the stirrup one hole,

see that the reins are strong and kept in constant repair,

here, you groom, hold the horse, I must dismount for a little,

take care, he will get out of your hands,

see is that ground proper for the horse to go over,

wuh phirne ko kahīn bāhar gayā hai.

maiñ bhī bāhar ja,ūngā aur kī'e kī chāron tarāf phirūngā.

mere mulk meñ log bahut paidal chalte haiñ.

tum bahut chal sakte ho?

maiñ pāñw chalnā bahut pasand kartā huñ, aur agar langrā na hotā to āp ke sāth bāhar jātā.

maidān meñ jab hawā thandhī ho wahāñ kā phirnā ṭabī'at ko bāhut mufid hai.

us ghās par mat phiro, mābāda kisī sām̄p par pāñw parē.

ghorā taiyār hai?

achhī ṭarah zīn bāndho.

lagām thāmbo jab tak maiñ achhī ṭarah sawār na hūñ.

rikāb ko ek karī ke chhed bhar kam karo.

dekho ki bāgeñ maṭbūṭ haiñ ki nahīñ, aur hamesha unheñ ṭhīk ṭhāk rakho.

sa,īs, idhar ā, ghorā pakar, zarra mujhe utarnā hai.

khābardār! wuh tumhare hāth se chhuṭ-jā,ega.

dekho to wuh zamīn ghore ke chal-nikalne ke lā,ik hai ki nahīñ.

coax him that he may not be
restive,

put a cloth over the horse's
eyes,

where is the saddlecloth,
crupper, the bit, bellyband,
martingale, &c.

examine the place carefully,
and see how far the water
comes up,

you must not give the horse
water now whilst he is so very
warm,

is this a quiet horse for the
road?

does he stand fire?

walk him about, rub him well
down, and take care, at your
peril, that he does not catch
cold,

use chumkāro ki magrā na ho.

ghoṛe ko andherī kar-do.

*zīn-posh, dumchī, lagām, peṛī,
zerband waghaira kahān hai?*

*wuh jagah khabardārī se taḥkīk
karo, aur dekho ki pānī kahān
tak ātā hai.*

*ghoṛe ko pānī na denā, jab
tak ki wuh aisā garm rahe.*

*rāste ke liye yih ghurīb ghoṛā
hai?*

*top aur bandūḳ ke chhūṭne se,
bharaktā to nahīn?*

*use tāhlā, o, achhī taraḥ malo,
aur khabar-dār ki tumhāre
zimme hai use sardī na pa-
hunche.*

Exercise.—A learned man used to attend a mosque, and preach to the people. One of the congregation wept constantly. One day the preacher said, "My words make a great impression on this man's heart, which is the reason of his crying so much." Others observed thus to the man who wept: "The learned man does not make any impression on our minds; what kind of a heart must you have to be always in tears?" He answered, "I do not weep at his discourse, but I had a favourite goat, of which I was exceedingly fond. When the goat grew old he died: now, whenever the learned man speaks and wags his chin, the goat comes to my remembrance, for he had just such a long beard."

LESSON 48.—ON SPORTING.

is there much game in this
neighbourhood?

there are wild buffaloes in
abundance, a few tigers,
and all kinds of smaller
game,

*is gird-nawāḥ men bahut shikār
hotā hai?*

*arne to bahut haiñ, aur kaṛī sher
bhī, aur har taraḥ ke hiran
aur chhoṛe chhōte shikār.*

in every field there are partridges and quails, and that swamp is full of snipes and water-fowl,

clean all the fowling-pieces well, and put up a few bullets also for the large guns,

call some of the villagers to show the usual haunts of the game,

behind that copse there are two wild buffaloes; do you fire at the one towards the left, I shall take the other,

you have hit the mark, but I have missed,

how many snipes have you killed?

do you think there is any game here, or any beast of prey?

when it gets cool, towards the evening, we shall go to that wood; perhaps we may see something or other,

if you can swim, bring out that duck and those two geese; the duck has dived, but will soon appear again,

give me some small shot and a turnscrew; this powder is damp,—dry it a little in the sun,

take the people with you, and beat all the bushes well,

keep close there, I see a tiger near that bush,

why do you fire in that careless manner? you will wound the country people,

take a good aim, do not be confused, but lodge the ball in the tiger's head, otherwise we are all dead men,

harek khet mein titar aur bateren haiin, aur wuh jhil chahiyon aur murghabion se bhari hai.

sab bandukon achchi tarah saf karo, aur kuchh goliyan bhari baidukon ke liye rakho.

ka, i gaiwaron ko bulao, ki dikhaden kahani akshar shikar rahte haiin.

us jhar ke piche do arne haiin; tum ba, en taraf ek par goli chalo, main dusre par.

tum ne nishana mara hai, par main chuka hui.

kitni chahiyon tum ne marin haiin?

tum jante ho ki yahani shikar hai, ya ko, i daranda janwar?

jab sham-ko kuchh thandha ho, tab ham us jangal mein jaenge, shayad kuchh na kuchh nazar aye.

agar tum pair-sakte ho, to us murghabi ko aur un donon hainson ko lao; murghabi dub-ga, i hai, lekin phir wuh abhi nazar awegi.

thore se chharre mujhe do, aur pechkash; is barut mein sardi pahunchi hai, zarra dhup dikhao.

logon ko saath lo, aur jangal achchi tarah jharo.

wahani chhipe raho, us jhari ke pas ek sher nazar ata hai.

kyun us taraf be-khabar banduk chalte ho? gaiwaron ko ghat karoge.

achchi shast lo, ghabrao mat, par goli sher ke sir mein maro, nahin to ham sab me.

have you brought the fishing apparatus with you? there are some good fishing stations here,

machhlī mārne kā asbāb tum apne sāth lā, e ho? Yahān machhlī mārne ke kā, ī achchhe ṭhikāne haiñ.

Exercise.—A woman was walking, and a man looked at her, and followed her. The woman said, "Why do you follow me?" He answered, "Because I have fallen in love with you." The woman said, "Why are you in love with me? my sister is much handsomer than I am; she is coming after me; go and make love to her." The man turned back, and saw a woman with an ugly face. Being greatly displeased, he went again to the other woman, and said, "Why did you tell a falsehood?" The woman answered, "Neither did you speak truth; for if you are in love with me, why did you go after another woman?" The man was confounded, and went away in silence.

LESSON 49.—ON TRAVELLING.

how many stages is Delhi from this town?

is your boat ready?

are all your people ready to go a voyage to Benares?

what is the hire of this boat for two months?

at which hour does the tide serve to go up the river to-day?

as soon as the tide serves, let the boat be taken above the shipping to such a *ghāṭ*, where we will embark in the evening,

we must not commence such a journey without being provided with every necessary and comfort, few of which are procurable on the way,

both to avoid expense and inconvenience, we must reduce our baggage to as small a quantity as possible,

is shahar se Dihlī tak kai manzil haiñ?

tumhārī kishṭī taiyār hai?

tumhāre log sab maujūd haiñ ki Banāras tak safar ka jāweñ?

aisī kishṭī kā kirāya do mahīne bhar kitnā hogā?

āj kis waqt jawār hogī jo ham ujān jāweñ?

jawār hote hī, kishṭī jahāz bahar ke āge fulāne ghāṭ par lejānā, wahīñ ham shām ko sawār honge.

sab lawāzime khāṭir-jam'ī ke sath taiyār na karke hamēñ aise safar meñ na chalā chāhiye, kyūñ ki un meñ se kam raste meñ mille haiñ.

kharch aur mushkilāt se bachne ke wāṣṭe ham ko chāhiye ki maqḍūr bhar asbāb kam kareñ.

I am not going by water, I prefer going by land, we must have everything well packed, to guard against all accidents, which occur frequently by the carelessness of servants, independent of those common to all travellers.

come, chairman, in whose service are you, and when did you arrive in Calcutta?

how many other chairmen are with you?

desire the people always to pitch the tents near water, and, if possible, under trees.

are they all your countrymen only, or your relations?

what tribe of chairmen is there here who make more money than the rest?

what district is this village in, and who is the magistrate of it?

how very highly cultivated the country is, through which we passed to-day!

tell the proprietor of that village to send some of his people in the evening to beat up the game for us,

take care that everything is paid for, and that no violence be used against the villagers,

main tarī kī rāh se na jā, ūngā, khushkī kī rāh bihtar hogī.

ham ko chahiye ki naukaron kī ghuflat se jo sab āfat partī hai, us se hushiyār rahne ke liye achchhī tarāh sab chīz ko bāndhen, kaṭ'ī nazār un ḥādīson se jo akṣar musafiron par parte hai.

kyūn mahre, tum kis ke yahān kahārī karte ho aur kad ke ā, e ho Kalkatte mein?

tumhāre sāth kitne aur kahār hai?

logon se kah-do ki hamesha pānī kenazdīk khaima khayā karenī, aur agar ho-sake, to durakh-ton ke tale.

we sab nire tumhāre des bhā, ī hai ki nāte rishte ke?

kaunsi zāt kahāron kī aisī hai ki ziyāda rupa, e auron se yuhān kamāwe?

yih gānw kis pargane mein hai? aur yahān kā ḥākim kaun hai?

jis sarzanīn ko āj ham ṭai karke āye, wahān kī khetī kya khūb hai!

us gānw ke zamīndār se kaho ki shām ko apne admīyon mein se ka'ī bheje, ki hamāre wāsṭe shikār gher-lāwen.

khābardār kī sab chīzon kī kīmat dī-jā, e, aur gānwāron par kuchh zulm na ho.

Exercise.—A miser said to a friend, "I have now a thousand rupīs, which I will bury out of the city, and I will not tell this secret to any one besides yourself." In short, they went out of the city together, and buried the money under a tree. Some days after, the miser went alone to that tree, but found no signs of his money. He said to himself, "Excepting that friend, no other has taken it away; but if I question him, he

will never confess." He therefore went to his house, and said, "A great deal of money is come to my hands, which I want to put in the same place; if you will come to-morrow, we will go together." The friend, by coveting this large sum, replaced the former money, and the miser the next day went there alone, and found his money. He was delighted with his own contrivance, and never again placed any confidence in friends.

LESSON 50.—WITH A MUNSHĪ.

- munshī sāhib, I am very glad to see you; why have you been absent so long?
- have you brought me the works of Šaudā?
- can you teach me both the Hindūstānī and Persian languages?
- what are the best books?
- do not allow me to pronounce badly,
- do not use so many hard words,
- tell me a short history, or the news of the day; for, unless we converse much together, how can I learn to speak?
- your business is to teach me the real pronunciation and practice of the language, is this correct or not?
- pray, sir, in your opinion, whether is the Hindūstānī or Persian language the most difficult?
- as to the difficulty of the Hindī there can be no doubt, but it is more necessary than the Persian; we therefore are striving to learn it. Can you teach us?
- munshī śāhib, main āp ke dekhne se bahut masrūr hū, ā; itnī muddat tum yuhānī kyūn na ā, e the?*
- mere waṣṭe Saudā kī kulliyāt lā, e ho?*
- Hindūstānī Fārsī zabān dono tum mujhe sikhā sakte ho?*
- kaunkaun kitābeni achchhī haiñ?*
- bad talaffuẓ mujhe karne na do.*
- aise mushkil alfāẓ mat kahā-karo.*
- ek mukhtaṣar k̄issa. yā āj kal kī khabar kaho; kyūn kī agor ham bāham k̄lūb guṣṭgū na karenī to mainī bol-chāl kyūnī-kar sīkhūngā?*
- tumhārā yihī kām hai ki śāhīh talaffuẓ aur zabān kī isti'māl mujhe sikhā, o.*
- yih thīk hai ki nahīñ?*
- kaho śāhib tumhārī dānist meinī Hindī zabān kī Fārsī kaunsi ziyāda mushkil hai?*
- Hindī ke ishkāl meinī kuchh shubha nahīñ, lekin Fārsī se ziyādā darkār, isī waṣṭe ham maḳdūr h̄h̄r sīkhte haiñ tum ham ko sikhā-sakoge?*

do say in your idea, for the person who has transactions of all sorts with both the high and the low throughout Hindūstān, of these two languages, viz. the Hindūstānī and Persian, which is the most requisite?

in regard to the mere Arabic and Persian words which occur in the mixed language, they are not so very difficult, but the masculine and feminine, with the discrimination of pronunciation in the pure Hinduwī, to learn them is so arduous a task, that no one as yet hath properly acquired it, nay, never will; for perfection in science is like an enchanted bird, which, the more one tries to catch, the farther that imp flies from him,

in acquiring the Hindūstānī tongue, what is your advice? Speak candidly, that I may learn the language accordingly, and remain eternally obliged to you on that account,

if you obtain an acquaintance with the inflections of words, which is to be attained from the grammar only, your progress will then soon be complete,

it is true; for we can neither apply the words properly, nor do we know the reason of their application, without the grammar,

sir, your remark is just; and I am surprised that other

bhalā tumhāre khiyāl meñ kaho to us shakhs ke wāste jo mu'ā-mila yā sarokār rakhtā hai kyā 'awāmm kya khawāss se Hindūstān bhar meñ in dono zabānon meñ seya'ne Fārsī aur Hindī kaunsi purzarūr hai?

śirf Fārsī aur 'Arabī alfāz jo rekhte meñ shāmil haiñ un ko jo pūchho tau chandāñ dush-wār nahīñ, par tānis aur taz-kīr ba-ma'i tamīzi talaffuz theñth hinduwī ko daryāft karnā yahāñ tak sang-lakh haijo āj tak kisī se ba khūbī hāsil na hū, ā aur nahogā kyūñ kar ki mahārati 'ilmī goyā ek ṭilismī chiriyā hai ki jyon jyon ko, i use pakrā-chāhe tyon tyon wuh kāfir hāth se dūr bhāge.

Hindī zabān kī tahsīl ke liye tumhārī kyā ṣalāh hai, ṣāf kaho tā ki main us ke ba mu-jib zabān sikhūñ, tumhārī is bāt kā hamesha ihsānmand rahūngā.

agar āphakīkati alfāz se muṭṭali' hoñge, ki wuh faqaṭ sarf o nahw se hāsil hotī hai, to āp kī isti'dād jald kāmīl hogī.

durust hai; kyūñki un alfāz kā isti'māl ṣahīh nahīñ kar-sakte haiñ, aur na waja unke isti'māl kī jānte haiñ bidūni sarf-nāhw ke.

ap dūrust farmate hoñ; aur ta'ajjub hai ki aur ṣahībāni

English gentleman do not think the same way, in European languages we reckon eight or nine parts of speech; in Hindūstānī you reckon only three, viz. the noun, the verb, and the particle,

Angrez bhī isī tarah se nahīn khayāl karte haiñ.
Farangī zabānon meñ kalime kī āḥ yā nau kismen haiñ;
Hindūstānī meñ sirf tīn haiñ,
ya'ne, ism aur fi'l aur ḥarf.

Exercise.—A horseman went to a city, and hearing there were many thieves in the place, said to his groom at night, "Do you sleep, and I will keep watch, for I cannot rely on you." The groom answered, "Alas! my lord, what words are these? I cannot consent to be asleep and my master awake." In short, the master went to sleep, and three hours afterwards awoke, when he called out to the groom, "What are you doing?" He answered, "I am meditating how God has spread the earth upon the water." The master said, "I am afraid lest the thieves come and you know nothing of it." He replied, "O, my lord! rest satisfied, I am on the watch." The horseman went to sleep again, and awaking at midnight, he called out, "Holloa, groom! what are you doing?" He answered, "I am considering how God has supported the sky without pillars." He replied, "I am afraid that amidst your meditations the thieves will carry away the horse." He replied, "O, my lord! I am awake; how can the thieves come?" The cavalier again went to sleep, and an hour of night remaining, he awoke, and asked the groom what he was doing. He replied, "I am considering, since the thieves have stolen the horse, whether I shall carry the saddle upon my head to-morrow, or you, sir."

LESSON 51.—WITH A NATIVE OFFICER.

the recruits will go to ball practice every evening, there will be an inspection of arms to-morrow morning; see that they are all very clean, take care that the supernumerary arms are cleaned every day, bring me a written report of the company daily,

har roz shām ko na,e sipāhī chānd mārī ke wāste jā,enge.
kal fajar kāṅṅe kī dikhā,ī hogī,
dekh ki sab achchhī tarah ṣāf raheñ.
khābardār ki saranjām jo ubārū (ya afzūd) hai roz-roz malā jāwe.
kanpanī kā aḥwāl roz-roz hamāre pās likh-lā,o.

when was this man enlisted?
 press the butt well to the
 shoulder,
 pull the trigger strong with the
 middle finger,
 tell off the company into three
 sections,
 the company will wheel in
 echelon of sections,
 at what time does the battalion
 march to-morrow morning?
 how many men are for piquet
 to-night?
 pray, sir, to what regiment do
 you belong?
 is your whole regiment at pre-
 sent on duty here, or else-
 where?
 do you know where it was first
 raised?

what rank do you hold, and
 how long have you been an
 officer?

what is your pay, and do you
 receive the whole monthly or
 not?

under such officers as you in
 our army, how many men
 are generally placed?

when you are stationed any-
 where in the country, does
 the magistrate of the place
 where you are on duty ever
 make you a present of any-
 thing or not?

pray tell me, when any of your
 soldiers is guilty of oppres-
 sion on the country people,
 what steps do you take to
 prevent such an offence
 again?

does a soldier's continuance on

yih kab se naukar hū,ā ?
kūndā monddhe par achchhī ta-
rah dabā,o.
bīch kī unglī lablabī par zor se
dābo.
kampanī ko tīn ṭolī karo.

palṭan tīrchhī ṭolī hojā,egī, pal-
ṭan sīrhī kā kām karegī.
fajar kis waqt palṭan kūch ka-
regī ?

āj rāt kitne jawān ṭilā,e kī nau-
karī ke wāṣṭe haiñ ?

kaho, miyāñ tum kis palṭan ke
ho ?

āj-kal tumhārī tamām palṭan
yahāñ ta'ināt hai ki aur ka-
hīñ ?

tumheñ kuchh ma'lūm hai ki
uskī bhartī pahle kahāñ hū,ī
thī ?

tum kyā 'uhda rakhte ho, aur
kab-se 'uhde-dār hū,e ho ?

tumhārī sharaḥ kyā hai, tumheñ
māh-ba-māh pūrī miltī hai ki
nahīñ ?

tum se 'uhdedāronī ke tābī'
hamāre yahāñ ke lashkar
meñ, kitne jawān akṣar rahte
haiñ ?

jab tum kahīñ dihāt meñ ta'inātī
par jā,o, kyā wūh ḥākim jis ke
yahāñ tumhārī chaukī-pahra
rahtā hai, tumko kabhī kuchh
detā hai ki nahīñ ?

kaho to, jis waqt ko,ī tumhāre
sipāhiyonī meñ se kisū ra'iyat
par kuchh zulm kare, tab tum
is ka kyā fikr karte ho jo phir
aisī ḥarakat hone na pāwe ?

fajar se pahr bhar sipāhiyonī kā

guard last from sunrise till
nine o'clock, or till twelve
o'clock?

*pahra rahta hai, ya fajar se
do pahar tak?*

have you clearly understood all
that I have said, or not?

*jo jo bāteñ ham ne tum-se kahī
haiñ, so tumh-ñ har şūrat se
şāf ma'lūm hū,ñ ki nahiñ?*

be not in the least apprehen-
sive in answering me; speak
whatever you please without
reserve, I will not take it in
the least amiss,

*jawāb dene meñ kuchh chintā
mat karo; jo,ñ ho so be layā,o
kaho, ham hargiz burā na mā-
nenge.*

Exercise.—A certain man went to a darwesh, and proposed three questions: First: "Why do they say that God is omnipresent? I do not see him in any place; show me where he is." Second: "Why is man punished for crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do anything contrary to the will of God; and if he had power, he would do everything for his own good." Third: "How can God punish Satan in hell-fire, since he is formed of that element; and what impression can fire make on itself?" The darwesh took up a large clod of earth, and struck him on the head with it. The man went to the *ḳāzī* and said, "I proposed three questions to such a darwesh, who flung a clod of earth at me." The *ḳāzī* having sent for the darwesh, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The darwesh replied, "The clod of earth was an answer to his speech: he says he has a pain in his head; let him show the pain, then I will make God visible to him: and why does he make a complaint to you against me; whatever I did was the act of God,—I did not strike him without the will of God,—what power do I possess? and as he is formed of earth, how can he suffer pain from that element?" The man was confounded, and the *ḳāzī* highly pleased with the darwesh's answer.

LESSON 52.—WORDS OF COMMAND, &c.

order arms,
fix bayonets,
shoulder arms,
present arms,
charge bayonets,
make ready,
half-cock firelocks,

bandūk utāro.
sangīn chāḥā,o.
bandūk kāndhe par rakho.
salāmī kā hāth.
sangīn kā hāth.
ghoṛā do pā,e par chāḥā,o.
ek pā,e par ghoṛā rakho.

present,	<i>shast lo (or) bandūk jhukā,o.</i>
fire,	<i>chhoṛo, dāgho (or) māro.</i>
handle cartridge,	<i>ṭoṭe par hāth rakho.</i>
open pans,	<i>phirjūla- (or) piyāla-khōlo.</i>
prime,	<i>ranjak pilā,o.</i>
load,	<i>ṭoṭā bhāro.</i>
draw ramrod,	<i>gaz nikālo.</i>
ram down cartridge,	<i>ṭoṭā gaz se māro.</i>
return ramrod,	<i>gaz pher-do.</i>
prime and load,	<i>ranjak pilā,o, ṭoṭā bhāro.</i>
recover arms,	<i>kān se mār.</i>
dress by the right,	<i>dāhine nazār karo, barābar ho- jā,o.</i>
dress by the left,	<i>bā,eñ nazār karo, barābar hojā,o.</i>
eyes to the right,	<i>dāhine nazār.</i>
eyes to the left,	<i>bā,eñ nazār.</i>
by the right backwards dress,	<i>dāhine dekh pīchhe haṭke barābar hojā,o.</i>
by the left backwards dress,	<i>bā,eñ dekh pīchhe haṭke barābar hojā,o.</i>
by the right forwards dress,	<i>dāhine dekh āge baṛhke barābar hojā,o.</i>
by the left forwards dress,	<i>bā,eñ dekh āge baṛhke barābar hojā,o.</i>
to the right face,	<i>dāhine phiro.</i>
to the left face,	<i>bā,eñ phiro.</i>
to the right about face,	<i>dāhine se ādhā chakkar phiro.</i>
to the left about face,	<i>bā,eñ se ādhā chakkar phiro.</i>
rear ranks take open order,	<i>pīchhārī khōlo.</i>
rear ranks take close order,	<i>pīchhārī milo.</i>
pile arms,	<i>bandūk je,ūrī karo.</i>
ground arms,	<i>bandūk sulā,o.</i>
stand at ease,	<i>hāth milā,o (or) māro.</i>
attention,	<i>jāng se hāth milā,o.</i>
keep up your heads,	<i>sir uṭhā,o.</i>
ordinary time, march,	<i>ṭhambe kadam se āge chalo.</i>
step short,	<i>eṛī angūṭhe ke pās rakh dhīre kadam chalo.</i>
quick march,	<i>jalḍī kadam uṭhā,o.</i>
step out,	<i>lambā kadam rakho.</i>
change the step,	<i>kadam badlo.</i>
halt,	<i>khare raho.</i>
to the right wheel,	<i>dāhine khūṅṅ par sāmne se chak- kar khā,o.</i>

to the left wheel,	<i>bā,ēñ khūñṭ par sāmne se chakkar kha,o.</i>
on your right backwards wheel,	<i>ḍāhine khūñṭ par pīchhe se chakkar khā,o.</i>
on your left backwards wheel,	<i>bā,ēñ khūñṭ par pīchhe se chakkar maro.</i>
the company will step back six paces,	<i>kampanī chha ḡadam pīchhe haṭegā.</i>
to the left or right oblique,	<i>bā,ēñ yā dāhine tīrchhā ḡadam chalo.</i>
point your toes,	<i>pā,ōñ ke panje dabā,o.</i>
to wheel on the centre,	<i>bīchke khūñṭ par chakkar mārñā.</i>
mark time,	<i>apñī jagah khare ho ḡadam uṭhā,o.</i>
to march in file,	<i>kaṭār kaṭār chalnā.</i>
the company will advance,	<i>kampanī āge barho.</i>

Exercise.—Certain Arab merchants went to a king of Persia, and exhibited some fine horses for sale. The king liked them very much, and bought them. He gave the merchants two lakhs of rūpīs over and above the purchase, and told them to bring more horses from their own country as soon as possible. The merchants, upon this agreement, took their leave. One day afterwards, the king being exhilarated with wine, said to the wazīr, “Make out a list of all the fools in my dominions.” The wazīr represented that he had already done so, and had put his majesty’s name at the very head of the list. The king asked why so. He replied, “Because you gave two lakhs of rūpīs for horses to be brought by merchants, for whom no person is security, neither does any one know what part of Arabia they belong to; and this is a sign of the greatest folly.” The king said, “But if the merchants should bring the horses, what is then to be done?” The wazīr answered, “Sire, if they should be such fools as to bring the horses, I will insert the names of the merchants at the head of the list, and your majesty’s name will in that case occupy only the second place.”

LESSON 53.—WITH A HEAD SERVANT.

do you speak our language?	<i>tum hamārī zabān bolte ho?</i>
yes, sir, I can speak a little English,	<i>hāñ ṡāhib, main Angrezi kuchh kuchh bol saktā hūñ.</i>
I have not yet learned to speak Hindūstānī,	<i>main ne ab talok Hindūstānī bolnī nahīñ sikhī.</i>

where do you now live?
 pray what is your name? let
 me know also your master's
 name,
 how long have you been in that
 gentleman's service?
 where is your native country,
 and how far may it be hence?
 do people in general go there
 by land or water?
 what is the most important ar-
 ticle of trade in that country,
 and what things are produced
 in greatest abundance there?
 are your parents alive or not,
 and do you ever go to see
 your relations and friends?
 do you know at what rate
 copper sells in the market
 here?
 what, cannot you even say that
 one penny's worth of copper
 will be the weight or size of
 a penny or not?
 do you know nowadays at
 what rate a quart of milk
 sells in the city, and in the
 country for how much?
 you may now depart,

tum āj kal kahān̄ rahte ho?
suno to tumhārā nām kyā hai?
aur apne s̄ahib k̄ bhī nām
ballā.o.
kad se us s̄ahib ke yahān̄ naukar
rahe ho?
tumhārā waṭan kahān̄ hai, aur
yahān̄ se ketī dūr hogā?
log akṣar wahān̄ jāte haiñ khush-
kī kī rāh ki tarī kī?
us mulk mein bhārī jins kyā kyā
hotī hai? aur kis chīz kī zi-
yāda paidā,ish hai?
tumhāre mā bāp jīte haiñ ki
nahīñ, aur tum kadhī jāte ho
apne logon̄ kī mulākāt ke liye?
tumheñ kuchh khābar hai ki
tāmbā yahān̄ ke bāzār mein kis
bhā.o biktā hai?
kyā tum eī bāt nahīñ kah sako
ki ek paise kā tāmbā paisā
bhar hogā ki nahīñ?
in dinon̄ tum jānte ho ki ek ser
dūd̄h kete ko biktā hai shahar
mein, aur bāhar ketne ko?
bas ab tum jā.o, rukṣat hai.

Exercise.—A certain king had a wise wazīr, who resigned his office, and employed himself in worshipping God. The king asked the nobles what was become of the wazīr; they answered, that having quitted his exalted station, he employed himself in serving the Deity. The king went to the wazīr, and asked, "O wazīr, what offence have I committed that you quitted my service?" He answered, "Sire, for five reasons have I done this: firstly, because you used to sit and I remained standing in your presence; now, I serve God, who has commanded me to sit at the time of prayer: secondly, you ate, whilst I was looking on; now, I have found a Providence who eateth not himself, but sustains me: thirdly, you slept, whilst I watched; now, I have a master who knows not slumber, but protects me whilst I rest: fourthly, I was always afraid, that if you should

die I might experience some misfortune from enemies; now I serve a God who is immortal, neither can enemies do me any injury: fifthly, with you I was afraid, that if I should have committed a fault, you would not have forgiven me; but He whom I now serve is so merciful, that if I commit a hundred sins every day he pardons me."

LESSON 54.—BETWEEN A EUROPEAN DOCTOR AND A NATIVE PATIENT.

tell me what is the matter with you,	<i>kaho tumhārā hāl kyā hai.</i>
how long have you been ill?	<i>kitne dinon se tum bīmār hū, e ho?</i>
how did the fever attack you at first?	<i>pahle tumheni tap kyūn-kar ā, i thī?</i>
with great coldness, shivering, pains in all my limbs, headache, and a sensation in my back as if one were pouring cold water down my backbone,	<i>baṛī thand aur larza se, aur tamām 'aṛū mein dard, aur dardi sar bhī hū, ā thā, aur ma'lūm hotā thā ki goyā ko, i sard pānī merī rīḥ par dāltā hai.</i>
after some time a perspiration broke out, which relieved me much, and I fell asleep,	<i>ba'd ghaṛī ek ke pasīna hū, ā aur is mein tuk ek jī bahāl hū, ā, to main so rahā.</i>
what medicine have you taken?	<i>tumne kyā dawā khā, i hai?</i>
none with any regularity,	<i>ihitiyāṭ se kuchh nahīn khā, i.</i>
you must take some active medicine,	<i>ko, i dawā, i ḡawwī tumko khānī parēgī.</i>
I suppose you have no appetite,	<i>main samajhtā hūn ki tumko kuchh bhūkh nahīn.</i>
let me feel your pulse,	<i>tumhārī nabz ko dekhūn.</i>
put out your tongue,	<i>apnī zabān ko bāhar nikālo.</i>
I suspect there is something wrong with your liver,	<i>mujhe shak hai ki tumhāre kalīje mein kuchh khalal hai.</i>
let me well examine it; does that pain you?	<i>bha'lā ṭaṭolūn to, kyūn ab dukhtā hai?</i>
yes, that is the very spot where the pain is most acute,	<i>hān, usī jagah dard ba-shiddat hai.</i>
have you any heartburn?	<i>kuchh mī'de mein sozish hai?</i>
you must use mercury both inwardly and by friction, until a salivation is produced,	<i>tum ko pāre kī dawā chāhiye donon ṭarah se, ya'ne khāne se aur mālish karne se, jab tak ki muñh na lāwe.</i>

do whatsoever you please with me, for I have great confidence in your prescriptions.

I shall send you some medicines; and you are to take them in the evening according to my instructions,

do not be persuaded by native doctors to take their medicines,

I am well convinced they will do you no good, and they may do you much injury,

Indian doctors frequently administer our medicines, but they are utterly unacquainted with them,

Exercise.—One of the kings of Persia sent a skilful physician to the prophet Muhammad (upon whom be peace!). He had been some years in Arabia without any one having come to make trial of his skill, neither had they applied to him for any medicine. One day he came to the prince of prophets, and complained, saying, “They sent me to dispense medicines to your companions, but to this day no one hath taken notice of me, that I might have an opportunity of performing the service to which I had been appointed.” Muhammad replied, “It is a rule with these people never to eat until they are hard pressed by hunger, and to leave off eating whilst they have a good appetite.” The physician said, “This is the way to enjoy health.” He then made his obeisance and departed. The physician begins to speak when evil would result from his silence; either when there is eating to excess, or when death might ensue from too much abstinence. Then, doubtless, his speech is wisdom, and such a meal will be productive of health.

LESSON 55.—BETWEEN A CIVILIAN AND A SARISHTA-DĀR, OR
NATIVE OFFICIAL.

pray, my friend, are you somewhat versed in the revenue department?

jo āp chahēn so mujhe kījiye. kyūnki āp ke nuskhe par meri bahut khāṭirjam'ī hai.

maiñ tumko kuchh dawā,ēñ bhej-dūnga; aur jis tarah kahūn usī tarah shām ko unhe, khānā.

yahān ke ṭabībōñ ke kahne se unki dawā,ēñ na khānīñ.

mujhe yakīn hai, ve tumko kuchh jāida na karēngīñ; aur bahut zarar pahunchāwen.

Hindūstānī ṭabīb hamārī dawā,ēñ ukṣar isti'māl karte haiñ, par un se muṭlaḳ wāḳif nahīñ haiñ.

kyūn jī, tum māl-guzārī ke kām se kuchh wāḳif ho kī mahīñ?

- what do they call a lease, and what its counterpart?
- have you any other names for the rate or rent adjustment of lands?
- should you not recollect another word for the rate, then explain the nature of it in detail,
- do the farmers pay the revenue to government by instalments or in the gross?
- does this species of revenue come in before, or during, or after the crop?
- does free land, or that not assessed, pay anything at all to government, or not, by way of acknowledgement?
- who used to settle formerly the assessment of the several districts?
- in what respects does the county registrar differ from the town or village clerk?
- pray tell me the true state of what are called *shikamī* portions of a village or farm,
- is any paper called a deed of abdication or rejection, and what does it imply?
- in these days, when constables are put over any landholder, is dunage exacted, or not, and to what amount?
- in the country does the contracting farmer or the landholder receive the sustenance money?
- what is the name of the paper which contains an account of the tanks, orchards, boundaries, &c. of any village?
- they call it *muwāzina*, or boundary sketch,
- paṭṭā kisko kahte haiṅ, aur kabūliyat kyā hai?*
- rai aur rai-bandī kā aur ko,ī nām hai?*
- rai ke barābar jo aur ko,ī nām na ho, tau uskā aḥwāl bayān-wār kaho.*
- māl-guzār jo haiṅ so kiṣṭbandī par sarkārī maḥsūl pahunchāte haiṅ yā ekathānī?*
- is tarāḥ kā kḥirāj, akṣar faṣl ke āge, bīch meṅ ya pīchhe pahunchtā hai?*
- mu'āfī ya'ne lā-kḥirājī zamīn se kuchh bhī ḥuṣūr meṅ dākhil hotā hai yā nahīn, peshkash yā tābī'dārī kī rū se?*
- parganō kī tashkḥīs āge kaun kartā thā?*
- kānūngo aur paṭwārī meṅ farḥ kyā hai?*
- aṣl haḳīkat un gānwō yā cha-koī kī jin meṅ kuchh shikamī hai mujhe bayānwār to kaho.*
- kiṣī kāghaz paṭtar kā nām bāz-nāma hai, aur uskī ma'nī kyā?*
- dar īn wilā jad kiṣī zamīn-dār par muḥaṣṣil chḥuṭte hoīṅ ḥalāhāna lagtā hai kī nahīn, aur kis ḳadr?*
- mufaṣṣal meṅ mustajir ko nānkār mīlī hai kī zamīn-dār ko?*
- jis kāghaz meṅ kiṣī gānw kī zamīn, tālāb, bāghāt, siwāna, wa ḡhaira kā aḥwāl likhā hū, a ho to iskā nām kyā hai?*
- muwāzina yā raḳba-bandī kah-lāte haiṅ.*

why does a servant call himself *sarkār, bābū, prabhū, khalīfa, mihtar, &c.* (all of which are honorary titles)?

that he may appear a great man in the eyes of his master and of the other servants,

Exercise.—A certain lawyer had a very ugly daughter who was arrived at a marriageable age; but although he offered a considerable dower and other valuables, no one was inclined to wed her. Brocade and damask, and pearls and jewels, will appear disgusting on a bride who is ugly. At last, through necessity, he married her to a blind man. It is said that, in the same year, there arrived from the island of Sarandīp (Ceylon) a famous physician who could restore sight to the blind. They asked the father, "Why do you not have your son-in-law cured?" He said, "Because I am afraid that, if he should recover his sight, he will divorce my daughter, who is now his wedded wife. It is best that the husband of an ugly woman should be blind."

LESSON 56.—ON GENERAL BUSINESS.

sarkār, take the draft and bring the money: be quick,	<i>sarkār, hundī lejā, o aur rūpaiye jald lā, o.</i>
what must be done? it is now eleven o'clock,	<i>kyā karnā hogā? abhī giyāra ghanṭe din hū, ā hai.</i>
be quick, that I may have the money in time,	<i>jaldī jā, o, ki mujh ko waqt par rūpaiye milēn.</i>
let me have it by one o'clock,	<i>do pahar ek ke waqt mere pās hāzīr karo.</i>
go to the counting-house, and speak to the head sarkār,	<i>daftar khāne mein jākar baṛe sarkār se kaho.</i>
tell the sarkār to take bank notes, and pay the amount of the draft,	<i>sarkār se kaho ki bank-loṭ lekar hundī ke rūpaiye adā kare.</i>
the money must now be sent to Mr. —	<i>rūpae abhī fulāne ṣāhib ko bhejne honge.</i>
request Mr. — to order what remains to be paid in before three o'clock,	<i>fulāne ṣāhib se 'arṣ karo, ki tīn ghanṭe ke āge bāqī rūpac adā karen.</i>
have you ever been to Mr. —'s garden?	<i>tum kabhū fulāne ṣāhib ke bāgh mein ga, e the?</i>

sir, I go that way every day,	<i>ai s̄ahib, main har roz us rāh jātā hūñ.</i>
you must go there immediately,	<i>tum wahāñ isī waqt jā, o, nahīñ to kuchh na hogā.</i>
else nothing will be done,	<i>sarkār ko ek kishṭī kirāya karne ke liye bhejo.</i>
send a sarkār to hire a boat,	<i>main āj Chauringī jā, ūñgā.</i>
I will go to Chauringī to-day,	<i>Chīnā bōzār jākar do gol lenṭen mol-lā, o.</i>
go to the China Bazār, and buy	<i>kaun rasīd kā rūpaiya ḥuṣūl ka-regā?</i>
a pair of globe lanterns,	
who will collect the bills?	

Exercise.—There was a king, who had no son ; he tried many remedies and expedients, but derived no advantage whatever from them ; he was, therefore, greatly dejected, but would not discover the cause of this to any one. By chance, a strolling mendicant arrived ; he then disclosed this his affliction to him, on which the holy man wrote out a charm, and thus prescribed : “ After dissolving this in rose-water, you must drink it along with your queen ; and on your having a son, you must call him *Mihr Munir*, bestowing on him every science, and all sorts of accomplishments ; but beware of marrying him against his consent.” Having thus directed, he wandered away. This divine prescription being dissolved in rose-water, the king and queen drank it off, and by its blessed influence, they had at last a fine healthy boy. Whatever the pilgrim had enjoined respecting him, was all put in practice.

LESSON 57.—*In continuation.*

Aghājān is clever in collecting bills,	<i>Aghājān ḥuṣūl karne mein khūb wāqif-kār hai.</i>
it is very difficult to get money of such a one,	<i>fulāne s̄ahib se rūpaiya milnā mushkil hai.</i>
I have been to the bazār : sugar is now 3½ seers a rupee,	<i>main bāzār gayā thā, chīni fī rūpaiya sārhe tīn ser hai.</i>
it will be better to wait a few days, and then buy the cloth, of what use are such people? they know nothing of business,	<i>thore dīn ṣabar karke kaprā mol lenā bihtar hai.</i>
I understand business—I am not easily imposed upon,	<i>aise ādmī kis kām ke haiñ? we sab kārbār mein nādān haiñ.</i>
	<i>main kārbār jāntā hūñ, mujhe fuṣ eb denā dushwār hai.</i>

raisins are six seers for a rupee,
buy about one thousand rupees'
worth,

there is no understanding the
bazār prices,

in Calcutta, the bazār rate is
scarcely for two hours alike,

I made a deposit; to-morrow I
shall see them weighed,

see that you are not imposed
upon,

have you compared them with
the sample? do they agree?

two or three packages are
superior,

go and procure a pass for the
things that are ready,

*kishmish fī rūpaiya chha ser hai.
hazār rūpaiye kī mol lo.*

*bāzār kā nir̥kh̥ th̥ik ma'lūm nahīn
ho-saktā.*

*Kalkatte men bāzār kā nir̥kh̥ do
gharī eksān nahīn rahtā.*

*main ne bai'āna diyā hai, kal
chīzen wazan karūngā.*

khabardār, tum fareb na khā,o.

*tum ne usko namūne se milā-liyā
hai? wuh barābar hai?*

*do yā tīn baste sab se bihtar
haiñ.*

*jo jo chīzen taiyār haiñ, jā,o, aur
unke wāste rawāna le-ā,o.*

Exercise.—When the prince became a man, he one day took leave of his father and went away to enjoy the chase, where a beautiful deer came in sight, grazing on a plain, with a golden collar round its neck. He then gave these orders to the people who were with him:—"You must manage to catch this fawn alive,—surround it on all sides; if we thus get it, so much the better; otherwise, the person over whose head she bounding escapes, must put his horse to full speed after it." Just as they had completely encircled it, the deer all at once made a spring over the prince's own head; the rest checked their horses' reins, while he spurred his horse hard at its heels. She bounded away at such a rate as to leave the attendants many miles behind, and at last outrunning him, vanished from his sight. He then stopped in amazement, himself he knew not where, and his followers far away; neither had he a place to lodge in, nor enough of the day left to return.

LESSON 58.—*In continuation.*

get a boat, and send them on
board the ship,

sir, the captain's sarkār said
the goods cannot be shipped
to-day,

*ek kishlī kirāya karke unhei
jahāz par bhej-do.*

*ai s̥ahib, kaptān ke sarkār ne
kahā, ki āj jahāz mein ye chīzen
lād na sakege.*

don't mind what the sarkār says, but mind what I say, sir, as you bid me, I am going,

go and ask the head sarkār when the ship sails, and bring me word, piyādā, call the cashier, how much was collected yesterday?

keep the money by you, don't pay away any, what is the discount on the Company's paper in the bazār?

if you purchase the Company's paper of six per cent. interest, the discount is two rupees six annas; if you sell, it is two rupees eight annas,

take these four thousand rupees, with what money has been received for bills, and buy Company's paper, send these letters as directed,

sarkār jo kahtā hai use mat māno, main jo kahtā hūn use suno. ai śāhib, ap ke hukm se main jātā hūn.

jā, o aur bare sarkār se pūchho jahāz kab khulegā, aur mujh ko khabar do.

ā, o piāde, tahwīldār ko bulā, o. kitne rūpaiye kal jam' hū, e haiin ?

rūpaiye apne pās rakho us se kuchh kha, ch mat karo.

bāzār mein Kampanī ke kāghāz par kyā baṭṭā hai ?

chha rūpaiye saikrā Kampanī ke kāghāz mol-lene mein do rūpaiye chha āne; aur bechne mein do rūpaiye āṭh āne baṭṭā hai.

yih chār hazār rūpaiye aur tamassuk ke rūpaiye sab lejākar Kampanī kā kāghāz mol lā, o.

ye chīṭhiyān ṭhikāne ke muwāfiq bhej-do.

Exercise.—While in this perplexity, the eyes of the prince lighted on a dwelling, and thinks he, “Well, let me at least learn to whom this house belongs.” He then beheld a venerable aged darwesh seated there, to whom, after salutation, he observed, “With your leave may I remain all night here?” “By all means, my child,” replied the venerable man, “the house is at your service.” Having quickly given the necessary directions for his guest's repast, as well as the horse's grain and fodder, when done also with entertaining him, he asked, “Pray who are you, young gentleman, and why have you come here?” He then related the whole of his late adventure. In the mean time, what does he see? Lo! on a splendid throne, four fairy queens, exquisitely beautiful, clad in rich brocade, and covered from head to foot with jewels and precious stones, suddenly descended, who, having alighted, made their obeisance to the reverend sage, and seated themselves respectfully in his presence.

LESSON 59.—*In continuation.*

bring those goods in carts from the custom-house, you must attend to everything, put the godown No. 2 into order, and see that there is no damage, if you don't look to everything, who else will?

I am going out, let me see everything ready when I come back,

darwān, are the counting-house sarkārs come? who is at work in the iron-factory? sir, nobody is yet come,

how is this, not yet come?— what time of day do they mean to come?

this is the case every day, and therefore Mr. —'s work is not yet done,

when they come to-day, we will settle this business,

Mr. — is speaking to me daily about this work, when they come, send them to me,

parmiṭ-ghar se ye chizenī gāṛī meñ karke le ā,o.

tumheñ sab tadāruk karna hogā. do darje kā gūdām taiyār karo, aur dekho kuchh nuḳṣān na ho.

agar tum sab chīzonī kī khabar-dārī na karoge, to kaun karegā?

maiñ ab bhāhar jātā hūñ, khabar-dār, maiñ apne phir āne ke 'arṣe meñ sab chīzenī taiyār dekhūñ.

ā,o darwān, daftar-khāne ke sarkār sab ā,e haiñ?

luhār ke kārkhāne meñ kaun kāam kartā hai?

ai ṣāhib, ko,ī abhī tak nahīñ āyā.

yih kaisā hai? we abhī tak nahīñ ā,e—roz kyūñkar ḥāzīr, howeñge?

har roz yihī aḥwāl hai, isī wāṣṭe fulāne ṣāhib kā kāam abhī tak tamām nahīñ hū,ā.

jab we āj āweñge, to ham unke sāth durustī kareñge.

fulāna ṣāhib har roz is kāam ke liye mujhe kahtā hai.

jab we āweñ to unko mere pās bhej do.

Exercise.—The sage remarked, “Well, this was not your visiting-day here, pray tell me on what account you have come.” They replied, “Worshipful saint, there is a princess named *Badar Munir*; we intended to pay her a visit, this is the road, and we could not find it in our hearts to pass by without first paying our respects to you.” He then said, “Good, do take this prince also along with you; he will at all events see whether *Badar Munir* is more lovely than the ladies of his palace, or they fairer than she.” To this the fairies agreed,

and, having handed him to their throne, flew away, and in the twinkling of an eye reached the palace of *Badar Munir*. The instant that *Mihr Munir* discovered that angel's face, bright as the moon, he became enamoured with her, while she also admiring his radiant countenance, and flushed by love's magic bloom, shone resplendent with the charms of a damask rose.

LESSON 60.—*In continuation.*

how long are those Europe goods to lie at the custom-house?

sir, without an invoice to know what they are, how can I bring them?

different sorts of goods pay different rates of duty,

by opening the boxes and seeing their value, you will be able to understand,

sir, I cannot myself open the packages,

in opening the packages, the goods may be injured,

sarkār, take the invoice and go directly,

sir, I am going; please to give me the invoice,

at two o'clock the custom-house officer came and opened the boxes,

when I have signed each invoice, I will give them to

the sarkār to be copied, and then send them to you,

kirānī, copy these, and give them to the sergeant,

call a blacksmith, and open the boxes; compare the

value and quantity of the goods with the invoice, then

make them tight again,

kabtak we wilāya'ī chizen parmit-ghar meñ paṛī raheṅgī?

ai śāhib, baghair chalān kyūnkar asbāb khalāṣ kar lāne saktā hūn?

har ek chīz kā judā judā maḥṣūl hai.

sab ṣandūkoñ ke kholne, aur kīmat dekhne se, tum ma'lūm kar-sakoge.

ai śāhib, main akelā basta kholne nahīn saktā.

basta kholne se shāyad chizen khārab ho jāwēn.

ai sarkār, chalān lekar jald wahān jāo.

ai śāhib, main jātā hūn, chalān mujhe do.

do pahar do kewakt parmit-ghar ke śāhib ne ākar ṣandūk ko khulwāyā.

main ne har ek chalān par saḥīḥ karke, naql-navīs ke ma'rifat tumhāre pās bhej-dūngā.

ai kirānī, naql karke piyāde ke ḥawāle kar-do.

luhār ko-bulākar, ṣandūk khulwākar, chalān ke muṭābiq, ba'd shumār asbāb ke, kīmat durjāft karke pher band-karo.

Exercise.—Three watches of the night glided away in such

pleasure, harmony, and delight, as human tongue cannot express. When these four fairy damsels were about taking leave, they addressed the prince thus: "Come along." He being pierced to the heart with the arrow of love, replied, "I will not go; if you must set off, by all means depart." On representing this to *Badar Munir*, that she might persuade him to take leave, they perceived that she also had no desire to let him away. In this perplexity they observed, "Now what is to be done? if we leave him, how shall we show our faces to the holy man? and if we convey him hence in the present posture of affairs, she will be offended; the best advice is to wait a little longer, till both begin to slumber." After this, with the fatigue of sitting up, both got a-nodding; they then gently and artfully raised him on the throne, and with some philter lulling him asleep, flew off with him.

LESSON 61.—*In continuation.*

sergeant, when you have signed your name, give them to the cashier,

the officer having entered the particulars of every case in his book, and the duty on each article, wrote the amount,

taking the invoice, I had to go again, and show it to the head officer,

having done all this, it had struck four o'clock, and the custom-house was shut,

the next day, I delivered the invoice to the officer,

having examined the value of the articles, and their duty, he signed it,

afterwards, paying the duty to the cashier, having got an order for a pass and cleared the cases, I hired coolies, and brought them away,

ai piyāde, jab apnī talāshī ki saḥīḥ kar-chuko, taḥwīldār ko do.

khazānchī ne sab ṣandūk kī ajnās tafriḥ karke, har ek chīz kā maḥṣūl judā judā lagākar jam' likh-dī.

wuhī chalān lekar phir parmi'-ke ṣāḥib ke ḥuṣūr meī jānā hū,ā.

yihī kām karte karte chār baj-gae, tab parmiṭ-ghar band hū,ā.

dūsre roz mainī ne chalān lekar ṣāḥib ko somp-diyā.

sab asbāh kī kīmat avr maḥṣūl ṭhakraḥkar us ne saḥīḥ kī.

taḥwīldār ko maḥṣūl dekar, avr ravāna lekar, ṣandūkonī ko wahān se khalāṣ karwākar, mazdūronī ke sir par liwā-lā,e.

sarkār, I will not give a kaurī to the custom-house people or the chaukīdār at the wharf, sarkār, why did you not go to the police-office and get a pass?

ai sarkār, main ek kaurī in'ām parmit ke aur ghāṭ ke ādmīyon ko nahīn dūngā.

ai sarkār, tum pulīs jākar khalāṣī-nāma kyūn nahīn likhwā lā, e?

Exercise.—On their arrival, they delivered him to the good father, and with his permission returned to their own mansions. By dawn of day, when he (the prince) awoke, neither the sparkling dome nor its refulgent orb was there; he heaved a deep sigh, and calling, “Alas, *Badar Munīr!*” again fell into a doze, from the effects of the potion upon him. Soon after, when a watch and a half of the day had elapsed, on the appearance of a crowd, the darwesh from circumstances guessed that these must be his attendants, and having called them, he consigned him to their charge. His companions were of course gratified by finding him; but noticing his condition, they got alarmed about what reply they should give the king, and thus interrogated the good anchorite: “Please your reverence, why is our prince thus distracted?” “Ask himself,” said he. On hearing this, they accosted the prince in the following words: “Son of our sovereign, why are you thus beside yourself?”

LESSON 62.—*In continuation.*

sir, what can I do? for two or three days I have not had a moment's leisure, one can't get a thing done at once at the court,

if I don't go myself, nothing is done,

sir, I know, five days ago, you wrote to Patnā that the things would be forwarded to-morrow or next day, and no pass is obtained,

how can they go? they can't be sent without a pass,

is the order for screws gone to Kāshīpūr factory?

ai sāhib, main kyā karūn? do tīn dīn se mujhe fursat nahīn; aur kachahīrī mein jāne se kām tamām nahīn hotā.

baghair mere jāne ke kuchh na hoyā.

ai khudāwand, pāñch dīn guzre ki huṣūr ne likhā thā. ki kal Patne ko chīzein rawāna hongīn, aur abtak khalāṣī-nāma nahīn milā.

we chīzein baghair khalāṣī-nāme ke bhejwā nahīn jā saktiyān.

Kāshīpūr ke luhār-khāne mein pech banāne ko hukm bhejā gayā hai?

they promised to send them to-day,	<i>āj dene kā wa'da kiyā hai.</i>
if they don't come this evening, you go there before gun-fire,	<i>agar we sipahar tak na āwenī, to tum top ke āge jānā.</i>
for want of these screws the bales of cotton are lying loose,	<i>in pechoñ ke na hone se, sārī rū,ī ke baste khule paṛe haiñ.</i>
no one knows when the vessel will sail,	<i>ma'lūm nahīñ jahāz kab khulegā.</i>
have you collected the bills I gave you yesterday?	<i>jo tamussuk kal maiñ ne tum ko diyā thā, uskā sab rūpaiya kyā waṣūl hū,ā hai?</i>
sir, I have given in the money for all you gave me,	<i>khudāwand, jitne fardeñ ta- massuk kī āpne bande ko hawāle kin thīñ, sab kā rūpai- ya lā diyā hai.</i>

Exercise.—The prince neither distinctly articulated with his mouth, nor opened his eyes, all that he raved being, “*Alas, Budar Munīr!*” In short, they placed him in the *pālkī*, and conveyed him with fear and trembling to the king, to whom they stated the matter so: “May it please your majesty, yesterday afternoon a lovely fawn came in sight, and the prince, after forbidding us, set his horse after it himself at full gallop; we nevertheless followed at a respectful distance. She took shelter in so wild a wood, that the prince escaped our sight entirely, though we were all following him with our eyes; besides which, darkness overtook us, and we being helpless, passed the whole night in that place; but rising by daybreak we continued our inquiries; at last we found him in this distracted condition, at the lodge of a hermit there. When we inquired of him, he also gave us no information whatever, though we naturally conjecture that the person's name which is mentioned must be one with whom the prince is in love.”

LESSON 63.—*In continuation.*

do you know where Najamudīn is?	<i>tum jānte ho Najamuddīn kahāñ hai?</i>
sir, I heard he is not coming to-day; his brother says he has a fever,	<i>ṣāhib, maiñ ne sunā hai ki wuh āj nahīñ āwegā: us ke bhā,ī ne kahā ki us ko tap ā,ī hai.</i>

how does he mean to do his work? he has a fever daily, was the cloth examined yesterday, and placed to Muhammad Ali's account?

sir, it is entered in the waste-book, not in the ledger,

why so, if he objects to the brokerage, how is it to be settled,

sir, I will thank you to settle it with him; he does not mind us in the least, make out the account of what cloth he has purchased up to this time,

balance the account, leaving out the cloth bought yesterday,

the account ought not to remain unbalanced,

wuh kyūnikar naukarī karegā? us ko har roz tap lagī hai. kal kapron kā nirkh daryāft kar Muḥammad 'Alī ke nām mein jam' -kharch kiyā gayā hai, yā nahīn?

āj jānkar kī bahī mein likhā gayā hai, lekin khāte mein mundarij nahīn hu.ā.

aisā kyūn hū.ā? agar wuh dāl-lālī kī dastūrī kā'uzar rakhtā hai to kyūnikar muḥarrar hogā?

ai ṣāhib, āp us ke sāth yih bāt muḥarrar faisala karen; wuh hamāri bāt nahīn māntā.

jo kaprā is waqt tak us ne mol liyā hai us kā ḥisāb karo.

kal kā kaprā amānat rakh-kar, aglā ḥisāb karo.

ḥisāb ko parāganda rakhnā na chāhiye.

Exercise.—The king then tenderly began: "My child, if you will discover your affliction, we shall then consider of a remedy for it." After much entreaty, he returned, "O, my dear father, the only specific I want is *Badar Munir*; possessed of her I would recover." They next interrogated about her address and residence. The prince sorrowfully said, "I know not, indeed." He rejected all food, continued day and night heaving deep sighs, and weeping bitterly. Witnessing this distress, his parents also were sorely afflicted, and kept beating their breasts in such anguish for their son, that the affairs of the state were running fast into disorder and confusion. The minister was a prudent man, and thus remonstrated to his majesty: "Let not your highness be so woe-begone, but attend as usual to the interests of your kingdom; your slave is dispatching messengers in every direction; should a princess of the name be found anywhere, we may then get the prince married to her; if the parents agree with a good grace, all is well; if not, why, let us force them."

LESSON 64.—*In continuation.*

the account of shawls, handkerchiefs, baftas, &c., which have been agreed for, is all settled,

there is nothing else due to him ; if you please to compare Dr. and Cr. you will see,

Pānchū sarkār, what are you doing? see that the accounts are correct,

I am afraid there are errors in Captain Leyden's last year's account,

I can't make out what sugar, coffee, sugarcandy, and raisins have been purchased, sir, here is nothing without a written order ; the accounts agree with what is written, that's not what I mean. I say it's not clear what belongs to each account,

sir, there is no fear about that —I have by me the accounts of sales and purchases,

tell me what is the amount of Captain Robinson's account —what quantity and kind of articles,

Exercise.—This plan was applauded by the sovereign, and scouts were accordingly sent to all quarters, with a requisition in due form. One of these emissaries found his way to *Badar Munîr's* country, and on making the requisite inquiries there, he learned that her situation was still more deplorable, by pining at the absence of her lover. On this the fleet envoy, quite overjoyed, entered the presence of her illustrious father, and presented the formal request to him ; who, though drooping with sorrow for his daughter, on reading the contents of the paper, became much exhilarated. He instantly, without loss of time, preparing an answer, delivered it to the messenger,

hisāb shāl, rumāl, aur bāfte wa-ghaira kā, jo sahī hū, ā thā; us sab kā jam'-kharch hū, ā hai.

us kā aur kuchh bākī nahīn; agar āp donon farden āmdarī aur raftanī kī dekheṅge to jānāyē.

ai Pānchū sarkār, tum kyā karte ho? khabardār ho, ki hisāb kitāb mein tafāwut na ho.

main darta hūn ki sāl guzashīle mein Kaptān Leden sāhib ke hisāb mein bahut ghalṭī hū, ā thī,

main nahīn jāntā kitnī shakar, aur kahwa, aur misrī, aur kishmish mol lī gā.ī.

ai sāhib, baghair hukm kī chīthī ke kuchh nahīn hai; hisāb bahar ke mutābiq hai.

yih merā maṭlab nahīn. Main kahtā ki har ek ke hisāb mein kitnā hogā, is kā kuchh ta'āyūn nahīn.

ai sāhib, kuchh andesha nahīn—mere pās kharīd aur furokht, kā hisāb hai.

Kaptān Rābinsan sāhib kī jins kā miqdār aur rakam mein kis kadar kharch hū, ā hai, tum mujh ko dikhlāo.

with this injunction, "Do you quickly proceed by night and by day till you deliver this from me." The purport of it was thus: "The friendly epistle hath reached us, in which you solicit my daughter *Budar Munir's* hand for your son *Mihr Munir*, to which I have consented: it is now incumbent on you to reflect, that the sooner you arrive for the nuptials, so much the better: you will therefore be pleased to make no delay, nor take any trouble about the bridal preparations."

LESSON 65.—*In continuation.*

si., wait a moment, the articles had on the 4th instant are not entered,

Mr. Smith will sail to-morrow; is his account ready?

it is here, sir; the amount due from him is 56,411 rupees,

give me the account; I will go on board the ship, settle it, and get the money,

you come with me, then I shall have no trouble in explaining,

Kudrat-Ullā, bring the waste-book, journal, and ledger with the book of sales with you,

show me the amount of what is due to and from each of the shopkeepers,

it appears to me all the accounts are in confusion,

sarkār, are all my things ready?

sir, the sarkār has taken money for them; no doubt they will be here by two o'clock,

when they come, send them immediately to Nayā Ghāt,

it is now high water, I can't wait longer,

śāhib, zarra šabr kījiye, chauthī tārīkh kā hisāb likhā nahīn hai.

Ismiṭ śāhib kal jahāz par chahēgā; us kā hisāb taiyār hai?

yih dekhiye, śāhib, us se 56,411 rūpaiya pānā hai.

hisāb mujh ko do; jahāz par jā, ūngā aur raf' karkar rūpaiya lā, ūngā.

tun mere sāth āo, to mujhe hisāb ke bujhāne meñ kuchh tashdī' na hogī.

Kudrat-Ullā, jānkar bohī, aur roz nāmcha, aur hisāb bahī, aur bechne kī bahī sāth lo.

dukāndāron ke sāth denā pānā kitnā hai mujhe kaho.

mujhe ma'lūm hotā hai, ki sab hisāb meñ khalal hai.

ai sarkār, merī sab chīzeñ taiyār haiñ?

ai śāhib, sarkār rūpaiya legayā hai; aur chīzeñ do pahar ek meñ albatta yahāñ pahunchengīñ.

jab chīzeñ āweñ, tab usī dam Na, e Ghāt meñ bhej denā.

abhī bhāṭhā karīb hai, main aur šabr nahīn kar-saktā hūñ.

Exercise.—When the bearer of such cheering intelligence delivered the letter into the minister's hands, he forthwith conveyed it to the emperor's court; and when his majesty cast his eyes over the lines, he felt his heart glow with renovated vigour. In short, he was supremely happy, and accordingly ordered a reward for the bringer of these glad tidings. That day, in every house over the whole city, there were great rejoicings, and the king thus instructed the minister: "I will set out on such a day to celebrate the auspicious marriage of *Mihr Munir*; in the mean time, get all the equipage immediately ready for the royal nuptials, as well as the necessaries for our journey." In that period every requisite was prepared, and the king set forth in great pomp and splendour, along with his army, with a retinue and procession so numerous and resplendent, that a detail here would prove too tedious. In a few weeks he entered the other's territories with becoming grandeur and dignity, with flying colours and bands of music, and thence, having accomplished the object of his journey, he returned to his own capital in a very splendid manner, bringing with him his son and daughter, attended with melody, pleasure, and delight.

HINDŪSTĀNĪ MANUAL.

PART II.



A PRACTICAL AND PHRASEOLOGICAL VOCABULARY, ENGLISH AND HINDUSTANI.

THE following copious selection of phrases will be found to answer two distinct purposes : 1st, To exercise the student in readily turning into Hindŭstānī every possible variety of English expressions ; 2nd, To serve as a vocabulary of useful words, each sentence containing a leading word printed in italics, arranged according to the order of the alphabet. The Hindŭstānī word or words in each sentence corresponding to the English word printed in italics, is included within a parenthesis. This plan of a vocabulary will, it is presumed, have a great advantage over a mere dry list of words, as the student will, in every instance, see the manner in which the word is employed. Finally, the same word is occasionally repeated twice, or even thrice, when it happens to have more than one signification, or when it denotes different parts of speech, as substantive, adjective, or verb.

A.

abandoned—able.

The crew <i>having abandoned</i>	<i>jahāz-wāle jahāz ko (chhoṛkar)</i>
the ship, had run away,	<i>bhāg-ga, e the.</i>
He does not <i>abate</i> me one	<i>wuh ek paise se (kam nahīn detā).</i>
<i>pice,</i>	
<i>Abide</i> with me a few days,	<i>mere sāth chand roz (raho).</i>
He possesses great <i>ability,</i>	<i>us kī khūb (kābīliyat) hai.</i>
He is an <i>able</i> man,	<i>wuh (lā, ik) ādmī hai.</i>
Are you <i>able to do</i> this?	<i>tum yih (kar-sakte ho) ?</i>

I have been *absent* ten days,
 We ought to *abstain* from com-
 mitting evil,
 It is *absurd* to speak thus,
 Take as much as you please ; I
 have *abundance*,
 That is an *Abyssinian slave*,
 He goes to an *academy* daily,

Do you *accede* to what I pro-
 pose, or not ?
 I still retain my Hindūstānī
accent,
 The book you sent me was
acceptable,
 He immediately *accepted* my
 offer,
 Except you *accompany* me, I
 will not go,
 I was not able to *accomplish*
 my wishes,
 Have you an *account* with him ?

He is *accused* of robbing his
 master,
Accustom yourself to read and
 write,
 This fruit is very *acid*,
 He has many *acquaintances*,
 I am *acquainted* with all,
 He has *acquired* great know-
 ledge,
 He has been tried and *acquitted*,
 A good *action* deserves our
 praise,
 He is exceedingly *active* in that
 business,
 The angel of God expelled
Adam and Eve from para-
 dise,
 The *angel of death* seizes upon
 all men,
 He has received an *addition* to
 his salary,

maiñ das roz (*ghair-ḥāzīr*) thā.
 ham ko chāhiye ki burā,ī karne
 se (*parhez kareñ*).
 aisā kahnā (*lā ya'nī*) hai.
 mere pās (*bahu!*) hai ; jis *ḡader*
 chāho us *ḡadar lo*.
 wuh (*Ḥabshī ḡulām*) hai.
 wuh (*madrise meñ*) har roz *jātā*
 hai.
 jo maiñ kahtā hūñ, tum is ko
 (*ḡabūl karte ho*) yā nahīñ ?
 maiñ abtak Hindūstānī zabān kā
 (*lahja*) rakhtā hūñ.
 jo kitāb tum ne mujh ko bhejī
 so mujhe (*pasand ā,ī*).
 us ne fi-l-ḡāl merī bāt (*ḡabūl ki*).
 baghair tumhāre (*hamrāh liye*)
 maiñ nahīñ jā,ūñgā.
 maiñ apnī *khvāhish* (*bhar-pūr na*
kar-sakā).
 tum kyā kuchh (*ḡisāb*) is ke sāth
 rakhte ho ?
 ustād kī chīz churāne kī (*tuhmat*
us par hai).
 tum likhne aur parhne kī (*mashḡ*
karō).
 yih phal bahut (*khattā*) hai.
 us ke bahut (*dost*) haiñ.
 maiñ durobast (*jāntā hūñ*).
 us ne bahut 'ilm (*ḡāḡil kiyā hai*).
 wuh tajwīz meñ (*beḡḡūr niklā*).
 nek (*kām*) lā,ik ta'rifke hotā hai.
 wuh us kām meñ barā (*chālāk*)
 hai.
khudā ke firishte ne (*Ādam o*
Hawā ko) firdaus se nikāl-
 diyā.
 (*maluk-ul-maut*) sab ādmiyōñ
 ko pakar-letā hai.
 us ke darmāhe par (*izāfa*) hū,ā
 hai.

Pray can you tell me his *address*?

To-day's meeting is *adjourned* till Monday next,

Let us first *adjust* this matter,

This is *admirable* writing,

I greatly *admire* him for his great learning,

I do not *admit* of what you say,

May a stranger be *admitted*?

A school has been opened for *adult* persons,

Can you *advance* me this sum?

The enemy had *advanced* as far as Dihli,

Of what *advantage* will that be to me?

She has long been in *adversity*,

You had better *advertise* the sale,

What is your *advice* in this affair?

Do you think it *advisable* to do so?

He *affected* a great show of kindness,

This history is *affecting*,

He shows great *affection* for the people,

He *affirmed* this to be a certain fact,

He on hearing the news became greatly *afflicted*,

They have suffered great *affliction*,

I am *afraid* to go there,

I cannot *afford* to give so much monthly wages,

tum us ka (thikānā) batā sakte ho?

āj mahfil (maukūf hai), Pīr ke roz phir hogī.

pahle ham is kām (muḡarrar karen).

yih khaff bahut (achchhā) hai.

main is ke 'ilm par bayā (ta'ajjub kartā hūn).

tumhārī bāt main nahīn (ḡabūl kartā).

ghair ādmī (andar jā-saktā hai)?

ek madrasa (rasīda) logon ke liye tuiyār hū, ā hai.

itnā rūpaiya mujhe (dādnī de sakte ho)?

dushman Dihlī tak (pahunchā hū, ā thā).

us men merā kyā (fā,ida) hogā?

wuh bahut din se (muḡibat) men parī hai.

bihtar hai ki tum nilām kā (ish-tihār do).

is kām men tumhārī kyā (ḡalāh) hai?

tumhāre nazdik aisā kām karnā (munāsib) hai?

is ne ḡāhirā bayī khāfir-dārī (dikhlā, ī).

yih ḡiḡḡa (dard-āmez) hai.

wuh logon se bahut (dostī) rakhtā hai.

is ne (ikrār kiyā hai) ki yih bāt sach hai.

wuh khabar sunke bahut (āzurda hū, ā).

unhon ne bahut (ranj) uḡhāyā.

wahān jāne kā (mujhe ḡar hai).

itnā mahinā main nahīn (de saktā).

Pray <i>afford</i> me your assistance,	mīhrbānī karke (merī madad karo).
I do not wish to <i>affront</i> him,	maiñ us ko (<i>khafgī dilāna</i>) chāhtā nahīñ.
Her <i>age</i> is not more than ten years,	das baras se ziyāda us kī ('umr) nahīñ hai.
Do you know who is his <i>agent</i> ?	tum jānte ho ki us kā (gumāshta) kaun hai?
Standing before the court, he began to be much <i>agitated</i> ,	'adālat meñ khare hotehī wuh bahut (kāmpne) lagā.
I <i>agree</i> to what you say,	jo tum kahte ho so maiñ (ḡabūl kartā hūñ).
His company is very <i>agreeable</i> ,	uskī dost-dārī bahut (pasandīda) hai.
What <i>agreement</i> had you with him?	us se tum ne kyā (iḡrār) kiyā hai?
The <i>air</i> of this country is very unfavourable,	is mulk-kī (hawā) bahut nū-muwāfīk hai.
<i>Alas!</i> it is all true,	(afsos,) sub sach hai.
The two are perfectly <i>alike</i> ,	donoñ bi-l-kull (barābar) haiñ.
I saw an <i>alligator</i> in the Ganges,	maiñ ne ek (magar) Gangā me: dekhā.
<i>Allow</i> me to go with you,	apne sāth mujhko jāne (do).
He made me an <i>allowance</i> of ten rupees,	us ne mujh ko das rūpaiye kī (dastūrī) dī.
Have you got this year's <i>almanac</i> ?	tumhāre pās is baras kī (taḡwīm) hai?
I have not yet learned the <i>alphabet</i> ,	maiñ ne (alif-be) abhī yād nahīñ kī.
Speak <i>aloud</i> , that I may hear you,	bolo (bulandāwāz-se) ki maiñ tumko sunūñ.
What <i>alteration</i> shall I make?	maiñ kyā (tabdīl (karūñgā) ? wuh ab taiyār, aur nahīñ (bad-legā).
It is now done, and can't be <i>altered</i> ,	us ne bahut daulat (jam' kī hai).
He has <i>amassed</i> great wealth,	ḡisāb karke pān sau rūpaiye (hoñge).
The bill will <i>amount</i> to 500 rupees,	kyā (jam') hai tumhāre ḡisāb kī?
What is the <i>amount</i> of your bill?	ḡisāb kī jam' dekhkar mujhe (ta'ajjub hū,ā).
I was <i>amazed</i> at the amount,	ek zarrā bhāḡh meñ (tamāshā dekhkar sair karo).
<i>Amuse yourself</i> awhile in the garden,	Dihlī (ḡudīn) shahr hai.
Dihlī is an <i>ancient</i> city,	

Does this make you *angry*?

Do you know this *animal's* name?

Can you give an *answer* to this question?

This *will answer my purpose*, I am very *anxious* to get there,

I have not seen him *anywhere*,

He made no *apology* for his misconduct,

He *made an appeal* to Government,

He will *not appear* personally in this business,

It *appears* to me very strange,

He made an *application* to the judge,

His goods will be *appraised* and sold,

I *apprehend* you have made a mistake,

He *was apprehended* and put into prison,

He has *appropriated* all his property to this purpose,

Do you *approve* of what I say?

He teaches the Bengālī, Sanskrit, Hindūstānī, Persian, and Arabic languages,

• There are five *arches* in the veranda,

This is an *arduous* undertaking, Let us *argue* the point together,

He uses very strong *arguments*, I am now learning *arithmetic*,

The king was at the head of his *army*,

He was *arrested* for debt by Bābū Rā, e Chandar,

kyā tum is se (ghuṣṣe) hote ho?

tum kyā is (jānwar) kā nām jānte ho?

tum is sawāl kā (javāb) de sakte ho?

is se (merā ijrā, e kār hogā).

wahān pahunchne ke liye main bahut (mutafakkir) hūn.

main ne usko (kahūn) na dekhā hai.

us ne apne fi'l-i-bad kā ('uzar) na kiyā.

us ne sarkār meñ (dar~~kh~~āst kī).

wuh āp is kām meñ (zāhir na howegā).

mujh ko barā ta'ajjub (ma'lūm hotā hai).

us ne ('arṣ) kī ḡakim se.

us kī chīzeñ (kīmat tajwīz hokar) bechī jāweñgīn.

main (samajhtā hūn) ki tum ne khaṭā kī hai.

wuh (pakrā gayā) aur ḡaid meñ parā hai.

us ne apnī sab daulat is kām ke liye (muḡarrar kī).

jo main kahtā hūn, so tum (pasand karte ho)?

wuh Banglā, aur Saṅskrit, aur Hindūstānī, aur Fārsī aur ('Arabī) sikhātā hai.

barāmade meñ pāñch (mihrāb) haiñ.

yih barā (mushkil) kām hai. ham jam' hokar is bāt meñ (baḡs karen).

(dulīdeñ) us kī bahut ḡawcī haiñ. main abhī (siyāḡ) sikhātā hūn.

bādshāh apne (lashkar) kā pesh-wā thā.

Bābū Rā, e Chandar ne usko ḡarṣ ke wāṣṭe (giriṣṭār kiyā).

- Have you heard the news of his arrival?
I am not acquainted with that art,
They are very *artful*,
They deal in various *artifices*,
- Has he repaired the carriage as I told him?
- Let us now *ascend* the mountain,
Ask him what is his name,
- To whom does that *ass* belong?
The people of the villages *assembled*,
I saw a great *assembly* of people,
I *assent* to your proposal,
- He *asserted* that it is so,
We ought to *assist* each other,
- Why do you *associate* with evil company?
I *assure* you there is no danger in that matter,
Assuredly this is true,
He manifested great *astonishment* on his part,
Are you acquainted with the science of *astronomy*?
How shall I *atone* for this conduct?
The enemy's cavalry *attacked* us,
He *never attempted* to learn,
- Let us *attend* to our studies,
I have received notice to *attend* the court at ten o'clock,
- tum ne us ke (pahunchne) kī *khabar* sunī?
main nahīn jāntā hūn us (hunar ko).
we bare (hīla-bāz) haiñ.
we kārbār karte haiñ har raqam kī (chīz) kā.
kyā usne gāyī kī marammat kī hai (jis tarah) main ne us se kahā thā?
ab ham pahār par (charheñ).
us se (pūchho) ki tumhārā nām kyā hai?
wuh kiskā (gadhā) hai?
gānwoñ ke ādmī (jam' hū,e).
main ne dekhā barā (guroh) ādmiyoñ ka.
main tumhārī *khaṣhish* ko (kabūl kartā).
us ne (kahā) ki yih aisā hai.
ham ko chāhiye ki āpas meñ (madad karen).
kis wāste tum bad ādmiyoñ se (ikhilāf karte ho)?
main tum ko (sach kahtā hūn) wahāñ kuchh *khauf* nahīn.
(albatta) yih sach hai.
us ne apnā bahut (ta'ajjub) āshkār kiyā.
tum ko (ujūm) ke 'ilm meñ *dakhal* hai?
hamārī takṣīr kā (kafāra) kis dushman ke sawāroñ ne ham par (hamla kiyā).
is ne sīkhne meñ kuchh (koshish na kī).
ham sīkhne par apnā (dil lagāweñ).
main ne *khabar* pāī das ghanṭe ke waqt dāru-l-'adālat meñ (hāzīr hone kī).

Your *attendance* there is re-
quired,

She pays *attention* to learning,
Do you mean to attend the
auction?

I believe the information is
authentic,

Who is the *author* of this
book?

By whose *authority* do you do
this?

There is no end to his *avarice*,
He is extremely *avaricious*,

What is the *average* of attend-
ance at your school?

I cannot *avoid* going,

Awake me early in the morning,
I was not *aware* of this,

How inexpressibly *awful* is the
state of those who despise
God!

He is *awkward* at his work,

This is an *awkward* circum-
stance,

Bring an *axe*, and chop this
wood,

wahān tumhārā (ḥāzīr honā) za-
rūr hai.

wuh (dil lagāgar) parḥtī hai.
(nīlām) meñ āp jā,oge?

maiñ is *khabar* ko (sach) jāntā
hūñ.

iskitāb kā (muṣannif) kaun hai?

tum kis ke (ḥukm) se yih kām
karte ho?

wuh barā (bakhāl) hai.

us kī (tam') kī intihā nahīñ.

tumhāre maktab meñ kitne larke
(andāzī) āte haiñ?

maiñ jāne se (bāz) nahīñ rah
saktā.

larke mujh ko (jagā-do).

maiñ is se (wāqif) na thā.

jo log *khudā* ko ḥaḳīr jānte haiñ,
un kā ḥāl kaisā barā (ḥaulnāk)
hai!

wuh apne kām meñ (bewuḳūf)
hai.

yih muḳaddama bahut (*kharāb*)
hai.

(kulhārī) lā, o, aur is lakṛī ko
chīro.

B.

Is he still a *bachelor*?

What has he got on his *back*?

Put this money in the *bag*,
The soldiers departed this
morning with their *baggage*,

Are you willing to become *bail*
for him?

What is the *balance* of my
account?

Open the *bale* of cotton,
That vessel has come in *ballast*,

We may now *banish* our fears,
They are *bankers* in Calcutta,

kyā wuh abtak (kuñwārā) hai?

uskī (pīṭh) par kyā hai?

is rūpaiye ko (thailī) meñ bhāro.
sipāhī fajar ke waqt apnā (asbāb)
lekar kūch kar-ga, e.

tum us kā (zāmin) hū, ā chāhte
ho?

mere ḥisāb kī kyā (mizān) hai?

rū, ī kā (gaṭhār) kholo.

wuh jahāz (*khālī*) āyā hai.

ab ham dahshat (dūr kareñ).

we (ṣarrāf) Kalkatte meñ haiñ.

- He is lately become a *bankrupt*, wuh thore din se (muflis) ho gayā.
- We sat on the bare ground, ham (khālī) zamīn par baiṭhe the.
- You have made a bad bargain, tun ne jo (nir^{kh}) kiyā us meñ nuṣān hogā.
- This dog barks at everybody, yih kuttā sab par (bhaunktā hai).
- I have sold my 20 barrels of flour, main ne āṭe ke bis (pīpe) beche.
- This land is entirely barren, yih zamīn bi-l-kull (shor) hai.
- Alas! what base conduct am I guilty of? afsos! main ne kaisā (bad) kām kiyā hai?
- Bring some water in a basin, zarra sā pānī (ṭasht) meñ lā.o.
- Put these things in a basket, rakho in chizon ko (ṭokre) meñ.
- I saw numbers of people bathing in the Ganges, main ne bahut ādmiyon ko Gangā meñ (ghusal karte) dekhā.
- He bears this load on his head, wuh apne sir par yih moṭ (dhotā hai).
- You bore it very patiently, tum ne bahut (sabr kiyā).
- I have beaten him twice in learning, main ne us ko paṛhne meñ do-bār (jītā).
- The master has thoroughly beaten the slave, mālik ne ghulām ko (khūb mārā) hai.
- Is that a man or a beast? kyā wuh insān hai yā (ḥaiwān)?
- This is a beautiful garden, wuh bahut (khūbśurat) bāgh hai.
- The ship was becalmed four days, jahāz (baghair hawā ke) chār din ṭahra rahā.
- Beckon to him to come here, yahān āne ko use (ishāra karo).
- He has lately become very proud, thore din se wuh bahut maghrūr (ho gayā hai).
- He is ill, and confined to his bed, wuh bimār aur (bistar) par paṛa hai.
- I have been stung by a bee, (bhanwar) ne mujhe dañk-mārā.
- I beg your pardon for what I have done, jo main ne kiyā hai (mu'āf kī-jiye).
- There is a beggar at the door, darwāze par ek (faṭīr) hai.
- I have begun to speak English, main ne angrezī bolnā (shurū' kiyā hai).
- It has neither beginning nor end, na us kā (awwal) hai na ākhir.
- He believes whatever people tell him, jo admī is ko kahte hain, so wuh (bāwar jāntā hai).

Does this knife *belong* to you?
The ears of corn, being ripe,
bend to the ground,
Has the medicine afforded you
benefit?

I have been three years in
Bengal,
I *beseech* you to pay attention,

He is *beset* on all sides with
business,

I am going to the shoemaker's
to *bespeak* a pair of shoes,
I think it will be *best* to do so,

I am a poor man, be pleased to
bestow one rupee,
Mine is *better* than yours,
Beware of idleness and igno-
rance,

Why do you *bid* me do this?

How *big* is the book you speak
of?

Give me your *bill*, I will pay it,

Bind him hand and foot,
He has *bound* up the parcel,
What *bird* is this?

He was bitten by a jackal,
This fruit is very *bitter*,
Am I *blamable* in this?

The *blame* rests only upon me,
No, without doubt you are
blameless,

After being *bled*, he recovered,
I have cut my finger, see how
it *bleeds*,

By the *blessing* of God I am
better,

He is now quite *blind*,
He led him *blindfold* through
the city,

kyā yih chhurī (tumhārī hai)?
anāj kī bāliyañ pukhta hokar,
zamān par (jhuktiyañ haiñ).
tum ko is dawā se kuchh (fā,ida)
ḥāṣil hū,ā?

mujhe tīn baras hū,e (Bangāle)
meñ.

merī (iltimās) *yih hai*, ki tum
hushiyār raho.

wuh bahut kām meñ (mashghūl)
hai.

maini jūtī-wāle pās ek jorā jūtī
kī (farmā,ish dene) *jātā hūñ.*
merenazdik aisā karnā (achchhā)
hogā.

maini muhtāj hūñ, āpnī mihrbānī
se ek rūpaiya ('ināyat kijiye).
tumhāre se merā (achchhā) *hai.*
sustī aurnādāni se (hushiyār ho).

tum kis wāṣṭe mujhe yih kām
karne ko (kahte) *ho?*

wuh kitāb jis kā zikr tum ne
kiyā kitnī (barī) *hai?*

tum apnī (ḥisāb kī fard) *lā,o*,
maini adā karūngā.

us ke hāth pāñvo (bāndho).

us ne gaṭhrī ko (kasā hai).

yih kyā (chiriyā) *hai?*

us ko ek gidār ne (kāṭā).

yih phal bahut (karwā) *hai.*

kyā maini is meñ (takṣīrcār)
hūñ?

fakaṭ merī (takṣīr) *hai.*

nahūñ, beshakk tum (beḳuṣūr) *ho.*

us ne ba'd (faṣd) *ke ārām pāyā.*
maini ne apnī unglī kāṭ-dālī, dekho
kyā (khūn bahtā hai).

khudā kī (mihrbānī) *se maini ne*
ārām pāyā.

wuh ab bi-l-kull (andhā) *hai.*

is kī (āñkh band karke) *shahr*
meñ le gayā.

He is a *blockhead*,
 Where there is *blossom* we expect fruit,
 This plant will soon *blossom*,
 He *blotted* the whole of his papers,
Blow the dust off your book,
 You *blunder* continually,
 This knife is very *blunt*,
 He does not suffer much pain in the *body*,
 He is *bolder* than I,

Fix a *bolt* on the window,
 He wishes to have a *bond* for this amount,
 The dog has a *bone* in his mouth,
 I have been to the *bookseller's* shop,
 He was *born* before you,

I want some money, from whom can I *borrow*?
 Put this oil into a *bottle*,
 Read to the *bottom* of the page,
 Having made a *bow*, he sat,
Bows and arrows were formerly used in war,
 What shall I put in this *box*?

That lady wears *bracelets*,
 That tree has many *branches*,
 Don't you know *brass* from copper?
 His soldiers are very *brave*,
 What *bravery* have they displayed?
 The ass is *braying*,
 What is the *breadth* of that cloth?
 Can you *break* this cocoa-nut?
 He has *broken* it in pieces,

wuh (aḥmaḥ) hai.
 jahānī (gul) hai, wahānī ummed mewe kī hai.
 yih daraḥkt juld (phūlegā).
 is ne apne sāre kāghaz-ī par (siyāhī dāl-dī).
 apnī kitāb se khāk (phoṅk-dālo).
 tum hamesha (ghaluḥ karte ho).
 yih chhurī barī (kund) hai.
 us ke (badan) meñ bahut dard nahīn hai.
 wuh mujh se (ziyāda shujā') hai.
 (hurkā) khirkī meñ lagā-do.
 wuh un rūpaiyon kā (tamassuk) chāhtā hai.
 kutte ke muñh meñ (ek haḍḍī) hai.
 main (kitāb-farosh) kī dūkān meñ gayā thā.
 wuh tumhāre āge (paidā) hū,ā thā.
 mujh ko thore rūpaiye kī dar-kār hai, kis se (karz lūn)?
 is tel ko (shīshe) meñ rakho.
 is ṣafhe ko (nīche) tak parho.
 wuh (salām) karke, baiṭhā.
 tīr aur (kamān) se agle logon ne laṛā,ī kī.
 is (sandūḳche) meñ main kyā rakhūngā?
 us bībī ke hāth meñ (kare) haiñ.
 us daraḥkt kī bahut sī (ḍāliyan) haiñ.
 tumheñ kyā fark (pītal) aur tāñbe meñ ma'lūm nahīn?
 us ke sipāhī bare (shujā') haiñ.
 unne kaisī (shujā'at) dikhlā,ī hai?
 gadhā (renktā) hai.
 us thān kī kyā (chaurā,ī) hai?
 tum yih nāriyal (tor) sakte ho?
 us ne use ṭukre ṭukre (kar-dālā).

- I have run to such a degree
that I am out of *breath*,
I cannot *breathe*,
These insects *breed* in the rice,
He *bred* up his children in the
best manner,
He was *bribed* to commit that
wicked deed,
Bricks are made of this kind
of earth,
I saw both the *bridegroom* and
bride,
He has a horse, but no *bridle*,
Do you observe that *bright*
star?
How *broad* shall I make this
mat?
He is by trade a *broker*,
What colour shall I make it?
black, white, red, green,
brown, or blue?
Here is a *brush*, where is the
paint?
These trees are beginning to
bud,
I am going to *build* a house,
Are you not afraid of that *bull*?
Where shall I put this *bundle*?
The whole *burden* rests upon
me,
Burn this waste paper,
They drank so much that they
almost *burst*,
He *burst* open the door,
He is gone to *bury* his father,
He is come on *business*,
He is now very *busy*, and can-
not speak to you,
I am going to the bazar to *buy*
paper,
- maiñ dauṛā yahāñ tak ki* (be-
dan) ho gayā.
maiñ (dam lene) nahññ saktā.
ye kīre chāwal meñ (paidā hote)
haiñ.
us ne apne laṛkoñ ko bahut ach-
chhī tarāḥ (tarbiyat kiyā).
is ne (rishwat lekar) wuh burā
kām kiyā.
is kism kī miṭṭī se (inṭeñ) bantī
haiñ.
maiñ ne donoñ (dulhā) aur
(dulhan ko) dekhā.
us kā ghorā hai, (lagām) nahññ.
us (raushan) sitāre ko tum dekhte
ho?
maiñ is ṣaff ko kitnā (chaurā)
karūñ?
wuh peshe meñ (dallāl) hai.
us kā kyā rang karūñ? siyāḥ
sufed, surkh, sabz, (khākī),
āsmāñī?
ek (mū-ḳalam) yahāñ hai, rang
kahāñ hai?
in darakhṭoñ meñ (kaliyañ ni-
kalne) shurū hūññ.
maiñ ek makān (banāñigā).
tum us (bail) se nahññ ḍurte?
kahāñ maiñ rakhūñ is (gaḥrī ko)?
tamām (bojh) mujhe par hai.
is raddī kāghaz ko (jalā-do).
unhoñ ne itnā piyā ḳarīb thā ki
(peṭ phat-jāe).
us ne darwāza (ṭorkar kholā).
wuh apne bāp ko (gārne) gayā
hai.
wuh (kām) par āyā hai.
wuh baṛe kām meñ (mashghūl)
hai, tum se bāt karne nahññ
saktā.
maiñ kāghaz (mol.lene) bāzār
jūtā hūñ.

C.

That ship has lost her anchor
and *cable*,

This *cage* is to keep birds in,
Where did you get that *cake*?
This will be to them a great
calamity,

Have you made a *calculation*
of the *cost*?

The cow and *calf* were together,
The sea was quite *calm*,

Buy me two *candlesticks*,
Where did you buy this *canvas*?
He is a person of great *capacity*,

Where is the ship's *captain*?
He has sent me a *card* of invi-
tation,

I have no *care* on that account,

He is a *carpenter*,
I saw him *carrying* a load on
his head,

Have you no *case* for your
razor?

This is a very difficult *case*,
In *cash* and notes I have 500
rupees,

Put these things in a *case*,
Cast away this clothing,
He lives near the *castle*,

This *cat* has very large claws,
Have you seen to-day's *cata-*
logue of the sale?

Catch that bird,
Do you know the *cause* of this?
What need of all this *caution*?

We ought to be *cautious*, and
not to give offence to any,
When will you *cease* talking?

He is a very *celebrated* poet,
Place this in the *centre*,

us jahāz kā (russā) aur langar
gum ho gayā.

yih (pinjā) chiriyā ke liye hai.
kahānpāyā tum ne yih (kulīcha)?
is se un par barī (āfat) hogī.

(kharch) kitnā hogā? kyā tum ne
(hisāb) kiyā?

gā,ī aur (bachhrā) ekatthe hū,c.
samundar khūb (thīrā) hū,ā thā.
do (sham'dān) mere liye mol-lo.

yih (tāt) tum ne kahān mol-liyā?
wuh barī (liyākat) kā ādmī hai.
jahāz kā (sardār) kahān hai?

us ne da,wat kā (ruk'a) mujhe
bhejā.

us sabab se mujh ko kuchh (fīkr)
nahīn.

wuh (barhā,ī) hai.
us ko main ne sir par bojh (le-
jāte) dekhā.

kyā tumhāre usture kā (khāna)
nahīn hai?

yih barī mushkil (bāt) hai.
(naqd) aur kāghaz milākar mere
pās pānch sau rūpaiye haiñ.

in chīzon ko (pīpe) mein rakho.
yih kappā (phenk do).

wuh (kil'e) ke pās rahtā hai.
is (bilī) ke bare bare panje hoñ.
āj nīlām kī (fard) kyā tum ne
dekhī hai?

us chiriyā ko (pakro).
tum is kā (sabab) jānte ho?
itnī (khabardārī) kyā zarūr?

ham ko chāhiye (ih̄tiyāt se ra-
heñ), aur kisī ko aḥ̄iyāl na deñ.
tumhārī bāt kab (tamām hogī)?
wuh barā (mashhūr) shā'ir hai.

is ko (markaz) mein rakho.

This house has been built a
century,

I am certain of it,

I have received from him a
certificate of my capacity
and good conduct,

Here is plenty of chaff, but no
wheat,

Is this chain made of iron?

Take a chair, and sit down,

He writes only with chalk,

He is gone there for change of
climate,

I must change my clothes,

His mind is changeable,

What chapter shall we read?

He bears an excellent character,

She draws pictures with char-
coal,

He charges very high,

They are very charitable to the
poor,

He bestows a great deal in
charity,

That is a charming song,

These articles, I think, are
cheap,

They cheat whom they can,

This cheese is not good,

I saw a hen with ten chickens,

My chief reason for coming
here was to see you,

I have known him since his
childhood,

These are but childish employ-
ments,

He has lately come from China,

Why are all these chips here?
take them away,

Cut this stick with a chisel,

yih (ek sau baras) kā ghar hai.

main us ko (yaqīn) jāntā hūn.

main ne kābīlīyat aur nek-khid-
matī kā ek (liyāqat-nāma) us
se pāyā.

yahān (bhūsī) bahut hai, kuchh
gehūn nahīn.

kyā yih (zanjīr) lohe kī hai?
(chaukī) lo, baiṭho.

faḳaḳ (kharīyā se) likhtā hai.

wuh āb-o-hawā kī (tabdīl) ke
liye wahān gayā hai.

mujh ko kapṛe (badalnō) hai.

wuh (talauwun-mizāj) hai.

kaun (bāb) ham parheū?

is kī baṛī ('izzat) hai.

wuh (ko,ele) se taṣwīr khenchtī
hai.

wuh baṛī (kīmat letā) hai.

we gharībōn ke haḳḳ meñ baṛe
(mukhaiyir) haiñ.

wuh bahut (khairāt) kartā hai.

wuh (madhur) gīt hai.

mujh ko būjhā jāntā hai ki ye
chizen (arzān) haiñ.

we jisse sakte haiñ (daghābāzī
karte haiñ).

yih (panīr) achhā nahīn.

main ne ek murghī ke sāth das
(chūze) dekhe.

merā (aṣl) maṭlab yahān āne se
tumhārā dekhnā thā.

main ne is ko (larakpan) se jānā
hai.

yih faḳaḳ (larakon kā) kām hai.

wuh thore din hū, e (Chīn) se yahān
āyā hai.

yih sārā (kurkuḳ) yahān kyūn
parā hai? use le-jāo.

is lukṛī ko (rukhānī) se kāṭo.

It was his own *choice* to do
so,

Choose which of these two you
please,

Mix some *cinnamon* with the
other spices,

They all sat in a *circle*,

He is now judge of *circuit*,

They have *circulated* notices
in all directions,

Has this coin been long in
circulation?

This is a curious *circumstance*,

He is one of the Company's
civil servants,

He is *civil* to every one,

He received us with great *ci-*
*vil*ity,

Have you any further *claim* on
that gentleman's estate?

The *claws* of that animal are
very sharp,

Bricks are made of *clay*,

She is more *clever* than he,

The attorney has written to his
client,

The *climate* of Europe is very
fine,

He was *climbing* a tree,

That child *clings* to its mother,

Leave your *cloak* in the hall,

What is the time by the church
clock?

It is near *two o'clock*,

They *clothe* the naked, and feed
the hungry,

There are many *clouds*, it will
rain heavily,

Some people ride in *coaches*,
others go on foot,

This cloth is very *coarse*,

us ne apnī (*khavāhish*) se yih kām
kiyā.

in dono meñ se jis ko chāho (lo).

aur maṣālihoñ ke sāth (dār-chīnī)
milā, o.

we sab (dā,ira) karke baithe.

ab wuh (dā,ir sā,ir) kā jāñ hai.

unhoñ ne *khatt* likhkar chāroñ
ṭaraf *khābar* (bhejī) hai.

is sikke kā (chalan) kyā bahut din
se hū, ā hai?

yih 'ajab ṭarah kā (aḥwāl) hai.

wuh Kampanī kā (mulkī) chākar
hai.

wuh har ek kī (ta'zīm) kartā hai.

ham se us ne barī (tawāzu') se
mulākāt kī.

tum us ṣāhib ke māl par aur
kuchh (da'wī) rakhte ho?

us jānwar ke (nākhun) bahut tez
haiñ.

(miṭṭī) se īnt banā, ī jātī hai.

wuh larķī is larķe se (zahīn) hai.

wakīl ne apne (muwakkil) ko
likhā hai.

wilāyat kī (āb-o-hawā) bahut
achchhī hai.

wuhek darakht par (charhtā) thā.

wuh larķā apnī mā se (lipṭā
rahtā) hai.

apne (lubāde - ko) dalān - meñ
rahne - do.

tum jānte ho girje kī (gharī) meñ
kyā bajā hai?

ṭarīb (do gharī) ke hai.

we nangoñ ko (pahināte) haiñ
aur bhūkhon ko khānā khilāte
haiñ.

baṛā (abar) hū, ā hai, pānī khūb
barsegā.

ba'ze (gārī) par sawār hote haiñ,
ba'ze paidal chalte haiñ.

yih kapṛā baṛā (moṭā) hai.

Sweep away that *cobweb*,
I feel very *cold*,
A great crowd was *collected*,
He is now *collector* of Hūghlī,

Have you seen the new *college*?

What is the English name of
this *colour*?

Take a *comb*, and comb your
head,

This affords me *comfort* in my
trouble,

He *commanded* me to go in-
stantly,

Let us now *commence* our work,
I *commend* your prudence,

Calcutta is a first-rate seat of
commerce,

He was *committed* to prison,
The *common* people speak thus,

Communicate this to him,
He appears to be very *commu-
nicative*,

I have no *companion*,
I am glad to be in his *company*,

Let us *compare* my writing with
yours,

A ship sails by the *compass*,
Why act thus? have you no
compassion?

Are you *competent* to the work?
I have long *complained* of his
conduct,

He is always coming with *com-
plaints*,

He is *complete* master of this
language,

Sir, Mr. — sends his *compli-
ments* to you,

Unless you *comply*, what can I
do?

wuh (makrī kā jālā) jhār-dālo.
mujhe (jārā) bahut lagtā hai.
bahut admī (jam') hū,e.
wuh ab Hūghlī kā (taḥṣīldār)
hai.

tum ne nayā (madrassa) dekhā
hai?

angrezī men is (rang) kā nām kyā
hai?

(kanghī) lo, aur sir jhāro.

mere ranj men yih (tasallī) detā
hai.

is ne mujh ko fawān jāne ko
(ḥukm diyā).

abhī ham kām (shurū' karen).
main tumhārī tadbīr kī (tu'rīf
kartā hūn).

Kalkatta (saudāgarī) kā ek sar-
dār shahr hai.

wuh kaid men (bhejā gayā).

('awāmm) aisā kahte haiñ.

yih us se (bayān karo).

zāhirañ wuh bahut (ziyāda-go)
hai.

merā koī (sāthī) nahīñ hai.

us kī (muṣāhibat) men main ba-
hut khush hūn.

ham apnā likhā tumhāre sāth
(milāweñ).

(kibla-numā se) jahāz chaltā hai.

kis wāṣṭe aisā karte ho? tum ko
(rahm) nahīñ atā hai?

tum is kām ke (lāiḳ) ho?

main, is ke af'āl se, bahut din se
(shākī hūn).

wuh hameshā (nālīsh) karke atā
hai.

wuh is zabān men (kāmil) hai.

ai sāhib, fulāna sāhib tumhen
(salām) kahtā hai.

agar tum (rāzī) na ho, to main
kyā karūñ?

- He is now *composing* a gram-
mar,
I don't exactly *comprehend*
this,
I *cannot conceal* this matter,
- Let us not indulge *conceit*,
That man is very *conceited*,
I *conceive* you are in the right,
- This business does not *concern*
you,
This has caused her much *con-*
cern,
- It is time to *conclude*,
This is the *conclusion* of the
chapter,
I saw a great *concourse* of
people,
My *condition* is better than his,
His *conduct* is to be commended,
Who will *conduct* us thither?
I *confess* my conduct has been
amiss,
I place no *confidence* in what
they say,
He is now *confined* in jail,
- Is the news *confirmed* or not?
You have *confused* my work,
- There is no *connection* in these
sentences,
He *conquered* the whole coun-
try,
I am not *conscious* of having
said so,
Do you *consent* to my proposal?
She went without my *consent*,
That is of no *consequence*,
I will *consider* of it,
The cargo of the vessel was
consigned to him,
His *constitution* is very strong,
- wuh *ṣarf* o nahw ke *ḳawā'id* -
kitāb (*banātā*) hai.
maiñ yih *khūb* nahīñ (*samajh*)
saktā.
is mukaddame ko maiñ (*poshīda*
nahīñ kar saktā).
ham sab (*dimāgh*) na kareñ.
wuh *ādmī* bahut (*maghrūr*) hai.
maiñ (*jāntā hūñ*) tum *rāstī* par
ho.
yih *kām* tum se (*'alāḳa*) nahīñ
rakhtā.
isī se us *kī* bahut (*fikr*) hūñ.
ab (*tamām karne*) *kā waqt* hai.
yih *bāb kā* (*ākhīr*) hai.
maiñ ne bahut *ādmīyon* *kā* (*ja-*
mā,o) *dekhā*.
merā (*hāl*) us se *bihtar* hai.
us *kā* (*kām*) *ta'rīf* ke *lā'ik* hai.
wahāñ ham ko *kaun* (*lejā, egā*)?
maiñ (*ikrār kartā hūñ*) mere
af'āl *khārāb* hūñ.
un ke *kahne* par maiñ (*i'tibār*)
nahīñ kartā.
wuh *abhī bandī-khāne* meñ (*ḳaid*)
hai.
khābar (*tahkīk hūñ*) *yā nahīñ*?
tum ne *merā kām* (*darham-bar-*
ham kar-diyā).
in *junlon* meñ *kuchh* (*'alāḳa*)
nahīñ.
us ne *sāre mulk* ko (*fath kiyā*).
mujhe (*yād*) *nahīñ ki* maiñ ne
aisā kahā hai.
merī bāt par tum (*rāzī* ho)?
wuh *baghair* *merī* (*ijāzat*) ke *ga,ī*.
kuchh (*muzāyaka*) *nahīñ*.
us se maiñ (*tajwīz karūñ*).
jahāz kā bojh use (*aṛhat* meñ
diyā gayā hai).
(*mizāj*) is *kā* bahut *ḳawī* hai.

- Let us *consult* upon this subject,
 How much indigo will this box contain?
 Treat no one with *contempt*,
 I am *content* with what I have,
 They are very *contentious*,
 There is a *continual* noise in this place,
 The Honourable Company *con-
 victed* for the paper,
Contrary winds detained the vessel,
 By what *contrivance* shall we go there?
 Will your coming to-morrow be *convenient*?
 Are you fond of *conversation*?
 Will you please to *convey* this article to him?
 I am *convinced* what you say is true,
 Having no cook, he *cooks* for himself,
 It is *cooler* to-day than it was yesterday,
 Please *copy* this for me,
 Buy some *cord*, and tie these things together,
 Is there no *cork* to this bottle?
 There was great plenty of *corn* last year,
 Have you any *correspondence* with him?
 Society here is extremely *cor-
 rupt*,
 What will be the *cost* of these articles?
 They live in *cottages*,
 Move this *couch* into the other room,
 He *coughs* all night,
 ham is *maḥaddame* meñ (*tajwiz kareñ*).
 is *ṣandūkke* meñ *kitnā nīl* (*sa-
 mā, egā*)?
kisī kī (*hiḥārat*) *mat karo*.
 jo *meṛā hai* *main us par* (*kāni'*)
hūñ.
we bare (*jhagrālū*) *haiñ*.
 is *jagah* meñ (*hamesha*) *shor
 rahtā hai*.
Kampanī Bahādur ne kōghaz *ke
 liye* (*wa'da kiyā hai*).
bādi (*mukhālīf*) *se juhāz ṭeṛhā
 hai*.
ham kis (*tadbīr*) *se wahāñ jā-
 weñge?*
kal tumhārā ānā (*munāsib*)
hogā?
(guftgo) kornā tumheñ bhātā hai?
*āp mihrbāñi karke is chīz ko us
 ke pās* (*bhijwā-dījiye*)?
main khūb (*jāntā*) *hūñ ki tumhārī
 bāt thīk hai*.
*wuh bidūn bāwarchī ke apne hāth
 se* (*pakātā*) *hai*.
kal se āj (*sardī*) *ziyāda hai*.
is kī (*naḥl*) *farmā, iye*.
thorī (*rassī*) *mol-lekar, in chīzon
 ko ikaṭṭhā bāndho*.
is shīshe meñ (*ḍaṭṭā*) *nahīñ?*
sāl i guṣashte meñ (*anāj*) *bahut
 hū, ā thā*.
tumhārī (*murāsilat*) *us ke sāth
 hai?*
*yahāñ ke logon kā aḥwāl bahut
 (kharāb)* *hai*.
in chīzon kī (*kīmat*) *kittī hogī?*
we (*jhopriyon*) *meñ rahte haiñ*.
dūsre kamare meñ is (*palang*) *ko
 le-jāo*.
wuh rāt bhar (*khānistā*) *hai*.

He is a member of the Supreme
Council,

Let us regard good *counsel*,

Count over the money I gave
you,

This is a *counterfeit* rupee,
This country produces much
cotton,

This is my *native country*,
Buy for me a *couple* of razors,
You possess greater *courage*
than I,

They are excessively *covetous*,
There is a *crack* in this basin,
This milk produces no *cream*,
God created the world,
God is the *Creator* of all *crea-*
tures,

Do you *credit* what he says?

I agree to give you three
months' *credit*,

This action does him great
credit,

His affairs are in a bad state,
therefore he has called to-
gether his *creditors*,

Look how these lizards *creep*
along the wall,

This is called a *creeper*,
What *crime* has he com-
mitted?

He will *criticise* our composi-
tion,

That line is *crooked*,
He rises when the cock *crows*
in the morning,

There was a great *crowd* of
people,

They delight only in *cruelty*,

The birds will pick up all these
crumbs,

wuh (*mushīron*) men se ek mushīr
hai.

ham ko nek (*maṣlahat*) mānnā
chāhiye.

(gin-lo) rūpaiye jo main ne tum
ko diye.

yih rūpaiya (*mekhī*) hai.

is mulk men bahut (*rū,ī*) paidā
hotī hai.

yih merā (*waṭan*) hai.

(do) usture mere liye mol-lo.

merī (*mardānagī*) se tumhārī zi-
yāda hai.

we bare (*ṭāmi'*) haiñ.

yih bartan (*phūtā*) hai.

is dūdh se (*malā,ī*) nahīn hotī.

khudā ne duniyā ko (*paidā*) kiyā.
khudā (*khālik*) tamām (*makhlū-*
kāt) kā hai.

iske kahne par tum (*yaqīn karte*
ho)?

main tīn mahīne tak tumheñ
(*dāin*) dene ko rāzī hūñ.

is kām se us kī barī (*'izzat*) hai.

us kā kār-o-bār bigaṛ-gayā hai,
is wāṣṭe us ne apne (*karaz-*
khwāhon) ko bulāyā hai.

dekhō chhipkaliyāñ kisfaraḥ dī-
wār par (*rengtiyāñ*) haiñ.

is ko (*latā*) kahte haiñ.

us ne kyā (*taqṣīr*) kī hai?

wuh hamārī taṣnīf ko (*tajwīz*
karegā).

wuh saṭar (*ṭerhī*) hai.

jab ṣubḥ ko murghā (*bāng detā*
hai) tab wuh uṭhtā.

wahāñ barā (*majma'*) ādmīyon
kā thā.

we *khush* haiñ faḳaṭ (*berahmī*)
men.

chīriyāñ roṭī kā sab (*chūr*) chun
le-jā,engñ.

He was <i>crushed</i> under the carriage-wheel,	<i>wuh gārī ke pahīye ke nīche (dab-guyā).</i>
What is the matter? why do you <i>cry out</i> so?	<i>kyā hū,ā? kyūn is tarah (chil-lāte) ho?</i>
The length of this stick is about four <i>cubits</i> ,	<i>is takrī kī chār ek (gaz) lambā,ī kī hai.</i>
This land is <i>cultivated</i> ,	<i>yih zamīn (bo,ī ga,ī hai).</i>
They are by nature cruel and <i>cunning</i> ,	<i>we bi-ṭ-ṭaba' beraḥmaur (siyāne) haiñ.</i>
They drink tea out of <i>cups</i> and saucers,	<i>pirich (piyāle) mein we chā pīte haiñ.</i>
I have been <i>cured</i> by that physician,	<i>maiñ us ṭabīb se (achchhā) hu,ā hūñ.</i>
This is a <i>curious</i> shell,	<i>yih ('ajab tarah kī) sīpī hai.</i>
Are there no <i>curtains</i> to this bed?	<i>kyā (masahrī) us kī chārpā,ī par nahīñ hai?</i>
Do you know how this <i>custom</i> arose?	<i>tum jānte ho yih (dastūr) kis se hū,ā?</i>
Have you been to the <i>custom-house</i> ?	<i>tum (chabūtare) mein ga,e the?</i>
You have <i>cut</i> it so that it won't write,	<i>tum ne usko aisā (tarāshā) ki us se likhā nahīñ jātā.</i>
One and a <i>cypher</i> make ten,	<i>ek par (nuḳṭa) dene se das hotā hai.</i>

D.

Has the cargo received any <i>damage</i> ?	<i>kyā jahāz ke māl mein kuchh (nuḳṣān) hū,ā?</i>
This house is very <i>damp</i> ,	<i>yih ghar bahut (nam-nāḳ) hai.</i>
They spend their time in <i>singing</i> and <i>dancing</i> ,	<i>we apne auḳāt (nāchne) gāne mein kāṭte haiñ.</i>
Why are you afraid? there is no <i>danger</i> ,	<i>tum kyūn ḍarte ho? kuchh (andeha) nahīñ.</i>
I <i>dare</i> not do as you say,	<i>jaisā tum kahte ho, waisā maiñ nahīñ (kar-saktā).</i>
The night was very <i>dark</i> ,	<i>rāt bahut (andherī) thī.</i>
They are in gross <i>darkness</i> ,	<i>we bare (andhiyāre) mein parē haiñ.</i>
What is the <i>date</i> of his letter?	<i>us ke khatṭ kī kaunsi (tārīkh) hai?</i>
They rise at <i>dawn</i> ,	<i>we (nūr ke tarke) uṭhte haiñ.</i>
What time of the <i>day</i> is it?	<i>ab din kā kitnā (wakṭ) hai?</i>
I saw a <i>dead</i> snake on the road-side,	<i>rāh ke kināre par maiñ ne ek (mū,ā hū,ā) sāmp dekhā.</i>

He is *deaf*, and can hear nothing,

He *deals* honestly with everybody,

The goods you have purchased, I think, are very *dear*,

He is very *dear* to me,

A *debtor* is one who owes money,

They only live by *deceit*,

What is there more *deceitful* than the human heart?

You have been *deceived* by them,

Let him *decide* this question,

I asked him, but he *declined*,

That article *decreases* in value daily,

A *decree* was passed for this purpose,

I shall *deduct* so much from his account,

Do you see any *defect* in this?

He made his *defence* in court,

The statements of both *defendant* and plaintiff were heard,

They are not *deficient* in sense,

She is *deformed* in person,

Who *defrags* the costs of his learning?

His mind is much *dejected*,

There is much *delay* in this,

This is my *deliberate* opinion,

Her hands and feet are very *delicate*,

This is a most *delicious morsel*,

I was greatly *delighted* to see him,

The fever is so violent that he is sometimes *delirious*,

He *delivered* his brother from much distress,

wuh (bahirā) hai, kuchh sunne nahin pātā.

wuh sab ke sāth rāstbāzī se (kār-bār kartā hai).

jo asbāb āp ne kharidā, mere nazdik, barā (girān) hai.

wuh mujhe barā (piyārā) hai.

(karāz-dār) wuh hai jo dāin rakh-tā hai.

we (fareh-hī) se din kātte haiñ.

ādmī ke dil ke barābar aur kaun chīz (farebī) hai?

tum ne un se (dughā) pā,ī hai.

wuh yih mu'āmala (faiṣal kare).

main ne us se pūchhā par wuh (rāzī na hū,ā).

us chīz kī kīmat roz-ba-roz (kam hotī hai).

is ke liye ek (hukm) muḡarrar hū,ā.

us ke hīsāb se main itnā (kam karūñgā).

tum is men kuchh ('aib) dekhte ho?

us ne 'adālat men ('uzar) kiyā.

(āsāmī) aur fariyādī donoñ kī bāt sunī ga,ī.

we (kam) 'akl nahīñ haiñ.

us kā badan (bad-shakal) hai.

us ke sikhne kā kharch kaun (detā hai)?

us kā dil barā (gham-gīn) hai.

is kām men barī (der) hai.

yih merā tajwīz (pakkī) hai.

uske hāth pāñw bahut (koma)l haiñ.

yih bahut (lazīz niwāla) hai.

us ke dekhne se main bahut (khush) hū,ā.

tap aisī sakht hai ki kabhī kabhī wuh (behosh) ho-jātā hai.

usne apne bhā,ī ko barī mīlmat se (khalāṣ kiyā).

Did you <i>deliver</i> to him my message?	kyā tum ne merā paiyām us ko (diyā)?
Have you any <i>demand</i> upon me?	kyā mujh par kuchh tumhārā (da'wā) hai?
He <i>demanded</i> more than his due,	us ne karz se ziyāda (chāhā).
He <i>denies</i> having said this,	wuh aisā kahne kā (inkār kartā hai).
When do you intend to <i>depart</i> ?	tum kab (jāne) kā irāda rakhte ho?
That <i>depends</i> upon the state of my health,	wuh merī shihhat par (muta'alliq) hai.
I cannot <i>depend</i> upon what he says,	us kī bāt par main (i'timād) nahīn rakh-sāktā.
This is a <i>depository</i> for books,	yih (kitāb-khāna) hai.
What is the <i>depth</i> of this tank?	is tālāb kā ('umuk) kyā hai?
What <i>description</i> gave he of the place?	us jagah kā us ne kyā (wasf) kiyā?
They <i>deserve</i> to be punished,	we sazā ke (lā,ik) haiin.
I will <i>desire</i> him to do so,	aisā karne ko main use (hukm) dūngā.
I have a great <i>desire</i> to see him,	us ko dekhne kī mujh ko baṛī (khwāhish) hai.
He is very <i>desirous</i> of seeing you,	wuh tumhāre dekhne kā baṛā (ārzūmand) hai.
He <i>despairs</i> of accomplishing his object,	wuh apne kām ke anjām se (nā-ummed) hai.
We ought not to <i>despise</i> any one,	ham ko na chāhiye ki kisi ko (hakīr samjhein).
Your papers have been all <i>destroyed</i> ,	tumhārā jitnā kāghaz thā sab (kharāb ho gayā).
Do not <i>detain</i> the servant any longer,	tum us naukar ko aur mat (aṭ-kā,o).
I am <i>determined</i> to do as you recommend,	jaisā tum kahte ho, waisāhī karne ko main ne (muqarrar kiyā) hai.
There is much <i>dew</i> on the grass,	ghās par bahut (shab-nam) hai.
He was ruined by playing at <i>dice</i> ,	wuh (chausar)-bāzī se tabāh hū,ā.
See if this word is in the <i>dictionary</i> ,	dekho, yih lafz (lughat kī kitāb) mein hai.
What sort of <i>diet</i> does he use?	wuh kaisī (ghizā khātā) hai?
What is the <i>difference</i> between the two?	in dono mein kyā (faraq) hai?

People are of *different* opinions
on the subject,

Do you think that the English
language is *difficult*?

Dig up this jungle,

It requires only *diligence*,

They are *diligent* scholars,

Her eyes are become *dim*
through age,

He *dines* at one o'clock,

I must go now, it is *dinner*
time,

This is the *direct* road to Cal-
cutta,

Please *direct* me where to find
him,

I will attend to your *directions*,

This road is very *dirty*,

If you act thus, it will be to
your *disadvantage*,

On that account it is very
disagreeable,

They have *disagreement*,

They *disagree* with one another,

I was much *disappointed*,

He is now able to *discharge* his
debts,

This army is without *discipline*,

The custom is now *discontinued*,

What you say *discourages* me,

Come, let us hold a *discourse*,

I have not as yet *discovered*
the thief,

That is an important *discovery*,

He has ability, but wants *dis-*
cretion,

Let us not use *disguise*,

To do so would be a *disgrace*
to us,

They are very *dishonest*,

I *dislike* their company very
much,

is muḡaddame meñ ādmiyoñ kī
(ṭarah ṭarah) kī tajwīz hai.

tum samajhte hoki angrezī zabān
(mushki!) hai?

is jangal ko (khod ḡālo).

fakaṭ (jidd o jīhad) darkār hai.

we (koshish-wāle) shāgird haiñ.

buḡhāpe se us kī āñkh (kam-na-
ḡar) ho-gā,ī.

wuh do pahar par ek guzre,
(khānā khātā hai).

maiñ ābhī jā,ūñgā (khānā) khāne
kā waḡt hai.

yih Kalkatte ko (sīdhī) rāh hai.

āp mīhrbānī karke (ballā-dījiye)
maiñ us ko kahāñ milūngā.

maiñ tumhārī (bāt) mānūngā.

yih rāh barī (ghalīz) hai.

agar tum aisā karo to tumhārā
barā (nuḡsān) hogā.

is bā'is wuh bahut (nā-pasand)
hai.

un meñ (nā-muwāfikat) hai.

we ek dūsre se (muḡhālīf) haiñ.

maiñ bahut (nā-ummed) hū,ā.

wuh ab is ḡābil hai ki apnā ḡarḡ
(adā kare).

yih fauj (ḡawā'id) nahīñ jāñtī.

bilfī'l wuh dastūr (mansūkh) hai.

tumhāre ḡaul se hamēñ (yās hotī)
hai.

ā,o, maiñ tum (makālīma) karen.

maiñ ne āj tak chor ko na (pah-
chānā).

wuh (ījād) bahut achchhā hai.

us ko liyāḡat hai; lekin (imtiyāz)
nahīñ rakhtā.

ham sab (hīla) na karen.

aisā karne meñ hamārī (badnā-
mī) hogī.

we bare (khā'in) haiñ.

maiñ un kī ḡuḡbat se bahut (nā-
khush hūñ).

- The king *dismissed* the courtiers,
I cannot *disobey* his orders,
Herein he *displays* great talent,
They became much *displeased*,
Can you *dispose* of these goods for me?
What is the *dispute* between you two?
Why are you *dissatisfied*?
The sun *dissolves* the snow,
Cannot you *dissuade* him from doing so again?
What *distance* is the city of Murshidābād from this place?
The frog, having *distended* her belly, at last perished,
His articulation is clear and *distinct*,
Tell me the name of this *distemper*,
I cannot *distinguish* these two letters,
She is now in great *distress*,
This is their *diversion*,
A *dividend* on his estate will be paid the first of next month,
Why *do you do so*?
The vessel is now in *dock* repairing,
He is a *doctor*,
This is very strange *doctrine*,
He has taken two *doses* of medicine,
Double this string, and then it will do,
Is this paper *double*?
It is *doubtful* if he will come,
How can one horse *drag* such a load?
There is a *drain* under the house,
- bādshāh ne darbāriyon ko (rukhsat kiyā).*
us kā hukm maini (radā) nahīn kar saktā.
is mein us kī baṛī isti'dād (zāhir hotī).
we bahut (ranjīda hū,e).
tum ye chīzenī hamāre liye (bechne) sakte ho?
tum donoī mein kyā (kaṛīya) hai?
tum kiswāṣṭe (ghair-rāzī) ho?
sūraj barf ko (galātā hai).
tum us ko (man' kar sakte) ho, ki wuh phir aisā na kare?
shahr Murshidābād yahān se kitnī (dūr) hai?
mendak apne (peṭ) ko (phulākur), ākhir mar-gāi.
is kā talūfuz bahut ṣāf aur (makhrāj-dār) hai.
tum is (marṛ) kā nām kaho.
in donoī harfōn mein mujhe (imtiyāz) nahīn.
ab wuh bahut (lāchārī) mein hai. yih un kā (tamāshā) hai.
dūsre mahīne kī pahīlī tārikh us ke māl kī (kist) pahuncheyī. tum aisā kyūn (karte ho)?
jahāz (ghāṭ ke kināre) par maramat hotā hai.
wuh (ṭabīb) hai.
yih 'ujub farah kī (ta'līm) hai. us ne do (khrāk) dawā lī.
is rassī ko (duhrā karo), to kām kī hogī.
kyā yih (duhrā) kāghāz hai?
us ke āne na āne mein (shakk) hai. ek ghorā itnā bojh kisfarah (khenchne) saktā hai?
ghar ke niche (morī) hai.

Give me one *draught* of water,
Make the figures, and *draw* a
line,

Is there any *drawback* on these
goods?

I will show you a beautiful
drawing,

I thought thus in my *dream*,
He cares nothing about *dress*,

Wait a little, he is now *dress-*
ing,

He always *drives* very fast,

I heard that he is suffering
from *dropsy*,

I *drove* a nail into the wall,
The *drum* is beat in the fort
daily,

He is quite a *drunkard*,
This house is exceedingly *dry*,
Whose are these *ducks* and
geese?

That note falls *due* to-morrow,

She is both *dumb* and deaf,
He has learned so long, yet he
is a *dunce*,

Real and *durable* happiness is
not attainable on earth,

Do these articles pay *duty*?

A *dwarf* is one who is little in
stature,

Dwell where he may, he is
unhappy,

ek (kaṭṛā) pānī mujhe do,
tum handase likho, (kheicho).

is asbāb par kuchh (dastā)

main tum ko ek khūb-sūrat
(taṣwīr) dikhā, ūngā.

main ne (khaṇḍ) mein aisā dekhā.
wuh pahanne mein kuchh (khiyāi)
nahīn kartā.

thorā ṣubar karo wuh ab kapre
(pahintā) hai.

wuh hamesha bahut jaldī (hānk-
tā) hai.

main ne sunā ki us ko (istishkā
kī) hīmārī hai.

main ne ek kīl dīwār mein (gāyī).
kīl'e mein (tambūr) har roz bajtā
hai.

wuh barā (matwālā) hai.

yih ghar bahut (sūkhā) hai.

ye (baṭeñ) chhoṭī aur barī kis kī
haiñ?

is hundī kī (mī'ād) kal tamām
hogī.

wuh (gūngī) bahirī hai.

itne din parhā abtak (bewuḥf)
hai.

dunyā mein khushī kāmīl aur
(pā,edār) kisī ko nahīn milī.

is jins kā (maḥṣūl) lagtā hai?

(bavnā) wuh hai jis kā ḥadd
chhoṭā ho.

jis jagah wuh (rahtā hai), wahān
nākhush hai.

E.

He is *eager* to undertake the
business,

He shows great *eagerness* to
learn,

You deafen one's *ears* by your
noise,

kām lene ko wuh barā (ārzu-
mand) hai.

wuh sikhne ko barī (khwāhish)
kartā hai.

tum aisā shor machāte ho ki jis
se (kān) phaṭte jāte haiñ.

- In this way I can *earn* ten
a month,
not in *earnest* in what
you only jest,
gave ten rupees *earnest*
money,
They manufacture *earthen*
ware,
An *earthquake* was felt lately
in this neighbourhood,
Do you travel *east*, west, north,
or south ?
I will set you an *easy* lesson,
The tide has begun to *ebb*,
There will soon be a *solar*
eclipse,
I saw him sitting on the *edge*
of the river,
Who is the *editor* of this news-
paper ?
She has written a book on
education,
He has sold all his *effects*,
I gave him medicine, but it
had no *effect*,
I saw a bird's nest with four
eggs,
Give this book to your *elder*
brother,
Hers is an *elegant* house,
He is very *eloquent*,
China is a large *empire*,
What is your *employment* ?
Who is your *employer* ?
Who will *employ* such people ?
His house is *empty*, it has no
tenant,
Enclose my letter in yours,
Your former kindness *encou-*
rages me,
This affords me *encouragement*,
There is no *end* to his talking,
- is *ṭaraḥ* se maini das rūpaiye
mahina (kamā) saktā hūn.
tumhāre ḥaul meñ kuchh (ḥa-
kikat) nahīn, faḥaḥ hañste ho.
maini ne das rūpaiye kā (bui'āna)
diyā.
we (maṭṭī ke) bartan banāte
hoīn.
thore din hū, e is mahalle meñ
(larza) hū, ā thā.
(mashrik), maghrab, janūb, yā
shimāl kā safar karte ho ?
maini tum ko (sahal) sabaḥ dūngā.
ab (bhāṭhā) shurū' hai.
thore din meñ (sūraj-gahan)
hoga.
maini ne us ko karyā ke (kināre)
par baiṭhe hū, e dekhā.
is *khābar* ke *kāghaz* kā (muwallif)
kaun hai ?
us ne (ta'līm) ke ṭaur par ek
kitāb ko likhā hai.
us ne apnā sab (asbāb) bech-
dālā.
maini ne us ko dawā dī, par us
se (fā, idu) na hū, ā.
maini ne ek chīṛiyā kā ghoislā,
aur us meñ chār (anḍe) dekhā.
apne (baṛe) bhā, ī ko yih kitāb
denā.
us kā ghar bahut (suthrā) hai.
wuh baṛā (faṣīh) hai.
Chīn bāṛa (mulk) hai.
tum kyā (kām) karte ho ?
tumhārā (munīb) kaun hai ?
kaun aise logon ko (kām degā) ?
yih ghar (khāṭī) hai, is meñ ko, i
kirāyadār nahīn hai.
merā *khatt* apne *khatt* meñ (rakh
do).
tumhārī aglī mihrbānī mujh ko
(ummedwār rakhtī hai).
yih mujh ko (tasallī) detā hai.
us ke bakne kā (intihā) nahīn.

I must <i>endeavour</i> to see him to-day,	āj us kī mulākāt kā mujh ko (ḡaṣḡ) karnā hogā.
This note wants your <i>endorsement</i> ,	is lamassuk par tumhārī (saḡīḡ) zarūr hai.
The cat is the <i>enemy</i> of the mouse,	chūhe kā (dushman) billī hai.
He goes to work with great <i>energy</i> ,	wuh baṛe (zor) se kām kartā hai.
I have an <i>engagement</i> this evening, and therefore cannot accept your invitation,	merī āj kī rāt ek jagah (mih-mānī) hai, is liye main tumhārī da'wat ḡabūl nahīn kar saktā.
I have <i>engaged</i> him as my servant,	main ne is ko naukar (rakhā) hai.
Have you ever been in <i>England</i> ?	tum kabhī (Ingland) ga,e ho?
Send for an <i>engraver</i> ,	(muhar-kan) ko bulā,o.
I <i>enjoy</i> this season of the year,	main is mausim se bahut (ḡhush) hūn.
Who will <i>enter</i> this cave?	kaun is (ḡhār) meñ (paiḡhegā)?
That news is <i>entirely</i> false,	wuh ḡhabar (bi-l-kull) daroḡ hai.
Is your writing <i>equal</i> to mine?	tumhārā merā likhā (barābar) hai?
<i>Envy</i> is hateful,	(ḡasad) burī chīz hai.
He went there, but forgot his <i>errand</i> ,	wuh wahān gayā, lekin apnā (paiḡhām) bhūl gayā.
It is incumbent on us to forsake <i>erroneous</i> opinions,	ham ko lāzim hai ki ḡhīyālāt i (nādurust) chhor-den.
Do you see any <i>error</i> in this writing?	tum is likhne meñ (ḡhalafī) dekhte ho?
They <i>escaped</i> from prison,	we ḡaid-khāne se (bhāg-ga,e).
This is a matter of <i>especial</i> moment; the rest is by no means <i>essential</i> ,	yih muḡaddama bahut (zarūr) hai, aur sab kuchh (darkār) nahīn.
This law has lately been <i>established</i> ,	yih ā,īn thore din se (muḡarrar hū,ā hai).
He left all his <i>estate</i> to his eldest son,	us ne sārā (asbāh) baṛe beṛe ko diyā.
They who fear God will obtain <i>eternal</i> happiness,	jo ḡhudā se ḡarte hain we (abad tak) ḡhush raheṅe.
Draw two <i>even</i> lines,	do ḡhattī (barābar) khencho.
They are gone, <i>every</i> one of them,	we (sab ke sab) ga,e hain.
It is <i>evident</i> you are mistaken,	jo tum ne ḡhalafī kī hai (zāhir) hai.

I expect to see him this *evening*,

This is a melancholy *event*,
By the *evidence* produced in
court, his guilt was proved,
His coming caused much *evil*
to many,

European articles are now
plentiful,

In this world *evil* and *good* are
found,

That lady is an *example* to all
around her,

He *exceeds* every one in intelli-
gence,

This is most *excellent* fruit,
What you propose, I think, is

exceptionable in one particu-
lar,

I will give you this in *exchange*
for that,

The *exchange* is a place where
merchants meet to transact
business,

I have no desire to *exchange*
situations with you,

Let us *excite* each other to
study,

Pray *excuse* my not having
formerly written to you,

They made many *excuses*.

Who is the *executor* to his
estate?

Three men were *executed* for
murder last Monday,

Do you *expect* to see him
shortly?

The king *expelled* him from
the land,

What will be the *expense* of
doing this?

House-rent is very *expensive* in
Calcutta,

main is (rāt) ko us kī mulākāt kā
muntazir hūn.

yih barī dil-gīrī kā (ittifāk) hai.
'adālat meñ jo (gawāhī) dī ga,ī
usī se uskī taqṣīr ṣābit hū,ī.

us ke āne se bahut logon ko barā
(ranj) hū,ā.

(Wilāyutī) jins abhī farāwān hai.

is duniyā meñ (badī) o (nekī)
millī haiñ.

yih bībī sab bībīyon ke wāṣṭe ek
(namūna) hai.

wuh dānā,ī meñ har ek se (barā)
hai.

yih mewa bahut (khūb) hai.

main samajhtā hūñ tumhārī na-
sīhat meñ ek bāt kī (ghalaṭī)
hai.

us ke (badle) main tum ko yih
dūngā.

(mandī), wuh jugah hai jahāñ
saudāgar tijārat karne ko
milte haiñ.

main apnī ḥālat ko tumhāre ḥāl
se (badal karne) kī khwāhish
nahīñ rakhtā.

ham āpas meñ sikhne kī (khwā-
hish dilāwen).

jo main ne age khaṭṭ na likhā yih
kuṣūr (mu'āf kījiye).

unhon ne bahut ('uzar) kiyā.

us ke māl kā kaun (waṣī) hai?

ga,e doshambe ko fīn ādmī khūn
kī 'illat se (phānsī hū,e).

us ko jald dekhne ko tum (mun-
tazir ho)?

bādshāh ne usko des se (nikāl-
diyā).

is kām karne meñ kyā (kharch)
hogā?

Kalkatte meñ ghar ka kirāya
barā (girāñ) hai.

He has <i>experience</i> in business,	wuh kār-o-bār meñ (mushāḳḳ) hai.
If you ask, he will <i>explain</i> any part which you do not understand,	agar tum pūchho, to jo tum na samajhte ho wuh tumheñ (sam-jhā-ḍegā).
Much indigo was <i>exported</i> last month,	bahut nīl us mahīne meñ (rawāna hū,ā hai).
These articles are for <i>exportation</i> ,	ye asbāb (muntakla) haiñ.
I don't know how this phrase is <i>expressed</i> in English, . .	yih bāt Aṅgrezī meñ kis farah (bolī jātī) hai, main nahīñ jāntā.
This is the <i>extent</i> of their learning,	un ke parhne kī (ḥadd) yihī hai.
I showed you an <i>extract</i> from this letter,	main ne is <u>khatt</u> kī (naḳl) tumheñ dikhā.ī.
This is <i>extraordinary</i> news,	yih ('ajībtar) <u>khābar</u> hai.
His children are <i>extravagant</i> ,	us ke larke (musrif) haiñ.
Her <i>eyebrows</i> are black,	uskī (bhawen) kālī haiñ.
How can you write if you shut your <i>eyes</i> ?	tum (ānkh) ko band karke kyūñ-kar likh sakte ko ?

F.

This is a book of <i>fables</i> ,	yih (naḳloñ) kī kitāb hai.
Her <i>face</i> is <i>fair</i> ,	uskā (munh) (sundar) hai.
Formerly there was an indigo <i>factory</i> here,	pahle yahañ nīl ke (kār-o-bār kī jagah) thī.
Had it not been for his assistance, I should have <i>failed</i> in my purpose,	us kī madad agar na hotī, to merā kām (saranjām na) pātā.
From fatigue and hunger they <i>fainted</i> away,	we māndagī aur bhūkh se (ghash meñ ā ga,e).
It is now <i>fair</i> , you can go,	ab āsmāñ (ṣāf) hai tum jānesakte ho.
Have you <i>faith</i> in what they say ?	kyā tum un ko kahne par (yaḳīn, karte ho ?
He is an old and <i>faithful</i> servant,	wuh purānā aur (īmāndār) naukar hai.
He was killed by a <i>fall</i> from his horse,	wuh ghoṛe se (girke) mar gayā.
Be assured that the report is <i>false</i> ,	tum <u>khātir</u> jam' rakho ki yih <u>khābar</u> (jhūth) hai.
He has a large <i>family</i> ,	wuh baṛā ('iyāl-dār) hai.

So scarce was corn in that city, that it was feared there would be a *famine*,

It is now cold, what need have you of a *fan*?

She has entirely *fascinated* my heart,

Have you *fastened* the saddle on the horse?

Are these sheep *fat* or lean?

He died there, leaving a widow and five *fatherless* children,

I am very much *fatigued* with walking,

Those things are not yet ready, whose *fault* is it?

Who is there that is *faultless*?

The wind on the river is *favourable* for going up the country,

Pray *favour* me with your address,

This little boy is my *favourite*,

We ought to *fear* God more than man,

I would have gone there, but I went not, from *fear* of its being too late ere I arrived,

To-day there is a *feast* at his house,

This *feather* is very beautiful,

The *features* of these two are alike,

He is now very *feeble*; he is unable to stir from home,

The squirrel *feeds* chiefly upon fruit,

I *feel* a pain in my side, what shall I do?

I saw several kinds of birds, a pair of each kind, male and *female*,

There is a *ferry-boat* at this place,

us shahr meñ aisī anāj kī killat thī ki sab ko *khauf* (kaḥṭ) kā thā.

abhī jāṛā hai, (pankhe) kī kyā darkār?

us ne bi-l-kull mere dil ko (moh-liyā) hai.

tum ne ghore par zīn ko (bāndh-diyā) hai?

kyā ye bhereñ (moṭī) haiñ yā dublī?

wuhek jorū aur pāñch (be-padar) lūrke wahāñ chhorkar margayā.

mainñ sair karne se bahut (mānda) ho gayā.

ye chizeñ jo taiyār nahīñ, kis kī (takṣīr) hai?

kaun (betakṣīr) hai?

ūpar mulk jāne ko daryā kī hawā (muwāfik) hai.

(mīhrbāñī karke) apne ghar kā thikānā (farmā, iye).

yih larkā merā bahut (piyārā) hai.

ham ko chāhiye ki ādmī se *kḥudā*

ko ziyāda (ḍareñ).

mainñ wahāñ jātā thā, lekīñ is (ḍar se) kī wahāñ pahunchne tak der hogī na gayā.

āj us ke ghar meñ ek (mihmāñī) hai.

yih (par) bahut *kḥūb-sūrat* hai.

in dono kī (shakl) miltī hai.

ab wuh bahut (durbal) hai, ghar se bāhar nikal nahīñ saktā.

banbilā, o bilkḥāṣṣa mewa hī (khātā) hai.

merī pahlū meñ dard (ma'lūm hotā) hai, mainñ kyā karūñ?

mainñ ne bahut kism kī chiriyāñ dekhīñ, har har kism kā ek jorā, ya'ne nar aur (māda).

us makām meñ ek (ḍīngī) hai.

The whole soil of that country
is *fertile*,

Go, *fetch* some fruit out of the
garden,

I know not if many or *few*
were there,

To whom does this *field* belong?

It is better to sit still than to
fight,

This is a *figurative* mode of
speaking,

File the screw,

File these papers,

Fill this tub with water,

The *final* dividend on his estate
will be paid to-morrow,

I have lost my pen, see if you
can *find* it,

I *found* it underneath the table,

If you do so again, you must be
fined,

Help me to *finish* this letter,

What is now the *first* thing to
be done?

I saw some *fishermen* laying
their net,

He is not at all *fit* for this
work,

What day have you *fixed* upon
to go there?

I have seen a *flag* at the Fort,

What is the shape of the
earth, round, *flat*, square,
or oval?

Why do you *flatter* me so?

We ought not to listen to the
words of flattery,

Why should we *flee*? there is
no danger,

What flowers are these? *fling*
them away,

us mulk kī sārī zamīn (*phalanfī*)
hai.

jā,o, bāgh se thoṛā mewa (lā,o).

maiñ nahīñ jāntā ki wahāñ
(thoṛe) the yā bahut.

yih (*maidān*) kis kā hai?

chupke baiḥna (*larne*) se bihtar
hai.

yih (*tamṣīl-āmez*) guftagū kā
ṭaur hai.

is peñch ko (*rīlī se ghaso*).

in kākhazon ko (*nātho*).

tum is kaṭhre ko pāñī se (*bharo*).

fulāne ke māl kī (*ākhūrī*) kīṣṭ kal
dī jā,egī.

merā kalam kho gayā hai, dekho
(*mīlegā*) yā nahīñ.

maiñ ne usko mez ke nīche (*pāyā*).

agur phir tum aisā karoge to
(*mujrim hoge*).

is *khafṭ* ke (*itmām*) men merī
maḍad karo.

un kāmon men abhī (*pahle*) kyā
karnā hogā?

maiñ ne jāl ḍālte (*machhwaion*)
ko dekhā.

wuh hargiz is kām ke (*lā,ik*) nahīñ
hai.

wahāñ jāne ko tum ne kaun roz
(*muḡarrar kiyā hai*)?

maiñ ne kīl'e men ek (*nishān*)
dekhā.

zamīn kī shakl kyā hai, gol,
(*mastawī*), chaukhūñṭī, yā
buizawī?

tum mujh ko kyūñ is tarah
(*phuslā-dete*) ho?

(*phuslāhaṭ kī bāteñ*) hargiz na
sunnā.

ham kyūñ (*bhāgeñ*)? kuchh *khāuf*
nahīñ.

ye kaise phūl haiñ? (*phenk*) do.

Fire is produced by *flint* and
steel,

It is high water, the vessel will
now *float*,

I saw there a *flock* of sheep,

The *floor* of this room wants
repairing,

Bread is made of *flour*,

You must not pluck these
flowers,

He can play upon the *flute*,

There are a number of *flies*,

He cut the parrot's wing, lest
it should *fly* away,

In the morning there is a thick
fog here,

Fold these things in paper,

You go before, I will *follow*,

I am not at all *fond* of that
fruit,

What sort of *food* is this?

He is a great *fool*,

To be angry without a cause is
foolishness,

Look at the horse's *foot*,

Why did you *forbid* him to
come?

The stream now runs with great
force,

He fell down and cut his *fore-*
head,

He is gone to a *foreign*
country,

She possesses much *foresight*,

Who can *foretell* what will hap-
pen on the morrow?

For doing this you must *forfeit*
a rupee,

Don't *forget* to tell him what I
said to you,

If he had acknowledged his
fault, I should have *forgiven*
him,

āg (chaḥmaḥ) fūlād se niklī.

jo, āī bharpūr hai, jahāz ab pānī,
par (chalegā).

ek (galla) bheronī kā mainī ne
wahān dekhā.

is kamre kī (zamīn) marammat-
ṭalab hai.

(āṭe) se roṭī bantī hai.

in (phūlon) ko mat nocho.

wuh (bānsrī) bajā jāntā hai.

yahān bahut (makkiyān) haiñ.

us ne totī ke par kāṭ ḍāle, tā na
(ur-jā, e).

is jagah ṣubḥ ho (kuhāsā) bahut
hotā hai.

in chizon ko kāghaz men (lapetō).

tum āge jā, o, mainī (pichhe ā, ūngā)

wuh phal mujh ko kuchh nahīñ
(bhātā).

yih kaisī (kharāk) hai?

wuh barā (bewukūf) hai.

be sabab khajā honā (nādānī)
hai.

ghore ke (pānw) ko dekho.

tum ne use kyūñ āne se (man')
kiyā?

pānī is waḳt bare (zor) se bahtā
hai.

wuh girā, aur (peshānī) us kī
phaṭ ga, ī.

wuh (pardes) gayā hai.

us kī barī (dūr-andeshī) hai.

kal kyā hogā, kaun (kah-saktā
hai)?

aisā karne se tumheñ ek rūpaiya
(jarimāna) dene hogā.

jo mainī ne tum se kuhā hai, so us
se kahnā, mat (bhūlo).

agar wuh apnī takṣīr zāhir kartā,
mainī use (bakḥsh-detā).

- The *form* of the cypress-tree is quite *straight*,
 Which part of his letter do you think the best, the *former* or the *latter* ?
 The objections you make to my plan are indeed *formidable*,
 Let us not *forsake* our friends in their distress,
 He has made a large *fortune*,
 The *foundation* of the house was laid,
 There are *fountains* of water everywhere,
 Whose are those *fowls* in the garden ?
 You are *free* to do as you please,
 It is so cold to-day, I think at night it will *freeze*,
 I have engaged the whole of this vessel's *freight*,
 Is this *fresh* milk ?
 'These greens are *fresh* from the garden,
 I have *frequent* opportunities of seeing it,
 What shall I do ? I have no *friend*,
 I am now entirely *friendless*,
 I have seen a most *frightful* figure,
 In India the *frogs* are very large,
 How does he manage his household affairs ? is he *frugal* or extravagant ?
 Is this cask empty or *full* ?
 The purpose for which you sent me has been *fulfilled*,
 How soon can you *furnish* these things ?
- (sarc) kī (shakl) bil-kull (durus) hai.
 is *khāṭṭ* meñ kaun *ḥiṣṣa* tumhe pasand ātā hai, (pahlā) y pichhlā ?
 jo tum mere irāde ke bar *ḥiṣṣā* ṣalāḥ dete ho so bahut (hau) nāk) hai.
 bekāsi kī ḥālat meñ ham ko chā hiye ki doston ko na (chho) den).
 us ne (māl) bahut jama' kiyā. ghar kī (buniyād) paṛī.
 sab jagah yahān pānī ke (chash) me) haiñ.
 is *bāgh* meñ kis kī (murghiyāñ) haiñ ?
 tum ko ko,ī (māni' nahīñ), jo chāho so karo.
 āj aisī sardī hai shāyad ki rāt-ko (barf) pare.
 is sāre jahāz kī (naul) main ne shart kī hai.
 kyā yih (tāza) dūdh hai ?
 yih *bāgh* kī (tāzī) tarkāriyāñ haiñ.
 is ke dekhne kī mujh ko (bahut) fursat hai.
 main kyā karūñ ? ko,ī merā (dost) nahīñ hai.
 merā is waqt ko,ī (dost nahīñ). main ne barī bari (bhayānak) (ṣurat) dekhī hai.
 Hindūstān meñ (mendak) bahut bare haiñ.
 wuh apne ghar ke *kharch* meñ kis farah chaltā hai ? (kifāyat se), yā fuṣūl-kharchī se ?
 yih pīpā *khālī* hai yā (bharā) ? jis murād ke liye tum ne mujhe bhejā thā, wuh (pūrī hū,ī) hai.
 tum ye chīzeñ kitnī jaldī (tai-yār) kar-sakte ho ?

He makes all kinds of *furniture*,
 We cannot see into *futurity*,
wuh ghar kā sab (asbāb) taiyār kartā hai.
(āyanda kī bāt) ham nahīn jānte.

G.

Gather up the crumbs,
 Do you expect much *gain* from this trade?
roṭī ke ṭukre (jama' karo). kyā tum ummedwār ho ki tumheñ is kārbār meñ (fā,ida) baṛā hogā?

Why have you left the *garden gate* open?
 There are no limits to his *generosity*,
 He is very *generous* and *gentle*,
 (Are you acquainted with that *gentleman*?)
 He has composed a book on *geography*,
 Can you *get* me another book like that?
 You have *got* many books—give me one,
 Do you know how to *gild* paper?
 He showed me a *gilt* picture-frame,
 He has five children, three boys and two *girls*,
 Are you *glad* or sorry on this occasion?
 Take care, this will easily break, it is made of *glass*,
 I have bought a pair of *gloves*,
 Tell the carpenter to *glue* these two boards together,
 Is this chain made of *gold*, silver, iron, brass, or copper?
 Have the *goodness* to inform me,
 Every one does not know how to *govern*,

(bāgh) kā darwāza kyūn khulā rahne diyā?
us kī (sakhāwat) kī intihā nahīn.
wuh (naram-dil) aur sakhī hai. tum us (ṣāhib) ko jānte ho?
is ne ('ilm-i-arz) meñ ek kitāb taṣnīf kī hai.
mujh ko us muwāfiq, dūsri kitāb (le dene) sakte ho?
tumhārī bahut kitābeñ (haiñ), ek mujhe do.
tum jānte ho kāghaz kyūnikar (qshān) karte haiñ?
us ne mujh ko (muṭallā) ek khāna taṣwīr kā dikhlāyā.
us ke pānch lorke, tīn beṭe do (beṭiyāñ) haiñ.
tum is jihat se (khush) ho yā nākhush?
khābardār, yih sahal meñ tūt jā, egā, (shīshe) kā hai.
maiñ ne ek joṛā (dastāna) mol liyā hai.
yih do takhte (jama' karne) ko baṛhā, i se kaho.
(sonē), rūpe, lohe, pītal, yātāmbe se yih zanjīr banī hai?
āp (nihrbānī) karke khabar kī-jīye.
har ek (bādshāhat karnā) nahīn jāntā.

He is now <i>Governor</i> of Chandernagore,	wuh abhī Chandar-nagar kā (hākim) hai.
In this province much <i>grain</i> is produced,	is šūbe meñ bahut (ghalla) hotā hai.
Whose <i>grand</i> house is that?	yih kis kā (bahut baṛa) makān hai?
Sir, be pleased to <i>grant</i> me this request,	ai šāhib, jo main 'arṣ kartā hūñ mihrbānī se mujhe (do).
I am <i>grateful</i> for your kindness,	main tumhārī mihrbānī kā (shukr-guzār) hūñ.
Seeing such a school, I am much <i>gratified</i> ,	is šarah kā maktub-khāna dekhkar main bahut (khush) hūñ.
The horses are <i>grazing</i> on the plain,	ghorē maidān par (charṭe) haiñ.
You have done me a very <i>great</i> favour,	tum ne mujh par (baṛī) mihrbānī kī.
He has caused much <i>grief</i> to his father,	us ne apne bāp ko bahut (taklīf) dī.
This is a <i>grievous</i> calamity,	yih (baṛī) āfat hai.
<i>Grind</i> this wheat in the mill,	chakkī meñ yih gehūñ (pīso).
What is the <i>ground-rent</i> of this house?	is ghar kī (zamīn kā kirāya) kyā hai?
Many flowers <i>grow</i> in the Bābū's garden,	bābū ke bāgh meñ bahut phūl (ugte) haiñ.
You have <i>grown</i> very tall since I saw you last,	jab se main ne tumheñ dekhā hai, tum bahut (baṛh-ga,e).
Who is the <i>guardian</i> of this child?	is laṛke kā (murabbī) kaun hai?
Can you <i>guess</i> the meaning of what I say?	jo main kahtā hūñ is kā khulāṣa tum (hūjhte) ho?
I went without a <i>guide</i> , though I had never been that road before,	main bidūn (rah-bar) ke gayā, agarchi āge kabhī yih rāsta nuññ gayā thā.

H.

He is in the <i>habit</i> of walking out early,	us ko šubh ke phirne kī ('ādat) hai.
His <i>hair</i> is white,	uske (bāl) sufaid haiñ.
The house has a <i>hall</i> and three rooms,	is ghar meñ ek (dālān) aur tīn kamre haiñ.
Take hold of his <i>hand</i> ,	uskā (hāth) pakar lo.
Give me a <i>handkerchief</i> ,	ek (rūmāl) ham ko do.

- The *handle* of this drawer is broken,
 In his appearance he is *handsome*,
 Do you know whose *hand-writing* this is?
Hang the keys upon the nail,
 When did that *happen*?
 In this world no one enjoys perfect *happiness*,
 They who fear God here, will be *happy* hereafter,
 Is the lesson you have given me *hard* or easy?
 This is a great *hardship*,
 The *hare* is a very timid animal,
 Is there any *harm* in doing this?
 I write in great *haste* to save the post,
 They *hastened* away as fast as possible,
 You must try to *hasten* his coming,
 To act in a *hasty* manner is not wise,
 On entering the room he took off his *hat*,
 Let us *hate* nothing but sin,
 Have you any acquaintance with that gentleman?
 I have got a pain in my *head*,
 His wound is now *healed*,
 His *health* is sound,
 There is a *heap* of papers, put them away,
 Hear what I say, then give an answer,
 The *heart* of man is inclined to evil,
 To-day the *heat* is very great,
- is *almārī kā* (ḡabḡa) ṡūṡ-ḡāyā hai.
wuh shakl meñ bahut (ḡhūbṡū-rat) hai.
tum jānte ho ki yih kiskā (dast-khaṡṡ) hai?
khūnṡī par kunjīyāñ (laṡkā) do.
yih (ittīfāk) kab hū,ā?
is duniyā meñ kisī ko kāmīl (ḡhūshī) nahīñ hai.
jo yahāñ ḡhudā se ḡarte haiñ 'āḡibat meñ (ḡhūsh) raheñge.
tum ne jo sabak mujh ko diyā hai (mushkil) hai yā āsāñ?
yih baṡī (mushkil) hai.
(ḡhargosh) bahut bejigar jāñwar hai.
kyā is kām karne meñ kuchh ('aib) hai?
ḡāk-ghar band ho jā, egā, is liye main ne (jalṡī) chīṡhī likhī.
we apne maḡṡūr bhar bahut (jalṡ) ga,e.
us ke (jalṡ) āne ke liye tumheñ sa'ī karnā hogā.
(jalṡī) kām karnā be-wuḡṡfī hai.
us ne kamre meñ ghuste (ṡopī) utār lī.
ham siwā gunāh ke kisī se (na-frat na kareñ).
tum ko us ṡāḡīb ke sāth mulāḡāt (hai)?
mere (sir) meñ dard hai.
is kā zaḡḡam ab (achchhā) hū,ā hai.
uskā (mizāj) ḡurust hai.
yahāñ kāḡḡaz kā baṡā (ḡher) hai, lekar aur jagah meñ rakho.
jo jo bāteñ main kahtā hūñ (suno), ba'd us-ke jawāb do.
āṡmī kā (ḡil) baṡī kī ṡaraf ma,il hai.
āj baṡī baṡī (ḡarmī) hai.

In *heaven* is unspeakable happiness, in *hell* unutterable woe!

This box is very *heavy*, how can I carry it?

When walking, I trod upon his *heel* with my foot,

What is the *height* of this wall?

This large estate is without an *heir*,

Can you afford me any *help* in this affair of mine?

He is very *helpless*,

They live only upon *herbs*,

The crows steal, and afterwards *hide* what they can,

There are few *hills* in Bengal,

You can just give him a *hint* of this affair,

To go there I must *hire* a palankeen and boat,

Have you read the *history* of England?

He *hit* me a very hard blow on the head,

He *holds* his pen in the left hand,

Make a *hole* in the ground here,

It is late, let me now return *home*,

I eat some *honey* out of the honey-comb,

He has obtained much *honour*,

I *hope* to have an interview with you very soon,

This cow has no *horns*,

An *hospital* is about to be built there,

They show great *hospitality*,

Bring some *hot* water,

(*bihisht*) *meñ bahut khushī, aur (dozakh) meñ beshumār 'azāb hai.*

yih ṣandūḳ barā (bhārī) hai, is ko main kyūnkar le jā, ūngā?

chalne meñ merā pāno us kī (erī) par par-gayā.

kitnī (unchā, ī) is dīwār kī hai?

is māl aur matā' kā ko, ī (wārīḡ) nahīn.

tum mere is kām meñ kuchh (madad) kar sakte ho?

wuh bahut (lā-chār) hai.

we faḳaḳ (tarkārī) khākar jūte haiñ.

kaucwe baḥasb kudrat ke, khānā churākar (chhipā) rakhte haiñ.

Bangāle meñ (pahār) bahut kam haiñ.

tum is bāt kā (ishāra) use kar sakte ho.

wahāñ pahunchne ke liye mujhe ek pālki aur kishṭī (kirāya) karnī hogī.

tum ne Inḡlandḡ mulk kī (tārīkh) pāḡhī hai?

us ne bare zor se mere sir meñ ek mukkā (mārā).

wuh bā, enī hāth se ḳalam (pakartā) hai.

yahāñ zamīn meñ (sūrākh) karo.

bahut der hū, ī ab main (ghar) jā, ūñ.

main ne makkhiyon ke chhāte se (shahad) khāyā.

us ne barī ('izzat) pā, ī.

mujh ko yih (ummed) hai ki jaldī tum se mulāḳāt hogī.

is gā, e ke (sīḡ) nahīn.

ek (dāru-sh-shafā) wahāñ banegā.

we barī (mihmān-dārī) karte haiñ.

thorā (garm) pānī lā, o.

God is <i>holy</i> , just, and pure,	<i>khudā</i> (<i>muḥaddas</i>), <i>aur rāstbāz</i> , <i>aur pāk hai.</i>
Do you know what <i>hour</i> it is?	<i>tum jante ho kyā</i> (<i>bajā</i>) <i>hai?</i>
He is a man of a very <i>humane</i> disposition, and <i>humble</i> in his own esteem,	<i>wuh mizāj meñ</i> (<i>rahmdil</i>), <i>aur apne khīyāl meñ</i> (<i>ḥaḳīr</i>) <i>hai.</i>
He possesses great <i>humanity</i> as well as <i>humility</i> ,	<i>us meñ barī</i> (<i>ādmīyat</i>) <i>aur</i> (<i>furo-tanī</i>) <i>hai.</i>
I am both <i>hungry</i> and thirsty,	<i>main</i> (<i>bhūkhā</i>) <i>piyāsā hūñ.</i>
The <i>hunter</i> is gone <i>a-hunting</i> ,	(<i>shikārī</i>) (<i>shikār-ko</i>) <i>gayā hai.</i>
It <i>hurts</i> his mind to see such wickedness,	<i>itnī hurā, iyoñ ko dekhkhar us kā dil</i> (<i>dukhā</i>).

I.

I had no <i>idea</i> that you would come to-day,	<i>mujh ko</i> (<i>khīyāl</i>) <i>nahīn thā ki tum aḳ ā,oge.</i>
They spend their time in <i>idleness</i> ,	<i>we</i> (<i>sustī</i>) <i>meñ apnī auḳāt zā'i' karte haiñ.</i>
They are <i>ignorant</i> and idle,	<i>we bare</i> (<i>nādān</i>) <i>aur sust haiñ.</i>
Such a sentiment is <i>illiberal</i> ,	<i>aisā khīyāl</i> (<i>pōjiyāna</i>) <i>hai.</i>
It is not good always to associate with <i>illiterate</i> persons,	(<i>nādānoñ</i>) <i>ke sālḥ hamesha ṣuḥbat rakhnā khūb nahīn.</i>
How long have you had this <i>illness</i> ?	<i>kitne din se tum ko yih</i> (<i>bīmārī</i>) <i>hai?</i>
There is an <i>image</i> in that temple,	<i>us but-khāne meñ ek</i> (<i>but</i>) <i>hai.</i>
Whence arose this <i>imagination</i> ?	<i>yih</i> (<i>khīyāl</i>) <i>kahān se paidā hū,ā?</i>
How do you <i>imagine</i> that I should agree to this?	<i>tum kyūnikar</i> (<i>gumān</i>) <i>karte ho ki main yih ḳabūl karūngā?</i>
This is of wood, in <i>imitation</i> of stone,	<i>yih patthar kī</i> (<i>mānind</i>) <i>lakṛī se banā,ī hai.</i>
You must go there <i>immediately</i> ,	<i>tumko</i> (<i>abhī</i>) <i>wahān jānā hogā.</i>
The undertaking is likely to be attended with <i>immense</i> expense,	<i>ma'lūm hotā hai is kām karne meñ</i> (<i>bahut</i>) <i>kharch hogā.</i>
The body is mortal, the soul <i>immortal</i> ,	<i>jism fānī aur rūḥ</i> (<i>bāḳī</i>) <i>hai.</i>
They are <i>immovable</i> in their opinions,	<i>we apnī tajwīz meñ</i> (<i>mustaḳill</i>) <i>haiñ.</i>
It is our duty to <i>impart</i> knowledge,	<i>ta'lim</i> (<i>denā</i>) <i>ham par wājib hai.</i>

- An upright judge will be *impartial*,
 These mountains are *impassable*, having on all sides *impenetrable* forests,
 Everything in this world is *imperfect*,
 His behaviour is *impertinent*,
 It is very *important* to attend to this,
 Have you seen the exports and *imports*?
 They *impose* on whomsoever they can,
 They practise every kind of *imposition*,
 How can I believe an *impossibility*?
 It is *impossible* for me to comply with what you say,
 He is a notorious *impostor*,
 What he said made an *impression* on me,
 What he tells me appears very *improbable*,
 To act thus would be highly *improper*, and therefore *imprudent*,
 Can you *improve* what he has written?
 Nothing *impure* will enter heaven,
 This has arisen solely from your *inattention*,
 We have lately had *incessant* rain,
 Had this piece of wood been an *inch* longer, it would have done very well,
 He feels no *inclination* to study,
 Do you know what is his *income*?
 This is *incomparable* writing,
- rāstbāz ḥākim* ('ādil) hogā.
ye pahār (be-guzār) haiñ, *isliye ki un kī chāron ṭaraf jangal* (dushwār-guzār) haiñ.
jitnī chīzeñ duniyā meñ haiñ sab (nākis) haiñ.
is ke a'māl (be-adabāna) haiñ.
bahut (zarūr) hai ki ham yih bāt *ghaur* se karenī.
tum ne (āmdanī) *aur raftanī kā asbāb dekhā* hai?
jis se we (daghā) karne sakte haiñ, *karte* haiñ.
we sab tarah kā (makar) *karte* haiñ.
kyūnikar main (muḥāl) *ko bāwar karūñ*?
yih (mumkin nahīñ) *ki tumhāre kahne par main 'amal karūñ*.
wuh (makkār) *mashhūr* hai.
jo us ne kahā us *kā* (aṣar) *mere dil meñ* hai.
jo wuh farmātā hai *mujhe* (*khī-lāf*-kiyās) *mā'lūm hotā* hai.
aisā kāṁ karnā (*ghair-munāsib*) *aur sabab* (bekūdagī) *kā* hai.
jo usne likhā hai, *tum use* (*iṣlāḥ* kar sakte) *ho*?
ko,ī (nāpāk) *chīz bihisht meñ dā-khil* na hogī.
yih sab tumhārī (kam-tawajjuhī) *se hū,ā* hai.
thore din se (bahut) *pānī barsā* hai.
yih lakṛī agar *ek* (por) *baṛī hotī* *to is kāṁ meñ ālī*.
wuh parhne kī (*khawāhish*) *nahīñ rakhtā*.
tum jānte ho us *kī* (āmdanī) *kyā* hai?
yih sab se (achchhā) *likhā* hai.

Your book is *incomplete*,
Will my staying here till the
first of next month be any
inconvenience to you?

It will be *inconvenient* for me
to wait on you to-morrow,
Is what I say correct or *in-*
correct?

My family has lately been *in-*
creased,

There is a rumour of *increasing*
the army,

They speak *indecent* language,
He is now *independent* of any
one,

Is there an *index* to this book?
How long have you been in
India?

This is not to be treated with
indifference,

Is this an *indigenous* plant?

I was formerly employed in
Mr. —'s *indigo* factory,
I heard of your *indisposition*
last week,

I knew him from his *infancy*,

What do you *infer* from what
he said?

We must show kindness and
respect to our *inferiors*, as
well as superiors,

God is *infinite* in power and
wisdom,

We have no *influence* over them,

Is there no one here that can
give me *information* con-
cerning this?

She is very *ingenious*,

He possesses much *ingenuity*,

The petition was signed by
every *inhabitant* of the vil-
lage,

Their disposition is *inhuman*,

tumhārī kitāb (nā-tamām) hai.
dūsre mahīne ki pahlī tārīkh tak
mere rahne se tumhen kuchh
(ranj) hogā?

kal tumhāre sāth mulāqāt karnā
mujhe (dushwār) hogā.

jo main kahtā hūn durust hai yā
(nā-durust)?

thorē din se mere 'iyāl (barh-
ga,e).

fauj ke (barhāne) kī khabar hai.

we (bchūda) bāt kahte haiñ.
wuh bil'jī'l sab se (āzād) hai.

is kitāb men (fihrist) hai?
tum kitne dinon se (Hindūstān)
men ho?

yih kām aisā nahīn ki tum (gha-
flat) kar o.

yih nihāl (isī mulk kā) hai?

pahle main ne fulāne śāhib kī
(uīl) kī koḥī men kān kiyā.

tumhārī (bīmārī) kā aḥwāl main
ne ga,e hafte se sunā.

main us ko (larakpan) se jāntā
hūn.

us ne jo kahā, us se tum kyā
(natīja būjhte ho)?

ham ko chāhiye ki sab baron
(chhoṭon kī) ta'zīm karenī.

khudā kī hikmat aur kudrat (be
kiyās) hai.

ham un par (kādir) nahīn haiñ.

koī yahān aisā nahīn jo mujhe
is mukaddame kī (khabar) de
sake?

wuh barī (ṣannā') hai.

us kī barī ('aḳl) hai.

'arzī par sab gānw ke (rahne-
wālon) ne dast-khatt kiye.

un kā mizāj (berahm) hai.

They delight in all kinds of
iniquity,

I never did him the least
injury,

His health has been *injured*
by too great exertion,

He practises *injustice* towards
all,

They are all *innocent*,

These animals are *inoffensive*,

An *inquest* was held yesterday
on the body of a person who
shot himself,

What kind of an *insect* is this?

He is so ill that he is *in-*
sensible,

You had better *insert* this in
your letter,

How very *insignificant* is man,
compared to the Almighty!

His words are *insincere*,

They behaved in an *insolent*
manner,

He has lately become *insolvent*,

Call a person to *inspect* this
cloth,

The goods are all ready for
your *inspection*,

I will be with you in an
instant,

Man acts from reason, animals
from *instinct*,

In Europe and Bengal are
noble *institutions* for com-
municating knowledge,

Can you *instruct* me in this
science?

I have *insured* that vessel for
50,000 rupees, and I have
the *insurance-policy* in my
possession,

She has a wonderful *intellect*,

we har *ṭarah* (*gunāh*) karne meñ
khush haiñ.

maiñ ne us par kuchh (*zūlm*)
kabhī nahīñ kiyā.

zigāda miñnat karne se us kī
ṣiḥhat meñ (*khālāl ho gayā*).

wuh har *ṭarah* kā (*zūlm*) *ādmī-*
yoñ par kartā hai.

we sab (*be-gunāh*) haiñ.

ye jānwar (*mūzī nahīñ*) haiñ.

ādmī jo apne *ūpar* golī mārke
mar-gayā, kal us kī (*tajwīz*)
thī.

yih kis *ḳism* kā (*kīrā*) hai?

wuh aisā *bīmār* hai ki (*behosh*)
hai.

tumheñ apne *khatt* meñ yih (*likh-*
nā) bihtar hai.

khudā kaisā barā 'azīm, aur
ādmī kaisā nihāyat (*nā-chīz*)
aur laīm hai!

is kī bāteñ (*nā-rāst*) haiñ.

unhoñ ne (*be-adabāna*) kām
kiyā.

us kā thoṛe din se (*dewālā*)
niklā.

ek *ādmī* ko is kapṛe ke (*jānchne*)
ko bulāo.

āp ke (*mulāhīze*) ke wāste sab
chīzeñ taiyār haiñ.

maiñ (*ek dam*) meñ tumhāre pās
āñṅā.

ādmī 'akl se, aur jānwar (*jibillī*)
se, f'ī kartā hai.

wilāyat aur Bangāle meñ ta'līm
ke bahut achchhe' (*ḍhab*) haiñ.

yih 'ilm tum mujhe (*parhā*) sakte
ho?

maiñ ne pachās hazār rūpaiye ko
us jahāz kā (*bīmā*) kiyā, aur
(*bīme kā kāghaz*) mere pās
hai.

'ajab *ṭarah* kī ('akl) us kī hai.

How did you receive this *intelligence*?

He is an *intelligent* man,
Intemperance hurts body and
mind,

Have you any *intention* to go
to Europe?

There is no *intercourse* between
us,

I have no *interest* in this matter,

Why should we *interfere* in
that affair?

You must *interpret* what he
says to me,

If you know not the language
of the country, you must use
an *interpreter*,

I hope, sir, I don't *interrupt*
you,

Your coming here is an *inter-
ruption* to my business,

Shall I *introduce* you to that
gentleman?

He was *intrusted* with the
whole business,

It is said, a house will be
built at Gangā Sāgar for
the benefit of *invalids*,

Who *invented* this instrument?

The Nawāb imagined his sol-
diers were *invincible*,

He has given me an *invitation*,
Where is the *invoice* of these
goods?

His affairs are much *involved*,
These lines are *irregular*,

The Company have given per-
mission to clear the *island*
of Gangā Sāgar,

kis tarāḥ tum ne yih (*khābar*)
pā,ī?

wuh (*hoshiyār*) ādmī hai?
(*bad-parhezī*) jism aur mizāj ko
muḥirr hai.

wilāyat jāne kā tumhārā (i. āda)
hai?

tum se ham ko kuchh ('ilāḥa)
nahīn.

is meñ merī kuchh (*gharaḥ*) nahīn
hai.

ham kyūñ us kām meñ (*hāth*
dāleñ)?

jo wuh mujh ko kahtā hai tum-
heñ (*tarjuma karne*) hogā.

agar tum yahāñ kī bāt nahīñ
jānte ho to (*mutarajjim*) se
mukālama karo.

ai ṣāḥib, mujh ko ummed hai ki
janāb ko (*taḥdī'*) na dūñ.

tumhāre āne se mere kām meñ
(*khālāl*) hotā hai.

maiñ tum ko us ṣāḥib se (*mulā-
kāt*) karwā, unḡā?

us ko sārā kām (*sipurd*) kiyā
gayā thā.

mashhūr hai ki Gangā-Sāgar
meñ (*ḥā'ifoñ*) ke liye ek makān
banegā.

yih āla kis ne (*ijād*) kiyā?

nawāb ne apñi sipāh ko (*ghair*
maghlūb) taṣawwur kiyā.

us ne merī (*da'wat*) kī.
ashāb kī (*fihrist*) kahāñ hai?

us kā kār-o-bār (*abtar*) hai.
ye saṭren (*sīdhī nahīñ*).

Gangā-Sāgar kā (*juz'ira*) ṣāf
karne ko Kampanī bahādur
ne ḥukm diyā hai.

J.

The *jackal* is very cunning,
He is to remain in *jail* one
year,
Is that the king's *jester*?

Jewels—pearls, diamonds, &c.
Join these two boards together,
What I said was only in *joke*,

Bring the waste-book and *journal*,
I am now going to make a
long *journey*,
This news affords me great
joy,
How can I *judge* of his charac-
ter, I don't know him?

The (English) *judge* summed
up the evidence, and the
jury gave their verdict,
The (native) *judge* punished
the delinquent,
Squeeze some *juice* out of this
lemon,
How far can you *jump*?
He is the senior, I the *junior*,
God is *just* and merciful,
This is not *justice*,
He says nothing in *justification*
of it,

(*siyāl*) bahut shu'ūrmand hoi.
wuh (kaid-khāne) meñ ek baras
rahegā.

kyā wuh bādshāh kā (ṭhaṭhol)
hai?

(*zewan*) motī hīrā, waḡhaira.
in dono takhtoñ ko bāham (milā, o).
jo main ne kahā ṣirf (haisī) se
thā.

musawade kī bahī aur (roz-
nāmcha) lā, o.

main ab dūr kā (safar) karne
jātā hūñ.

is khābar se mujhe barī (khushī)
hai.

us ko main nahīñ jāntā, kyūñkar
us ke ḥaḳḳ meñ (tajwīz)
karūñ?

(jāj sāhib) ne gawāhoñ kī zabāñ-
bandī kā khulāsa sunāyā, aur
(jūrī) ne fatwā diyā.

(kāzī) ne takṣīr-wō ko sazā
dī.

is limū kā ('arāḳ) nichoṛo.

tum kitnī dūr (kūd) sakte ko?
wuh barā, main (chhoṭā) hūñ.

khudā ('ādil) aur mihrbān hai.
yih (inṣāf) nahīñ hai.

wuh apne fi'l kā ('uzr) nahīñ
kartā.

K.

Keep this money for me till I
want it,
Break this cocoa-nut, and eat
the *kernel*,
It is sinful to *kill* animals
without cause,
They *kindled* a fire with straw,

is naḳd ko mere darkar hone tak
tum apne pās (rakho).

is nāriyal ko toṛo, aur us kā
(gūdā) khā, o.

kiśī jāñwar ko be sabab (mārñā)
gunāh hai.

unhoñ ne payāl kā ālā, o (banāyā).

They showed us very great <i>kindness</i> ,	<i>unhoñ ne mujh par baṛī</i> (mihr- bānī) kī.
We traversed the <i>kingdom</i> of Persia,	<i>ham ne tamām</i> (mulk) i Irān kī sair kī.
Give me a <i>kiss</i> , then fly your <i>kite</i> ,	<i>ek</i> (bosu) mujh ko do aur (pa- tang) uṛāne jā,o.
This is a beautiful cat, she has two <i>kittens</i> ,	<i>yih bahut khūb billī</i> , aur us ke do (bachche) haiñ.
He fell on his <i>knees</i> , and asked pardon,	<i>us ne apne</i> (zānū) tekkar 'afū chōhī.
Try if you can open this <i>knife</i> ,	<i>dekho</i> , tum is (chhurī) ko khol sakte ho.
Here is a <i>knot</i> in this string, loose it,	<i>is rassī meñ ek</i> (gira) hai, is ko kholo.
What is wealth without <i>know- ledge</i> !	<i>baghair</i> ('ilm) ke, daulat kis kām kī hai!
Do you <i>know</i> what people think of him?	<i>tum</i> (jānte) ho ādmī use kuisā jānte haiñ?

L.

They <i>labour</i> hard for their living,	<i>we</i> baṛī (miḥnat karke) apnī guz- rān kartē haiñ.
Here are fifty <i>labourers</i> em- ployed,	<i>yahāñ pachās</i> (mazdūr) is kām meñ mashghūl haiñ.
It will cost a <i>lakh</i> of rupees,	<i>ek</i> (lākh) rūpaiya is kā <i>kharch</i> hogā.
Being <i>lame</i> , he walks with a stick,	<i>wuh</i> (langrā) aur lāḥī tekkar chaltā hai.
Place this <i>lamp</i> in the hall, Will you go by <i>land</i> or by sea?	<i>yih</i> (chirāgh) dālān meñ rakho. <i>tum</i> (khushkī) jā,oye yā tarī?
Where do you mean to <i>land</i> ?	<i>tum</i> kahāñ (utroge)?
Ghulām Husain is the <i>landlord</i> of this house. I am his tenant,	<i>Ghulām Husain</i> is ghar kī (mā- lik) hai, maiñ us kā kirāyadār hūñ.
Do you speak our <i>language</i> ?	<i>tum</i> hamārī (zabān) bolte?
I am overcome with <i>languor</i> ,	<i>mujh par</i> (māndagī) ghālīb hai.
I caught a <i>large</i> fish yester- day,	<i>maiñ ne kal ek</i> (baṛī) machhlī pakrī.
I saw him <i>last</i> Tuesday,	(guzre) Mangal ko maiñ ne us ko dekhā.
Why do you <i>laugh</i> without reason?	<i>be</i> sabab kyūñ (hañste) ho?

Is it *lawful* to do this?
 Having *laid* by his profits, he
 became rich,
 Let us *lay* aside everything
 that is evil,
 They are exceedingly *lazy*,
 That poor man is blind, another
leads him,
 Melt this *lead* in the fire,
 Where does this road *lead* to?
 Don't *lean* upon the table,
 I saw a monkey *leap* over the
 fence,
 You can *learn* faster than I,
 I took a *lease* of this house for
 five years,
 It is late, let us now take *leave*,
 It is said he intends soon to
leave this country,
 He *led* so bad a life no one
 respected him,
 He *left* all his business to his
 sarkār,
 Being lame of his right hand,
 he writes with the *left*,
 This writing is not *legible*,
 He fell off his horse, and broke
 his *leg*,
 Sir, are you now at *leisure*,
 can I speak with you?
 I am very poor, can you *lend*
 me a few rupees?
 My wages are *less* than his,
 Why did you *let* loose the
 horse?
Let us see if we can read this
 book,
 The ground is quite *level*,
 By doing this you are *liable* to
 a penalty,
 He is exceedingly *liberal*,
 They were in prison, but are
 set at *liberty*,

yih karnā (wājib) hai?
 munāfa' ko (jam') kar wuh dau-
 lat-mand ho gayā.
 ham ko chāhiye sāre burā, iyon ko
 (chhoṛ-den).
 we nihāyat (sust) haiñ.
 wuh bekas andhā hai, dūsrā use
 (rāh batātā) hai.
 is sise ko āg men (pighlā, o).
 yih rāstā kahāñ ko (jātā) hai?
 mez par (bojh) mat do.
 maiñ ne ek bandar bār (phāndte)
 dekhā.
 tum mujh se jaldī (sīkhne) sakte
 ho?
 maiñ ne yih ghar pāñch baras ke
 liye (kirāya) liyā.
 der hū, i, ham (rukḥṣat) hoñ.
 sunā hai, ki wuh jald is mulk ke
 (chhoṛne) kā irāda rakhtā hai.
 wuh aisī burī chāl (chalā) ki kiśī
 ne us kī 'izzat na kī.
 us ne sab apnā kām sarkār ke
 (ḥawāle kur diyā).
 wuh dāhinā hāth lūlā karke,
 (bā, en) hāth se likhtā hai.
 yih likhā (parhā nahīñ jātā).
 wuh apne ghore se gir payā aur
 us kā (pāñw) ṭūṭ gayā.
 ai śāhib, abhī tum ko (fursat)
 hai, maiñ bāt kar saktā hūñ?
 maiñ bahut lāchār hūñ, thoṛe
 rūpaiye (karz doge)?
 merā mahīnā us ke se (kam) hai.
 tun ne ghore ko kis wāṣṭe (chhoṛ-
 diyā)?
 (dekheñ), is kitāb ko ham parhne
 sakte haiñ.
 yih zamīn sab (barābar) hai.
 yih kām karne se tum par jarī-
 māna (lāzim) hogā.
 wuh barā (sokhī) hai.
 we kaid-khāne men the, lekin ab
 (cīhūṭe) haiñ.

Have you seen his *library*?
The dog *licks* water with his
tongue,
Lift up the *lid* of this box,
He thinks nothing of telling a
lie,
He *lies* down under the shade
of a banyan-tree,
Life is short, we ought now to
prepare for eternity,
He fell to the ground *lifeless*,
Can you *lift* this stone?

Is this package *light* or heavy?
Tell him to *light* a fire,
We must *lighten* the boat,
otherwise it will sink,
It *lightens* very much,
I was out yesterday in a storm
of thunder and *lightning*,
My house is very much *like*
yours,
I should *like* much to visit
Europe,
I am *limited* not to give more
than one hundred rupees,
This cloth must have a *lining*,
How many *links* are there in
that chain?
A *lion* is stronger than a tiger,
Her *lips* are *red*,
Is the medicine you speak of a
liquid?
Write a *list* of the things sent
to Dacca,
Listen to what I tell you,
The translation is too *literal*,
Give me a *little*, I don't ask for
much,
He is of a *lively* disposition,
I shall respect him as long as I
live,

tum ne uskā (kutub-khānā) dekhā?
kuttā zabān se pānī (pītā) hai.
is ṣandūk kā (dhaknā) uṭhā, o.
wuh (jhūṭh) bolne meñ kuchh
nahīn dartā.
pīpal ke darakht ke sāye ke tale
wuh (solā) hai.
(zindagi) kam hai, ham ko fikri
'ākihat chāhiye.
wuh (bejān) hokar zamīn par gir-
pūā.
tum is patthar ko (uṭhā) sakte
ho?
yih bojhā bhārī hai yā (halkā)?
āg (jalāne) ko tum use kaho.
hameñ kishṭī (halkā karne) do,
nahīn to dūb jā, egī.
abhī bahut (chamaktī) hai.
maiñ kal ṭūfān aur (bijlī) ke
waqt bāhir thā.
merā ghar tumhāre ghar ke (ham-
shakl) hai.
wilāyat jāne kī mujh ko barī
(khwāhish) hai.
ek sau rūpaiye se ziyāda dene kī
mujh ko (parwānagī) nahīn.
is kapre ko (ustar) darkār hai.
is zinjīr meñ kitnī (karīyānī)
haiñ?
(sher) chīte se ziyāda ḡawwī hai.
uske (honṭh) (lāl) haiñ.
jis dawā ko tum khāte ho so
(patlī) hai?
jo chīzeñ Dhāke ko ga,ññ unkī
(fard) likho.
jo maiñ kahtā hūñ (kān dharkar
suno).
yih faḡaḡ (bāl kā) tarjuma hai.
mujh ko (zarrā-sā) do, maiñ
bahut nahīn māngtā hūñ.
is kī tabī'at barī (chālāk) hai.
jābtak maiñ (jī, ūñgā) us ko mu-
karram jāñūngā.

- He is ill of the *liver* complaint,
 He told me to *load* the boat
 with indigo,
 Is this gun *loaded*?
 Do you know the virtue of the
loadstone?
 May I beg the *loan* of this book?
 Tell the baker to give three
loaves,
 There is no *lock* to your box,
- Where shall we *lodge* to-night?
 These rooms are very *lofty*,
 Why do you thus *loiter* away
 your time?
 How *long* is this piece of cloth?
 How *long* shall you remain
 there?
 Let me *look* through your
 spying-glass,
 When you go to Calcutta, buy
 me a *looking-glass*,
 Try if you can *loose* (untie) this
 knot,
 The joints of this chair are
 very *loose*,
 Take care you don't *lose* the
 knife I gave you,
 He has met with great *loss*,
 He *lost* his way in coming from
 the city,
 I purchased five *lots* at to-day's
 sale,
 This is the flower of the *lotus*,
 They have no *love* for each
 other,
 This is a very *low* room,
 The price he asks is very *low*,
- Lower* this bucket into the well,
 Theirs is a *lucrative* employ-
 ment,
 Put this *luggage* in the boat,
 He is now grown very *lusty*,
- us ko* (jigar) kī bīmārī hai.
 nā,o meñ nīl (bojhā,ī karne ko)
 mujh ko hukm diyā.
 yih bandūk (bharī) hai?
 tum (maṅnāfīs) kī khōṣṣiyat jānte
 ho?
 yih kitāb (mānge) doge?
 roṣī-wāle ko kaho, līn (roṣiyān)
 de.
 tumhāre ṣandūkche meñ (kust)
 nahīn hai.
 ūj kī rāt ham kahānī (raheinge)?
 ye koṭhriyān bahut (ūnchī) haiñ.
 tum kyūñ is tarāh ghāfiat meñ
 aukāṭ (gañwāte) ho?
 yih kaprā kitnā (lambā) hai?
 tum (kitne din) wanāñ rahoge?
 tum apne dūrbīn se mujhe (dekh-
 ne) do.
 jab tum Kalkatte ko jā,o to mere
 wāṣṭe ek (āṅna) lenā.
 dekho, tum yih gira (khol) sakte
 ho.
 is chaukī ke joṛ bahut (d̄hīle)
 haiñ.
 jo chhurī maiñ ne tum ko dī,
 khabardār us ko na (khonā).
 us ko barā (nuṅṣān) hū,ā hai.
 shahr se jab wuh phirā to rāh
 (bhūl-gayā).
 maiñ ne āj kī farokht-gāh meñ
 pāñch (gaṭhriyāñ) kharīd kīñ.
 yih (kunwal) kā phūl hai.
 āpas meñ (muḥabbat) nahīn hai.
 yih koṭhrī bahut (nīchī) hai.
 wuh bahut (thoṛī) kīmat māngtā
 hai.
 is ḍol ko kū,e meñ nīche (ḍālo).
 un ke kām meñ barā (nafā') hai.
 is (asbāb) ko kishī meñ rakho.
 wuh bahut (moṣā) hū,ā hai.

M.

- What is the name of this *machine*?
 He was bit by a *mad* dog,
 He *made me* write the letter directly,
 Having *made* a pen, he began to write,
 These are *magnificent* apartments,
 He has two *maid-servants*,
Make haste and write the letter,
 Who *manages* his affairs?
 We ought to love all *mankind*,
 He spoke to us in this *manner*,
 This garden needs some *manure*,
 Show me a *map* of Bengal,
 This floor is paved with *marble*,
 The regiment will *march* tomorrow,
 Put a *mark* on the paper that is yours,
 I have been to the *market*,
 When will their *marriage* take place?
 He is a very kind *master* (meaning *teacher* or *preceptor*),
 Who is the *master* (meaning *owner*) of that slave?
 Is your *master* (meaning a *European gentleman*) at home?
 Call the carpenter and his *mate* now,
 How can they work without *materials*?
 By what *means* can you do this?
- is (*āle*) *kā nām kyā hai?*
wuh (*dīwāne*) *kutte se kāṭā gayā.*
us ne usī waqt mujh se khaṭṭ
 (*likhwā-ḥiyā*).
us ne kalom (*banāke*) *likhnā*
shurū' kiyā.
ye koṭhriyāñi bahut 'aẓīm (*'āli-*
shān) *haiñi.*
us kī do (*'aurateñi chākar*) *haiñi.*
 (*jaldī*) *khaṭṭ likho.*
uskā kām kaun (*kartā*)?
hum ko chāhiye ki sab (*banī-*
ādam) *ko piyār karen.*
us ne (*is farāḥ*) *se hamāre sāth*
bātechūt kī.
is bāgh meñ (*pāñs*) *dālnā zarūr*
hai.
Bangāle kā (*naksha*) *dikhāo.*
ghar meñ sang *ī* (*marmar*) *bich-*
hāyā hai.
kul lashkar kū (*kūch*) *hogā.*
jo kāghaz tumhārā hai us par
 (*nishān*) *karo.*
maiñ (*bāzār*) *gayā thā.*
un kī (*shādī*) *kab hogī?*
wuh baṛā mihrbān (*ustād*) *hai.*
us ghulām kā (*mālik*) *kaun hai?*
kyā tumhārā (*śāhib*) *ghar meñ*
hai?
baṛhañi aur us ke (*sāthī*) *ko kaho*
abhī āne ko.
baghair (*sāmān*) *ke we kyūñkar*
kām kar sakte haiñ?
tum kis (*tadbīr*) *se yih kām kar*
sakoge?

- I mean to go to Khidarpur
to-morrow,
Measure this cloth,
This is a kind of *measure*,
Meet me at Maulavī Sa'īd's
house to-morrow,
I am reading a book of *memoirs*,
Make a *memorandum* of this,
I have a bad *memory*,
Tell the carpenter to *mend* this
box,
We ought ever to be *merciful*,
- This is an article of *merchan-
dise*,
He is now a *merchant* in Cal-
cutta,
I walked four miles and *met*
no one,
What is the best *method* (*mode*)
of learning a language?
I did not arrive there till *mid-
day*,
Shall I put it at the top, or in
the *middle*?
This paper is *middling*,
She is *mild* in temper,
Grind this wheat in the *mill*,
I have considered this in my
own *mind*,
Had you *mind*ed what he said,
then it would be well,
Lead and copper are dug out
of *mines*,
I shall return in one *minute*,
They are full of *mirth*,
- They are always in *mischie*f,
The wicked man is always
miserable,
Misers never think they have
enough,
They live in great *misery*,
- kal merā* (irādu) Khidarpūr jāne
kā hai.
is kapre ko (nāpo).
yih ek kism (paimā,ish) kī hai.
kal Mālauvī Sa'īd ke ghar meñ
mujh se to (mulākāt) karo.
maiñ (taṣkire) kī kitāb paṛhtā.
is kī ek (yād-dāsh) banā.o.
merā (hāfiṣa) bahut burā hai.
ṣandūk kī (marammat karne ko)
baṛha,ī se kaho.
ham ko (rahm) karnā hamesha
munāsib hai.
yih māl (tijārat) kā hai.
- wuh ab* (saudāgar) Kalkatte meñ
hai.
maiñ do kos chalā gayā ek bhī
(na dekḥā).
ko,ī zabān sīkhne kā kaun sā
(ṣarīk) bihtar hai?
maiñ (do-pahar din) wahāñ nahīñ
pahuñchā.
maiñ is ko ūpar yā (bīch) meñ
rakhūñ?
yih kāghāz (mutawassif) hai.
wuh (mulā,im)-mizāj hai.
is gehūñ ko (chakkī) meñ pīso.
maiñ ne yih apne (dil) meñ taj-
wīz kiyā.
us kī bāt agar tum (mānte) to
khūb hotā.
sīsā aur tāmbā (kāñsī) se nikālā
jātā hai.
maiñ ek (pal) meñ phir ā,ūngā.
we bahut (khushī) se bhare
haiñ.
we hamesha (bure kām) karte
haiñ.
bad ādmī hamesha (dardmand)
rahtā hai.
(bakhūl) kī hīrṣ kabhī nahīñ
bhurī.
we bure (dukh) meñ rahte haiñ.

- He has met with a great *misfortune*,
 I was grievously misled by following your advice,
 This is owing to your *mismanagemt*,
 We ought not to *misspend* our time,
 I suppose you have *misreckoned* these rupees; count them again,
 He has much *misrepresented* the matter,
 They fired several times at a leopard, but *missed* it,
 You *mistake* my meaning,
 We should not *mistrust* without cause,
Mix these together,
 It is improper to *mock* any one,
 He is of a *modest* disposition,
 They *molest* us very much,
 I shall receive the *money* after one month,
 The *moon* has not yet risen,
 He will come in the *morning*,
 The *motion* of this wheel is very quick,
 What is your *motive* for doing this?
 Have you seen the *Himālaya mountain*?
 Having *mounted* his horse, he rode off,
 This is a *mournful* history,
 The whole country *mourns* his loss,
 There is much *mud* on the river-side,
- us ne baṛī (āfat) uḥhā,ī.*
tumhārī naṣīhat ke muwāfiq chalne meñ mujh se baṛī (chūk) hū,ī.
tumhārī (be-khabarī) se yih aisā hū,ā.
ham ko munāsib nakīn ki apne waqt ko (zā,i') karenī.
maiñ samajhtā hūñ tum ne rū-paiye ginne meñ (saho kī); phirkar gino.
us ne yih muḥaddama (bar-khilāf) dikhāyā.
ek chīte par we ka,ī goliyāñ lagāiyāñ, lekin us ke ek bhī (na lagī).
tum merī bāt ko (uḥḥā) samajhte ho.
be subah kiṣī se bad (i'tikād) honā, ham ko munāsib nahīñ.
in dono ko bāham (milā-do).
kiṣī kī (naḥl karnā) munāsib nahīñ.
wuh (sharmandā) mizāj hai we ham ko bahut (satāt) huiñ.
ek (mahīne) ke ba'd mujhe (rū-pae) milenge.
abtak (chāñd) uḥhā nahīñ.
wuh (ṣubh) ko āwegā.
is charkh kī (ḥarakat) bahut jald hai.
is kām karne kā tumhārā kyā (bā'iṣ) hai?
tum ne Himālay (pahār) dekhā hai?
wuh apne ghore par (charhkar) chalā.gayā.
yih bahut (riḳḳat-āmez) ḳiṣṣa hai.
us ke marne se sāre mulk ko (gham) hū,ā.
daryā ke kināre baṛī (kīchay) hai.

Why do you bathe in *muddy*
water?

I have bought a *mule* for 200
rupees,

He was *murdered* by robbers.

They are always *murmuring*,

Are you fond of *music*?

I spoke several times, but still
they continued *mute*,

This will be for our *mutual*
benefit,

kis wāṣṭe tum (gande) pānī meī
nahāte ho?

maiñ ne do sai rūpaiye ko ek
(khachar) mol liyā.

us ko choroñ ne (mār-dālā).

in ki tabī'at hameshā (shikāyat-
wār) hai.

(rāg) tumheñ bhātā hai?

maiñ ne ka,ī bār unheñ to kahā,
lekin we (khāmosh) rahe.

is meī (ṭarfain) kā fā,ida hogā.

N.

In Bengal, little children are
accustomed to go *naked*,

This vessel's *name* is the Moira,

Have you read this *narrative*?

All the people of this *nation*
speak his praise,

The tiger is fierce by *nature*,

She is a *naughty* girl,

Have you learnt *navigation*?

This is *neat* writing,

It is not anyways *necessary*
that you should go there,

I have *need* of your assistance,

It is absolutely *needful* that I
should go,

This is owing to your *neglect*,

They are idle and *negligent*,

He is a *neighbour* of mine,

He lives in this *neighbourhood*,

Have you seen my *new* book?

We will go there *next* month,

I have broken the *rib* of my
pen,

These are very *nice* mangoes,

Bangāle meī larḥe (barhana)
rahte haiñ.

is jahāz kā (nām) Moirā hai.

tum ne is (kiṣṣe) ko parhā hai?

is mulk ke sab (log) is kī ta'rīf
karte haiñ.

apnī (tabī'at) meī sher barā
tund-mizāj hai.

wuh chhokrī (naṭkhaṭ) hai.

tum ne kyā (mallāhī) sīkhī hai?

yih (achchhā) likhā hai.

tumhārā wahāñ jānā kuchh (za-
rūr) nahīñ.

maiñ tumhārī madad kī (iḥtiyāj)
rakhtā hūñ.

muñh ko wahāñ jānā barā (zarūr)
hai.

tumhārī (be-khabarī) se yih hū,ā
hai.

we sust aur (ghāfil) haiñ.

wuh merā (parosī) hai.

wuh is (nazdīkī) meī rahtā hai.

tum ne merī (na,ī) kitāb dekhī
hai?

ham (dūsre) mahīne wahāñ jā-
enge.

maiñ ne apne kalam kī (nok) toṛ
dālī.

ye bahut (achhe) āmb haiñ.

I *nipped* my fingers with the
pincers,
I cannot bear so much *noise*,

What they say is all *nonsense*,
The plaintiff was *nonsuited*,
He asked, but I gave him
nothing,
My fingers are *numb* with cold,

What *number* of persons were
present?

There are *numerous* errors in
your writing,
They took with them their
little child and its *nurse*,

How can the boatmen row
without *oars*?

In a court it is usual for
witnesses to take an *oath*,
You should pay *obedience* to
his orders,

Good children are *obedient* to
their parents and *obliging* to
every one,

I must *obey* his orders,

What was the *object* of your
going there?

You should try to *oblige* your
master,

These words are *obscure*,
This term has become *obsolete*,
This is an *obstacle* to my learn-
ing,

They are *obstinate* in their
opinions,

There was no *occasion* for your
coming,

He has *occasioned* his parents
trouble,

main ne apnī uṅglī ko mūchne se
(dabā) rakhā.

main itne (shor) kā mutahammil
nahīn ho saktā.

jo we kohte huiin sab (bāṭil) hai.
faryādī kī nālīsh (nāmanzūr) hū, i.
us ne mujh se māngā lekin main
ne (kuchh na) diyā.

merī ungliyān jāre se (thīṭhir)
ga, īnī.

(kitne) ādmī ḥāzīr the ?

tumhāre likhne mein (bahut sī)
ghaltiyān haiin.

we apne chhoṭe larke aur (dā, ī)
ko sāth le ga, e.

O.

b-ighair (dānd) ke mallāḥ kyūnī-
kar nā, o khyo-sakte huiin ?

gawāhoñ ko 'adālat mein (ḥasam)
khānā dastūr hai.

munāsib hai ki tum is kā (ḥukm)
māno.

achchhe larke mā bāp ke (tābi'-
dār) aur sab se (mutawāzī')
huiin.

mujhe us kā ḥukm (ḥabūl karne)
hogā.

tumhāre wahān jāne kā kyā (sa-
bab) thā ?

khudāwand ko (rāzī rakhnā)
tumheñ munāsib hai.

ye alfāz (mu'ammī) huiin.

yih iṣṭilāḥ filḥāl (matrūk) hai.

yih mere sikhne kā (mānī') hai.

we apne kḥiyāl mein (kḥud-sar)
haiin.

tumhārā yahān ānā kuchh (dar-
kār) na hū, ā.

us ne apne mā bāp ko barā ranj
(diyā).

After another month, I shall
have *occupied* this house
twenty years,

I don't remember this ever to
have *occurred* before,

This is a very remarkable *oc-*
currence,

This is a very *odd* kind of
expression,

What *offence* have I committed?

I cannot think of thus *offending*
him,

Had I known this before, I
should have *offered* you my
services,

I am going to Mr. —'s *office*,

He is a European *officer*,

There is no *oil* in the lamp,

Once upon a time, an *old man*
and an *old woman* went to
the forest to gather sticks,

There is some *omission* in copy-
ing,

I *omitted* to mention that,

God is *omnipotent* and *omni-*
present,

Open the door,

How does this *medicine ope-*
rate?

What *opinion* do you form on
this subject?

His house is *opposite* to mine,

He has met with much *oppo-*
sition,

I have brought some *oranges*,

He is celebrated as an *orator*,

This is an *order* for a hundred
rupis,

This school is without *order*,

I have *ordered* the goods to be
got ready,

dūsre mahīne ba'd is ghar mein
mujh ko bīs baras (hoṅge).

mujh ko yād nahīn ki kabhī āge
aisā (ittifāk hū,ā).

yih barī ta'ajjub kī (bāt) hai.

yih ('ajab) tarāḥ kā lafz hai.

main ne kyā (takṣīr) kī hai?

aisā us ko (nā-khūsh rakhnā),
mujhe pasand nahīn.

agar main āge aisī bāt jāntā to
tumhārī muqad karne ko (ḥā-
zīr) hotā.

main fulāne śāhib ke (daftar-
khāne) mein jātā hūn.

wuh Farangī ('uhdedār) hai.

chiragh mein (tel) nahīn.

kisī wakt ek (būrḥā) aur ek
(buḥiyā) jangal mein lakṛiyān
chunne ko ga,e.

khafī ke likhne mein kuchh (saho)
ho ga, hai.

main yih bāt kahnī (bhūl-
gayā).

khudā (kādir) aur (har jā ḥāzīr)
hai.

darwāza (kholo).

yih dawā kaisī (tāṣīr rakhtī hai)?

is mein tum kyā (kiyās) karte
ho?

us kā ghar mere ghar ke (sāmh-
ne) hai.

bahut logoñ ne iskī (muḥālifat)
kī hai.

main ne (kaule) mol liye.

wuh (faṣīḥ) mashūr hai.

yih ek sau rupa,e kī (hundī) hai.

yih maktab be (tarbīb) hai.

sab chīzoñ ke taiyār karne ko
main ne (ḥukm kiyā hai).

He was well versed in <i>oriental</i> literature,	(<i>mashrikī</i>) 'ilm se wuh <i>khūb wāqif</i> hai.
Do you know the <i>origin</i> of this saying?	tum is <i>bāt kī</i> (aṣl) <i>jānte ho?</i>
This is not the <i>original</i> writing,	<i>yih likhā</i> (aṣlī) <i>nahīn hai.</i>
They wear different kinds of <i>ornaments</i> ,	<i>we raḳam raḳam ke</i> (<i>zewardāt</i>) <i>pahintiyān haiñ.</i>
These children are <i>orphans</i> ,	<i>ye luṛke</i> (<i>yatīm</i>) <i>haiñ.</i>
We cannot <i>overcome</i> the enemy,	<i>dushman pur ham</i> (<i>ghālib</i>) <i>hone nahīn sakte.</i>
The river has <i>overflowed</i> its banks,	<i>dariyā kā pānī kināron se</i> (<i>bāhar gūyā</i>).
It is better that you <i>overlook</i> his offence,	<i>agar is kī taḳṣīr tum</i> (<i>mu'āf karo</i>) <i>to bihtar hai.</i>
A sudden gust of wind <i>overset</i> the boat,	<i>ek ā ek hawā ne aisā ṭapāncha mārā ki kishtī</i> (<i>dūb gayī</i>).
Who is the <i>owner</i> of this house?	<i>is ghar kā kaun</i> (<i>mālik</i>) <i>hai?</i>
Whose <i>oxen</i> are these?	<i>ye kiske</i> (<i>bail</i>) <i>haiñ?</i>

P.

I have received a <i>packet</i> from Madras,	<i>mandrāsī khūṭ kī ek</i> (<i>kharīṭa</i>) <i>pāyā hai.</i>
In what <i>page</i> of the book does the word occur?	<i>kitāb ke kis</i> (<i>ṣafḥe</i>) <i>meñ wuh lafz milltā hai?</i>
I have a <i>pain</i> in my head,	<i>mere sir meñ</i> (<i>dard</i>) <i>hai.</i>
Where did you get this <i>paint</i> ?	<i>tum ne yih</i> (<i>rang</i>) <i>kahāñ pāyā?</i>
In former times, there lived in China a celebrated <i>painter</i> , by name Mānī,	<i>agle' zamāne meñ Chīn ke mulk meñ mānī nām ek baṛā</i> (<i>mu-ṣawwīr</i>) <i>thā.</i>
This is a beautiful <i>painting</i> ,	<i>yih bahut</i> <i>khūb-ṣurat</i> (<i>taṣwīr</i>) <i>hai.</i>
He became <i>pale</i> through fear (literally <i>yellow</i>),	<i>dar ke māre us kā rañg</i> (<i>zard</i>) <i>ho gayā.</i>
Have you read that <i>pamphlet</i> ?	<i>tum ne yih</i> (<i>chhoṭī kitāb</i>) <i>parhī?</i>
There are ten <i>panes</i> of glass in this window?	<i>is khiṛkī meñ das</i> (<i>khāne</i>) <i>shīshe ke haiñ.</i>
I have forwarded to him the <i>parcel</i> ,	<i>mainē ne</i> (<i>gaṭhrī</i>) <i>ko us ke pās bhej-diyā.</i>
Sir, I beg your <i>pardon</i> ,	<i>ai ṣāhib, mujh ko</i> (<i>mu'āf</i>) <i>kījiye.</i>
He said that his <i>parents</i> had given him leave to do so,	<i>us ne kahā mere</i> (<i>mā-bāp</i>) <i>ne aisā karne ko ijāzat dī.</i>
I invited him to <i>partake</i> of some fruit, but he would not,	<i>mainē ne mewa</i> (<i>khāne kī</i>) <i>du'wat kī, lekin us ne ḳabūl na kī.</i>

- We ought not to show *partiality* in our judgment,
 I find I am mistaken in this *particular*,
 He is a *partner* in the house of Messrs. Palmer and Co.,
 Each of them favours his own *party*,
 Have you got a *pass* for these goods?
 This coin does not *pass* in Bengal,
 That ship brought many *passengers*,
 One ought never to be in a *passion*,
 He has obtained a *passport* to go to Agra,
 This *path* leads to the village,
 It becomes us to exercise *patience* in adversity,
 They are *patient* and *peaceable*,
 He *patronizes* whatever tends to the welfare of the country,
 You must give me a *pattern* to work by,
 In reading, you ought to *pause* where there is a stop,
 I have had a month's *pay* beforehand,
 He is a very just man, he *pays* all his debts,
 He will have only *pecuniary* loss,
 The windows are so small, one can but just *peep* through them,
 These children are *peevish* and *perverse*,
 For doing this you must pay a *penalty*,
 Lend me your *penknife* to cut my *pen*,
 His turn of mind is *pensive*,
- ham ko munāsib nahīn ki kisī insāf menī (tarafdārī) karenī. mainī ab dekhtā hūn ki is (bāt menī mujh se ghalafī hū,ī. wuh Pālmar ṣāhib ke ghar me. ek (sharīk) hai. har ek apne (farīk) ko dos. rakhtā hai. tum ne (rawāna) pāyā is asbāl kā? yih zarb Bangāle menī (ghhair murauwaj) hai. bahul (musāfir) jahāz menī the. kisī ko na chāhiye ki (ghuṣṣe) ho. us ne gre jāne kā (rawāna) pāyā. yih (rāh) gānw jāne kī hai. ham ko munāsib hai ke muṣībat menī (ṣabar) ikhtiyār karenī. we (sābir) awr (mulā,im) haiñ. jis menī mu'k kī ṣalāh ho, wuh us menī (madad kartā hui). mujh ko ek (namūna) dījiye jis se kām karūñ. paṛhne menī, tum ko wakt kī jagah (ṭhaharnā) zarūr hai. mainī ne pahle ek mahīne kī (ḥalub) pā.ī. wuh barā diyānat-dār hai, apnā sab karz (adā) kartā hai. is kī jākaḥ naqdī (nuḡṣān) hogī. kharkhariyān aisī tang haiñ, ki ko,ī us se jākaḥ (jhānkne) saktā hai. ye larke (chirchire) aur (bad-zāt) haiñ. yih kām karne se tumhenī (jarīmāna) dene hogā. apne (kalam-tarāsh) mujh ko do (kalam) banāne ko. is kā dil (mutafakkir) hāi.*

- I *perceive* no error in your composition,
This blemish is *not perceptible*,
Your work is now *perfect*,
We ought to aim at *perfection*,
though we cannot attain it,
- He generally promises, but he does not *perform*,
The whole apartment was filled with *perfume*,
The house is *perfumed* by the fragrance of these flowers,
Perhaps this news may be true,
Is this regulation to be *permanent*?
I have *permission* to go for three months,
Bring a *permit* for these goods,
- Will you *permit* me to walk a little in your garden?
There is a *perpetual* flux and reflux,
I am much *perplexed* in this business,
Who is that *person*?
I have done this deed through his *persuasion*,
His answers are *pertinent*,
You must make a *petition* to the merchants,
Have you a *phial* for the medicine?
This *phrase* is very common,
I am not fond of taking *physic*,
- Do you know what *physician* visits him?
I will show you a beautiful *picture*,
Give me a small *piece* of paper,
He is a person of great *piety*,
- jo tum ne likhā hai main is meñ *ghalfī nahīn* (pātā).
yih dāgh (ghair mahsūs) hai.
ab tumhārā kām (tamām) hū,ā.
ham ko chāhiye ki ham (tamām o kamāl) talāsh karen, goki hāsīl na ho.
wuh akṣar wa'da kartā hai, lekin (pūrā nahīn kartā).
sārā kamrā (khuṣh-bo) se mua't-tar thā.
in phūlon kī khuṣh-bo se sārā ghar (mahak-gayā).
(shāyad ki) yih khabar sach ho.
kyā yih ā,īn (pā,edār) hogā?
main ne (rukḥṣat) pā,ī tīn mahīne kī.
(rawāna) lo is asbāb ke lejāne kā.
apne bāgh meñ zarrā sair karne kī (ijāzat) doye?
jawār bhāṭhā (hamesha) hai.
is kām meñ main bahut (ghabrātā) hūn.
wuh (shakḥṣ) kaun hai?
un ke (kahne) se main ne yih kām kiyā.
is kā jawāb (shā,ista) hai.
tum kochā hiye ki saudāgar ṣā-hibon ko ('arṣī) karo.
tumhāre pās dūwā rakhne ko (shīshī) hai?
yih chalan kī (bāt) hai.
main (dawā) khāne nahīn chāhtā.
tum jānte ho kaun (hakīm) dawā kartā hai?
main tum ko ek bahut khūb-sūrat (taṣwīr) dikhā,ūngā.
mujh ko ek chhoṭā (tukrā) kāghaz do.
wuh baṛā (dīndār) hai. P

- The *pilgrim* is gone on *pilgrimage*,
 His house is ornamented with *pillars*,
 I want a pair of *pincers* from them,
 Whose is that *pinnace* now passing?
 I was near falling into a *pit*,
- The afflicted should excite our *pity*,
 What a *pity* you did not tell me this!
 What is the *place* called where he lives?
 The *plague* of this business is endless,
 This writing is *plain* and easy to be read,
 Who is the *plaintiff* in this affair?
 Have you seen the *plan* of the building?
 Smooth this board with a *plane*,
 Are these *planks* for sale?
 The inside walls are *plastered* with lime,
 We have now no time to *play*,
- If he had informed me of this before, I should have been better *pleased*,
 I *pledge* my word to act in this manner,
 This kind of fruit is *plentiful*,
 I have an excellent *plough* and one pair of oxen,
 When the rains arrive, I shall *plough* this field,
 He is a *poet*; have you seen his last *poem*?
 This needle has no *point*,
- wuh (ḥājī) (ḥajj ko) gayā hai.
 us kā ghar (satūnoṅ) se ārās hai.
 main ek (saṅḍāsī) un se chāh hūn.
 yih (bojrā) jo jātā hai kiskā hai
 ḡarīb thā ke main (garhe) me gir partā.
 ham ko chāhiye ki bīmāroṅ pe (rahm) karen.
 (afsos) hai ki tum ne mujh ko kahā!
 kyā nām hai us (jagah) kā juhū wuh rahtā hai?
 is kām kī (miḥnat aur mushakāt) kā intihā nahīn.
 yih (ṣāf) likhā hai, aur ba-āsān parhā jātā hai.
 is mu'āmale meṅ kaun (mudda'i) hai.
 is ghar kā (naḡsha) tum ne dekh hai?
 (rande) se is takhte ko sāf karo kyā ye (takhte) bechne ko haiṅ andar dīwār ke (gachhkārī) hū hai.
 ham ko ab (khelne) kī furṣa nahīn.
 agar wuh peshtar mujh ko kahtā to main ziyāda (kḡuṣh) hotā main ne (iḡrār kiyā hai) ki main yūn karūngā.
 is ḡism kā phal (bahut) hai. mere pās ek achchhā (hul) aur bailoṅ kī ek joṛī hai.
 jab barsāt āwegī, to main is zamīn meṅ (hal chalā, ūngā). wuh (shā'ir) hai, us ka ākḡhir (shī'r) tum ne dekhā hai?
 is sū,ī kī (nok) nahīn.

- She has been at the *point* of death,
 Had you asked, I could have *pointed* out to you in what manner to act,
 He received us with great *politeness*,
 He rides out every morning on his *pony*,
 He is now become *poor*,
 Calcutta is a very *populous* city,
 I have his *portrait* in my *possession*,
 Had I studied earlier, by this time I might have *possessed* much learning,
 There is no *possibility* of your getting there to-day,
 If the letter goes by to-day's *post*, you must send it to the *post-office* now,
 What will be the *postage*?
 I have sent word to the *post-master*,
 Why do you sit in that *posture*?
 What is there in this *pot*?
 Though in great *poverty*, she is happy,
 It is beyond my *power* to understand this,
 What your *purpose*, I think, is *not practicable*,
 Whence arose this *practice*?
 He is an *effective practitioner* and a *competent physician*,
 We ought not to *praise* the undeserving,
 Her health is very *precarious*,
 In the book which you gave me are many excellent *precepts*,
- wuh marne ke (ḡarīb) hū,ī thī.
 agar tum pūchhte, to main kām kā ḡaur (batātā).
 us ne ham se baḡī (tawāzu') se mulākāt kī.
 wuh (ḡaḡū) par har ṣubḡ ko savār hotā hai.
 wuh ab (ḡharīb) ho gayā.
 Kulkatta baḡā (ābād) shahr hai.
 (mere pās) is ke (chihre kī taṣ-wīr) hai.
 agar main āge paḡhtā, to in dinon mein ('allāma hotā).
 yih (imkān) nahīn ki itne 'arṣe mein tum āj wahān pahuncho.
 agar tum āj kī (ḡāk) mein khaff bhejo, to abhī (ḡāk-ghar) mein bhejnā chāhiye.
 (ḡāk kā mahṣūl) kyā hogā?
 main ne (ḡāk ke munshī) ko khabar bhejī hai.
 tum kyūn is (ḡarah) baithte ho?
 is (loḡe) mein kyā hai?
 wuh bā-wajūd baḡe (ḡaḡr) ke khush hai.
 is kā samajhnā mere (maḡdūr) se bāhir hai.
 jo tum irāda karte ho mere naz-dīk (nā-mumkin) ma'lūm hotā hai.
 kahān se yih ('ōdat) hū,ī hai?
 wuh (jarrāḡi kāriḡar) hai, aur (ḡakīmi kābil).
 buron kī (maḡḡ karnā) ham ko lāzim nahīn.
 is ki tandurustī (beḡiyām) hai.
 jo kitāb tum ne mujh ko dī, us mein bahut achchhe (aḡkām) haiin.

- We cannot *predict* what will happen on the morrow,
 Your *prediction* has been fulfilled,
 I *prefer* your house to my own,
 Which of these two is *preferable*?
 We ought to get rid of *prejudice*,
 He received a *premium* of 100 rupees,
 They are *preparing* to go to England,
 The doctor wrote this *prescription*,
 He said so in my *presence*,
 The Nauwāb of Lakhnau sent this elephant to the Governor-General as a *present*,
 By your kindness my life was *preserved*,
 Are you fond of *preserves*?
 Who is the *president* of that society?
 I *presume*, sir, you have lately arrived in this country,
 This is merely a *pretence*,
 These are very *pretty* flowers,
 I could not *prevail* upon him to remain here longer,
 This disorder is at present very *prevalent*,
 I thought you might have *prevented* their going away,
 You went *previous* to my arrival,
 What is the *price* of this? Is that really the *market price* (or *price current*)?
 We ought to shun *pride*,
 Who is the *principal* in the business?
- jo kal hogā, us ko ham āj nahī (bol-sakte).
 jo (bāt) tum ne kahī thī so hai.
 mujhe apne ghar se tumhārā ghar (piyārā) ma'lūm hotā hai.
 in dono mein se kaun (pasand) hai?
 ham ko chāhiye ki (ta'aşşu-chhor) den.
 us ne ek sau rupaiye (in'ān) pāyā.
 we Wilāyat jāne ko (musta'id) hai.
 ḥakim ne yih (nuskha) likhā hai.
 us ne mere (sāmhne) aisā kahā Lakhnau ke Nauwāb ne yih hātī Gavarnar Bahādur ko (hadiya) bhejā.
 tumhārī mihrbānī se hamārī jān (bachī).
 tumhen (murabbā) bhātā hai?
 us jamā'at kā (sardār) kaun hai.
 ai šāhib, main (samajhtā) hūn ki āp yahān thore din se āyā hai.
 yih fakat (hīla) hai.
 ye bahut (khūbśurat) phūl hai.
 wuh yuhān ziyāda rahne ko mere kahne se (rāzī na hū,ā).
 yih wabā bilfi'l bahut (phūlī) hai.
 mujhe khīyāl thā, ki tum unhen jāne se (bāz rakh sakte the).
 tumhārā jānā mere āne ke (kab) thā.
 is kī (kīmat) kya hai? kyā wuhī (bāzār kā nirkh) hai?
 ham ko chāhiye (gharūr) se parhez kare.
 is kām kā (sardār) kaun hai?

- The book will shortly be *printed*,
 How many *prisoners* are in jail?
 They held a *private* conversation,
 Is there a *probability* of my seeing him?
 That is not at all *probable*,
 Where can I *procure* a budget-row,
 Those articles are the *produce* of this country,
 This garden *produces* nothing but weeds,
 They use only *profane* language,
 I *promised* to call upon him to-day,
 By this our happiness will be *promoted*,
 Man is *prone* to err,
 Let me hear you *pronounce* this word,
 Is my *pronunciation* correct?
 What *proof* can you give of this?
 If you take away this *prop*, the roof may fall,
 This doctrine is *propagated* everywhere,
 Do you conceive this to be *proper*?
 He is a person of *property*,
 You will have your *proportion* of profits,
 I *propose* that we share the loss between us,
 Are you the *proprietor* of this house?
 Will you *prosecute* him for his offence?
 He is now in great *prosperity*,
- yih kitāb jaldī (chhāpī) jā, egī.
 kaid-khāne meñ kitne (kuidī) haiñ?
 unhoñ ne (makhfī) bātchit kī.
 us ko dekhne meñ mujhe kuchh (ihtimāl) hai?
 wuh ghair (muhtamal) hai.
 kahāñ (milegā) ek bajrā?
 we sab chīzeñ is mulk meñ (paidā) hū, haiñ.
 is bāgh meñ khurāb ghās ke siwā, e aur kuchh nahīñ (ugtā).
 we faḳaṭ (burī) bāteñ kahte haiñ.
 main ne us se (wa'da kiyā) ki āj tumhāre pās ā, ūñgā.
 is sabab se hamārī khushī (ziyāda) hogī.
 ādm īsaho kī ṭaraf (mā, il) hai.
 tum is lafz ko (bolo), main sunūñ.
 merā (talaffuz) durust hai?
 tum is kī kyā (dalīl) lāte ho?
 agar tum (sitūn) ukhār. dāloge to chhat gir paregī.
 yih ta'līm har jagah meñ (murawaj) hai.
 tum samajhte ho yih (munasib) hai?
 wuh barā (daulatmand) hai.
 nafa' meñ tum apnā pūrā (hiṣṣa) pā, oge.
 main (kahtā hūñ) ki jo kuchh nuḳṣāñ hū, hai, ham tum āpās meñ hiṣṣa karen.
 tum is ghar kā (mālik) ho?
 is kī taḳṣīr ke ba. sabab tum (nālīsh karoge)?
 ab us kā barā (naṣīb) hai.

His affairs are now very *prosperous*,

In whatever he undertakes he *prosper*,

It is a prince's glory to *protect* his people,

They fled to the king for *protection*,

They who are *proud* have little sense,

I can *prove* this to be true,

This is a common *proverb*,
Being in service all the time,
have you not *provided* for
your family?

Providence directs all things,

This disease affects the whole
province,

Make *provision* for your journey,

He does everything he can to
provoke me,

She is a wise and *prudent*
woman,

A *puff* of wind will upset this
boat,

We must *pull* the boat along
with a rope,

Let me feel your *pulse*,
You may expect to be *punished*
for this,

I am reading a dialogue between
a *pupil* and his *preceptor*,

If I had had sufficient money,
I should have *purchased* the
house,

There were few *purchasers*,
God only is *pure*, that is, free
from sin,

Can you inform me how the
heart may be *purified*?

is *wakt* us ke *kām* meñ (*durustī*)
hotī hai.

jo *kām* vuh *kartā* hai
(*kāmyāb hotā hai*).

apne *ādmiyon* kī (*himāyat*) *bādshāh*
ko *fakhar* hai.

we (*panāh*) ke liye *bādshāh* kī
ṭaraf bhāg.

jo (*maghrūr*) haiñ we *kam 'aql*
haiñ.

is *bāt* kī *ṣadākat* par *maiñ* (*dalīl*
dene) *saktā* haiñ.

yih (*maṣal*) *mashhūr* hai.

itne *din* se *naukarī* *karte* ho, aur
abtak apne '*iyāl* ke *wāṣṭe*
kuchh (*jama'*) *na* *kiyā*?

(*Parwardigār*) ke *ḥukm* se *sub*
chīz jāri hai.

yih *bīmāri* *sab* (*mulk* meñ) *phailī*
hai.

tum (*tosha*) *safar* *kā* *taiyār*
karo.

uuh apne *maqdūr* *bhar* *merā*
(*ghuṣṣa* *dilwāne*) ko *kām*
kartā hai.

uuh *baṛī* *dānā* aur ('*aqlmand*)
hai.

hawā ke *ek* (*ṭapāñche*) meñ *yih*
kishtī *dūb-jā*, *egī*.

hameñ *kishtī* *kā* *gun* (*khīnchne*
hai).

maiñ *tumhāri* (*nabz*) *dekhūñ*.

tum *yokīn* *jāno* ki *tumheñ* *is* ke
liye (*suzā* *mileyī*).

maiñ (*ustād*) aur (*shāgird*) ke
sawāl o *juwāb* *parhtā* *hūñ*.

agar *maiñ* *bahut* *sā* *rūpaiya*
rakhtā *to* *ghar* (*mol-letā*).

(*khariḍār*) *bahut* *thore* *the*.

fakaṭ *khudā* (*pāk*) hai, *ya'ne* *be*
'*aib*.

tum *mujh* ko *batā*-*sakte* *ho* ki *dil*
kyūñkar (*ṣāf* *ho* *saktā* *hai*)?

I <i>purpose</i> to consider this subject,	<i>maini ne (ṭhahrāyā) hai ki yih muḳaddama tajwīz karūngā.</i>
<i>purpose</i> do you do	<i>kis (kāṁ) ke liye yih bunāte ho ?</i>
He found a <i>purse</i> with five ashrafīs in it,	<i>us ne pānch ashrafiyonī kī (ṭhailī) pā,ī.</i>
Our soldiers <i>pursued</i> the enemy sixty miles,	<i>hamāre lushkar ne dushman ko sāṭh kos (bhagāyā).</i>
Your <i>pursuit</i> of pleasure is fruitless,	<i>tumhārī ('aish-jū,ī) befā,ida hai.</i>
He <i>put</i> all his savings into the bank,	<i>jitnā rūpaiya usne bachā rakhā thā, sab bānk meṁ (rakh-diyā).</i>

Q.

He has many good <i>qualifications</i> ,	<i>wuh achchhī (khūbiyān) rakhtā hai.</i>
Are you <i>qualified</i> to do this work ?	<i>tum is kāṁ karne ke (lā,ik) ho ?</i>
Of what <i>quality</i> is this cloth ?	<i>yih kis (kism) kā kaprā hai ?</i>
What <i>quantity</i> do you wish for ?	<i>tum kis (kadar) chāhte ho ?</i>
They appear to be fond of <i>quarrels</i> ,	<i>zāhiran un ko (jhagrā) bhātā hai.</i>
Why do you <i>quarrel</i> one with another ?	<i>tum kyūn āpas meṁ (larṭe) ho ?</i>
Is the work printed in folio, <i>quarto</i> , octavo, or duodecimo ?	<i>yih kitāb kis tarāḥ chhāpī ga,ī ? sārā takhtu hai, yā (do warkā), yā chaur warkā, yā si warkā ?</i>
The king and <i>queen</i> were both present,	<i>mulik aur (mulika) wahān dono hāzīr the.</i>
Take some water to <i>quench</i> your thirst,	<i>thorā pānī lekar piyās (bujhā,o).</i>
That vessel came <i>quick</i> ,	<i>wuh jahāz (jald) āyā.</i>
We must <i>quicken</i> our pace, if we wish to arrive there this evening,	<i>agar ham āj wahān pahunchne chāhte haiṁ, to kadam (juldī) uḥānā hogā.</i>
Give me a <i>quill</i> and a <i>quire</i> of paper,	<i>ek (kalam) aur ek (dasta) kōghaz 'ināyat kijiye.</i>
When do you mean to <i>quit</i> this house ?	<i>tum kab yih ghar (chhoroge) ?</i>
This is a <i>quotation</i> from some other book,	<i>yih (fikra) aur kisī kitāb se chun liyā hai.</i>

R.

Paper is made of *rags*,
Some of the garden *rails* are
broken,

It *rains* very fast,
Are you fond of *raisins*?
What is his *rank* in the army?
The stream is very *rapid* in
the rainy season,
This is a very *rare* plant,
He is very *rash* in his conduct,
He is a great *rascal*,
At what *rate* do you buy this
cloth?

It is not good to eat rice
raw,
I cannot *reach* so high,

He *reads* eight or ten hours
every day,
Sir, the carriage is *ready*,
This is all *real*, not show merely,
Man has *reason*, the beasts have
it not,

What is the *reason* you cannot
be silent?

What you say is *reasonable*,
That house has been *rebuilt*,

I *received* your letter, dated
1st March,

Give me a *receipt* for the
money,

Is this intelligence *recent*?

Tell me the *recipe* for this
medicine,

Have you *reckoned* what these
things will come to?

I now *recollect* what you told
me,

I have no *recollection* of his
telling me it,

(*gūdar*) *se kāghaz bantā hai.*
bāgh ki kuchh (bār) ṭūṭ ga.ī.

meñ khūb (barastā) hai.
(*kishmish*) *tumheñ bhātī hai?*
fauj meñ us kā kyā (khitāb) hai?
barsūt ke mausim meñ dariyā kī
dhār (tez) hū.ī hai.

yih nādir (būtā) hai.
wuh kām meñ bahut (befikr) hai.
wuh barā (harāmzādā) hai.
kis (kīmat) tum ne yih kaprā
khurīdā?

kachā chāwal (khānā) khūb
nahīn.

maiñ itne ūnche tak nahīn (pa-
huñchne) saktā.

wuh har roz āṭh das ghanṭe
(parhtā) hai.

ṣāhib garī (taiyār) hai.
yih sab (hakīkī) hai, na tamāshā.
(aḳl) ādmīko hai, na jānwar ko.

tum (kis wāṣṭe) chupke rah nahīn
sakte?

jo tum kahte ho wuh (wājib) hai.
wuh ghur (phirkar taiyār kiyā)
gayā hai.

tumhārā khaṭṭ muwarriḳha pahlī
Mārch kā (mujhe pahuñchā).

un rūpāiyon kī (rasīd) mujh ko
do.

yih (na.ī) khabar hai?
is dawā kā (nuskha) tum mujh ko
do.

tum ne (hisāb-kiyā) in chīzon kī
kīmat kyā hogī?

jo tum ne mujh ko kahā thā, so
maiñ abhī (yād kartā hūn).

mujhe (yād) nahīn ki is ne mujhe
yih kahā.

Sir, be pleased to give me a letter of *recommendation* to that gentleman,

I desire no *recompense* for serving you,

They two are now *reconciled*,

Have you any expectation of *recovering* your property?

If there be any mistakes, *rectify* them,

I have very much *reduced* my expenses,

To what do these words *refer*?

Can you give me a *reference* to any one?

The more I *reflect* upon this circumstance, the more I regret it,

I feel much *refreshed* by the air,

He will be obliged to *refund* this sum,

He has *refused* what advice I offered,

I bear him very great *regard*,

You ought to have *regarded* my advice,

His *regiment* is gone to Cawnpore,

I *regret* I did not follow your advice,

I shall *rejoice* to see him,

These matters need to be *regulated*,

The business proceeds with *regularity*,

There is no ready money *remaining*,

I wish to *renew* the lease of this house,

ai *śāhib*, ek (*śifārish-nāma*) *fulāne śāhib ke nām meī 'ināyat kījiye*.

maiī *tumhārī khidmat-guzārī kā kuchh (ajar) nahī chāhtā*.

ab *we dono (multafik) hū, e hai*.

apnā (māl) pāne kī, tum kuchh ummed rakhte ho?

agar is meī kuchh ghalṭī ho, to (durust) kījiye.

maiī *ne apnā kharch bahut (kam kiyā hai)*.

ye sab bāteī kis ke (haḳḳ meī hai)?

aisā admī batā sakte ho jo tum se (wāḳif) ho?

is muḳaddame meī, jitnī main (fikr) kartā hūn, isī ḳadar mujhe ranj hotā hai.

mujh ko is hawā se barī (tāzagī hotī).

itne rūpaiye us ko (phir-dene honge).

jo naṣīhat maiī ne kī, so us ne (na mānī).

maiī barī (takrīm) is kī kartā hūn.

merī naṣīhat (mānnā) tumheī munāsib thā.

uskī (paḷān) Kānhpūr meī gaī hai.

tumhārī naṣīhat na mānne se maiī bahut (pashemān) hūn.

us ke dekhne se maiī (khūsh hūngā).

ye sab muḳaddame (muḳarrar kiyā chāhiye).

yih kām bare (intizām) se 'ilāḳa rakhtā hai.

kuchh naḳd (bāḳī) nahīn.

maiī is ghar kā paḷā (phir kir-āyā) chāhtā hūn.

The monthly *rent* of this house
is fifty rupees,
Your house needs *repairs*,

Can you lend me two hundred
rupees? I will *repay* you in
ten days,

I now *repeat* what I told you
before,

Hereafter our *repentance* will
be useless,

Had I acted as they advised
me, I should have *repented*
of it very much,

This is a *repetition* of what
was said before,

What *reply* do you make to
my question?

I have made a *report* to
Mr. —,

It is so *reported*,

I will *represent* the subject to
him,

His conduct was *reproached*
by many,

Their conduct deserves *reproof*,

He *reproved* them very
sharply,

What *request* did they make?

I *request* of you only this one
favour,

These two very much *resemble*
each other,

You will *reserve* for me three
copies of your book,

Where do you *reside*?

Is that the place of your *resi-*
dence?

He has *resigned* his former
office,

You cannot *resist* his claim,

is ghar kâ (kirāya) pachās
paiye haiñ.

tumhārā ghar (marammat) tē
hai.

do sau rūpaiye mujh ko karz
sakte? to main das roz b
(adā karūngā).

jo main ne tum se pahle kah
wuhī (phir kahtā hūñ).

pīckhe (tuuba) karne se kuc
fā,ida nā hogā.

jo maṣlahat unhoñ ne mujhe
thī, agar main kartā, to mujh
barā (ta, assuf hotā).

jo pahle kahā hai, yih usī k
(takrār) hai.

hamāre sawāl kâ kyā (jawāb)
dete ho?

fulāne ṣāhib ko main ne (khabar)
dī hai.

is farāḥ izhār (hai).

main yih muḳaddama us ko
(jatā, ūngā).

uski chāl par bahut logoñ ne
(malāmat kī).

un ke af'āl (sarzanish) ke lā,ik
haiñ.

us ne un ko khūb (dhamkāyā).

un sab ne kyā (darkhṣāst) kī
hai?

main tum se faḳat yih 'ināyat
(chāhtā hūñ).

ye dono āpas meñ bahut (ham-
shukl) haiñ.

tum tīn jildeñ apni kitāb kī,
mere liye (rakhoge).

tum kahāñ (rahte ho)?

kyā yih tumhārī (sakūnat) kâ
makām hai?

us ne apnā aglā kām (chhor-diyā)
hai.

tum us kâ da'wā (dafa' na kar
sakte ho).

- The enemy fled without *resistance*,
 They are *resolute* in their purpose,
 To do this requires *resolution*,
 I am *resolved* to do so no more,
 He is everywhere *respected*,
 I pay great *respect* to what he says,
 I had no *rest* last night,
 I have *restored* more than I took away,
 What was the *result* of your deliberation?
 From this measure many benefits will *result*,
 Can you *retain* this in your memory?
 At ten o'clock the company began to *retire*,
 When do you propose to *return*?
 I have *revised* what I had written,
 Trade is now beginning to *revive*,
 The General *rewarded* the soldiers,
 Tie this with a *ribbon*,
 That merchant is very *rich*,
 What are *riches* to him who has no heart to make a right use of them?
 Can you tell the meaning of this *riddle*?
 He *rides* on horseback every morning,
 They *ridicule* serious counsel,
 She has lost her diamond *ring*,
dushman baghair (muḳābile) ke bhāg-gayā.
 we jo (irāda) karte haiñ us par ḳā'im rahte haiñ.
 is kām meñ (istiklāl) chāhiye.
 maiñ ne dil se (irādā kiyā hai),
 ki phir aisā na karūñgā.
 wuh sab jagah meñ (mu'azzam) hai.
 us kī bāt ko maiñ bahut (māntā) hūñ.
 kal kī rāt maiñ ne kuchh (ārām) na pāyā.
 jitnā maiñ ne liyā thā, us se ziyādu (udā kiyā hai).
 tumhārī tajwīz kā (ma,āl) kyā hai?
 is kām se bahut fā'ide (niklenge).
 tum is ko yād meñ rakh (sakte) ho?
 das ghante ke waqt mahfil (bar-ḳhāst hone) lagī.
 tum kab (phir ā,oge)?
 maiñ ne jo likhā thā use (durust kiyā hai).
 ab tijārat ne phir (chamaknā) shuru' kiyā.
 faujdār ne sab sipāhiyon ko (in'ām diyā).
 is ko (fīte) se bāndho.
 wuh saudāgar baḳā (daulat-mand) hai.
 jis kā dil *khair* karne par mā'il na ho, us ko (daulat) se kyā fā'ida?
 is (mu'amme) kī ma'nī tum kah-sakte ho?
 wuh har roz ṣubḥ ko ghoṛe par (sawār hotā hai).
 we achchhe mashware par (hañste haiñ).
 us ne apnī almās kī (angūṭhī) kho-dālī.

The bell *rings* daily at twelve
o'clock,

This fruit is beginning to *ripen*,
If you wish to be a good scholar,
rise early every day,

The price of indigo has *risen*
lately,

The sea *roars* loudly,

He has been *robbed* of all his
plate,

The ship ran upon a *rock*, and
was lost,

The *roof* of the house fell in,
How many *rooms* are there in
the house?

Those trees were dug up by
the *roots*,

Make the boat fast with a *rope*,
Rub your hands with this leaf,

The vessel ran upon a sand-
bank, and lost her *rudder*,

By these deeds he will in the
end *be ruined*,

What *rule* do you observe in
study?

God is the *ruler* of the universe,
Run after him and call him
back,

This knife is covered with *rust*,

ghanṭā har roz do pahar ke waqt
(bojtā) hai.

yih mewā (paktā jātā hai).
agar tum fāzil hū, ā-chāhte ho, to
har roz barī fajar (uṭho).

thoṛe din se nīl kī kīmat (baḥ-
gayā).

samundar baṛā (shor) kartā
hai.

us kī sab rikābiyān (chorī) ga, in.

yih jahāz (pahār) par chaḥkar
mārā parā.

ghar kī (chhat) gir-parī.
is ghar meñ kitne (kamre) haiñ?

ye sab dara^{kh}t (jaṛ) se khod-
dāla ga, e haiñ.

kishtī ko (rassī) se bāndh-do.
apne hāthoñ ko is patte se (malo).

jahāz relī ke file par chaḥ gayā
aur us kī (patwār) tūṭ-ga, ī.

in kāmōñ se ā^{kh}ir ko wuh (kha-
rāb hogā).

dars meñ tumhārā (dastūr) kya
hai?

khudā johān kā (hākīm) hai.
us ke pīchhe (dauro) aur use
bulā-lo.

chhurī (zang)-^{kh}urda ho ga, ī.

S.

This is indeed a *sad* misfortune,
He is used to ride without a
saddle,

I heard of his *safe* arrival in
London,

We may live here in *safety*,

This boat has neither mast nor
sail,

Sailors visit different parts of
the globe,

yih ek (barī) muṣibat hai.
us ko baghair (zīn) sawār hone
kī 'adat hai.

maiñ nesunā wuh ṣahīḥ (salāmat)
Landan pahūichā.

hum yahāñ (ārām) meñ rahne
sakte haiñ.

is kishṭī meñ (pāl) aur mastūl
nahīñ.

(mallāh) tarāḥ baṭarāḥ ke mulk-
cñ kī sair karte haiñ.

His *salary* is 500 rupees a month,

There will be a *sale* of salt to-morrow,

These articles are not *sale-able*,

Yours and mine are both the *same*,

Show me a *sample* of the rice,

This rice is full of *sand*,

Your book has afforded me much *satisfaction*,

They are never *satisfied*,

Save this for to-morrow,

I have *saved* my friend from a very great danger,

Tell the carpenter to *saw* this board in two,

This is an old *saying*,

These articles are now *scarce*,

Scatter this seed on the ground,

I have bought a *score* of sheep,

He treated my advice with *scorn*,

Scrape the ink off your pen,

I have *scratched* my finger with a nail,

Why do you *scrawl* on my paper?

These children *scream* all day,

This lock is fastened on with *screws*,

This is the village *scribe*,

The ship will go to *sea* to-morrow,

What did you give for that *seal*?

Have you *sealed* your letter?

There are no *seams* in this cloth,

I had a long *search* to no purpose,

us kā (mahīna) pān sau rūpaiya hai.

kal (namak) kā (nīlām) hogā.

yih asbāb ḡābil (farokht) ke nahīn.

tumhārī merī dono kī (ek raḡam) hai.

mujh ko chāwal kā (namūna) dikhāo.

yih chāwal (bālū) se bharā hai.

tumhārī kitāb paḡhne se mujh ko bahut (khuḡhī) hū.ī.

we kabhī (āsūda) nahīn.

is ko kal ke wāḡḡe (rakho).

maiñ ne apne dost ko bahut baḡe khaḡre se (bachāyā) hai.

baḡha.ī se kaho, kī yih takhta (āre) se do ḡuḡre kar-de.

yih (bāt) purānī hai.

ye chīzeñ bilfi'l (kamyāb) haiñ.

yih tuḡhm zamīn par (bo-do).

maiñ ne (bīs) bheḡeñ mol līñ.

us ne merī nuḡḡhat ko (halkā) jānā.

ḡalam se siyāhī (pūnchho).

maiñ apnī unḡlī ek kīl se (chhil-dālī).

mere kāḡhaz par kyūñ (lakīreñ) karte ho?

ye laḡke tamām din (chillāyā) karte haiñ.

yih ḡufal (pech) se band kiyā hai.

yih bastī kā (kātib) hai.

kal jahāz (samundar) meñ jā.egā.

tum ne us (muhr) kā kyā diyā?

tum ne apne khaḡḡ par (muhr kī hai)?

is kapḡe meñ (sīwan) nahīn hai.

maiñ ne bahut (talāsh) kī, magar usko na pāyā.

I have been <i>searching</i> for this all day,	maiñ ne us kī din bhar (tal.) kī hai.
This is a pleasant <i>season</i> of the year,	baras meñ yih (mausim) ba achchhā hai.
We walked by the <i>sea-shore</i> ,	ham ne (dariyā ke kināre) . kī.
They keep all things <i>secret</i> ,	we sab bāteñ (makḥfī) rake haiñ.
You will find this in the fourth chapter, fifth <i>section</i> ,	us ko chauthe bāb kī pāñche (faṣl) meñ pānge.
You may remain here <i>secure</i> ,	tum yahāñ (khāṭir-jam') se rah sakte ho.
I <i>see</i> , the trouble I take to teach you is useless,	maiñ (dekhtā) hūñ, ki merī tas- tumhāre sikhāne meñ befā, hai.
Sow this <i>seed</i> in the garden, If we <i>seek</i> for knowledge, we shall find it,	is (bīj) ko bāgh meñ bo. agar ham 'ilm (dhūndhen), albatta pāwenge.
The police-officer <i>seized</i> him, <i>Select</i> what things you choose,	kotwāl ne use (pakar-liyā). tum jo jo chīz chāhte ho (jud- kar-lo).
I intend to <i>sell</i> my old books and buy new ones,	merā purāñī kitāb (bechne), at nā,ī mol lene kā irāda hai.
I <i>send</i> my servant to Calcutta once a week,	maiñ apne naukar ko hafte me ek bār Kalkatte (bhejtā) hūñ.
The king said, <i>Send</i> for the <i>executioner</i> ,	badshāh ne kuhā ki (jallād ko (bulā,ñ).
He is a <i>sensible</i> man, She possesses much <i>sense</i> and judgment,	wuh ('aḳlmand) ādmī hai. us kī baṛī ('aḳl) aur tajwīz hai
It behoves us to keep our <i>senses</i> under control,	ham ko chāhiye ki apne (ḥawāss' zabṭ meñ rakheñ.
This <i>sentence</i> has no beginning or end,	is (jumle) kā na awal hai ākhīr.
My <i>sentiments</i> agree with yours,	is meñ merā tumhārā (ḳiyās) barābar hai.
How long is it since their <i>sepa- ration</i> ?	kitne roz se un meñ (judā,ī) hai?
They live in <i>separate</i> houses,	we (jude jude) gharoñ meñ rahte haiñ.
The sky is <i>serene</i> and clear, Are you <i>serious</i> in what you say?	āsmān khūb (ṣāf) aur nūrāñī hai. jo tum kahte ho (sach) hai yā nahīñ?
Send a <i>servant</i> ,	ek (chākar) ko bhejo.

Ivory *serves* for various pur-
poses,

I have been in his *service* ten
years,

I *set off* to-day for Murshidā-
bād,

I have *set* the trap in the place
you told me,

I will now *settle* my account,

He was punished *severely*,

Sew these two together,

Sit in the *shade* of this tree,

My house is *shaded* with trees,

Snake the boughs of the tree,
Snake off the dust on your
clothes,

What, have you no *shame*?

Do you know what *shape* the
earth is?

He has received his own *share*
out of the property,

Is your knife *sharp*?

I am just going to *shave*,

The sun *shed* his beams over
the earth,

Give me a *sheet* of paper,

I have found a beautiful *shell*,

It rains fast, let us *shelter*
ourselves,

The sun *shines* with great
power to-day,

Do you know how to *shoot*
with arrows?

Whereabouts is his *shop*?

Can you *shorten* this?

He *shot* at the tiger twice, but
missed him,

He has an epaulet on his
shoulder,

Please *show* me the book you
spoke of,

hāthī-dānt tarah tarah ke kā-
mon mein (ātā hai).

main ne das baras un kī (khid-
mat) kī thī.

main āj Murshidābād (jātā hūn).

jis jagah tum ne mujhe kahā,
main ne wahīn dāna (dāl-diyā).

main ab apnā hisāb (purā ka-
rūn).

is ne (harī) sazā pā.ī.

in dono ko bā-ham (siyo).

us darakht ke (sāye) mein baithe.

merā ghar darakhton se (sōya-
dār) hai.

(hilā,o) darakht kī thanī.

tumhāre kapre par gard parī hai,
(jhār-dālo).

tumhen kyā (sharm) nahīn?

tum jānte ho zamīn kī (hai,at)
kaisī hai?

usne māl se apnā (hiṣṣa) pāyā
hai.

tumhārī chhurī (tez) hai?

main (hajāmat) karūngā.

sūraj kī dhūp sārī zamīn par
(phailī).

ek (takhta) kāghaz mujh ko do.

main ne ek bahut khūbśurat
(sīpī) pā.ī.

pānī barastā hai, hum ko (panāh
lene do).

āj sūraj kī (dhūp) bahut sakht
hai.

tum tūr (chalāne) jānte ho?

us kī (dūkān) kahān hai?

tum is ko (kotāh kar)-sakte ho?

us ne sher par do bār (golī lagā.ī)
lekin khaṭā kī.

uske (kāndhe) par ek nishān hai.

jis kitāb kā āp ne mujh se zikr
kiyā, so mujhe (dikhlā,o).

Shun the company of the wicked,

Shut the room door, there is such a noise,

He has been sick (or ill) a long time,

Why do you sigh?

This is a sign of rainy weather, Please to sign this paper,

It signifies little what they say,

For the foolish silence is best,

They all remained silent,

This is a silk manufactory,

What can be greater silliness than to think thus?

My case is similar to yours,

His love towards us is sincere,

He is a man of sincerity,

She sings very sweetly,

Their religious opinions are singular,

The boat is sinking,

No man is so just that he sins not,

Sit down, and see if you can understand this or not,

What size is the book you speak of?

Here is a sketch of the village,

He has much skill,

He is a skilful physician,

The sky is overcast,

I had no sleep all last night,

He sleeps every morning till eight o'clock,

The cut in my hand smarts very much,

bad ādmīyōñ kī ṣuḥbat se (parhez karo).

kamre kā darwāza (band karo), barā shor hotā hai.

wuh bahut din se (bīmār) hū, ā hai.

tum kyūñ (ṭhandī sāñs) bharte ho?

yih ('alāmat) bārān kī hai.

mīhrbānī se is kāghaz par (ṣaḥīh) kījiye.

jo we kahte haiñ kuchh (muṣā-yakā) nahīñ.

be-wūkūfoñ ko (khāmoshī) bihtar hai.

we sab (chup) rahe.

yih (resham) kā kār-khāna hai.

is khīyāl karne se aur kyā ziyā-datar (aḥmaḳī) hai?

merā aḥwāl tumhāre aḥwāl ke (mushābih) hai.

wuh ham ko (dil se) piyār kartā hai.

wuh barā (rāst-bāz) hai.

wuh achchhā (gātī) hai.

in ke mazhab kī bāt (nirālī) hai.

nā, o (lūb-jātī) hai.

aisā 'ādil kahīñ nahīñ ki (gunāh na kare).

(baiṭhkar) dekho tum yih samajh-ne sakte ho yā nahīñ.

jis kitāb kā tum ne zikr kiyā, wuh kitnī (barī) hai?

yih gāñw ke naḳshe kā (ṭhāṭh) hai.

uskī barī (kābilīyat) hai.

wuh barā (kābil) ḥakīm hai.

(āsmāñ) par badī hū, ī hai.

kal main tumām rāt nahīñ (soyā).

wuh har ṣubḥ ko āṭh ghanṭe tak (solā) hai.

merī hāth kī jarāḥat bahut (dard kartī) hai.

Let me *smell* that flower,
 These flowers are without *smell*,
 Why do you *smile*?
 The house is full of *smoke*,
 This is *smooth* paper,
 These dogs *snarl* at one another,
 He *snatched* it out of my hand,
 You *sneeze*, because you have
 got a cold,
Snow is white,
 Have you bought any *soap*?

This pen is very *soft*,
 This *soil* is fertile,
 May I *solicit*, sir, this one
 favour,
 I wished to tell you *something*,
 but have forgot what,
 This occasions me much *sor-*
row,
 He appears very *sorrowful*,

I am *sorry* for my offence,

Sort these papers,
 Is this the *sort* you wanted?
 The *soul* must be happy or
 miserable,
 I hear the *sound* of music,
 That fruit is *sour*, don't eat
 it,
 Sow these flower-seeds in the
 garden,
 Leave more *space* between the
 lines,
 In the *space* of three months,
 He besought them to *spare* his
 life,
 A *spark* of fire may set in
 flames a whole village,
 He *speaks* the Bengālī language
 well,
 Show me a *specimen* of your
 writing,

wuh phūl mujh ko (sūnghne do).
 is phūl meñ (*khush-bo*) nahñ.
 tum kyūñ (*hañste*) ho?
 ghar (*dhū,āñ*) se bhar gayā.
 yih (*chiknā*) kāghaz hai.
 ye kutte milke (*bhawñkte*) haiñ.
 us ne zor se (*chhññ liyā*).
 tum ko zukām hū,ā hai, isliye
 (*chhññkte*) ho.
 (*barf*) sufaid hai.
 tum ne kuchh (*sābūn*) mol-liyā
 hai?

yih kalam bahut (*narm*) hai.
 yih (*zamññ*) ser-*hāñil* hai.
 śāhib, agar ijāzat deñ, to maini
 ek (*'arz karūñ*)?
 maini (*kuchh*) tum se kahne chāhtā
 thā, lekññ bhūl-gayā.
 yih mujh ko bahut (*dukh*) detā
 hai.

wuh bahut (*dilgīr*) ma'lūm hotā
 hai.
 maini apñi takṣīr ke wāṣṭe bahut
 (*rañjīda*) hūñ.

in kāghazon ko (*ḱismat karo*).
 tum is (*ḱismi*) kā chāhte ho?
 (*rūh*) *khush* rahegī yā nā*khush*.

maini mūsikī kī (*āwāz*) sunta hūñ.
 wuh mewa (*khaṭṭā*) hai, use mat
 khā,o.
 is phūl kā bīj bāgh meñ (*bo*).

saṭaroni meñ ziyāda (*fark*)
 rakho.

tīn mahīne ke (*'arṣe*) meñ.
 us ne un se apñi jāñ (*bakhshī*)
 chāhī.

ek (*chingārī*) sāre gāñw ko phonk
 suktī hai.

wuh Banglā *khūb* (*boltā*) hai.

apne *khaṭṭ* kā ek (*namūna*) di-
 khā,o.

They wear <i>spectacles</i> ,	we ('ainak) lagāte haiñ.
He spends his money as fast as he procures it,	jaisū wuh jal'd pātā hai, waisāhī jal'd (kharch kartā hai).
They trade in different kinds of <i>spices</i> ,	we tarah tarah kā (maṣālih) bechte haiñ.
Take care you don't <i>spill</i> the ink,	khābardār roshnāī mat (girā,o).
He has done this merely out of <i>spite</i> ,	yih us ne faḡaḡ (dushmanī) se kiyā.
Having <i>split</i> the cocoa-nut, his friend and himself drank the milk,	nāriyal ko (tor'kar) wuh aur uskā dost pāñī pi-ga,e.
You have <i>spoiled</i> my paper,	merā kāghaz tum ne (kharāb) kiyā.
There is a <i>spot</i> of ink on your clothes,	tumhāre kapre par siyāhī kā (dāgh) hai.
<i>Spread</i> this mat upon the floor,	is ṣaff ko zamīn par (bichhā-do).
Having <i>spread</i> a net at night, he caught many birds,	us ne rāt ko jāl (dālkar) bahut chiriyāñ phāñsīñ.
The weeds <i>spring</i> up very fast here,	khurāb ghās yahāñ bahut ja!d (barhtī) hai.
<i>Sprinkle</i> a little water,	thorā pāñī (chhirko).
That is a <i>stag</i> of twelve tine,	wuh bārah-singā (hiran) hai.
He was sitting on the <i>stairs</i> ,	wuh (sīrhī) par baiḡhā thā.
When you read, <i>stand</i> in your proper place,	jab tum paḡho, tab apñī jagah par (khare raho).
They all <i>stared</i> to see me,	we sab mujh ko (tākte the).
The people were nearly <i>starving</i> ,	sab ādmī bhūkh ke māre, ḡarīb the, ki (mar-jāweñ).
He is a person of high <i>station</i> ,	wuh buland (martabr) kā hai.
She intends to make a long <i>stay</i> there,	wuh bahut der wahāñ (uhue) kā irāda kartī hai.
He still continues <i>steady</i> to his purpose,	abtak wuh apne irāde par (mukirr) rahtā hai.
The jackal <i>steals</i> what he can lay hold of,	gīdar jo pātā hai, (churā lejātā hai).
The bank of this river is very <i>steep</i> ,	is dariyā kā kināra barā (ūnchā) hai.
Can you <i>steer</i> a vessel?	tum jahāz ko (zabḡ kar) sakte ho?
<i>Stick</i> these papers together with paste,	in kāghazoñ ko leyī se (milā-do).
He walks with a <i>stick</i> ,	wuh (lāḡhī) pakaḡke phirtā hai.

- He is gathering *wood* (literally *sticks*) in the forest,
 This paper is too *stiff*,
 Cannot you be *still* for one moment?
 This fly has no *sting*,
 I am now so weak I can scarcely *stir*,
 He has great *store* of learning,
 I did not hear that *story*,
 Is this ruler *straight*?
Strain this milk through a cloth,
 I am a *stranger* here,
 Where can we get *straw*?
 I have but little *strength*,
Stretch out your hand,
 I will go as soon as the clock *strikes*,
 He *struck* him with a stick on the head,
 Have you any *string*?
 They *stripped* him and took away his clothes,
 They are *strong* and healthy,
 Getting into the boat, he *stuck* in the mud,
 They *study* all the day long,
 I *stumbled* in running across the road,
 We ought to *subdue* our passions,
 What is your advice on this *subject*?
 They *submitted* to the conquerors,
 Will you *subscribe* to this publication?
 Some people write on leaves as a *substitute* for paper,
 With your assistance I have *succeeded*,
 We have had little *success* in our work,
- wuh jangal meñ (lakṛiyāñ) chuniā hai.
 yih kāghaz barā (sakṛt) hai.
 tum ek dam (chup) nahīñ rah sakte?
 is makkhī ke (ḍānk) nahīñ.
 maiñ aisā kamzor hūñ, ki (hīlnā) dushwār hai.
 us ko 'ilm (bahul) hai.
 wuh (kiṣṣa) maiñ ne nu sunā.
 kyā yih (miṣṭar) sīdhī hai?
 kapre se is dūdh ko (chhāno).
 maiñ yahāñ (ajnahī) hūñ.
 (ghās khushk) kahāñ pāweñge?
 mujhe (bahut kuvvat) nahīñ.
 apnā hāth (sīdhā karo).
 ghanṭe ke (bajte) hī maiñ jā,ūñgā.
 us ne ek lakṛī us ke sir par (mārī).
 tumhāre pās (rassī) hai?
 unhoñ ne (barhana karke) uske kapre le-liye.
 we (ḡuvī) aur tandurust haiñ.
 wuh kishtī meñ chaṛhte kīchaṛ meñ (phañs-gayā).
 we din bhar (paṛhte haiñ).
 rāste ke us pār jāne meñ, merī (ṭhokar) lagī.
 ham ko munāsib hai, ki apne naḡs ko (ḍāñṭe-raheñ).
 is (bāt) par tumhārī kyā ṣalāḥ hai?
 we ghālībhoñ ke (matī) rahe.
 tum is kitāb par (dastkhaṭ karo)ge?
 ba'ze log kāghaz ke ('iwaz) patte par likhte haiñ.
 tumhārī madad se, maiñ apne (maḡṣūd) ko pahunchā hūñ.
 is kām meñ ham ne chandāñ (jā,ido) na pāyā.

Who is to be his *successor* ?
The squirrels *suck* this fruit,
He did not *suffer* me to sell
the goods,
Will this kind *suit* you ?

Your advice appears *suitable*,
I have but two *suits* of clothes,

It is now the *summer season*,
He has received a *summons* to
attend the court to-morrow,
Who *superintends* this work ?
It will then be in vain to *sup-*
pllicate,
Can you *supply* me with these
articles ?
He has no means of *support*,

How does he *support* his
family ?
I should *suppose* you are mis-
taken,
I am not *sure* that it is
so,

I am his *surety*,
We saw a dead body floating
on the *surface* of the water,
I felt great *surprise* on hearing
this,
He would have been greatly
surprised had you told him
this,

I am *surrounded* with difficul-
ties,
I have no *suspicion* that he has
done this,
Look—here is a *swarm* of
bees,

Sweep away this litter,
The sugar-cane is very *sweet*,
My foot *swelled* greatly,
Can you teach me to *swim* ?

is ke (kā'im maḳām) kaun hogā ?
banbilā, o is mewe ko (khāte haiñ).
us ne mujh ko āsbāb bechne (na
diyā).
yih ḳism tumhāri (pasand hotī
hai) ?
tumhāri naṣīhat (munāsib) hai.
mere pas faḳaḳ do (jore) kapre
haiñ.

ab (garmī kā mausim) hai.
kal 'adālat meñ ḥāzīr hone ko is
kī (ṭalbī) hai.
is kān kā kaun (muhtamim hai) ?
us waḳt (tauba karnā) mufīd na
hogā.
tum ye chīzeñ mere liye (lā-de)
sakte ho ?

us kī (guzrān) kā ko, i ṭaur
nahīñ.
urh kyūñkar apne lawāḥikoñ kī
(parwarish kartā hai) ?
main (samajhtā) hūñ ki tum ne
ghalaḳī kī hai.
mujhe (yaḳīn) nahīñ ki aisā hū, ā
hai.

main us kā (zāmin) hūñ.
ham ne ek murda ādmī pāñī (kī
saḥ) par pairte dekhā.
is bāt ke sunne se mujh ko baṛā
(iḟṭirāb) hū, ā.
agar yih bāt tum us-se kahte, to
wuh bahut (ta'ajjub) kartā

main mushkiloñ meñ (ghirā) hūñ.
mujhe (gumān) nahīñ, ki us ne
aisā kiyā hai.
dekho ek makkhiyoñ kā (ghol)
yahān hai.
is kūre ko (jhār-dālo).
gannā baṛā (miḥā) hai.
merā pāñw bahut (phūl-gayā).
tum mujh ko (pairnā; sikhā-
sakte ho ?

This parrot *swings* upon a wire,
Where is my *sword*?
They teach without any *system*,

yih totā dandē par baiḥkar
(jhūltā hai).
merī (talwār) kahān hai?
we be-(dhab) parhāte haiñ.

T.

Come in, and *take off* your cloak,
He *takes* medicine usually once a month,
Having *taken* the fort, they entered the city,
They *talk* incessantly,
He *teaches* English and Bengālī,
The same *teacher* that taught you, taught me,
Mind you don't *tear* your new book,
Tell me where I may meet with him,
This will *tend* to increase our knowledge,
It is now *term* time, the court is open,
When do you expect this affair will *terminate*?
Sir, I return you many *thanks*,
This house must be *thatched* anew,
Do you wish for *thick* paper or *thin*?
They exercise no *thought* on the subject,
He *threatens* to punish them,
The prince sat on a *throne*,
Throw these bits of paper out of doors,
It *thunders* very much,
Tie it quite fast,

bhītar ā, o, apne labāde ko (utāro).
wuh har mahīne meñ ek bār dawā (khātā) hai.
ḥil'e ko (lekur) shahr meñ dukh kiyā.
we humesha (bakte haiñ).
wuh Angrezī aur Banglā dono (sikhātā) hai.
jis (ustād) ne tum ko (sikhāyā), usī ne mujh ko bhī (sikhāyā).
khabardār apnī na, ī kitūb tum mat (phāro).
mujhe (batā, o) us-se kuhānī mulā-ḥāt hogī.
yih hamāre 'ilm barhāne ko (maddad karegā).
yih (darbār) kā waqt hai, 'adālat khulī hai.
tum kyā samajhte ho, yih mu-ḥaddama kab (unjām) pāwe-gā?
ṣāḥib, mainī ṁp kā bahut (shukr)-guzār hūñ.
yih ghar na, e sir se (chhāyā) jā, egā.
tum (motā) kāghaz chāhte ho, yā (bārīk)?
is bāt meñ we kuchh apnī ('aḥl) ko daḥhal nahī dete haiñ.
wuh un kī sazā dene ko (tahdīd kartā hai).
bādshāh-zāda (taḥt) par baiḥhā.
yih kōghaz ke tukre darwāze ke bāhar (pheñk-do).
bādal bahut (garajtā) hai.
use khub mazbut (bāndho).

The *tide* has begun to flow,
 Who brought these *tidings*?
 There is a *tiger* in that forest;
 also a *tigress*, together with
 two young ones,
 This ground has never been
tilled,
 Where shall we procure *timber*?
 Youth is the *time* of learning,
 He is very *timid*,
 I am quite *tired*,
 This is a *title* only,
 They smoke *tobacco*,
 This is *tolerable* writing,
 She has got the *tooth-ache*,
 We travelled by the light of
torches,
 The boat was *tossed* with the
 waves,
Touch this with your finger,
 There are plenty of *toys* in the
bāzār,
 What is your *trade*?
 They *transact* different affairs
 there,
 That money has been *trans-*
ferred to me,
 We have *transgressed* God's
 commands,
Translate this into Persian,
 Is this a good *translation*?
 He has been *transported* for
 life,
 We *travelled* all the way on
 foot,
 He is *travelling* in Persia,
 He *treads* so softly, I don't
 hear the sound of his step,
 Their conduct is very *trea-*
cherous,
 I am going to the *treasury*,
 I *tremble* with fear,
 His *trial* will take place to-day,

abhī (jo,ār) shurū' hai.
 kaun yih (khabar) lāyā?
 us jangle meñ (sher) hai, aur
 (shernī) bhī, do bachche ke
 sāth.
 is zamīn meñ kabhī (khetī) nahīn
 (hū,ī).
 ham (shāh-tīr) kahānī pāweñge?
 juwānī sīkhne kā (wakt) hai.
 wuh bahut (darta) hai.
 main bahut (māndā ho-gayā).
 yih faḳat (sar-nāma) hai.
 we (tāmbākū) pīte haiñ.
 yih likhā (kuchh achchhā) hai.
 us ke (dānt meñ dard) hai.
 ham ne (mash'ul) jalāke sair
 kiyā.
 maujoñ se kishṭī (tah o bālā) hū,ī.
 is ko apne unglī se (chhū,o).
 bāzār meñ bahut (khilone) haiñ.
 tumhārā (pesha) kyā hai?
 we wahāñ raḳam raḳam kā kāro-
 bār (karte haiñ).
 wuh rūpaiya mujh ko (de-gayā)
 hai.
 ham ne khuda kī (nā-farmānī kī).
 is kā Fārsī meñ (tarjuma karo).
 kyā yih (tarjuma) khūb hai?
 wuh jīte jī (jalā-waṭan) kiyā
 gayā hai.
 ham rāh bhar piyāda (chale).
 wuh Fārs meñ (safar kartā) hai.
 wuh aisā āhista (chaltā) hai, ki
 us ke ḳadam kī āhaṭ nahīñ
 ma'lūm hotī.
 in ke fī'lon meñ (daghā-bāzī-
 bhar) hai.
 main (khazāne) meñ jāta hūñ.
 main dar ke māre (kāmplā) hūñ.
 us kā (muḳaddama) āj hogā.

Why do you thus <i>trifle</i> away your time?	kyūn tum aisī sustī se aukāt (gañwāte) ho?
This is but a <i>trivial</i> (or <i>trifling</i>) affair,	yih bahut (subuk) bāt hai.
He gives them much <i>trouble</i> ,	wuh un ko bahut (dikḥ) deīā hai.
I can always <i>trust</i> to what he says,	jo wuh kahtā hai, main us par hamesha (i'tikād kar) saktā.
I am not anyways afraid to <i>trust</i> him,	mujhe us par (i'tikād rakhne) meñ kuchh dar nahīn.
I am convinced what he says is the whole <i>truth</i> ,	mujh ko yaqīn hai jo wuh kahtā hai, so sab (sach) hai.
It is of no use my <i>trying</i> to do this,	is kām ke liye merī (āzmā,ish) befā,ida hai.
They <i>tumbled</i> over one another,	we ek dūsre par (gir-pare).
Her voice is a little <i>out of tune</i> ,	uskī āwāz kuchh kuchh (berang) hai.
<i>Turn</i> over this leaf,	is warak ko (ultā,o).
<i>Twist</i> these cords together,	in rassiyoñ ko milāke (ainḥo).

U.

This is an <i>ugly</i> shaped letter, I have left behind my <i>umbrella</i> ,	yih harf (bad šurat) hai. main (chhātā) piche chhoḥke āya hūn.
They were <i>unanimous</i> in their opinion,	un sab kā (ek kھیāl) hū,ā hai.
It is <i>uncertain</i> whether I shall go or not,	kuchh (muḥarrar nahīn) ki ham jā,enge yā nahīn.
To act thus is <i>unbecoming</i> ,	yih kām karnā (nā-munāsib) hai.
God only is <i>unchangeable</i> ,	khudā hī faḥaḥ (bar ḥarār) hai.
Why do you needlessly <i>undergo</i> all this trouble?	tum be sabab *kyūn yih muḥiba- teñ (uḥhāte) ho?
I do not <i>understand</i> your mean- ing,	main tumhārī bāt kī ma'nī nahīn (samajhtā).
Will you <i>undertake</i> to manage this business?	tum is kām karne ko (ḥabūl) karoge?
This letter came <i>unexpected</i> ,	yih <i>khatt</i> (nāgahānī) pahūnchā.
He is wholly <i>unfit</i> for the task assigned him,	jo kām us kewāste muḥarrar hū,ā, wuh karne ke (lā,ik) nahīn.
The house is <i>unfurnished</i> ,	is ghar kā (lawāzima) nahīn.
She is quite <i>unhappy</i> on this account,	wuh is sabab bahut (ranjīda) hai.
Through God's mercy we es- caped <i>unhurt</i> ,	khudā kī mihrbānī se ham (be- āfat) bach-rahe.
Our sentiments are <i>united</i> ,	hamārā kھیāl (ek ḥaur) hai.

Do you conceive this to be
unjust?

We should not be *unkind* to
each other,

'To do so is *unlawful*,
'They are very *unlearned*,
Unlock the door,

Why are you so *unmerciful*?
'Their demands are *unreason-
able*,

'The ways of God are *unsearch-
able*,

Our joy is *unspeakable*,
His mind is very *unsteady*,
I am altogether *unwilling* to
go there,

It were *unwise* not to agree to
this,

He has proved himself *un-
worthy* of your protection,
Are there any *upper* rooms in
this house?

They are *upright* in their deal-
ings,

No one *urged* him to do so,

This business is *urgent*,
Of what *use* is this?

I never *uttered* such a word,

tum samajhte ho ki yih (nā du-
rust) hai?

ham ko āpas meñ (berahmī) kar-
nā khūb nahīn.

aisā karnā (khilāf i shar') hai.
we bare (jāhil) haiñ.

darwāze kā kṣuṭ (kholo).
kis wāste tūm aise (berahm) ho?
un kī du'ā, eñ (be-inṣāfī kī) haiñ.

khudā kī hikmateñ (samajhnā)
hamārā maqdūr nahīn.

hamārī khushi (bekiyās) hai.
us kā dil bahut (bekarār) hai.
maiñ wahāñ jāne se sakht (nā-
rāzī) hūñ.

us kā kabūl na karnā (bew-
kūfī) hai.

us ke kām se zāhir hai ki wuh
tumhāre madad ke (lā, ik nahīn).
us ghar meñ ko, i (bālā-khāna)
hai?

we apne kār-o-bār meñ bare
(rāst) haiñ.

kisī ne aisā karne ko use (taḳāzā)
na kiyā.

yih kām abhī bahut (zarūr) hai.
yih kis (kām kā) hai?

maiñ ne aisī bāt kabhī nahīñ
(kahī).

V.

He exerts himself in *vain*,
I *value* his friendship greatly,

What is the *value* of these
pearls?

These things are *valuable*,
He is full of *vanity*,
There are *various* opinions
about it,

This chair has not been *var-
nished*,

wuh (befā, ida) kashish kartā hai.
maiñ uskī dostī bahut (pusand
kartā hūñ).

un motiyon kī (kīmat) kyā hai?

ye chīzeñ barī (kīmatī) haiñ.

wuh (ghurūr) se bhavā hai.
is bāt par (ṭarah ṭarah ke) ikhtilāf
haiñ.

is chaukī meñ (ravghan) nahīñ
milā gayā.

Confiding in his luck, he *ventured* all his property on this risk,

Verily I cannot believe you,

I meet with nothing but *vexation* in this business,

They make no distinction between *vice* and *virtue*,

We should be *vigilant* in avoiding evil,

What is the name of this *village*?

He cannot *vindicate* his conduct,

I must not *violate* the orders of the government,

His temper is very *violent*,

Let us always maintain *virtuous* conduct,

I am going to *visit* him,

She has a fine *voice*,

Is the book in one or two *volumes*?

He is now on a *voyage* to Madras,

apnī k̄isimat ke bharose par, usne apnā sārā māl us tijārat meñ (de-diyā).

(albattu) tum ko bāwar na karsuktā hūñ.

is kām meñ siwā,e (taṣḍī) ke, hamēñ aur kuchh fā,ida na hū,ā.

(burā,ī) aur (bhalā,ī) ke darmiyān we kuchh farq nahīñ karte.

ham ko burā,ī se parhez karnā (zarūr) hai.

is (bastī) kā nām kyā hai?

wuh us ke liye 'uzr nahīñ kar-(saktā).

sarkār kā hukm mujh ko ('udūi karnā) na chāhiye.

wuh mizāj meñ bahut (ghuṣṣa-war) hai.

ham hamesha (nekbakhtī) ke kām karen.

maiñ us kī (mulākāt) ko jātā.

is kī achchhī (āwāz) hai.

is kitāb kī ek (jild) hai yā do?

ab wuh Mandrās ko (duryā kā safar) kartā hai.

W.

Please to give me a *wafer*,

What *wages* do you receive?

Tell him to *wait* in this room,

I have been *waiting* for you two hours,

You must endeavour to *wake* early,

Do you mean to *walk* or ride?

The garden *wall* has fallen,

I have *wandered* in all directions over the country,

I *want* much to see him,

mujh ko ek (ṭiklī) dījiye.

kyā (mahīnā) tum pāte ho?

us se kaho ki is kamare meñ (ṭhahar-jā,e).

maiñ ne tumhāre liye do ghaṛī (tawakṣuf) kiyā hai.

tum zarūr tarke (uṭhā) karo.

tum (piyāda), yā sawār jā,oge?

bāgh kī (dūwār) gir-parī.

maiñ ne mulk meñ sab ṭaraf (sair kiyā) hai.

maiñ us ko bahut dekhne (chāhtā hūñ).

This is his *warehouse*,
 This table is *warped*,
 This horse is *warranted* without
 blemish,
 Wash your hands,
 Who is your *washerman*?
 Why do you *waste* your paper?

I *watch* an opportunity of going
 there,
 Your *watch* goes remarkably
 well,

These candles are of *wax*,
 Is this the *way* to Calcutta?
 I *wear* a suit of clean clothes
 every day,

The weather is now *warm*,
 He *weaves* the kind of cloth we
 wear,

He will return in a *week*,
 He *weeps* because of the death
 of his son,

Has this sugar been *weighed*?
 What is the *weight* of this
 stone?

You are *welcome*,
 Tell them to dig a *well*,
 I understand *well* what you
 say,

This paper is very *wet*,
 I *whispered* that to him,

I heard somebody *whistling*,
 You are welcome to the *whole*,
 I want some cloth *wider* than
 this,

He died leaving a *wife* and six
 children,

The bird flew out at the *window*,
 I like the *winter* season,

She possesses much *wisdom*,
 They only are *wise* who fear
 God,

yih un kā (gudām) hai.
 is mez meñ (kham) ā-gayā.
 (wa'da) hai ki is ghoṛe ke kuch
 'aih nahīn.

apne hāth (dho,o).
 tumhārā (dhobi) kaun hai?
 tum apnā kāghaz kyūn (kharāl
 karte ho?

main wahān jāne ko furṣa
 (dhūndhtā) hūn.

tumhārī (gharī)-achchhī chāl
 hai.

yih battī (mom) kī hai.

yih (rāh) Kalkatte kī hai?

main har roz ek ṣāf jorā kaprā
 (pahintā hūn).

abhi mausim (garmī) kā hai.

jis ṣarāḥ wuh (buntā) hai, han
 usi ṣarāḥ kā kaprā pahinte.

wuh ek (haṣte) meñ phir āwegā.
 wuh apne beṭe ke marne ke sabar
 (rotā) hai.

yih shakar (taulī) gaī hai?

yih patthar kitnā (bhārī) hai?

tum (bhale ā,e) ho.
 ek (kū,ā) un se khodne kaho.

jo tum kahte ho so main (khūb)
 samajhtā hūn.

yih kāghaz bahut (tar) hai.

main ne wuh bāt āhista us ke kār
 meñ (kahī).

ek ādmī (sīṭī bajāte), main ne sunā.
 tum chāho to (sab) lo.

main thorā kaprā is se ('arīz)
 chāhtā hūn.

wuh ek (jorū) aur chha larke
 chhoṛke mar-gayā.

chiriyā (khirki) kī rāh se uṛ-gāī.
 mujh ko (jāre kā mausam) bhātā
 hai.

us kī barī (dānā,ī) hai?
 ('aklmand) fakaṭ we haiñ jo
 khudā se ḍarte haiñ

What is your *wish* ?
 They *wish* to remain here,
 Has he any *witnesses* ?
 This *world* was created by the
 power of God,
 Nobody can evince *wonder* at
 this,
 She *works* to support herself
 and family,
 We *worship* one God only,

I am not *worthy* of so much
 kindness,
 Venom was extracted from the
wound,
 Some of our *sepoys* were
wounded,
 That ship was *wrecked*,
Wring the water from the cloth,
 Let me see if I can *write* as well
 as you,
 You have bought the *wrong*
 kind of seed,

tumhārī (*khwāhish*) kyā hai ?
 we yahān rahne (chāhte) haiñ.
 uske ko, i (gawāh) haiñ ki nahīñ ?
 yih (dunyā) *khudā* kī *ḡudrat* se
 paidā hū, i.
 ko, i ādmī is se (ta'ajjub na ka-
 regā).
 wuh (miḡnat) karke āp ko aur
 apne larke bāloñ ko pālī hai.
 ham faḡuḡ ek *khudā* kī ('ibādat)
 karte haiñ.
 mainī itnī mihrbānī ke (lā, ik)
 nahīñ.
 (zakḡm) se zahar nikālā gayā
 hai.
 hamāre ba'ze sipāhī (zakḡmī)
 hū, e.
 wuh jahāz (tabāh hū, ā).
 kapre kā pānī (nichor) ḡālo.
 dekhūñ, mainī tumhārī mānind
 achchhā (likh)-saktā hūñ.
 tum ne (aur hī) ḡism kā bij mol
 liyā hai.

Y.

This stick is a *yard* long,
 He is ten *years* old,
 That appears *yellow*,
Yesterday it rained much,
 She is quite *young*,
 In the season of *youth*,

yih lakḡī ek (gaz) lambī hai.
 uskī 'umr das (baras) kī hai.
 wuh (pīlā) ma'lūm hotā hai.
 (kal) pānī bahut barsā.
 wuh nau (jawān) hai.
 (jawānī) ke aiyām mein.

Z.

He showed great *zeal*,
 They are very *zealous*,
 The breath of the *zephyr* feels
 pleasant to us,

usne baḡā (tapāk) izhār kiyā.
 we baḡe (s argarm) haiñ.
 (bād i ḡabā) ham ko *khush* ātī
 hai.



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